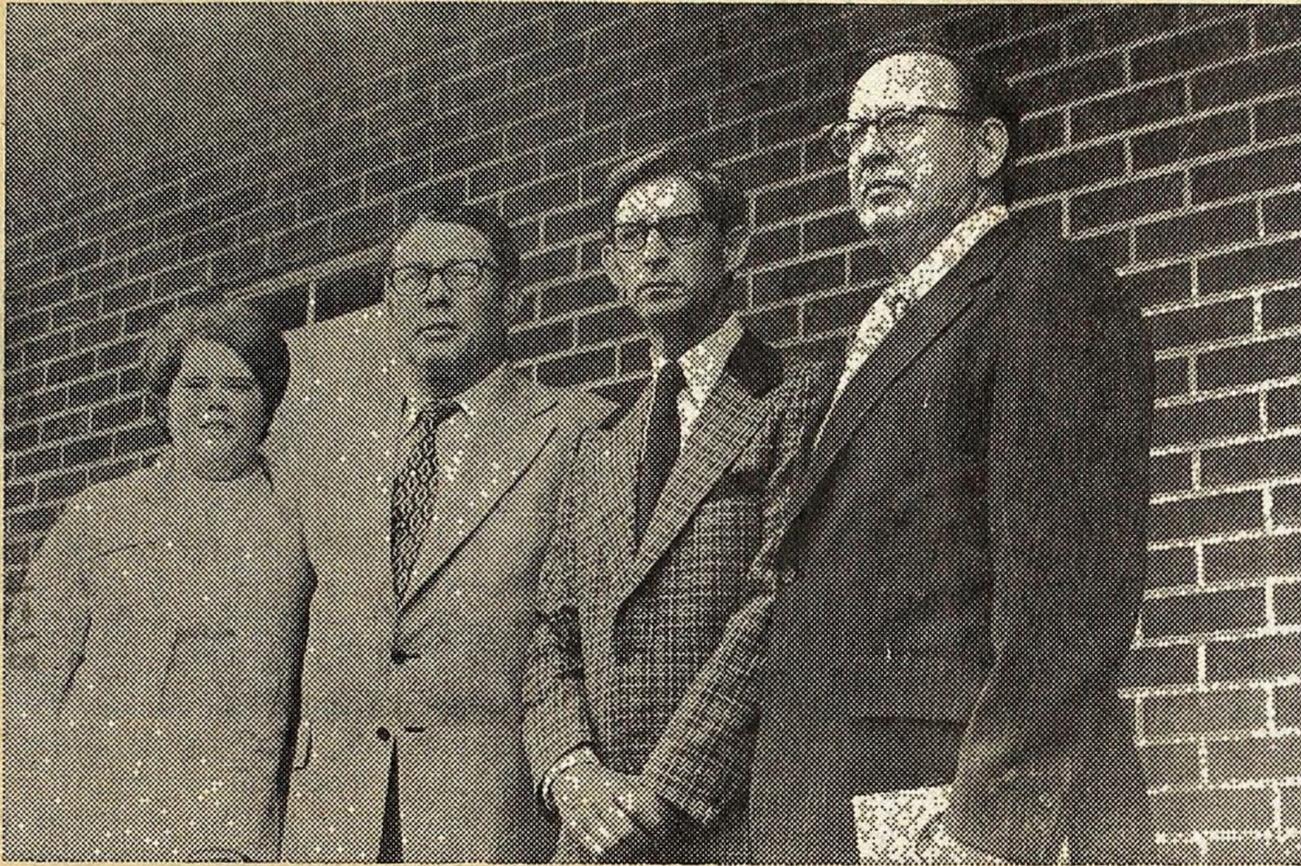


Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

Cornerstone Unveiled At Campbell County Ceremonies



Pictured in front of the new Campbell County Associational Center are, left to right: Sandra Cordell, associational clerk; Ralph Cordell, director of associational missions; Dale Smith, associational moderator; and Leslie Baumgartner, director of the Missions Department, TBC. The new center was dedicated in ceremonies earlier this month.

In ceremonies led by associational moderator Dale Smith, the cornerstone of the new Campbell County Associational Center was unveiled Sunday, July 6. The new center, located in LaFollette, contains a conference room, supplies room, work room, and offices for the director of associational missions.

It was built and furnished at a cost of \$31,000. The pulpit used in the dedication service was the same pulpit used in the organization of Campbell County Association in the Cedar Hill Church in 1908, and

was provided by the Cedar Hill Church, according to Smith, who is pastor of Careyville First Church.

Leslie Baumgartner, director of the Missions Department, Tennessee Baptist Convention, was the dedication speaker.

The building committee was composed of Don Reynolds, pastor of Glade Springs Church; Lester Anderson, pastor of Cedar Hill Church; K. V. Holt, pastor of Indiana Avenue Church; and Ralph Cordell, director of associational missions.

Church Secretaries' PEP Seminar Set In Williamsburg

NASHVILLE—During the week beginning Labor Day, church secretaries will have the opportunity to work toward the certified church secretary award in a week-long PEP seminar at historic Williamsburg, Va.

Scheduled Sept. 1-5, the seminar is sponsored by the church administration department of the Southern Baptist Sunday School Board. According to Howard B. Foshee, department secretary, registration for the seminar must be made through the board's church administration department, 127 9th Ave., N., Nashville, Tenn., 37234. The cut-off date for reservations is Aug. 15.

The PEP seminar is the first of its kind to be offered church secretaries to help them attain a rated standard of proficiency. The sessions will cover such topics as the church, its nature and functions; the secretary's role; the secretary's personal development; basic church finance; work organization and management; church records; communication; and mechanical skills.

One-hour presentations followed by laboratory workshops in each subject will characterize the format for the week. Educational games, along with innovative teaching techniques, will enhance the meeting.

Wong Named President Of BWA; James Sullivan VP

STOCKHOLM—David Y. K. Wong, an architect and engineer, was elected here as the first lay president in the history of the Baptist World Alliance (BWA).

Wong, 65, of Hong Kong, succeeds V. Carney Hargroves of Philadelphia, Pa., a clergyman of the American Baptist Churches, USA, and will serve a five-year term.

Among 12 vice presidents, delegates to the 13th Baptist World Congress, which meets every five years, elected a Southern Baptist, James L. Sullivan, retired president of the Sunday School Board, Nashville.

Fred B. Rhoades, a Southern Baptist layman from the Washington, D.C., area, who had been serving as the BWA's treasurer for the Western Hemisphere, was elected treasurer for the entire BWA. Under the BWA's new structure, it will have only one treasurer.

Robert C. Campbell, executive head of the American Baptist Churches; Thelea (Mrs. Delmar) Wessler of the North American Baptist General Conference; and M. L. Wilson of the Lott Carey Baptist Foreign Mission Convention, were the other persons from the U.S. elected to BWA vice presidencies.

Wong has been serving as chairman of the BWA's Men's Department, chairman of the Asian Baptist Fellowship and chairman in Hong Kong for the BWA effort, "World Mission of Reconciliation Through Jesus Christ."

A native of China, Wong is a member and past deacon chairman of Kowloon Baptist Church, Hong Kong, and former chairman of the board of governors at Hong Kong Baptist College. He is a graduate of two U.S. schools, the University of Redlands and California Institute of Technology.

