

# Baptist And Reflector

Vol. 141 / Thursday, July 17, 1975 / No. 29

News-Journal Of Tennessee Baptist Convention

## Annuity Board Conferences Scheduled

Pastors, church staff members, and laymen are invited to attend the 1975 annual Annuity Board Ministries meetings, which will be held in various locations throughout the state, according to Vern Powers, director of Protection Plans for the Tennessee Baptist Convention.

Powers stated that both participants and non-participants (those not enrolled in the Annuity Board program), are invited. During the sessions, annual statements will be distributed and interpreted to participants, and an overview of the board's ministries will be presented.

Time, place, and date of the meetings in July have been scheduled as follows:

Big Emory	Harriman, Trenton Street Church	July 21	10:30 a.m.
New River	Oneida, First Church	July 21	2:30 p.m.
Campbell	LaFollette, Association Bldg.	July 21	7:00 p.m.
Cumberland Gap	Harrogate, Frank's Restaurant	July 22	7:30 a.m.
Northern	Maynardville, Maynardville Church	July 22	1:00 p.m.
Midland	Union Church	July 22	3:30 p.m.
Sevier	Sevierville, First Church	July 22	7:00 p.m.
Chilhowee	Maryville, Broadway Church	July 24	9:30 a.m.
Knox	Knoxville, North Knoxville Church	July 24	1:00 p.m.
Clinton	Clinton Association Bldg.	July 24	3:30 p.m.
Loudon	Lenoir City, Association Bldg.	July 24	7:00 p.m.
Cumberland Plateau	Crossville, Association Bldg.	July 25	9:30 a.m.
Riverside	Livingston First Church	July 25	1:00 p.m.
Stone	Cookeville, First Church	July 25	3:00 p.m.
Big Hatchie	Covington First Church	July 28	9:30 a.m.
Shelby	Memphis, Bellevue Church	July 28	Noon
Fayette	Somerville First Church	July 28	7:00 p.m.
Hardeman	Bolivar, Town House Restaurant	July 29	9:30 a.m.
Shiloh	Adamsville, Association Bldg.	July 29	1:00 p.m.
Madison-Chester	Jackson, Mission Center	July 29	7:00 p.m.
Haywood	Brownsville, Brownsville Church	July 30	9:30 a.m.
Crockett	Bells, First Church	July 30	1:00 p.m.
Gibson	Milan, Northside Church	July 30	3:30 p.m.
Dyer	Dyersburg, First Church	July 31	9:30 a.m.
Beulah-Weakley	Martin, First Church	July 31	Noon
Western District	Paris, First Church	July 31	3:30 p.m.
Carroll-Benton	Huntingdon, First Church	July 31	7:00 p.m.

## Retired SBC Leader, Frank Tripp, Dies At 81

**MONTGOMERY, Ala.**—Frank Tripp, 81, a retired Southern Baptist Convention agency head, hospital builder, fund raiser and pastor, died here, July 8, after a lengthy illness.

Tripp, who originated and promoted the Hundred Thousand Club, which raised \$7 million to pay off indebtedness of SBC agencies in the Great Depression, served for 12 years as executive secretary and general superintendent of the Southern Baptist Hospitals agency in New Orleans.

In 1959, he retired from the leadership of the hospital agency, which has since separated from the convention and operates independent of SBC control.

A native of Arkansas, he attended public schools in Indian Territory, which later became the state of Oklahoma, and was educated at Ouachita Baptist College, Arkadelphia, Ark., and Oklahoma Baptist University, Shawnee.

Tripp served as pastor of churches in Oklahoma, Louisiana, Missouri and Alabama and played a major role in Southern Baptist affairs.

He served as president of both the Louisiana and Alabama Baptist Conventions and the SBC's Executive Committee, and, in 1935, was first vice president of the Southern Baptist Convention.

He led in the establishment of a number of Baptist hospitals and children's homes, served as consultant and fund raiser for institutions, and held many community leadership responsibilities.

He is survived by four daughters. Funeral services were to be held July 10 at Memory Chapel Funeral Home, Montgomery, with burial in Greenwood Cemetery. (BP)

## McMinnville, Franklin Groups Tour TBC Building

Among the tours to the Tennessee Baptist Convention Building in Brentwood recently was a group of young people from the Shellsford Church in McMinnville. The young people were accompanied by their pastor and his wife, Reverend and Mrs. Steve Playl.

The "Pastor's Pals," a group of third-sixth graders, toured the building from Franklin First Church. Virgil Peters is their pastor.



Members of the Eastanallee Church in Riceville gathered for groundbreaking ceremonies recently for a new building to contain a sanctuary, 15 classrooms, and a fellowship hall. Estimated cost of construction will be \$150,000. Among those taking part in the ceremonies were, front row, Bob Townsend, chairman of the deacon board; Mr. and Mrs. Lee Housley, Oran Creasman, pastor; Kate Parkison; Ted Davis, associational director of missions; Gordon Carver; and Clarence Townsend, chairman of the building committee.

# Union's Annual Alumni Drive Nets \$36,188.77

Union University's annual alumni drive has netted \$36,188.77 in contributions from 796 alumni. The campaign, held from June 1, 1974-May 31, 1975, was headed by general chairman Glenn Rainey, Jackson business executive and 1953 graduate of the college.

The drive, the 8th annual, was conducted among graduates and ex-students assigned to over 50 classes beginning with the Golden Years which includes all students who completed their work at the college prior to 1921.

The Golden Years class, led by class agent Albert Stone of Jackson, led in all three categories among the top 10 classes. This included the largest number of contributors, the largest percentage of class and the most money given.

A total of \$2,145.80 was given by 43 members of the Golden Years class which represented 43 percent of the class.

"The Golden Years class has been consistent in giving and leading all classes in the drive each year," stated Rainey. "We are much indebted to the members of this group as well as all our alumni who contributed to the general operational budget each year through the alumni fund campaign."

Other top 10 classes in number participating include 1932, 1928, 1929, 1934, 1940, 1924, 1933, 1936, and 1938. Other classes leading in the percentage category included

1924, 1925, 1921, 1932, 1936, 1928, 1923, and 1940.

In addition to the Golden Years the top 10 money givers were the classes of 1926, 1963, 1965, 1940, 1928, 1929, 1932, 1938, and 1933.

## Letter To The Editor

Editor:

I just realized our subscription expires in July, and we don't want to miss a single copy. I have enclosed a check for \$3.25 for a year's subscription. We look forward each week to reading the Tennessee news and appreciate the wonderful job you are doing as acting editor.

Tom and I both get a "lift" from the Devotionals, Pulpit to Pew, and Family Living. We clip and save Family Living by Dr. Edens for Tom's courses at Old Dominion University in guidance and counseling. I especially like Historically—From the Files.

Please give our congratulations to Frank Charton on 20 outstanding years as state music secretary for Tennessee.

The best to you and thanks so much.

Tom and Julia Pendergrass  
512 Kirkwood Lane  
Virginia Beach, VA. 23452

## Pulpit To Pew

By Jim Griffith

Members of the St. Mary's Episcopal Church in Woodburn, Oregon, disturbed by woodpeckers pecking away at the church belfry and interrupting their services, placed a large stuffed owl outside the wooden tower to encourage the pesky intruders to keep their distance.

They decided to give the birds the bird—literally.

But this does present an interesting question: How many times do you suppose that stuffed or "stuffy old owls" have kept many fine feathered friends away from the church?

Actually, in situations where church services have become too wooden, a few woodpeckers might be welcome relief. Even a steady tapping is preferred to a boresome humdrumming.

However, it is admitted that woodpeckers could raise too much of a ruckus in a church business meeting—to say nothing of ruining the choir special by chiming in on the wrong beat. But almost everyone would agree that having woodpeckers in the belfry is better than having bats in the belfry.

## Devotional

### To Die Is Gain

Phil. 1:19-23

By Mrs. Frank Ingraham

"There are two things that are sure . . . death and taxes." We can be relatively sure of taxes, but we can be absolutely sure of death! The writer of Hebrews stated, "It is appointed unto men once to die. . . ." We are moving toward it all of the time. How do we prepare for it? By buying insurance or writing a will? Or will we deal with it as it is, a spiritual matter?



Mrs. Ingraham

Most of us approach life as if our physical, social, or mental lives are eternal, spending much time on their development. Actually we are not physical beings with a spiritual life, but we are spiritual beings with a brief physical life. And because "The wages of sin is death" and "God so loved the world . . ." He has made glorious provision for us to have victory in death no matter how tragically it might come.

We cannot rush into God's presence when death comes or is imminent and expect His peace, comfort or presence unless we have practiced a "walk the walk" fellowship and not just a "talk the talk" acquaintance. The lines of communication must be established and open. God cannot pour out His Spirit through a pipeline clogged with unsubmitiveness and lack of fellowship.

For those who hunger and thirst after righteousness, who hide His word in their hearts, who love the Lord their God with all their heart, mind and strength, heaven is a certainty, a release from physical life bound by imperfections, a transferral into the presence of God, seeing His Glory, Majesty, Power and Love in its fullness with Christ seated at His right hand, saying, "He's mine, Father, he's mine! Let his eye see and his ear hear what we have prepared for him for eternity." And with Paul we will shout, "for me to live is (was) Christ, but TO DIE IS GAIN . . . to be with Christ IS FAR BETTER." Praise His Name!

Note: Mrs. Ingraham was the mother of Hal Ingraham, who was scheduled to participate in the Tennessee Baptist Youth Speakers' Tournament last July. He was killed in a farm accident prior to the speech which was to have been on "Alive And Unique." The Ingrahams reside on the Tap Root Farm, Clovercroft Rd., Franklin.