Other BWA vice presidents are Geoffrey H. Blackburn of Australia, Nilson do Amaral Fanini of Brazil, Advertus A. Hoff of Liberia, Arthur Kinyanjui of Kenya, David Lagergren of Sweden, Akiko (Mrs. Shuichi) Matsumura of Japan, Azariah McKenzie of Jamaica and Michael Zidkhov of the Soviet Union. (BP)

"The PEP plan helps a secretary work toward certification through self-study and certification seminars," said Lucy Hoskins, church administration consultant with church secretaries. "PEP includes a basic level of study and certification for persons who have limited background and experience as church secretary. An advanced level is provided for persons with the experience and desire to advance."

The seminar is limited to 45 participants.

No Name Dropper

By Herschel H. Hobbs

"Jude, the servant of Jesus Christ, and brother of James."—Jude 1a

Ray Summers notes that in a contest for the title "Least Known and Most Neglected Book in the New Testament," Jude would have competition only from 2 and 3 John. Yet it is one of the richest books in the New Testament. Many people are familiar with verses 3b and 24-25 without even knowing where they are found. The present thought has to do with the author himself.

He calls himself "Jude" or the Greek "Joudas" or "Judas." The name is related to "Judah" one of Jacob's sons (note Judah, Judea). There are several men by this name listed in the New Testament (Matt. 13:55; Luke 6:16; John 14:22; Acts 5:37; 9:11; 15:22). But the author of this epistle identifies himself as a "brother of James" (cf. Matt. 13:55; James 1:1). So we may see him as James' brother and Jesus' half-brother. Both had Hebrew names: Jude is the short form of Judas; James is the English form of Jacob.

However, worthy of note is the fact that neither mentions being Jesus' half-brother. Some see this as an unwillingness to try to derive special authority from this relation-

ship. And that is probably true. But we recall also that neither of them believed in Jesus as the Christ until after His resurrection (1 Cor. 15:7). Furthermore, they were aware of Jesus' own words that His brethren were not genetical but spiritual (Matt. 12:48-50). So both James and Jude recognized that they had no claim upon Jesus Christ above that of any other believer.

Like his brother James, Jude identifies himself as a "servant" or "slave of Jesus Christ." Jude further notes that he was a brother of James, since James was widely known as a Christian leader (Acts 15:13ff.; 21:18; Gal. 2:9, 12). Also James' epistle had been written prior to this.

But the point here is that Jude made no claim to a special relationship to Jesus. He did not fall victim to the popular practice of **name dropping** in order to enhance his own position. He was nothing more than a bond slave of Jesus Christ. No Christian, whatever his earthly position, has a superior position with respect to Jesus than any other believer. All are simply slaves of Jesus Christ.

"A Very Present Help"

By Mrs. Brooks Hackney

It was a custom in my childhood home for each member of the family to quote from memory a verse of Scripture each Sunday morning at the breakfast table. As the family of eight gathered at the big oval table in the dining room, we knew to be prepared for this ordeal, (as it sometimes seemed to us children.) Occasionally, one of the clan could get by with "Jesus wept", but we knew beyond the shadow of a doubt to be prepared with something.



Hackney

Sometimes when a member of the family would forget, he would be allowed to leave the table for a brief perusal of his Bible for any verse which would pass the test. After each person had quoted his Scripture, we would join hands for prayer.

I distinctly remember one Sunday morning when my father's verse was, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. On the following Wednesday evening, Daddy read to us during our family worship period, "God is our refuge and strength, a very present help in trouble." Psalms 46:1.

Before the Sunday morning ritual arrived again, my father was a personal witness of the joys of the eternal life about which he had spoken. What a legacy for a father to leave for his family!

Many of the tensions of our lives would be lessened and even erased if only we would search God's Word, claim His promises, and therein find the blessings of eternal life on this earth. We spend much time and money searching for the proper clothes for our families, searching for the best buys in food, searching for vacation spots which would offer relaxation and excitement—but how often do we search for God's promises which are sure and ever present? How often do we search God's Word for the answer to the perplexities of today's society?

Very often after having searched everywhere for the answer to a problem, for consolation in time of trouble, or for strength to bear a heavy burden, we then turn to the Holy Scriptures where we find the answer—"God is our refuge and strength, a very present help in trouble."

Note: Mrs. Hackney is a member of Greenbrier First Church where she has served as church pianist for several years. She has also been a teacher and director in the junior high Sunday School Department.

Pulpit To Pen

By Jim Griffith

In churches where belief in the Scripture as the infallible and authoritative Word of God has declined, it is not surprising that the eloquence and power of the proclamation of this Word have diminished also.

The point was well made in a panel discussion involving a rabbi, priest, and Protestant minister. The rabbi said, "I speak according to the law of Moses," the priest said, "I speak according to the church," and the Protestant minister said, "It seems to me . . ."

Small wonder that many preachers are aiming at nothing and hitting it.

The man of God needs to let his fingers do the walking through the Bible—not the yellow pages. The finest book of sermons ever published is still within the pages of the Bible.

And in these days of widespread perplexity, many empty lives and hungry hearts come to church searching not for words, but the Word.



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South Fulton Church Sponsors Vietnamese Family



Photo courtesy of Union City "Daily Messenger"

One of the young daughters of Truoc Tran-Quoc checks the mailbox outside their new home in South Fulton. Tran-Quoc, who painted the mailbox, is an accomplished artist and French teacher, and is currently seeking employment.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men. . . ." (Gal. 6:9-10 KJV)

Members of the South Fulton Church, Fulton, began to fulfill a special mission of "doing good" a few weeks ago when they welcomed into their community the Truoc, Tran-Quoc family. The eight-member family left North Vietnam in 1954 to come to the South to flee from the Communists, and then left Saigon to come to America in the days before the Communist takeover.

Members of the South Fulton Church have furnished a home for Mr. and Mrs. Tran and their six children, and have provided clothing, food, and other essentials.

According to Gerald Stow, pastor of the South Fulton Church, the Tran-Quoc family located in Obion County with the help of Col. Hank Ivey, a retired army officer living in South Fulton. Mrs. Tran-Quoc was an employee of the American Military Defense attache and was offered flight from Saigon as the Communists moved in. Ivey guaranteed sponsorship for the family.

Tran-Quoc was a high school French and history teacher with a master's degree in education. Additionally he is an artist and painter. The family does not receive any government help, and is not on welfare or food stamps, Stow said.

"We worked hard for more than 20 years, and it is all gone now," Mrs. Tran-Quoc related. "My husband and I do not care for

ourselves, we only want our children to be free and happy." Mrs. Tran has been employed by the Ferry Morse Seed Co. in Fulton, Ky. "We are so grateful for the help we are receiving, but we want to work," she said.

Other Baptist fellowships in the state have expressed an interest in sponsoring refugee families. Stow stated that the Tran-Quoc family has been a tremendous blessing to the people of South Fulton. "They are wonderful, gracious people who are going to make fine Americans and in due time wonderful Christians."

A Personal Word

By Roy D. Gresham

If we want Christ to be real in us—growingly real—then talk with Him. We must not let ourselves be cheated at this point by listening to those who argue that prayer has no value, that, at best, it is just a form of autosuggestion. The people who really pray know better. They may not have all the explanations, but they have the power—which is the important thing.