### 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.



## BAPTIST AND REFLECTOR

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Ralph E. Norton, Executive Secretary-Treasurer

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# Baptist Laymen Contribute To Tennessee Baptist Life

*This article is the second in a series of personality features to be published in your "Baptist And Reflector." All feature articles in this series will focus on representative Tennessee laymen who have made outstanding contributions through TBC institutions to Baptist life in the state. They are, in a real sense, both faithful and effective—but too often are the "unsung heroes" of our denominational life.*

Henry Horrell, a trustee of Belmont College for 11 years and chairman of the board for the past four years, has led the college with vision and unusual loyalty during its most difficult period: the building of replacement facilities after the disastrous fire on Dec. 30, 1972, which destroyed Blanton Hall, the main academic building.



**Horrell**

Horrell was born in Nashville on Oct. 20, 1914. He was married to Kathleen Brazelton in 1943. He is president of Horrell Realty Co., and is a very successful businessman and a Kiwanian. The couple has three sons and a daughter-in-law: Fred, and his wife, Wanda, Steve and John Wilson. Fred and Steve are both graduates of Belmont College, as well as Wanda, while John Wilson is presently enrolled in Hillsboro High School. Steve was president of the Student Government Association during his junior year.

Both Mr. and Mrs. Horrell are active in their church, Woodmont Baptist, where each teaches a Sunday school class. He is a deacon and former chairman of the deacons. He is also serving as a member of the Executive Committee of the Southern Baptist Convention. One of the cottages at the Tennessee Baptist Children's Home in Franklin was named the "Kathleen B. Horrell" cottage in recognition of the service Mrs. Horrell rendered while serving on that board for six years.

Herbert Gabhart, president of Belmont, stated: "Every member of the Horrell family gives generously to Belmont College financially, as well as time and other support. Never have I asked of the Horrells, day or night, but that the answer has always been an enthusiastic 'yes.' They seem to hunt for things to do and notice opportunities of service that others might overlook."

Continuing, he said, "I remember the day of the fire. Henry Horrell stood with me in the rain watching the building burn down. His reaction and mine were the same: there is no time to lose; we must get started immediately. Even though the college faced rising costs, stock market depression and

high interest rates, the course of action was dictated by faith and hard work and never has Henry failed to lead out and inspire others."

One day while Horrell and Gabhart were discussing the long road ahead in trying to complete the buildings Horrell said, "Well, you know the Bible says, 'The silver is mine, and the gold is mine . . . and the cattle upon a thousand hills, saith the Lord.' I guess we will ask God to sell another truck load of cattle." He was not being giddy or presumptuous, just an indication of his genuine faith. The college is indeed fortunate to have Henry Horrell as a present leader.

## Belmont Receives Nursing Accreditation

The National League for Nursing has announced full accreditation to the Department of Nursing at Belmont College, according to Herbert C. Gabhart, Belmont president.

The National League for Nursing is officially recognized as the national accrediting agency for nursing education by the U.S. Department of Health, Education and Welfare. Participation in the accrediting program by an educational unit in nursing is voluntary.

The associate degree program in nursing at Belmont was begun in the fall of 1972. Two classes have graduated with a total of 75. Enrolment this fall is expected to be 125, according to Dorothy Scott, chairman of the Department of Nursing.

## Navy Colonel In Guam Notes Aid Of Baptist Missionaries

**U.S. NAVAL STATION, Guam**—Col. Charles C. Eaves, commander of the First Medical Group on Guam, wrote a letter of commendation to Dr. R. Keith Parks, area secretary for Southeast Asia, in recognition of the work of Southern Baptist missionaries there.

"I wish to convey my deepest gratitude and appreciation for the invaluable assistance rendered to Operation New Life by the Baptist missionaries from Vietnam," he wrote.

"During this operation they offered their assistance to not only act as interpreters in the two clearing companies (hospitals) but to obtain the necessary coverage of all interpreters for these two medical facilities." He added, "Without these interpreters we would have found it virtually impossible to

## Pastors' Retreat To Be Held At Camp Carson, Aug. 25-29



**Crabtree**



**Roberts**

The 19th annual Pastors' Retreat, sponsored by the Department of Evangelism, Tennessee Baptist Convention, will be held at Camp Carson, August 25-29, according to F. M. Dowell, director.

The retreat begins with the evening meal on Monday and closes with the noon meal on Friday. Cost for the week is \$25. Bible study, preaching, teaching, sharing, inspiration and fellowship make up the program.

T. T. Crabtree, pastor, First Church, Springfield, Mo., will have charge of the Bible study, Crabtree, a native Tennessean, is a graduate of Union University and Southern Baptist Theological Seminary. He has pastored churches in Tennessee, Oklahoma and Missouri, served as Bible teacher at Glorieta, and written numerous articles.

Ray E. Roberts, executive secretary-treasurer, State Convention of Baptists in Ohio, will preach at both the morning and evening sessions. Roberts is a graduate of Wake Forest College and Southern Baptist Theological Seminary. The emphasis of his ministry has been in the field of evangelism and missions. He went to Ohio as a pioneer missionary in July 1952, at which time there were 19 churches and six missions. The state convention was constituted in January 1954, and at that time he was elected executive secretary of the new convention.

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

render the refugees the vital medical assistance needed."

Eaves related that 25 interpreters were needed to provide 24-hour coverage to each hospital. When the missionaries were unable to provide this service by themselves, they paid the wages for other interpreters.

He concluded, "These individuals with whom I worked so closely are indeed an inspiration to all and a great credit to your organization."

## My Pastor Is . . .

. . . A MAN. He is God's man but he is not God. I accept him as Christ's undershepherd for the sheep of which I am one, but he is not my Messiah. To make him so would be the foulest heresy and nothing short of blasphemy.

I want my pastor to be a slave to Jesus Christ, but not to me. I want him to minister to me in my human and spiritual needs but that does not include holding my hand or massaging my ego. He has far more important things to do.

I shall support him as the leader of my church. He has been given a task, a God-determined one that I respect and honor. But the foot of the cross has level ground; I have my task also. Together we become members of ". . . the whole body fitly joined together and compacted by that which every joint supplieth . . ." He is not infallible; I am not infallible. By God's help we find the answers ". . . according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

My pastor and I may not agree on every fine point of doctrine, or church polity or procedure. Obviously, we must agree on the basics. If not, then he should not be the pastor of the church, or I should not remain a member of it. The Christian spectrum is too broad for us to dwell together in conflict. There is a place for both; if not together, then in separate places.

I want my pastor to be an individual. It is his business, not mine, as to the color of tie he wears, the kind of auto he drives or the form of recreation he enjoys. I expect these privileges for myself; I shall defend his right to the same. These matters are not primary.

I demand only two things of my pastor: the truth and work.

I want the truth from the pulpit, in counseling, in conferring with other leaders, in committee meetings and in private conversation. Truth is the cornerstone of Baptist relationships. When truth is trampled, confidence collapses and democracy dies. As a Baptist, I believe in democracy. If I don't, I am less than a Baptist.

The world is too needy for any pastor not to work. His schedule is his to determine. I will not question the hours he keeps but I am concerned about the amount of time he invests in Kingdom causes. I do not expect him to be a "workaholic" but nothing is more immoral than an undisciplined "goof-off." There is a middle ground.

My pastor is a man. I am a man. We need each other and Christ and the church are our common denominators.—Gene Puckett, Editor, *Maryland Baptist*

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## What Is A Baptist?

What does it take to make a Baptist? Does accepting Christ as Savior, being immersed and joining a Baptist church make a person a Baptist? Or is more than that required?

At the risk of being misunderstood and of offending some of our readers (we have written on this subject before several times), especially those who have never thought much about the subject, we wish to state without a moment's hesitation and as emphatically as possible that more is required?

Being a Baptist really means holding certain beliefs and being dedicated to certain great principles. As someone has well said, "When you become a Baptist you don't just join a church, you join a cause."

Baptists hold some beliefs in common with all other Christian people. But only Baptists have the particular principles in the particular combination by which the people bearing this name have been characterized through the centuries and are characterized today.

Among principles which Baptists hold are the following:

(1) Each individual is to come directly to God (through Christ) for himself and does not have to come through a priest or a ceremony or a church.

(2) The Bible is the final authority in all matters of faith and practice in the churches.

(3) Salvation comes by repentance and faith in Christ alone, accompanied by complete commitment to Him, without human merit or works of any kind.

(4) Baptism is the immersion in water of believers only.

(5) A church is a local, independent, democratic body of baptized believers in Christ.

(6) There should be religious liberty for all people.

(7) There should be complete separation of church and state.

Some others may hold one or more of these principles but only Baptists hold and emphasize all of them. In addition to being saved, immersed and joining a Baptist church, believing in these historic Baptist principles and being dedicated to them make a person a Baptist. May God help us to be as true in our time to these principles as those who have gone before us were in theirs!—Jack L. Gritz, Editor, *The Baptist Messenger*, Okla.

# Baptist Papers

The Southern Baptist Convention meeting in Dallas, Texas, June 1974, asked the new president of the convention to name a special committee on Baptist State Papers. This committee has now reported to the convention. The first part was a departure from the usual convention report. It was purely personal. I asked the committee to indulge me this privilege.

As a young Baptist preacher in West Kentucky, I found a great sense of identity when my name appeared for the first time in the "Western Recorder." Then I felt that somebody beyond my local church and association knew that I was and where I was. A few years later R. T. Skinner, editor of the "Western Recorder", was present at the Blood River Association in west Kentucky when I tried to bring the annual sermon. Much to my surprise, he decided to editorialize on the sermon. What he said was an important boost to a young preacher's spirit and a tremendous encouragement in the gospel ministry. I was and continue to be grateful for this attention and help. My story is the story of countless others. Today, in a world that is growing increasingly impersonal, this personal dimension in the ministry of Baptist state papers is all the more significant.

There is nothing more distinctly Southern Baptist than Baptist state papers. These papers have been representative of the life of Southern Baptists and a strong support for the work of the convention. Soon after Luther Rice launched his world mission campaign, Baptist papers came into being. They were first individually owned and operated but at the same time they enjoyed the recognition and spiritual support of the associations and conventions of the states in which they were located. It was evident to most that these papers, though individually owned and operated, were denominational assets. Gradually their ownership and management shifted from individuals to denominations so that now all of the thirty-three Baptist state papers in the Southern Baptist Convention are denominationally owned.