Prove for yourself the meaning of Tennyson's lovely stanza:

"Speak to Him then, for He heareth thee,
And spirit with spirit will meet,
For closer is He than breathing,
And nearer than hands and feet."

Talk to Him about yourself, your problems, your work, your play, your example, your relations with other people. Have a place and a time to do it. Learn, too, how to have the emergency talks with Him when something goes wrong smack in the thick of things in the day's living. You don't have to get on your knees. He knows when the knees of your soul are bending toward Him.

Then let Him talk to you. He will do it through His Word, through the teaching and preaching of His appointed servants, through your varied ministries to others, through the Inner Voice within you. Know what He taught about God, about life, about temptation, about sin, about duty and service, about hell and heaven. If one is not willing to take time for this, then he can blame no one but himself for the haziness and unreality of the Christian life.

If we want Christ to be real to us—growingly real—talk about Him to others

Missouri Convention Names Interim Editor

JEFFERSON CITY, Mo.—Miss Elene Stone has been designated interim editor of the "Word and Way", official publication of the Missouri Baptist Convention, until a successor to W. Ross Edwards is elected and begins work.

Edwards retired July 1 after eight years as the "Word and Way" editor. Before joining the "Word and Way" in Nov., 1967, he had spent 40 years in the ministry, the last 20 as pastor of Swope Park Baptist Church, Kansas City. He is a former Missouri Convention president.

Miss Stone, a native of Jackson, Mo., has been on the "Word and Way" staff for 27 years—20 years of that time as assistant to Editors H. H. McGinty and Edwards.

Rheubin South, the Missouri Convention's executive director, said she will continue as interim editor until Edwards' successor begins work. (BP)

who do not know Him. It is a simple psychological law that when we express a thing that has impressed us, we thereby deepen the impression. If we fail to express it, the impression fades. Impression without expression spells depression; impression plus expression spells progression.

I read about a missionary in Africa whom someone had described as "the loneliest woman in the world." For thirteen years she had labored without a white helper among the black people of the Dark Continent. To the outsider she was a lonely person. Listen to these words, spoken by her in reply to an expression of sympathy over her lack of normal companionship.

"All these years I have never been alone, for I have always been conscious of the presence of Jesus as I told others about His love."

Sir Ernest Sheckleston, the famous explorer, was once shipwrecked and his party stranded. For days they struggled toward some place of help and finally got through to safety. When they did, one of the party said, "Boss, I had a curious feeling that there was another person with us." And Sheckleston replied, "So had I." After that, on all his expeditions, he carried with him a recording of the hymn, "Abide with Me," with its haunting refrain, "I need Thy presence every hour."

In times like these, all of us need it, don't we? How grateful I am we can have it! Now—and forever!

Note: Gresham is executive secretary of the Baptist Convention of Maryland.

SBC Session No Place For Entertainment

What is one person's delight is another's misery and vice versa. Baptist editors tend to be critical and sometimes vent their personal feelings upon their readers. This is one of those times.

For one, I am sick of the entertainment and shoddy exhibitionism which are more and more invading Baptist meetings where worship is supposed to go on and where the work of the Lord is supposed to be done. It's bad enough to put up with the pulpit exhibitionism of some pastors and the professional performances of some evangelists and evangelistic singers. Now beauty queens, professional entertainers, grand ole opry stars and professional athletes are called upon to spice up Baptist meetings.

The specific instance which set me off was the program for the 1975 Southern Baptist Convention. A beauty queen, Vonda Kay Van Dyke with her professional type entertainment, came on to climax an evening session already climaxed by an inspiring presentation of the Home Mission Board.

Messengers with issues they considered vital to discuss were cut off in order to make way for a grand ole opry star. The local newspapers in which it was hard to find any reports on the convention found a front page story in the clowning Jerry Clower, a former fertilizer salesman who is now a grand ole opry star.

Now Vonda Kay Van Dyke and Jerry Clower are to be admired for the dedication of their talents as a Christian witness and there are appropriate places for them to do their things. But, in my opinion, the Southern Baptist Convention is not one of those places. There are enough Baptist meetings where entertainment and comedy talent are appropriate without invading the convention. It's lamentable that so many of us expect to be entertained in Baptist meetings. It's more lamentable that we encourage this by putting professional entertainers on Convention programs.

The Southern Baptist Convention is in session only three days a year. Here a multi-million dollar missionary enterprise around the world is reported upon and approved. Recommendations with far reaching implications are considered and plans for reaching the whole world with the gospel are projected. These three days should be reserved for Southern Baptist business and inspiration.

Convention messengers who want a floor show can find one

Have No Fears

Conservatism Reigns

At Convention time each year, fears that the Southern Baptist Convention is becoming less conservative are heard. There are those who instill and fan such fears. Often resolutions or other things said or acted upon by messengers and reported by the news media cause people to wonder if Baptists are becoming too liberal.

What is "conservative" and what is "liberal?" Obviously, labels have limitations and mean different things to different people.

For instance, a church, convention or individual may be conservative theologically and liberal in spirit or in money given to his church. In other words, one may be conservative in one way and liberal in another.

Theologically, Southern Baptists are conservative compared to most religious denominations. Though we have a wide range of thought, the overwhelming majority of Baptist church members, pastors and denominational leaders are conservative. We are not conservative, however, compared to some individuals and groups. Nor are we as conservative as many of our own members want us to be.

Someone stated it well when he said, "The question is not whether Southern Baptists have room for us, but whether we have room in our hearts and minds to be Southern Baptists."

Only a person who has a measure of tolerance for other views can be comfortable as a Southern Baptist.

Discussions, debates, resolutions and votes in Convention meetings have reflected an overwhelming conservatism.

Yet, in most Convention sessions through the years, messengers have resisted attempts by "watch dogs of orthodoxy" to push policies and practices too far in the direction of Creedalism.

Those who claim that the Southern Baptist Convention beliefs have moved far away from a conservative theological stance are wrong. Some have, but they are not in the majority. —Hudson Baggett, Editor, *The Alabama Baptist*.

elsewhere and those too far away to go to the grand ole opry in Nashville won't have to wait long before some of the opry stars will be in their area.

In the meantime let's keep the Southern Baptist Convention sessions from being prostituted by beauty queens and clowns. —C. R. Daley, editor, the "Western Recorder" (Ky.)

Missouri Baptists Pick Bob Terry As Editor

JEFFERSON CITY, Mo.—Bob S. Terry, associate editor of the Kentucky state Baptist newspaper, "Western Recorder", has been elected editor of the "Word and Way", state newspaper of the Missouri Baptist Convention.



Terry

Terry, 32, who joined the "Western Recorder" staff in 1968, will also serve as director of the Missouri convention's communications division.

As editor, his primary role, he will be responsible to the communications committee of the

convention's executive board for the entire operation of "Word and Way", according to committee chairman, John E. Hughes. He will be responsible to Missouri's executive director, Rheuben South, for operation of the communications division, apart from the "Word and Way", Hughes said.

He succeeds W. Ross Edwards, who retired in July after eight years as "Word and Way" editor. Miss Elene Stone, a staff member for 27 years, will continue to serve as interim editor until Terry arrives in mid-August.