As these papers came into being in response to a mighty missionary movement, it is important to remember that they themselves were possessed of a great missionary purpose. In a sense the purpose of Baptist papers is one, but this purpose has many aspects. This noble missionary purpose has been served well as these papers have informed, indoctrinated, inspired, and unified our people. Throughout the history of the Southern Baptist Convention and more par-

ticularly in recent years many other publications have come forth to serve our Baptist causes. Remarkably, while these publications with their specialized interests have contributed significantly to our work, they have in no way become substitutes for Baptist papers.

Now, as much as at any time in our history, Baptist state papers are a visible symbol of what we are doing and what we believe as a people and how in the ecstasy and unity of the spirit we work together to fulfill the mission committed unto us by our living Lord. It is, therefore, altogether fitting that this convention should be aware always of the enormous influence of Baptist state papers in its work of "eliciting, combining, and directing the energies of the denomination for the proclamation of the gospel", and that every encouragement and support should be given to the enlargement and strengthening of the ministry of these papers.

In the 1940 Southern Baptist Convention Annual, L. R. Scarborough is quoted in support of Baptist state papers: "These papers are a fundamental necessity to the promotion, expansion and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the ongoing of Christ's kingdom."

Southern Baptists responded to this ringing challenge from one of its great leaders by setting a goal of 500,000 in circulation by 1945, the centennial of the convention. In 1940 there were nineteen Baptist papers with a total circulation of 192,312. In 1945 there was a total circulation of 547,254. In succeeding conventions, reports were made regularly and growth in circulation was experienced. In 1952 a goal of one million was set for 1953. When the report on Baptist state papers was made in 1953, there was a total circulation of 1,017,496. Growth continued, and in 1960 circulation had reached 1,465,471.

At the 1961 Southern Baptist Convention in St. Louis, Louie D. Newton brought the report of the committee on Baptist state papers. The following paragraph from this report should be brought to our attention: "Now please fasten your safety belts. The committee, with the hearty endorsement of the state secretaries, the state editors and the Executive Committee of the Southern Baptist Convention, with added personal endorsement by President Ramsey Pollard and Executive Secretary Porter Routh, is recommending that Southern Baptists under-

## SBC Giving Stays Ahead During First Nine Months

NASHVILLE—Although overall giving in June lagged some, the Southern Baptist Convention's national Cooperative Program unified budget, through the first 9 months of the 1974-75 fiscal year, continues to remain ahead of 1973-74 giving at the same point.

Receipts for the first 9 months—including both Cooperative Program and designated gifts—total \$64,734,551 7.94 percent higher than 1973-74.

Cooperative Program receipts, sent undesignated by state Baptist conventions for use in the SBC's worldwide causes, total \$30,909,027 through the first 9 months. That's 7.43 percent above the 1973-74 figure.

Designated giving for the first 9 months totals \$33,825,523—some 8.40 percent ahead of 1973-74.

In June, however, a lag in designated giving dropped total receipts some 1.85 percent behind the June, 1974 level. June designated giving totaled \$2.22 million.

Cooperative Program receipts of \$3,347,910 in June registered 6.05 percent higher than June of the previous year.

Designated giving in June showed a great contrast to May, in which receipts of \$5,270,466 were 23.20 percent (\$992,531) ahead of May, 1974. May's Cooperative Program figures showed an 8.12 percent increase over May, 1974, rising from \$3.44 million to \$3.72 million. (BP)

take a goal of 1,750,000 by 1964 and a goal of 2,000,000 by 1980." By 1964 circulation had risen to 1,522,972. The present circulation is 1,757,035. Moving from this point to the goal of 2,000,000 by 1980 is not an easy undertaking. As Southern Baptists we must commit ourselves in the spirit of Christ to meet this challenge.

Your committee on Baptist State Papers therefore recommends: (1) that we reaffirm our minimum goal of 2,000,000 by 1980; (2) that we commend the idea of a vigorous campaign in all the states to increase the circulation of our Baptist papers; (3) that we encourage the churches to include Baptist papers in their budgets; (4) that this committee be continued for another year to work with the editors in strengthening the ministry, and increasing the appeal and impact of Baptist state papers.

### COMMITTEE ON BAPTIST STATE PAPERS

Glen E. Braswell  
Richard A. Jackson  
Julian H. Pentecost  
Andrew W. Tampling  
Jaroy Weber, ex officio  
H. Franklin Paschall, chairman

*Paschall is pastor of First Baptist Church, Nashville, TN.*

# National Acteens Conference Draws 11,000 To Memphis



Mrs. A. Harrison Gregory, national WMU president, lights candles on the cake commemorating the fifth birthday of Acteens at the recent National Acteens Conference in Memphis.

**MEMPHIS**—About 11,000 junior and senior high school girls and their adult leaders got “in touch” during the National Acteens Conference sponsored here by Woman’s Missionary Union (WMU), national auxiliary of the Southern Baptist Convention.

The crowd strained the capacity of Cooke Convention Center at times as girls searched for seats in the auditorium, browsed in exhibit halls, dozed in the lobby, stood in lines at concession stands and overflowed into nearby churches for dozens of small group “encounter” conferences.

Shirley Cothran of Denton, Tex., the current Miss America, and dozens of missionaries launched the meeting with testimonials to their Christian commitment. Behind them a blue backdrop framed a huge rear-projection screen on which images constantly interpreted the conference theme—“In Touch.”

Miss Cothran, a Southern Baptist and former Acteens leader, told the girls that following Jesus Christ in faith and behavior can bring satisfaction and achievements.

She gave her personal testimony, telling of a third grade “scare” profession of faith and a true conversion experience in camp at Falls Creek, Okla.

“In September I will take off the crown that I occasionally wear as Miss America,

but I have an eternal crown in my heart and it is worn by Jesus Christ,” she said.

“Being Miss America didn’t just happen. It is something I worked hard for,” Miss Cothran said, describing her dieting, exercising and talent practice in pursuit of local titles. She said that she did not meet with success until she asked God’s guidance. “I had put Shirley number 1 and God number 2, and that is a losing combination.”

She challenged the Acteens to stick to their beliefs about Christian behavior. She said she does not smoke, drink, use drugs, or “sleep with my boy friend. My challenge to you is that it is not necessary to compromise for an artificial high when you have an all-time natural high through Jesus Christ,” she said.

## Missionary Appointees Presented

Melvin Torstrick, representing the SBC’s Foreign Mission Board, and Jerry Scruggs, representing the SBC’s Home Mission Board, presented couples who were commissioned for missionary service.

They included Mr. and Mrs. William J. Campbell from Ohio, to work with national Baptists in Nashville; Mr. and Mrs. Allen Hill from Georgia and North Carolina, to the Philippines; Mr. and Mrs. Stephen Murphy, Massachusetts and Texas, for a two-year appointment in Honolulu; Mr. and

## Midwestern Seminary Elects Tom Burgdorf President

**MIAMI BEACH**—Midwestern Baptist Theological Seminary hosted 140 alumni, faculty and friends at the annual alumni luncheon.

Milton Ferguson, seminary president, spoke of “A Look At Tomorrow.” He said a look at tomorrow involves the alumni and whatever Midwestern is or shall become is the direct result of how the alumni live and serve in ministry.

He also emphasized that a look at tomorrow requires a realistic response to the opportunity of service at home in the local church.

It was pointed out that when the SBC meets in Kansas City in 1977 Midwestern will be celebrating its 20th anniversary.

The alumni elected Tom Burgdorf of Kansas City, Mo., as president of the alumni association. Joe Barbour of Kansas City, Kan., was chosen vice-president, and Ms. Betty Raines of Kansas City, Mo., secretary.

Mrs. Mike Owen, Alabama, to Guatemala.

In the closing session of the five-day conference, Carolyn Weatherford, WMU’s national executive secretary, charged the girls to return to their daily routine with determination to keep in touch with themselves, with God and with the world.

“We began this meeting by commissioning missionaries. That was important, but even more important is this time of commitment for you,” she said. “The conference was planned so that you could hear God speak to you. All that we have done makes no difference if God has not spoken to you,” she said, urging the Acteens to respond to God’s leading in their lives.

The conference featured the fifth birthday of Acteens (using a giant cake as the focal point) a wide range of musical expression, special missions presentations and discussions of future adult roles.

Juliet Mather, WMU’s first fulltime professional youth leader beginning in 1921, came out of retirement in Indialantic, Fla., to give a capsule of the daily news with implications for missions.

Miss Mather stressed the need for response to world hunger, for realigning the world’s resources among the nations, for sensitivity to political situations. In a documentary on the news, she told of the Baptist involvement of the late Chiang Kai Chek.

Marge Caldwell, Houston charm teacher, turned the traditional WMU calendar of prayer into a dramatic experience for the girls and gave daily reviews of books.

The Memphis meeting was the second national convocation WMU has sponsored for girls in grades 7-12, since Acteens was founded in 1970. WMU leaders hope to schedule another meeting within the next five years for the next generation of Acteens. (BP)

# How To Face Difficulties

By Dr. Ben Curtis, Assoc. Prof. of Religion  
Belmont College, Nashville, Tennessee

LESSON TEXT: I Cor. 2:1-5, II Cor. 4:7-11, 16

It should be said, first of all, that Christians are not immune to difficulties. Jesus served as a model in this regard in His temptation in the wilderness: God does not protect us from hardship or make us the exception to the rule of human suffering. In turn we become models of faith and faithfulness to the world only by recognizing and wrestling with our difficulties in humility and courage.

## Background Of Failure I Cor. 2:2

The Apostle Paul is speaking out of a background of failure. He is writing after having recently been with the philosophers in Athens (Acts 17) where he was unsuccessful in his communication with them. It seems that in this setting he took a more intellectual approach than usual. He has since resolved that he will stick to a simple presentation of the life and death of Jesus as the revelation of the power of God to bring wisdom out of apparent foolishness.