Before joining the "Word and Way", Terry, a native of Decatur, Ala., served as news director for Southern Baptist Theological Seminary, Louisville, while completing a master of divinity degree. He holds a bachelor of arts degree in history and communications from Mississippi College, Clinton, and is currently enrolled in Southern Seminary's doctor of ministries program.

Student church staff positions have included the pastorate of Salem Baptist

Church, Owen County, Ky., pastor internship at Jefferson Street Baptist Chapel, Louisville, and positions as minister of music and minister of youth education at churches in Mississippi and Michigan.

As news director at Southern Seminary, he served as managing editor of the school's alumni publication, "The Tie", and at the "Western Recorder", he has served as acting editor during illnesses of C. R. Daley, the editor.

While at Mississippi College, where he graduated with distinction, Terry, at one time or another, served as sports editor of the student newspaper, news writer for the college's public relations office, newsman and music show host for the college radio station and student intern on a Jackson, Miss., television station.

He is married to the former Miss Eleanor Ruth Foster of Vicksburg, Miss., and has two children. (BP)

Tennesseans Serve At Glorieta

GLORIETA, N.M.—Five Tennesseans are serving on the staff this summer at Glorieta Baptist Conference Center.

They are Michael Murphy, Donelson; Jan Murphy, Donelson; Allen Maxey, Memphis; Cynthia Carpenter, Moscow; and Vickie DePriest, Dyer.

Glorieta Baptist Conference Center, 20 miles east of Santa Fe, N.M., is owned and operated by the Southern Baptist Sunday School Board, Nashville, Tenn. Located on 2,500 acres in famed Glorieta Pass on the Old Santa Fe Trail, the center is one of America's largest religious facilities dedicated to Christian growth and development through training.

Evangelists Told They Play Major SBC Role

Vocational evangelists meeting in conjunction with the session of the Southern Baptist Convention in Miami Beach were told that they play a major role in the evangelistic outreach of the Southern Baptist Convention.

C. B. Hogue, Atlanta, director of evangelism at the SBC Home Mission Board, reminded the annual Conference of Southern Baptist Evangelists of the program statement of the board.

The Home Mission Board is to "cultivate mutually helpful relationships with Southern Baptist vocational evangelists.

"We link arms with you and walk the streets of Baptist life together, declaring unequivocally we are in business together, doing what God has called us to do," Hogue told about 2,000 people attending the three-hour conference.

The audience consisted of vocational evangelists—those who devote their full time ministry exclusively to conducting evangelistic meetings—as well as pastors and laymen. A large part of the attendance included wives and children.

Contemporary gospel music performed by a band, singing groups, and instrumental and vocal soloists attracted many of the people present.

A 21-year-old evangelist from Little Rock, Paul Jackson, in his sermon, defined the "power" of the Great Commission as "dynamite."

"Some say that when you get the power of the Holy Spirit, you speak in tongues," Jackson declared. "That's not what the power of the Holy Spirit is all about.

"When you get the power of the Holy Spirit, you become an evangelist. That's the indication of power."

Jackson said the power of the Holy Spirit was given to share the gospel of Christ around the world.

In another address, Hyman Appleman of Kansas City, Mo., drew "amens" when he said, "If the Baptists slow up, there is not another denomination on the face of the earth which can take our place."

Appleman added that "every large denomination but one is begging for candidates for full time Christian service; every large denomination but one is losing membership." That one exception, he observed, is the Southern Baptist Convention.

Manley Beasley of San Antonio was introduced as the new president of the conference, succeeding Sam Cathey of Tulsa.

Other new officers include Larry Walker, Dallas, vice president; Lowell J. Leistner, Orlando, Fla., and Felix Snipes, Atlanta, co-directors of music, and J. Frank Davis, Garland, Tex., pastor-advisor.

The conference meets each year in conjunction with the session of the Southern Baptist Convention. (BP)



FMB photo by James E. Legg.

NEWLY APPOINTED MISSIONARIES—Among the 25 missionaries appointed in June by the Southern Baptist Foreign Mission Board in Richmond, Va., were eight with Tennessee connections. Front row (left to right): Miss Donna Mae Bobby, assigned to Chile; Mr. and Mrs. David B. Davis Jr., to Ghana; back row, the Rev. and Mrs. Gerald C. Davis, to the Philippines; Dr. William E. McCall, to West Africa; and the Rev. and Mrs. Tony G. Latham, to the Philippines.

The Colonial Revival

Psalm 44:1

By John Havlik

Editor's note: This is the third in a series of four articles by John Havlik, director of Evangelism Development for the Evangelism Department of the Home Mission Board. These are very timely articles as we prepare for the nation's Bicentennial in 1976.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."



Havlik

"... Multitudes come, some roaring on the ground, some wringing their hands, some in ecstasies, some praying, some weeping; and others so outrageously cursing and swearing that it was thought they were really possessed of the Devil." This was the revival scene described by a visitor to a Baptist revival about 1755. The revival was

conducted by an unnamed Baptist farmer-preacher in North Carolina.

The Baptists in America, if not "born in a revival," were "weaned and came of age" in a revival. The story of the persecution of Baptists in the late seventeenth century is a black page in American history. The new charter of 1691 in the Massachusetts colony gave the "liberty of conscience to all dissenters except Papists." In Connecticut they gained the right to worship in their own churches (1708) and were exempted from religious taxation (1729).

But the lifting of persecution did not result in growth. It was not until the Great Awakening that division came and amazing numerical growth began. By 1740 there were only twenty-two Baptist churches in New England, and eleven of the twenty-two were in Rhode Island. In the middle colonies Baptists were strongest in Pennsylvania. The Baptists did better in the Quaker colonies where freedom of conscience existed. By 1750 there were only three Baptist churches in Virginia because of Anglican opposition.

The Carolinas were good for the Baptists, and a church in Charleston may have existed as early as 1683. Though Baptists had a foothold in the southern colonies by 1750, it was not until the Separate (revivalistic) Baptists arrived that real growth began.

The Colonial Revival (the First Great Awakening) had its roots in the Old World. The German pietistic revival was brought to America by Frelinghuysen who began his ministry in 1720 in the Raritan Valley of New Jersey. Gilbert Tennant, the leading evangelist of the Presbyterians in the middle colonies, met Frelinghuysen in 1726. His

famous "Log College" became a training center for the evangelistic Presbyterians. The third influence for revival was the Wesleyan Awakening in England.

The person who tied the Colonial Revival together was Whitefield. From 1738 to 1770 he made seven journeys to America with preaching itineraries ranging from Maine to Georgia. It was said that Whitefield did not have "a theological bone in his body or hair on his head." He was comfortable with Jonathan Edwards, Gilbert Tennant and Jenkins Jones, pastor of a Baptist church in Philadelphia. God used Methodists, Presbyterians, Dutch Reformed and Baptists as his instruments of revival.

Shubal Stearns, a Baptist minister from Connecticut, came to Virginia, where he was joined by his brother-in-law, Daniel Marshall. These men were Separate (revivalistic) Baptists after being converted in the revival in New England. Hindered by opposition in Virginia, they went to Sandy Creek in Guilford County, North Carolina. The coming of these two revivalistic Baptists marks the beginning of revival for Baptists in the South. The church grew from sixteen members, including the families of Stearns and Marshall, to 600 members in a short time. Morgan Edwards in the *History of the Baptists in North Carolina*, says of Sandy Creek church:

"... is the mother of all the Separate Baptists. From this Zion went forth the Word and great was the company of those who published it. This church in seventeen years had spread her branches southward as far as Georgia, eastward to the sea and Chesapeake Bay, and northward to the waters of the Potomac. In seventeen years she became mother, grandmother, and great grandmother to 42 churches from which sprang 125 ministers, many of whom are ordained..."