Without spelling it out, Paul serves as an example of the mature facing of difficulties. In the face of failure the most characteristic human response is projection, i.e., the blaming of failure on someone else. The curse of this response is that one never learns from experience, for he is too busy justifying himself. It is a truism of personal growth that what happens to a person is not as important as his response to what has happened. Thus difficulties are best faced when excuses are not sought but personal responsibility is owned.

## Recognition Of Limitation I Cor. 2:3-5

Early Christian tradition maintains that Paul was not particularly gifted as a speaker, that he was lacking in oratorical ability (I Cor. 10:10). In light of this Paul confesses to a weak and fearful appearance whereby he avoided the pretension of "plausible words." Unlike David who first went out to fight Goliath in Saul's armor, Paul had faced his limitations and had decided to employ his gifts without trying to be somebody else.

In addition to projection, one of the great temptations in the anxiety of stress is to pretend to be other than what we really are. Depending upon the nature of the difficulty, we often pretend to be all-wise, untroubled, indifferent, or the victim of circumstances. Part of the meaning of being created in the image of God (Gen. 1:26) is to discover our uniqueness, and this means we should get

in touch with our limitations and eccentricities as well as our opportunities.

The Christian faces difficulty with a plus quality because his response can rest not "in the wisdom of men, but in the power of God" (v. 5).

## Motivation To Continue II Cor. 4:7-11

One of the wise ways to handle difficulty is to believe that one is not defeated by present circumstances. This is not to be confused with a superficial optimism. Rather, the faithful believer hopes to cooperate with God in such a way as to draw on previously untapped personal resources. In other words, when faced with difficulty the Christian is often given the chance to discover a resiliency and resourcefulness that he was not even aware of.

"We are afflicted in every way, but not crushed" (v. 8). The metaphor here suggests that a person is never absolutely hemmed in so that no creative or redemptive response is possible. "Persecuted but not forsaken" yields the picture of life as a battlefield where one may be wounded but never left behind by the commander. Paul is speaking the encouragement that difficulties may be desperate but never hopeless. Why? Because the Divine Commander is always present to sustain those who practice faith.

## Promise Of Renewal II Cor. 4:16

"Though our outer nature is wasting away, our inner nature is being renewed every day." Generally speaking, we place great value on our outer nature in terms of health, physical image, and vitality. Many "difficulties" arise from our obsession to stop the clock, stay young, and delay the aging process. Paul is providing a way to understand that the successive stages of life increasingly become harder and better. He emphasizes the Biblical insight that the essence of a person does not depend upon physical energy and performance. Conversely, a person may actually grow in the inner spiritual life while the body wears down.

The Christian, in conclusion, owns his humanity (this treasure in earthen vessels), recognizes his limitations, does not despair of bringing good from evil, and understands the development of inner character as the supreme goal. In short these goals spell out responsibility, and this is the calling for Christians in the face of difficulties.

## Dr. And Mrs. Canaday Complete Mission Work in Zaire

Dr. and Mrs. James Canaday, Central Church, Johnson City, recently completed an 18-day preaching mission to Zaire, Africa. The pastor and his wife were invited by the general secretary of the fellowship of Baptists of Zaire to work in the Bas-Zaire region, the southwest part of the nation. Their evangelistic ministry utilized chalk artistry and the marimba. The Canadays were in 10 African churches and a large school chapel at Nsona Mpangu. Their interpreter was Citizen Mavungu, secretary of evangelism for the Baptists of Zaire. Mavungu received his seminary training in the United States.

Missionaries James and June Clark were hosts to Dr. and Mrs. Canaday. Clark is a native of Abingdon, Va. and Mrs. Clark is the former June Hale of Morristown. Both graduates of Carson-Newman College, they are missionary teachers working under the auspices of the American Baptist Missionary Society. Since 1965 all church work, as well as business, education, and government, is under the complete direction of Zairian leaders. The nation is the former Belgian Congo. Zaire has more Baptists than any other African country. Southern Baptists do not have missionary work there.

Canaday reported that Zaire is ripe for the gospel. There is a special need for developed Sunday School and Vacation Bible School work. No longer is religion permitted to be taught in the schools, not even in schools that formerly were operated by missionaries. During the 18 days there were more than 400 recorded professions of faith in Christ. Plans were made by the African pastors for instruction classes for the new converts in preparation for baptism.

## Six Seminary Students Receive Broadman Awards

NASHVILLE—Six students, one from each of the six Southern Baptist theological seminaries, have been named recipients of Broadman Seminarian awards given this year by Broadman Press.

They are James Austin Williams Jr. of Golden Gate Seminary, Mill Valley, Calif.; William H. Bellinger Jr. of Southeastern Seminary, Wake Forest, N.C.; Kenneth Jordan of New Orleans (La.) Seminary; Gary McCool of Southwestern Seminary, Fort Worth; Jefferson L. Norris of Southern Seminary, Louisville, Ky.; and Roger Warren Hall of Midwestern Seminary, Kansas City, Mo.

The award, a set of "The Broadman Bible Commentary," along with a framed certificate is an annual presentation of Broadman Press to a graduating senior in each of the six Southern Baptist seminaries for "outstanding achievement in biblical studies." Each award winner is selected by the faculty of the seminary he attends.

# Our People and Our Churches . . .

## LEADERSHIP CHANGES . . .

**Harlan B. Williams** resigned as pastor of Allons Church, Allons, to enter New Orleans Baptist Theological Seminary. He is a 1968 graduate of Belmont College and has served in Tennessee since 1965.

**N. Lavan Modling Jr.** has resigned as assistant pastor of the Red Bank Church in Chattanooga to accept the pastorate of North Broad Street Church in Rome, Ga. **Fred Steelman** is pastor at Red Bank.

Westhaven Church, Memphis, called **Jimmy Everett** as minister of music and youth. He is already on the new field of service. **J. Paul Palmer** is pastor.

Persia Church, Rogersville, called **Charles Dickerson** as pastor. He is a graduate of the University of Tennessee and received the master of divinity degree from Southern Baptist Theological Seminary. The Dickersons are former members of Morristown First Church, and it was out of this congregation that he was called to the ministry.



**Tom Willoughby** has been called as minister of music at Kingston First Church. He is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary. **Gary Marsh** is pastor at Kingston First Church.

Central Church, Chattanooga, issued a call to **Gerald Hale** to become minister of education and church business administrator. A native of Camden, **Hale** is a graduate of the University of Tennessee and New Orleans Baptist Theological Seminary. He serves presently as minister of education and youth at Central Church, Americus, Ga. He will be on the field Aug. 10. **Bill Hartley** is pastor.

Hilltop Church, Hamilton County Association, called **Gilley Andrews** as pastor. He is already on the field.

**James Ernest Smith** has resigned from the Mt. Carmel Church, Signal Mountain. **Ed Young** is serving as interim pastor.

Spring Creek Road Church, Chattanooga, called **Basil V. Franklin** as associate pastor. He is a graduate of Southern Baptist Theological Seminary. **Frank Welch** is pastor.

Litz Manor Church, Kingsport, called **Ed Culpepper** to serve as minister of youth for the summer. A native of Alabama, he is

## PEOPLE . . .

**Donna Bobby**, a recent graduate of Southwestern Baptist Theological Seminary and a member of the Hermitage Hills Church in Hermitage, has been appointed as a foreign missionary to Chile. She will undergo one year of language study in Costa Rica and then go to Santiago, Chile.

**Buck Donaldson**, director of publicity at Harrison-Chilhowee Academy, and his family are expecting guests this summer from Leeds, England. The Donaldsons, who lived in Leeds last summer and attended the Moortown Baptist Church, will be host to members of the church who are coming to America to visit churches and church-affiliated schools and organizations. The English families will stay with various families in the Seymour area. Many of the guests are musicians, photographers, and student nurses.

**David Farmer** was ordained to the gospel ministry by the Broadway Church in Maryville. The ordination sermon was delivered by **Jerry Hayner**, Gainesville, Fla. First Church; and the prayer was led by **Dillard Alexander**, Beaver Dam Church, Knoxville. **Jack Whitson**, Etowah First Church, presented the Bible. **Raymond Smith** is pastor.

**Zola Peterson** and **Ward Tilson** were ordained as deacons at the Hulen Church, Holston Association, where **Danny Phillips** is pastor. **Floyd Ishee** preached the ordination sermon.

In Hamilton County Association, **Paul Forgey** was ordained to the gospel ministry at the Mountain View Church. He serves as pastor there.

**Oran Creasman**, pastor of Eastanallee Church, Riceville, traveled to Hong Kong as part of a group participating in the World Evangelism Foundation's New Life Crusade. The group attended special religious gatherings and meetings and met with Hong Kong Baptists.

Wildwood Church, McMinn Association, ordained **Troy Slack** and **Edgar Clemmer** as deacons. **Jethro Smith** is pastor.

**Greg Firzell** was licensed to the gospel ministry by Lexington First Church. **E. E. Deusner** is pastor.

a student at Southern Baptist Theological Seminary. **J. C. Chapman** is pastor.

**Susan Nance** is serving as summer youth worker at Lynn Garden Church, Kingsport. **Carl L. Strickler** is pastor.

Two new staff members at Colonial Heights Church, Kingsport, are **James E. Harris Jr.**, minister of education, and **Stanley**

## CHURCHES . . .

Cedar Hill Church, Chattanooga, will celebrate its golden anniversary on July 27 with a homecoming service to begin at 9:45 a.m. A basket lunch will be served at 12:45 with a special program at 2 p.m. **John L. Ashby** is pastor.

Williams Chapel, Springfield, has completed renovations to its second floor Sunday School and training areas. Paneling, wall-to-wall carpeting and acoustical ceilings were installed. Cost of the project was approximately \$2300. **Gary Webb** is pastor.