The Baptist revivalists were not without opposition. They were opposed by the Regular Baptists, the Anglicans and the middle class and were considered ignorant, uncouth and crude. Most of them had little or no formal education. W. W. Sweet in *Religion in Colonial America*, records that Elder David Barrow, a Virginia Baptist preacher, was invited by a friend to preach outdoors at the mouth of the James River.

He was met at the river by a large gang of "well dressed men" who took Barrow and in mockery of immersion repeatedly doused

Letter To The Editor

Dear Editor:

I am writing in protest to an article in the May 8, 1975 *Baptist And Reflector*; the article on page 4 about Criticism by W. A. Criswell.

I must voice my very strong objection to this article. I do not understand why this was published in the Tennessee paper at all. As I understand, love is to be our motivating force. I see no love in this article. I do not think his flippancy about the Bible is to be taken lightly.

I am Christian and I happen to be a Southern Baptist. If this man, Criswell, is just one man saying what he thinks, he is not very kind. But if he can in any way speak for Southern Baptists, then he is out of order. Let us pray for him.

Sincerely,

Mrs. Dorothy L. Childs

403 West Forest

Jackson, Tennessee 38301

him in the water and mud until he was nearly drowned. The same arguments used in New England against the revivalists a generation before were used against the Baptists in the South. But revival went on with decreasing power until the light of it was almost extinguished by the revolution.

The Forces That Shaped Revival

1. The heart of German pietism was a matter of the heart as well as the head. Out of this came the phrase that one often heard (and is being heard again) as late as the thirties in this century, "a heart felt religion." Emotionalism in religious faith had a greater opportunity on the American frontier than it had in more "snobbish" Europe. Although there was opposition to emotionalism, it won the day among the masses of common people.

2. The Reformation brought about the revival of the priesthood of the believer and the rise of the common man. This gave opening for the rise of the lay preacher. The laity was especially true for Baptists who had almost no educated clergy and came into its own on the frontier. These early "sons of thunder" spoke a language that the common man understood.

3. The revivals produced moral and social revolutions in spite of emotional excesses. The converts were changed persons. Account after account describes the change in men and communities after the revivals. Other books and sources indicate the extent to which our early American higher educations and charitable institutions came out of revival offerings.

4. The decline of religion in the colonies produced a spiritual hunger that produced revival. The sermons of the New England clergy in the last quarter of the seventeenth century and the first quarter of the eighteenth century are full of dire predictions of doom because of the low state of morals within and without the church. Times were ripe for a new vitality in religion and a new kind of religious leadership.

Wisdom Regarding Sexual Purity

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

Basic Passages: Proverbs 2:16-19; 5:3-23; 6:23-35; 7:4-17; 9:13-18; 23:27-28; 31:3

Focal Passages: Proverbs 5:3-6, 18-28; 6:23-29

Man is contemplative and reflective. Those gifts can give meaning and excitement to life. They can add much grief also to life. Animals do not have this privilege or problem to any significant degree. They are guided largely by instinct in their life and behavior.

Therefore, man surpasses the animals in the use and abuse of sex. Man's much greater imagination and inherent amenability for sin augment this possibility.

The Bible has a high concept of sex. The experience of the human race confirms the wisdom of the scriptural revelation and ideal.

The perversion of the best is constantly giving us the worst. It is very easy to pervert natural laws but the consequences are ultimately disastrous. For a while some apparent satisfaction and gain seem to ensue. The sense of satisfaction may give a sort of pleasure, but it works to our final undoing and loss.

Wisdom Unmasks The Ways Of The Tramp Prov. 5:3-6

The cunning "tramp" or clever prostitute has lips that drop sweet words like honey from the honeycomb and a mouth that utters flattery smooth like oil. Beware, all this turns out to be as bitter as wormwood and as sharp as a two-edged sword. Yea—the end is death and a veritable hell. She wiggles down a crooked path and knows not that she is headed for disaster.

"Skid Row" could relate many similar experiences.

The Wise Way Of Pure Love Proverbs 5:18-20

Cherish the innocent gracefulness of the wife of thy youth. Be engulfed by her love. Let her unspoiled body suffice for all your desires. Let her virtue alone allure you. Let the sweet embrace of her pure affection be your only intimacy.

Away with the strange woman with sophisticated ways.

Serious Counsels Of Wisdom Proverbs 6:23-29

Do not be enticed by the beauty and subtle play of the eyes of a questionable woman. It is like taking fire to your bosom. You will certainly get burned. Do not think you can hold coals of fire and not be scorched. Shun flirtation with your neigh-

bor's wife. It means certain and unnecessary trouble. It will not work.

Observations:

Great loyalties of all kinds are crumbling. The loyalty of trusted friends is gradually weakening in many instances. Loyalty to great causes is disappearing. Loyalty to our nation is decaying rapidly. Family loyalties are fading, such as between husband and wife and children and parents. The very foundation of everything decent is shaking.

The restoration of all units of human relationship must begin with the home. Promiscuity will sooner or later, eat like a cancer at the heart of everything worthwhile. Without great loyalties nothing desirable will hold together. They are the cohesive force of decent human orders. A great revival of convictions and loyalties is imperative now.

"The Human Dimension" Shown In New York

"The Human Dimension," the award-winning television documentary and drama series produced by the Southern Baptist Radio and Television Commission, has finally made the big-time—WABC-TV in New York City.

WABC-TV, the flagship station for the American Broadcasting Company network, will air the show at 8:30 a.m. on Sunday. There is a potential of 20 million viewers in the New York television market.

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Laughs

A man received from the tax office a "Second Notice" that his tax payment was overdue, carrying with it dire threats as to what would happen if it was not immediately forthcoming. Hastening to the collector's office, the man paid up and said, "I would have paid this before, but I didn't get your first notice."

"Oh," replied the clerk, "we've run out of first notices, and besides, we find that the second notices are a lot more effective."

* * *

Adam may have had his problems but at least he didn't have to listen to Eve talk about all the men she could have married.

* * *

The jungle Olympics were over and a dejected cheetah sat on the sidelines, having failed to cop any of the prizes. "I can understand having lost the other events," he said to another cheetah who had also failed to win anything, "but I thought since we're supposed to be so fast that surely we'd win the races. Imagine, being outrun by an elephant! It's disgraceful."

"Well, that's the way it goes," his friend said philosophically, "Cheetahs never win."

* * *

If a man doesn't believe in life insurance, let him die once without any! That will teach him a lesson.

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Our People and Our Churches . . .

LEADERSHIP CHANGES . . .

LaFollette First Church called **Richard Savage** as director of youth and education. He comes to the position from the Victory Church, Gastonia, N.C., where he has served for two years. He will be on the new field Aug. 1. **Harlan F. Reynolds** is pastor.

Gaylon Buckland is the new minister of youth at Colonial Church in Memphis. He was formerly minister of education and youth at First Church, Clinton, Miss.

Paul D. Brewer, professor of philosophy and chairman of humanities at Carson-Newman College, is serving as interim pastor at Broadway Church, Knoxville. He is a graduate of Carson-Newman College, Texas Christian University, and received the B.D. and Th.D. degrees from Southwestern Baptist Theological Seminary. He is a former pastor and has served other area churches on an interim basis.

Liz Pierson is serving as summer youth director for the Cedar Grove Church in Maryville. **Doug McPherson** is pastor at Cedar Grove.

Danny O'Guin resigned as pastor of Samburg Church in Beulah Association. He has accepted a pastorate at Conran, Mo.

John T. Latimer has accepted the call to serve as pastor of Oaklawn Church in Shelby County. He comes to the position from Moro Church in Moro, Ark.

Toby Everett is the minister of education, music, and youth at Sky View Church in Memphis. He is a graduate of Mississippi College and was attending Southern Baptist Theological Seminary.

Edward Lee has been called as pastor of Brogan Avenue Church, William Carey Association. He will begin his work there the first Sunday in August.

Calvary Chapel, Dyer Association, called **Randall McClain** as pastor. He is already on the field.

Bob Elliott, business manager, Union University, is serving as interim pastor of Halls First Church.

Curve Church, Dyer Association, called **Clifford Craver** as minister of music and youth for the summer. He plans to enter Midwestern Seminary this fall. **Charles Collins** is pastor.

Bill Boyer is the new pastor of Maple Springs Church, Madison-Chester Association.

PEOPLE . . .

In Alpha Association, Maple Valley Church licensed **Jerry Break** to preach. He has been doing supply work for some time.

Members of Highland Park Church in Lawrenceburg honored their pastor, **James E. Lee** and his wife, Grace with a surprise "Pastor Appreciation Day." It was sponsored by the young adult Church Training class. The Lees were the recipients of an old-fashioned pounding. Participating in the service were **Mary Kilpatrick** and **Danny Warren**, and special music was brought by **Jo Ann Rochell**, **Maxine Alley** and **Sherry Warren**. Lee has been pastor at Highland Park since October 1971.

A Tennessean and a Texan will be the featured speakers for the 1975 "Horizons

CHURCHES . . .

Good Hope Church, Jefferson County Association, has voted to build a new sanctuary. The congregation plans to begin work immediately.

Conferences" at Ridgecrest and Glorieta Baptist Conference Centers, according to **Ernest E. Mosley**, church ministry section supervisor in the Church Administration Department, BSSB. **Raymond Langlois**, pastor of Judson Church, Nashville, will speak for the conference at Ridgecrest, Aug. 2-8. **Phil Briggs**, associate professor of youth education and communication arts at Southwestern Baptist Theological Seminary, will speak at Glorieta, Aug. 16-22. The conferences are open to youth and young adults interested in knowing more about church vocations.



Photo by David Keel

The "Discovery" singing group is a part of the 40 students who are serving this summer in various student mission programs of the Student Department, TBC. The team is scheduled to perform throughout Tennessee during the summer. Pictured left to right: **Dutch Warren**, Memphis, student at Memphis State University; **Lugene Tillett**, Knoxville, student at Walter Reed Army Institute of Nursing; **Debbie Lowrie**, Bluff City, student at Carson-Newman College; and **Larry Breeding** (top), Orlando, Fla., student at Carson-Newman College.

Educators' Conference Set At Ridgecrest

NASHVILLE—For the first time, a conference designed especially for ministers of education will be held at Ridgecrest Baptist Conference Center, Aug. 2-8.

According to Will Beal, church administration consultant at the Southern Baptist Sunday School Board, the conference is designed to help ministers of education become the educators their churches want them to be.

"The minister of education is a professional and should be doing a professional job," said Beal. "As an educator, the minister of education selects curriculum, enlists and trains workers to meet the priority needs of the church program, motivates and leads people to be proficient in handling God's word and helps lay people discover and cultivate their God-given skills."

Topics for the week-long conference include "How to Plan, Organize, Supervise, Coordinate and Evaluate a Church Educational Program," "The Many Roles of a Minister of Education," "How to Have Effective Direct Mail," "The Minister of Education as a Specialist, Motivator, Change Agent and Communicator," "How to Develop a Church Brochure" and "How to Put Out a First-Class Church Newsletter."

In addition to Beal, Gerald B. Dunlap, minister of education of First Baptist

Church, Fort Lauderdale, Fla., will serve as conference leader. Dunlap has served as minister of education of several Texas churches including Park Place Baptist Church and South Main Baptist Church, both in Houston, and the First Baptist Churches of Kilgore and Tyler. He was also minister of education of First Baptist Church, Midwest City, Okla.

The "Ministers of Education Conference" is being held in conjunction with the Bible-Preaching Conference. In addition to the education sessions, other sessions will feature skill development in church administration, pastoral ministries, family ministry, vocational guidance, deacon ministries, Day Care/Kindergarten, Baptist Heritage, associational clerk work, church secretarial work and youth ministry leadership.

The Bible-Preaching Conference is designed for laymen and their family members, pastors, church staff members and deacons.

Lackey Named Consultant For Broadman Press

NASHVILLE—James V. Lackey, who has been president of his own consulting firm for the past two years, has been named a sales consultant for Broadman Press, publishing arm of the Southern Baptist Convention's Sunday School Board.

Lackey, former executive director-treasurer of the Southern Baptist Stewardship Commission, will serve Broadman accounts in Alabama, Louisiana, Arkansas and Virginia.

A native Oklahoman, he served on the Stewardship Commission staff, 1962-73. For nine years before joining the Stewardship Commission, he served as superintendent of young people's work for the Sunday School Board.

He earned a bachelor of arts degree from Oklahoma Baptist University, Shawnee, and master and doctor of religious education degrees from Southwestern Baptist Theological Seminary, Fort Worth.

Lackey has written numerous articles, brochures, and tracts for denominational use throughout his career and has been a member of denominational committees at both the local and national levels. (BP)

Auditorium Planning Meet Scheduled In September

NASHVILLE—A seminar on church auditorium planning will be held Sept. 8-12 in the Church Program Training Center at the Southern Baptist Sunday School Board.

Sponsored by the church architecture department, the "Church Auditorium Planning Seminar" will deal with factors affecting the design of buildings for worship. Topics will include exterior and interior design of auditoriums, lighting and equipping auditoriums, planning good acoustics, auditorium furnishings, and art and auditorium design.

"The sessions will provide information about building program organization, auditorium construction, preventative building maintenance and the relationship of the auditorium to other church buildings," says Rowland E. Crowder, secretary of the church architecture department. "Individual planning help will also be available during the seminar. Churches planning new worship space will benefit from the seminar."

Upon receipt of a \$20 seminar fee, which includes registration fee, seminar materials and one meal, motel information will be sent to participants.

For registration, contact the Church Program Training Center, 127 Ninth Ave., North, Nashville, Tenn., 37234.

Churches Have Opportunity To Show Compassion

A rare opportunity to demonstrate Christian love and compassion is being provided Southern Baptist churches in the need for sponsors to assist in the resettlement of thousands of refugees from Indochina. Many churches have already responded and are experiencing the satisfaction of helping a refugee family begin a new life in America. But other sponsors are still needed for the refugees yet to be transferred from Guam or the Philippines to one of the four camps in the U.S.