Christiana First Church will celebrate its 105th anniversary with a homecoming planned for Sunday, July 20. **B. V. Christian**, a former pastor, will speak at the morning worship service. Dinner on the ground will begin at 12:30 with a 2:30 afternoon service. Former pastor **Ron Stewart** will speak during the afternoon. Christiana Church, organized in 1870, built its present building which is located 10 miles south of Murfreesboro, in 1930. **George Hughes** is pastor.

Members of Camden First Church held special dedication services recently for the new Baptist Hymnal. The occasion honored the late **T. M. "Scrap" Williams**, a deacon at the church from 1948 until his death in 1970. The hymnals were purchased by **Mrs. Elsie Williams** in memory of her husband. The prayer of dedication was led by **W. C. Herndon**. Leading the service were Pastor **Buck Morton** and **Dwayne Hollingsworth**, minister of music.

Monte Vista Church, Chilhowee Association, observed its 20th anniversary recently. The church was organized June 5, 1955, broke ground July 3, 1955, and was admitted to Chilhowee Association in August 1956. Speakers were Pastor **Howard Olive** and former pastor **Jack Spencer**. Charter members and former staff members were recognized.

Chattanooga First Church voted to remodel the fellowship hall and enclose the breezeways at a cost of approximately \$250,000. **Jack McEwen** is pastor.

**Miles**, minister of music. **Ronald Hicks** is pastor.

**Louis Rideout** has resigned as pastor of Macedonia Baptist Church, Owensboro, Ky. to enter full-time evangelism. He lives in Nashville. **Rideout** is a former pastor of Grace Baptist Church, Tullahoma, and Mt. View Church, Concord Association.

## CHURCHES . . .

Dedication services for the new baptistry, carpeting, and church steeple were recently held at the Shiloh Church, Decatur. They were dedicated as a memorial to Reverend Cecil Farmer, who served the church for six years as his first pastorate. Lamar Deitz is pastor.

Double Springs Church, Athens, completed the addition of a new baptistry, dressing rooms, and kitchen. Herman Jordon is pastor.

Members of the Germantown Church voted to approve the construction of an activity-education building, begin to raise \$400,000 in cash or pledges toward the construction cost. Ken Story is pastor.

## REVIVAL RESULTS . . .

Southside Church, Lebanon, engaged in revival services with A. L. Guerard, pastor of Browns Chapel Church, McMinnville, serving as evangelist. Guerard also serves as chaplain for the Warren County and River Park Hospitals in McMinnville. Rodger D. Eakin is pastor.

Clearwater Church, McMinn Association, reported one profession of faith and two rededications during its revival. R. L. Davis, pastor of Corinth Church, Philadelphia, was the evangelist. Gordon Wallis, music director at Marshall Hill Church, directed the music. Arnold Womac is pastor.

There were three professions of faith, eight rededications, and one coming for baptism in the revival at Short Creek Church, McMinn Association. Floyd Davis was the evangelist. Joe Ben Sneed directed the music. Glenn Crabtree is pastor.

John Franklin was the evangelist for revival at Mount Carmel Church, Chilhowee Association. There were 10 professions of faith, 18 baptisms, three additions by letter, and several rededications. Bill Dixon is pastor.

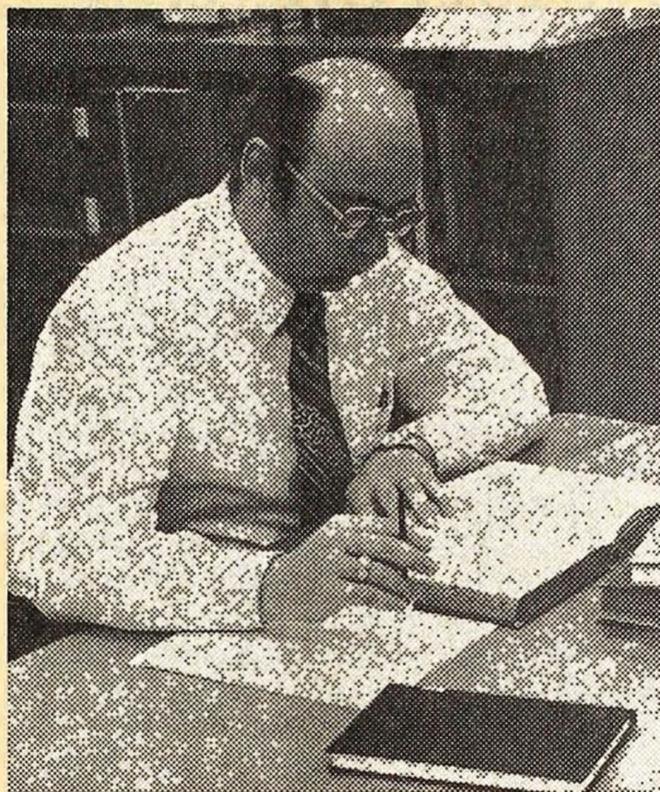
## Cooperative Program Testimony

In the building of budgets for our churches, we must exercise skill or experience chaos. The very fact of the Cooperative Program is the greatest deterrent to chaos I know of! When I think about all that is in that one line in our budget, it nearly blows my mind! It is there; it is all there; it is all there in good balance. Perfection is a rare bird, and the C. P. is certainly not perfect—since it was put together by imperfect people—but it is a mighty fine instrument that has been and can be used of God. "Cooperative Program" is a household word in our church family. We believe it is of God and for God.

Wm. J. Purdue, Pastor  
First Baptist Church  
Kingsport, Tennessee

# Germantown Pastor Receives Unique Gift: An Education

By Marion Harvey Carroll



**STUDIOUS STORY**—Ken Story, pastor of Germantown Church, hits the books at New Orleans Baptist Theological Seminary as he studies toward his doctor of ministry degree.

**NEW ORLEANS**—The members of Germantown (Tenn.) Baptist Church had a better idea. When their pastor, Ken Story, celebrated his 10th year of ministry at the church, they gave him a unique present—an education: a five-month sabbatical to study at New Orleans Baptist Theological Seminary, to be exact.

What kind of church would allow its pastor to be gone for five months?

An unusual one, Story says. His eyes sparkle behind his glasses as he elaborates: "It has the kind of overall vision of the Lord's work that most churches don't have. The people understand that anything that helps the pastor helps the Lord's work in general."

## One Foot In, One Foot Out

A master of divinity degree graduate of New Orleans Seminary, Story began his studies here toward the doctor of ministry degree in January. During the interim months, he has kept one foot in New Orleans and the other in Germantown (near Memphis) by flying home two weekends a month, courtesy of the church.

As a result, he's been able to fill his own pulpit semi-monthly, to keep in close contact with his staff members, and even to make hospital visits on the way to the airport on Mondays.

*Note: Carroll is news director at New Orleans Baptist Theological Seminary.*

The father of three boys aged five to 13, he has also been able to spend two Saturdays a month with his family. "In addition to a generous church," he says, "a preacher going on a sabbatical needs an understanding family."

"Understanding" and "enthusiastic" are two of the words Story chooses to describe his wife of 17 years, the former Elizabeth Maxwell of Jackson, Tenn. The two met at Calvary Baptist Church in Jackson while they were both students at Union University. "She's always been very helpful and supportive in my church work," he says.

For his sons, the idea of having a student-father has been harder to accept. "Why do you want to go back to school?" inquired Story's oldest, Steven, when he first heard of his father's plans.

Now, the boys are quick to admonish him to "go get your lessons," Story says with a laugh.

## Problems Crop Up

Becoming a student again after a lapse of 12 years has presented adjustment problems for him, too. He has had to cope with loneliness, re-forming good study habits, and being older than his fellow students.

"When I was here before (the early 60's), I was the same age as the other students. Now, there's a generation gap," said the 37-year-old Tennessean.

He has also had to take a back seat and change roles, from leader to follower. "It's hard to be quiet in class," he explains. "You want to assume leadership that isn't yours."

Despite the adjustments, the past few months of seminars and traveling have been rewarding ones for this pastor. Evaluating his stint as a student, he comments. "A sabbatical is not a vacation, but it is a breathing spell, a change of pace that's very refreshing."

"Hopefully, the stimulation and inspiration I've received during these months will enable me to be a better pastor—so that the congregation as well as the pastor will benefit from this experience."

One thing's for sure. Come next December, when Story receives his doctoral hood, the whole congregation of Germantown Church will be present, at least in spirit.

## New Books

**Mr. Adams: A Parable For Parents And Others** by Carl Mays, Broadman Press, 64 pp., \$2.95.

**Say Hello To Yourself** by Walter N. Wilson, Broadman Press, 140 pp., paper, \$1.95.

# Research Exposes False Rumors About Astronauts

By John W. Baker

WASHINGTON—No, Madalyn Murray O'Hair, the well-known atheist, is not circulating a petition to NASA to stop the astronauts from praying or reading the Bible in outer space.

No, Mrs. O'Hair is not petitioning the Federal Communications Commission (FCC) to stop religious radio and TV broadcasting.

Somebody is crying "wolf!" Many unfactual circulars are being distributed across the country calling for letters which supposedly are needed to "stop Madalyn Murray O'Hair." The circulars assert: (1) That Mrs. O'Hair is renewing her earlier campaign to have the astronauts publicly censured for reading from the book of Genesis on December 24, 1968, and/or (2) That Mrs. O'Hair somehow is about to have both prayers and the mention of God banned from radio and TV.

Mrs. O'Hair is not reopening her challenge to the reading of the Bible over the radio by astronauts on space flights. Mrs. O'Hair is not involved, either directly or indirectly, in a petition (RM 2493) now before the FCC. This petition requests the FCC not to grant additional new educational non-commercial FM or TV channels to be used exclusively for religious broadcasting.

The National Aeronautics and Space Administration (NASA) and Mrs. O'Hair herself sustain the statements in the previous paragraphs.

## O'Hair's Suits Dismissed

S. Neil Hosenball, general counsel for NASA, pointed out that Mrs. O'Hair's two suits against NASA and the astronauts had been dismissed by the lower federal courts, and that the United States Supreme Court twice had refused to hear an appeal on the issue—the last time in 1971. "The action of

*Note: Dr. John Baker is director of research services for the Baptist Joint Committee on Public Affairs, Washington, D.C.*

the Supreme Court, denying a further hearing, has settled the matter for all practical purposes," Hosenball said.

In a recent interview, Mrs. O'Hair also gave assurances that neither she nor any of her staff are involved in or know anything about a renewal of her 1969 petition drive against the astronauts (which preceded her suit in the federal courts).

"I am innocent. Any such movement is strictly a figment of somebody's imagination," she declared. "Perhaps someone found one of the old 1969 petitions lying around and thought something new was underway. But absolutely nothing is happening."

According to NASA, the official position of that agency is that astronauts, like any other citizens, are free to exercise their constitutional rights—including the right to religious freedom—wherever they are. "It is NASA's policy neither to direct nor to limit the astronauts' religious activities at any time," Hosenball stated.

Mrs. O'Hair also denies that she is in any way involved, either directly or indirectly, in the petition to the FCC. After she had received unfavorable mail on the matter, she telephoned the California men who had submitted RM-2493 and learned that they are religious people, not atheists, and that in the petition they claim no connection with her or any other group. Mrs. O'Hair is in basic agreement with the thrust of the petition, but denied that she was involved in any way in seeking its implementation.

## Unfactual Circulars Hinder

Acting on or distributing these unfactual circulars is just one of many instances in which a number of religious people have responded without determining the facts. Such uninformed response dilutes their present and future influence with Congress and the administrative agencies.

The name of Madalyn Murray O'Hair triggers a conditioned response in many religious people. If Mrs. O'Hair supports a project, these people feel honor bound to oppose it. If an activity takes place which they oppose on principle, they almost automatically assume that Mrs. O'Hair is the moving force on the other side. Mrs. O'Hair is given credit for or condemned for more activities that it would be physically or emotionally possible for a person to be involved in.

But whether one agrees or disagrees with

Mrs. O'Hair—or anyone else for that matter—is not the issue. The issue is the correctness or incorrectness of assertions in a given situation.

Unreliable information and unfounded assertions, when used as a basis for action, can only produce ridicule and defeat.

Why don't church people stop shooting cannons at sparrows, leave Mrs. O'Hair alone, and give themselves to more important issues in advancing the cause of Jesus Christ? (BP)

## Tennesseans Serve At Ridgecrest

RIDGECREST, N.C.—Thirty-one Tennesseans are serving on the staff this summer at Ridgecrest Conference Center.

They are Lillian Jane Scroggins, Germantown; Debbie C. Goan, Morristown; Owen Jarrett, Memphis; Alisa Lynn Hampton, Memphis; Thomas Leuze, Lenoir City; Patricia L. Jones, Lenoir City; Betty Garrison, Kingsport; Brenda F. Reeder, Jefferson City; Martha Elaine Mott, Jackson; Martha Davenport, Humboldt;

Linda Marie Wood, Cookeville; Kathy June McFalls, Concord; Dale Buchanan, Columbia; Sam McCutchen, Clarksville; Judy Van Hooser, Chattanooga; Lester Bishop Jr., Camden; Michael Harvey Barham, Bolivar; Ricky Franklin Wilson, Athens; Wilburn Simmons, Dyersburg; Sandra Baggett, Cunningham; Cecile Testerman, Rogersville; Cheryl Lynn Garrison, Knoxville;

John Dave Brown, Spring Hill; Dan Bush, Springfield; Susan Adams, Seymour; Dwight E. Maples, Sevierville; Kathy Wilson, Nashville; Thomas A. Griffy, Nashville; David Eugene Cotey, Murfreesboro; Mary Jane McCulla, Rockford; Carol McCulla, Rockford.

Ridgecrest Baptist Conference Center is a year-round religious retreat owned and operated by the Southern Baptist Sunday School Board, Nashville, Tenn.

## 'Thank You For Saving My Life' Teenager Writes 'Powerline'

"Thank you for saving my life," wrote Margaret from Canada. Before she ran away from home after a final fight with her parents, she had written "Powerline" for advice.

"Powerline," produced for young people by the Southern Baptist Radio and Television Commission, encourages those with problems to write. One of the counselors at the Radio-TV Commission answered Margaret's letter immediately. A friend forwarded it.

"I was going to commit suicide by taking sleeping pills," she wrote, "but I read your letter first. I figured that if anybody could possibly help me it had to be God. If your letter hadn't come when it did, I would be dead. But I decided to give God a chance. Thank you for saving my life."



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# Two Summer "Southern Baptists And The Bicentennial" Conference Set

NASHVILLE—Will anything of lasting value come of the Bicentennial observance? What can churches do to make the most of the nation's two-hundredth birthday? How can the dangers of civil religion be avoided? What distinctive contributions can Christians make to this historic occasion?

According to Foy Valentine, executive secretary for the Christian Life Commission of Southern Baptists, "Now is the time to focus on these concerns. To wait until 1976 is too late. Local churches," he emphasized, "can be the major influence in shaping responsible answers to these questions."

Valentine, in announcing the program personalities for two forthcoming summer conferences on "Southern Baptists and the Bicentennial," stressed the need to focus on the development of Christian citizenship as an important dimension of the Bicentennial celebration. "Participants will be encouraged to grapple with the past, present and future of the American experience and to devise ways Southern Baptists can further develop their own Christian citizenship while maintaining the integrity of Christian witness during the Bicentennial."

"It is our hope that these conferences will enable Southern Baptist individuals and churches to plan more adequately and act more influentially during the Bicentennial year just ahead," explained Valentine.

The conferences will be held at both Ridgecrest and Glorieta Conference Centers. The Conference leaders for the Ridgecrest sessions, Aug. 2-8, include Henlee H. Barnette, Professor of Christian Ethics, Southern Baptist Theological Seminary, Louisville, Ky.; Walter B. Shurden, Professor of Church History, Carson-Newman College, Jefferson City, Tenn.; and C. Welton Gad-

dy, Director of Christian Citizenship Development, Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn.

The Glorieta conference sessions, August 16-22, leaders will feature William M. Pinson Jr., Professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Gaddy and Shurden.

For reservations write directly to either manager of Ridgecrest Baptist Conference Center, Ridgecrest, N.C. 28770; or Glorieta Baptist Conference Center, Glorieta, N.M. 87535.

## Bible Puzzle Page

Answers On Page 13

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
15					16				17			
18			19	20				21				
			22				23				24	25
26	27	28		29		30		31		32		
33			34		35		36		37			
38				39		40		41		42		
43			44		45		46		47			
			48			49				50	51	52
53	54	55			56					57		
58					59			60		61		
62					63					64		

63 Jumble  
64 Negative answers

### DOWN

- 1 Abraham's nephew (Gen. 22:22)
- 2 Actor Jannings
- 3 Mighty man of David (2 Sam. 23:36)
- 4 Prefix meaning inside
- 5 "raise it up again at the ——" (John 6)
- 6 Roman road
- 7 Medium of exchange
- 8 Covering (Luke 8:16; 2 words)
- 9 Roofing slate
- 10 Baby protector
- 11 Prescription word
- 19 Mr. Rockefeller: abbr.
- 20 Has not heard (1 Cor. 2:9)
- 21 Letters
- 24 "rich and poor, — and bond" (Rev. 13)
- 25 Being
- 26 "— out of Jacob" (Num. 24)
- 27 Buckeye state
- 28 God heard his voice (Gen. 21:17)
- 30 —of-war
- 32 Figure: comb. form
- 34 "many shall ——" (Matt. 24)
- 36 "but also ——" (John 13)
- 39 Red or Black
- 41 Anguilla
- 45 Vision
- 47 Printer's measure
- 49 Number missing (Luke 17:17)
- 50 Attacked by Benhadad (1 Ki. 15:20)
- 51 Fiddler
- 52 Deadweight tons: abbr.
- 53 Mountain laurel
- 54 Circle measurement: abbr.
- 55 Bongo
- 60 Authors: abbr.

### ACROSS

- 1 N.T. book: abbr.
- 4 Wells location (Ex. 15:27)
- 8 Caleb's city (Josh. 15:13)
- 12 Amula
- 13 Organization of countries: abbr.
- 14 Kind of man (Jas. 2:20)
- 15 Wilderness (Num. 13:21)
- 16 Member of Congress: abbr.
- 17 A Nigerian people
- 18 "and your ——" (Amos 4)
- 22 Exaggerate
- 23 Affirmative
- 24 Iron: symbol
- 26 Aerosol
- 29 Offering (Gen. 22:13)
- 31 Hanani (2 Chron. 16:7; poss.)
- 33 Melt
- 35 Sweet potato
- 37 Spoken with the lips (Isa. 59:3)
- 38 Verdi opera: poss.
- 40 American humorist
- 42 River in Scotland
- 43 Artificial language
- 44 Canceled with x's
- 46 Half a TV show
- 48 "the — is enmity against God" (Rom. 8)
- 53 Prophet (Zec. 1:7)
- 56 Noun suffix
- 57 Received the gospel first (Rom. 1:16)
- 58 Musical instrument (Isa. 5:12)
- 59 Conjunctions
- 61 Table scrap
- 62 Unit of measure

### CRYPTOVERSE

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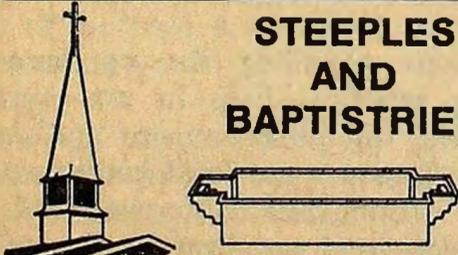
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# The Camp Meeting Revivals

Ezra 8:15  
By John Havlik

*Editor's note: This is the second in a series of four articles by John Havlik, director of Evangelism Development for the Evangelism Department of the Home Mission Board. The subject of the articles is revivalism and American history. These have been prepared to help our spirits as we prepare for the nation's Bicentennial in 1976. It's time we realized the need to try to win America to Christ. The first article ran July 3, page 3.*

"And I gathered them together to the river . . . and there abode we in tents . . ."