The size of refugee family groups varies from two persons to some "extended families" numbering in the thirties. About half of the refugees speak English. Approximately two-thirds are Buddhists; many others are Catholics. Few are evangelical

Christians.

If your church would consider sponsoring a refugee family, fill out the form below.

Sponsorship involves providing for a family until they are able to provide for themselves. This could be a few weeks or a few months, depending on opportunity for employment.

A transitional grant in the amount of \$100 per refugee is provided by Church World Service to assist in resettlement. This grant requires the endorsement of both the refugee and his sponsor.

The refugee would need assistance with housing, groceries, furnishings, and perhaps clothing. Above all, he needs warm friendship and understanding as he seeks to adjust to a land and culture that is strange to him.

COMMITMENT TO SPONSOR REFUGEES

Our church voted in conference to sponsor a refugee family.

Date _____ Signed _____

Church _____ Tel. _____

Address _____

City, State, Zip _____

Pastor _____ Tel. _____

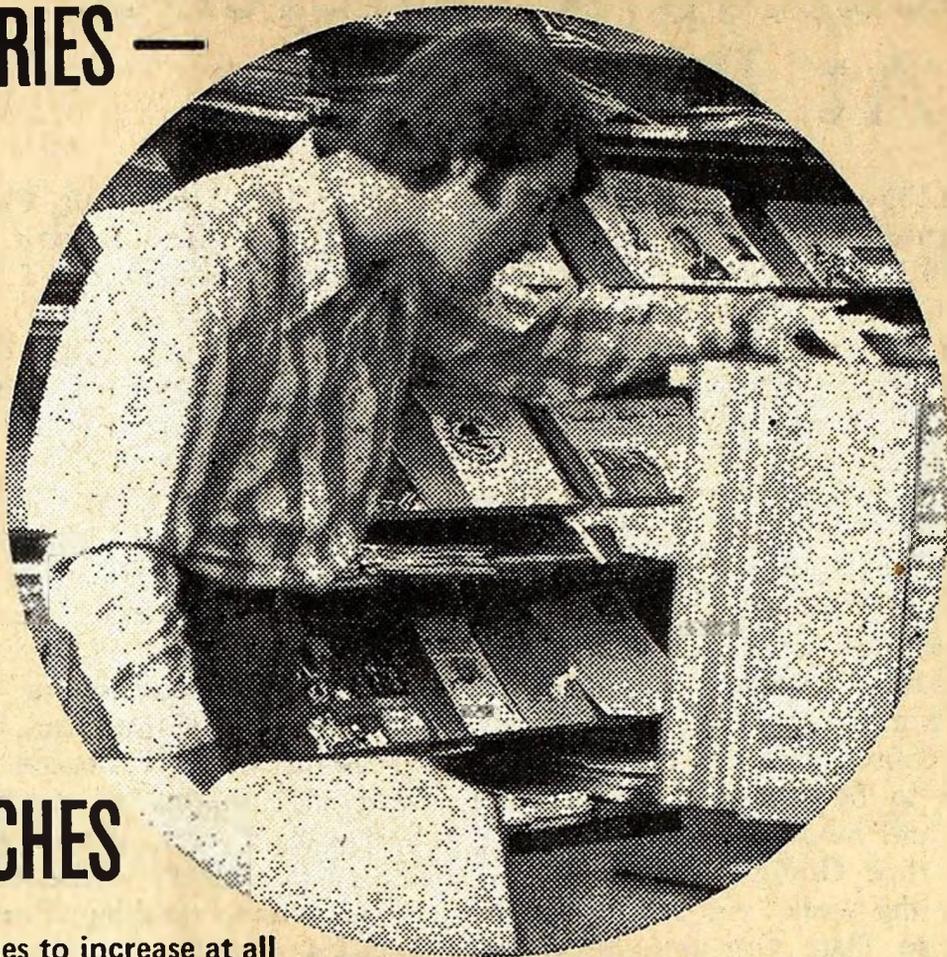
Preference: Size of Family _____ Type of Work _____

Nearest airport _____

(The above form should be mailed to Office of Immigration and Refugee Service, HMB, Department of Language Missions, 1350 Spring Street, NW, Atlanta, GA 30309.)

SBC THEOLOGICAL SEMINARIES —

Meeting the Need for Trained Leadership in SOUTHERN BAPTIST CHURCHES



The need for seminary-trained personnel continues to increase at all levels of Southern Baptist life—in churches, boards, and agencies throughout our land and the world. From funds contributed through the Cooperative Program, the SBC operates six fully-accredited theological seminaries offering Bible-centered curriculums designed to meet this need.

- Southern Seminary, Louisville, Kentucky
- Southwestern Seminary, Fort Worth, Texas
- New Orleans Seminary, New Orleans, Louisiana
- Golden Gate Seminary, Mill Valley, California
- Southeastern Seminary, Wake Forest, North Carolina
- Midwestern Seminary, Kansas City, Missouri

These schools, founded between the years 1859 and 1956, vary somewhat in size (one—Southwestern—is the largest theological seminary in the world) and in the courses and degrees they offer. All, however, maintain a basic continuity of commitment to leadership training in theology, in religious education, and in sacred music. Instruction is provided at levels varying from diploma programs for students without college degrees (this includes almost 40% of our pastors) to advanced doctorates in ministry, teaching, and research. Upwards of 6000 full-time students are presently enrolled.

In addition to their regular on-campus programs, the six SBC seminaries combine to sponsor the Nashville-based Seminary Extension Department. This unit maintains a network of more than 200 extension centers and also provides a large number of correspondence courses. Thus, by attendance at nearby locations housed in churches and associational offices throughout the Convention, or through mail-directed home study, 6000 additional students have access to much-needed training opportunities.

Most but not all of the students in our seminaries are Baptists. Significantly, 20% of *all* seminary students in the United States are schooled at Southern Baptist campuses. The fact is, our seminaries deliver an excellent theological education at about half the cost of comparable schools. Why? Because *no tuition is charged*—only the nominal fees most schools list as extra-cost items above tuition.

This approach is possible, of course, because of generous support from the Cooperative Program. Which means, in essence, that our seminaries operate because of *you!* You and your church, contributing funds through the Cooperative Program, make the vital educational work of our Convention possible. *Your* gifts, indeed, provide the *MEANS*. Our seminaries provide the *WAY*.



**COOPERATIVE
PROGRAM
50th ANNIVERSARY**

Sixth in a series of ads on the Cooperative Program.

Day Center For Elderly Fulfills Minister's Dream

By Barbara Hunting

TAMPA, Fla.—A day care center for senior citizens begun here in June, fulfills a lifelong dream of James Skipper, pastor of West Shore Baptist Church.

Although not a completely original idea, "It is the first one in Tampa," said Skipper, who noted that for \$17 per week elderly persons may involve themselves in an energetic, productive program to see the outside world.

The program includes field trips, arts and crafts, trips to shopping centers and malls, outings to see area universities and other programs to get the people out, Skipper said.

The only requirement for those attending the day care sessions is that they be able to participate in the activities being offered," he said.

"The two most neglected areas, as I see it, are the children and the aged," he said.

Windows in the West Shore Baptist Church day center, built and decorated just for senior citizens, face an area where younger children play. Seeing the young people all day gives a boost to the elderly. They can look and enjoy but not be disturbed by the noise, Skipper believes.