The camp meetings occupied three to five acres along the bank of a stream where there was potable water for the people and horses. The day for an American Revival Camp Meeting began at daybreak with the sounding of a trumpet, a call to family prayer. It is difficult to set an exact date for these camp meeting revivals, but they had a standard form by 1799, and reached the



Havlik

peak of their popularity by 1825. D. A. Johnson in his **Frontier Camp Meeting** says, "The Great Awakening (Second) which began after the Revolution was primarily centered in the camp meeting. It was an American phenomenon in the revivalism that was destined to really change the face of religion in America."

One writer said, "The frontier was crude, turbulent, and godless. Evangelical protestantism more than any other single force tamed it." Unbelief was a way of life. Paine's **Age of Reason** was at the zenith of its popularity. Hard liquor was plentiful and cheap, and even the professing Christians drank heavily. It was a curse on the frontier. Every social affair including barn raisings, log rollings, baptisms and wakes were occasions for hard drinking. Stores gave customers a free drink with every 50 cent purchase. Easterners were shocked at the drunkenness and brutality of the frontier. One witness says, "Tearing, kicking, scratching, biting and gouging each other's eyes by dexterous use of the thumb and finger were common on the frontier."

Although the Methodists most widely used the camp meeting, John Waller, a Separate (revivalistic) Baptist minister, conducted some of the first camp meetings. He was probably the first to call his outdoor revivals, "camp meetings." Samuel Harriss, James Reed and many other Baptist preachers who used the camp meeting were influenced by the pre-revolution revival in Guilford County, North Carolina. These Baptist revivals were in many ways the prototype of

the great camp meetings that took place after the Revolution. Every camp meeting had ground rules that were strictly followed. The Baptist camp meeting rules in Waller's revivals were as follows:

1. No female on any account shall be permitted to appear in the camp until an hour after sunrise in the morning nor stay later than an hour before sunset at night.
2. The persons in the camp shall depend for sustenance during the camp meeting on the friendly hospitality of the neighborhood.
3. Any person in the camp awakening at any period during the night may pray or sing without disturbing the slumber of others.

The singing during the camp meeting was a revelation. Everyone was welcome; and they sang, "Come hungry, come thirsty, come ragged, come bare, come filthy, come lousy, come just as you are." At candle lighting time devotions might begin with a joyful tune.

"Now we'll preach and pray together,  
Praise, give thanks, and shout and sing.  
Now we'll strengthen one another  
And adore our Heavenly King."

Some of the singing took on definite denominational tones. The Methodists sang, "The world, the Devil and Tom Paine  
Have tried their force but all in vain.  
They can't prevail. The reason is  
The Lord defends the Methodists."

Negroes were very welcome in the camp meetings, and many of the hymns were changed into Negro spirituals. One such change was the hymn, "They Crucified My Savior and Nailed Him to the Cross." They sang,

"They crucified my Savior  
And nailed Him to a Cross.  
See Mary comes a-weeping  
To see where He was laid.  
He arose and ascended in a cloud."  
The Negroes sang the same hymn,  
"Dey crucified my Savior  
And nailed Him to de Cross.  
O, Mary come a-runnin'  
Her Savior for to see.  
He rose. He rose from the dead."

The general camp meeting was the greatest of all. Baptists, Methodists and Presbyterians worked side by side, and the crowds were measured in the thousands. McGready, one great camp meeting preacher, said, "Bigotry and prejudice have received a death wound . . ." Presbyterians and Methodists loved one another. In these meetings there were three services a day at eight o'clock, eleven o'clock and one o'clock in the after-

noon. The "biggest gospel gun" was saved for the eleven o'clock service. A sermon outline from one of these great services still survives.

- I. Take notice of the knowledge of God. This knowledge can only be attained by experience, and all the experience we can have of God must be by revelation of Himself to us and by the inspiration of His Spirit to give us understanding.
- II. The helps that God has given to us:
  - A. The Scriptures
  - B. The preaching of the gospel
  - C. The influences of His grace and operation of His Spirit
  - D. Living witnesses
- III. Our duty toward God
  - A. To awake out of our slumber
  - B. To cease from our sinning
  - C. To turn to righteousness
  - D. The great impropriety of our remaining destitute of this knowledge when it is readily available

Such sermons had power. One witness testified,

"After the meeting the power of the Almighty came down in such a wonderful manner as is seldom witnessed. Brother Harriss fell back from the pulpit, overcome by the influence of the Holy Spirit, and called upon me to invite the people forward for prayers. . . . The invitation was no sooner extended than the mourners came pouring forward in a body for prayer until the altar was filled with weeping penitents."

The camp meeting preachers all emphasized the same themes—universal redemption, free and full salvation, justification by faith, regeneration by the Holy Ghost and the joy of a living religion. The preachers were often rough and crude, but so were the times in which they lived and preached. These great camp meetings which lasted as late as 1840, tamed the American frontier and made it a fit place to live and rear children.

## Murfreesboro First To Host Early Education Workshop

A Weekday Early Education Workshop, sponsored by the Sunday School Department of the Tennessee Baptist Convention, will be held Aug. 7-8 at Murfreesboro First Church.

The workshop will begin at 8:30 a.m. Thursday and continue through 1 p.m. on Friday.

Persons attending the conference will receive practical help in art, curriculum planning, discipline, music, and language development for the local kindergarten/day care program. The conferences will be led by experienced teachers in the preschool field, and will also feature a discussion of state licensing.

Preregistration must be made through the Sunday School Department, according to Ray Evette, director of preschool and children's work.

# Tennessee Literature Writers Announced

**NASHVILLE**—Twenty-five Tennessee writers contributed to July-August-September quarter literature published by the Southern Baptist Sunday School Board.

Some writers and their publications are: Donald Ackland, Nashville, "Adult Bible Study"; Bill Blackwell, staff member of First Baptist Church, Nashville, "The Youth Teacher" and "Sunday School Youth A"; Anne Craig, Nashville, "Come Alive for Leaders"; Dixie Ruth Crase, teacher at Second Baptist Church, Memphis, "Guide B for Preschool Teachers"; Jewell Ellison, Hixson, "Exploring C for Leaders"; C. Welton Gaddy, Southern Baptist Convention, Nashville, "Care for Leaders"; Barbara Gregg, specialist in childhood education, Franklin, "Young Adults in Training" and Dorothea Hammatt, Nashville, "Exploring C for Leaders."

Other writers and their publications are: Lou Mishler Heath, Nashville, "Bible Discoverers: Teacher"; James D. Hopkins, pastor of Inglewood Baptist Church, Nashville, "Source"; Kenneth P. Jones, Memphis, "Exploring C for Leaders"; Raymond Rigdon, Southern Baptist Convention, Nashville, "Source"; Michael Speer, Southern

Baptist Convention, Nashville, "Source"; Beth Sullivan Taylor, Nashville, "Bible Discoverers: Teacher" and Dwayne B. Zimmer, minister of education at Woodmont Baptist Church, Nashville, "Young Adults in Training."

The following Sunday School Board employes contributed to these periodicals: Stuart Arnold, "Bible Discoverers: Teacher"; Eugene Chamberlain, "Bible Discoverers: Teacher"; Brooks Faulkner, "Care for Leaders"; Philip Harris, "Source"; John Ishee, "The Adult Teacher"; Gomer Lesch, "Young Adults in Training"; William J. Reynolds, "Source"; Bill Stephens, "Source"; J. Clifford Tharp, "Guide B for Preschool Teachers" and Lewis Walker, "Guide B for Preschool Teachers."

Nearly 3,000 writers from over the Southern Baptist Convention are employed every year by the Sunday School Board to write for Church Services and Materials Division literature. They write for monthly, quarterly and undated periodicals, Vacation Bible School products and Church Study Course materials. The Sunday School Board publishes 10 monthly and 97 quarterly periodicals.

## Centennial Emphases Planned At Powells Chapel Church

Members of the Powells Chapel Church, Murfreesboro, will begin the celebration of the church's centennial this week and will continue with varied centennial emphases until September, according to Pastor Donald McRae.

The church was organized July 25, 1875 in a Methodist Church approximately 550 yards northwest of the present location. It moved to its present location in 1907, burned, and was rebuilt in 1929. Additional Sunday School classrooms were added in the rear of the main sanctuary in 1942, and in the early part of 1960 an annex was added.

This week, the first week of centennial emphases, the church is hosting revival services. On July 26, former pastors and wives, deacons and wives, the Historical Steering Committee members and spouses, and the host pastor and wife, will have a fellowship supper at the home of Mr. and Mrs. Claude Jones.

Centennial Commemorative Day will be observed on Sunday, July 27. B. B. Powers,

former pastor, and Ralph Norton, executive secretary-treasurer, TBC, will speak at the 10 a.m. service. C. B. Hogue, director of the Division of Evangelism, Home Mission Board, will speak Aug. 22-24 in a series of four evangelistic services. On Aug. 31, Luther Joe Thompson, a former pastor and present pastor of First Church, Richmond, Va., will speak at the morning worship hour.

Other speakers will include: Fred Pinckard, Tennessee layman, speaking Sept. 3-7; Mr. and Mrs. Owen Cooper, speaking Sept. 17 to the Brotherhood and WMU groups, (Cooper is immediate past president of the Southern Baptist Convention); Baker James Cauthen, executive secretary of the Foreign Mission Board, speaking at the evening service on Sept. 21; and Grady Cothen, executive secretary of the Baptist Sunday School Board, speaking at the morning worship service, Sept. 28.

A dinner on the ground will be served on Centennial Day, July 27.

## Union Establishes Two-Year Accounting Program

Union University has established a new two-year program in accounting which is designed to prepare students to become public accountants.

"The program is being started to provide the academic curriculum to prepare students to apply to take the public accountant examination in Tennessee," said Curtiss Scott, associate professor of business administration and one of the coordinators of the program.

"The Tennessee Board of Accountancy gives special tests to see if a person is qualified to become a public accountant in this state and Union's program provides the curriculum necessary for all five parts of the examinations."

A total of 72 hours are required for the completion of the program including emphases in business, accounting, economics, math, office management, statistics, English and social science.

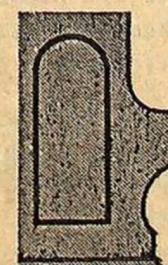
Anyone interested may participate in the program, according to Scott. Requirements include an ACT score of 18 or more. A background in math is helpful but not required.

### BIBLE PUZZLE PAGE ANSWERS

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"The Lord preserveth all them that love him" (Psa. 145:20).

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# Laying A Good Foundation

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

**Basic Passages:** Proverbs 4:1-5; 8:35-36; 13:24; 22:6; 31:25-29

**Focal Passages:** Proverbs 4:1-5; 8:35-36; 13:24; 22:6; 31:25-29

Foundations for structures and for life are essential, particularly good foundations. Many do not take this obvious fact seriously. Sooner or later this will become patent. Jesus emphasized this so graphically in The Sermon on the Mount.

Some foundations are good for one world only. One is good for two worlds and others are not good for any world.

Mutual respect and confidence make a good foundation for this life but more is needed for the life to come. The same may be true of integrity of character. It is excellent for this order of things.

The best life is the Christ-like life built on Him as one true and all-sufficient foundation is Jesus Christ who embodies all good principles in His personality and life. This will be adequate for any world.

## Heed Parental Instruction Proverbs 4:1-5

Our feet must be planted on solid ground, and our roots must go down into desirable soil. The inspired writer speaks of his adherence to his father's counsel and the intimate influence of a good mother. This is the way to get wisdom and understanding for meaningful living.

God has ordained that the family is the basic unit for a properly functioning society. There seems to be given to parents of only average religious dedication a love for children and with it an insight for the proper counsel for them. They have luminous moments that are amazing.

I remember one unforgettable afternoon with my grandmother when I was not more than six or seven years of age. There were

words of astounding discretion from my grandmother who had very little education. "The testimony of the Lord is sure, making wise the simple." We say this in the light of more than seventy subsequent years' experience.

## The Path Of Real Life Proverbs 8:35-36

The way of wisdom is the way to real living. It realizes a life that invites the smile or favor of God, the Supreme reality.

To defy wisdom is to flirt with death itself. In fact, to resist wisdom is self-destruction.

## Wisdom Requires Discipline Proverbs 13:24; 22:6

There is the necessity of reprimanding and chastening. If we love our children wisely, we will not spare the rod of correction. Positive or directive discipline is fully essential as corrective discipline. To develop a child in the way he should go in forming the right will result in the right ultimate outcome. Deeply rooted convictions and conduct will show up in maturity.

## Great Womanhood Proverbs 31:25-59

A woman of strength and honor will have delightful anticipations. If she has a kind and not a sharp tongue, if she opens her mouth with discretion, she will exert a powerful influence. She is perpetually planning and doing things for her household.

Her children will rise up and call her blessed. Many women may do excellent things but the many virtues of these women surpass the glory of all others.

# Laughs

The first thing men do after being born equal is to outgrow it.

\* \* \*

The president of the board explained his program to the assembled group and concluded with this thought: "These have only been my suggestions, but let's not forget who presented them."

\* \* \*

A man in a rural county down south was campaigning for a seat in the Senate. One rainy, miserable evening, there was a knock on the door. A man he had never seen before stood outside, soaking wet. "I need help," the man said. "My car is stalled down the road. Will you help me?"

"Sure," said the candidate. When they reached the disabled car, the owner got in, turned the key and the car started immediately.

"There was nothing wrong with your car," the would-be senator said.

"I know. I also know that this state needs a good man up there in Washington," he explained. "I just wanted to know if you were the kind of man I could vote for. Now I know."—

From *Inklings* reprinted in *Brief Cases*

\* \* \*

If a fellow looks like his passport picture, he can use a trip.

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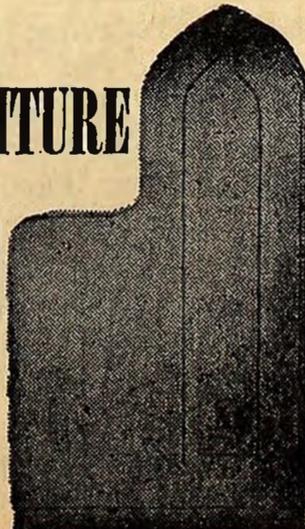
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# Family Living

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

## Communication: Marriage And Divorce

Few couples seem to recognize the almost direct relationship between communication in their marriage and the probability of divorce when communication fails. Family therapist Virginia Satir makes this point profound in her book **Peoplemaking**.

Every communication experience affects us in some way. It can reinforce our expectations, either positively or negatively. It could create doubts about the other's self-worth, thus creating distrust, or it also has the potentiality to intensify the worth of each and with it the closeness and trust between them.

But when communication encounters between a couple consistently produce doubts, the husband and wife involved begin to feel badly about their own self-esteem and they begin to look elsewhere, to their work, their children or to other partners. As sterile encounters pile up, the couple eventually becomes bored with each other.

Satir concludes: "Boredom leads to indifference, which is probably one of the worst human feelings there is and, incidentally, one of the real causes of divorce. I am convinced that anything exciting, even if it's dangerous, is preferable to boredom. Fighting is better than being bored. You might get killed from it, but at least you feel alive while it's going on."

Communication is a huge umbrella that covers and affects all that goes on between human beings. Once a human being has arrived on this earth, communication is the largest single factor determining what kinds of relationships he makes with others and what happens to him in the world about him. How he manages his survival, how he develops intimacy, how productive he is, how he makes sense,—all are largely dependent on his communication skills.

Because the primary basic learning about communication comes in the family, he believes that two important benefits come from "sharing your inner space" with others: it allows you to become really acquainted with the other person and it also allows you to use your communication to develop nurturing relationships, something each of us always continues to need.

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# HISTORICALLY

## FROM THE FILES

### 50 YEARS AGO

Seventeen elm trees from a grove around Central Avenue Church in Memphis were very significant. To members of the church they represented the 17 charter members who first banded themselves together and organized the little congregation. They were planted in their memory. J. P. Horton was pastor.

Editor John Freeman offered congratulations to Mrs. Willie Selzer of Hillsdale Church upon her record as a reader of the Tennessee Baptist paper. For 58 years the paper had been in her home and before that time, it was a familiar object in her father's home.

### 20 YEARS AGO

Officials at Carson-Newman College announced that construction on a men's dormitory would begin that fall. The first wing of the structure was to accommodate 84 men and provide two apartments for head residents, a recreation room, a commons room, a prayer room and guest room.

Calvin Rhodes was called as pastor of the Scottish Pike Mission of South Knoxville Church. He was ordained by the church.

### 10 YEARS AGO

Oak Hill Church near Fayetteville ordained Stanley Mullins, Charles Mullins, Buford Brown, Lewis Moore, John Swing, and Dolan Armstrong as deacons. Charles E. Brown is pastor.

Roger Cowan was the new minister of music and youth at Paris First Church.

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# From the Executive Secretary

Ralph Norton is attending the Baptist World Alliance. He will resume writing his column in about two weeks.—E.L.

## Southwestern Seminary Sets Up Degree Program In Houston

**FORT WORTH**—Southwestern Baptist Theological Seminary will begin this fall offering accredited degree courses in an off-campus program in Houston to "take the seminary to the minister rather than making the minister come to the seminary," a seminary spokesman said.

The program, entitled Southwestern Seminary in Southeast Texas, was approved by the executive committee of the board of trustees of Southwestern, the world's largest seminary and one of six owned and operated by the Southern Baptist Convention.

It is an outgrowth of research among the 490 Baptist churches in the Houston-Galveston area. Two independent surveys revealed that 49 percent of the church staff personnel had no seminary training.

Based on these and other findings, a coordinating committee representing the churches proposed the off-campus program which will be within easy reach of seven associations of Baptist churches—Bay, Union, Galveston, Gulf Coast, Creath-Brazos, Tryon-Evergreen and Coastal Plains.

The coordinating committee will financially underwrite the project, Southwestern Seminary will furnish the educational personnel and Houston Baptist University will supply the classroom and office space.

Jesse Northcutt, Southwestern Seminary's vice president for academic affairs, said courses offered will lead to two basic degrees—the master of divinity and the master of religious education.

The program, says Robert P. Naylor, seminary president, "is designed to provide graduate theological education in a major metropolitan area not presently served by a local, established seminary."

Northcutt said the program will "enable those people committed to ministry to get a theological education without leaving their church field."

Golden Gate Baptist Theological Seminary, Mill Valley, Calif., another of the six SBC seminaries already has established an off-campus satellite degree program. One of its major off-campus centers is Los Angeles. (BP)

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### A Man Had Two Sons

By Jonas L. Stewart  
Executive Secretary-Treasurer

Really, there are two men in this story. Each of them had two sons. The four sons were irresponsible, unappreciative spend-thrifts.

One father died without having made a will. The two sons argued with the administrator, disputed with each other and finally went to court to plead their selfish interests. After three appeals, five years, thousands of dollars in legal fees, court costs and loss of income, the estate was settled. Each received equal shares but by now only about one-fourth of the original estate was left. Most of that for which their parents had labored, sacrificed and saved was now in the hands of strangers.

The other father was wise. He wrote a will leaving his hard earned estate in trust. The sons could not touch it. The trustee divided the income equally between them twice each year. When the sons reach a stated age, their benefits will cease unless there is dire need because of a physical handicap. When they no longer receive the income it will be paid to their father's church annually. Thus that which the Lord gave these parents is preserved to serve His cause for all ages to come.

The Tennessee Baptist Foundation serves as trustee of such funds. For more information about how you can use the services of your Foundation for such a trust, write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, Brentwood, Tennessee 37027.

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