"I've taken many courses at college on aging. I majored in sociology, and I know what makes these people happy. Once the elderly begin to mix and communicate they begin to take pride in their appearance and to be more social.

The women begin to wear wigs and make-up and the men wear clean shirts and ties and before you know it miracles are happening," said Skipper.

After people begin to know each other better, they find worshiping easier, too, the minister noted.

Where transportation is not available the

church sends a bus to pick up the elderly.

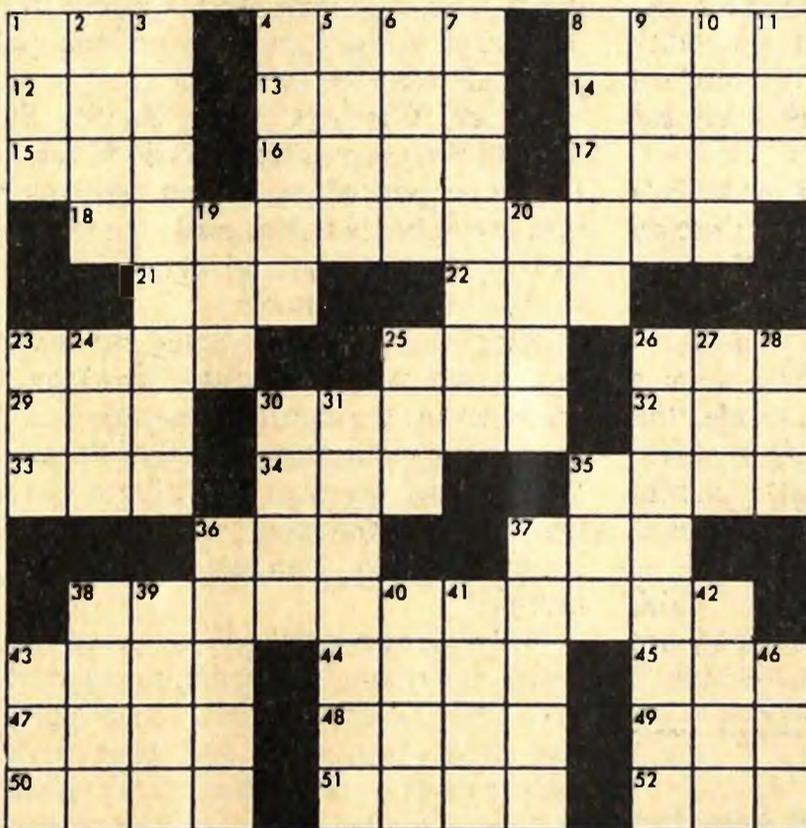
"We would naturally prefer the people get to the church on their own, but for \$5

per week we will provide the transportation," he said.

Carle E. Christian of the Christian Counseling Center, sponsored by the Tampa Bay Baptist Association, is helping Skipper. And a registered nurse is on hand to help the elderly, as needed.

Skipper believes that the center will not only fill a need in the community but will be accepted by many families who could not otherwise provide recreational facilities for their loved ones. (BP)

Bible Puzzle Page Answers On Page 13



ACROSS

- 1 O.T. book: abbr.
- 4 Pen
- 8 — hill (Acts 17:22)
- 12 Jungfrau
- 13 Border: heraldry
- 14 Eskimo knives
- 15 Court
- 16 "Go up, — an altar" (2 Sam. 24)
- 17 Location
- 18 "your — — —" (1 Thess. 1)
- 21 Where you live: abbr.
- 22 Letter abbreviation
- 23 Quails covered it (Ex. 16:13)
- 25 Deed
- 26 "but — the spirits" (1 John 4)
- 29 Indehiscent fruit

- 30 Spindles
- 32 Narrow inlet
- 33 Japanese unit of land area
- 34 Electrified particle
- 35 Quantity of figs (2 Ki. 20:7)
- 36 Babylonian god
- 37 Bishopric
- 38 "your work and — — —" (Heb. 6)
- 43 Nathanael's home (John 21:2)
- 44 O.T. prophet (Rom. 9:25)
- 45 Yellow bugle
- 47 His children returned from captivity (Neh. 7:20)
- 48 Lizard fish

- 49 Shiplike clock
- 50 Arizona city
- 51 Torpedo: abbr.
- 52 Time zone: abbr.

DOWN

- 1 Bear's or lion's (1 Sam. 17:37)
- 2 Highway sign
- 3 David (1 Sam. 18:23; three words)
- 4 Calks
- 5 Mountain: comb. form
- 6 Norwegian king
- 7 Kind of gift (Jas. 1:17)
- 8 The elder son heard it (Luke 15:25)
- 9 Aflame
- 10 O.T. book
- 11 Compass point: abbr.
- 19 Ribbed fabric
- 20 They are not strong (Prov. 30:25)
- 23 Film director's word
- 24 Biblical place (2 Ki. 17:24)
- 25 Village (1 Chron. 4:32)
- 26 Jesus (John 15:1; two words)
- 27 Edge
- 28 Caroline island
- 30 Chinese: comb. form
- 31 "I will — — of my Spirit" (Acts 2)
- 35 Zodiac sign
- 36 River of Damascus (2 Ki. 5:12)
- 37 Not all will (1 Cor. 15:51)
- 38 Load
- 39 Black cuckoos
- 40 Home of 6 Down
- 41 There is none in love (1 John 4:18)
- 42 Eden resident: poss.
- 43 Machine part
- 46 Rearward

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SBC Educators Face Issues; Reaffirm Christian Distinctives

NASHVILLE—As Southern Baptist educators grappled here with issues facing higher education, a constant theme surfaced—a sense of urgency that Baptists maintain top quality educational institutions which support the local church and serve the denomination.

Representatives of 71-member colleges, schools and seminaries of the Association of Southern Baptist Colleges and Schools (ASBCS) and the denomination's Education Commission spent three days agonizing over issues common to all educators:

Rising educational costs, government and accreditation, Title IX, faculty development, competency-based educational programs, improving methods of development, flexibility to face the "surging forces" of modern society which threaten to inundate educational institutions.

But the educators from across America's largest Protestant-evangelical denomination recognized and affirmed the truth of a statement by SBC President Jaroy Weber, which was echoed by others of their number.

"Unless students come from these schools knowing about God, Christ, the Bible, the church and the world, education is in vain," Weber, pastor of First Baptist Church, Lubbock, Tex., told presidents, deans and other educators at the annual meeting.

"Christian education," Weber said, "should give us a God who is eternal, yet personal; an authority—the Bible—which is

relevant; and a fellowship—the church—which is redemptive and meaningful."

Also, the educators were told, Christian education must operate in an atmosphere of openness, willingness to accept and give constructive criticism, non-coercive presentation of Christ and the Christian world view to students and willingness to allow students freedom to seek truth and have individual rights.

All this must be done, participants were told, without sacrificing Christian distinctives and standards, without heavy-handed disregard for complex governmental, legal and societal pressures which deal with student rights and freedoms and without the extremes of authoritarianism on one pole or permissiveness on the other.

Weber, Grady Cothen, Baptist Sunday School Board president, and others, while urging support of the church and denomination by schools, also made another point clear: the churches and denomination owe support to the schools.

"The denomination should do something to encourage the churches working (with students) on the cutting edge, not just leave it to the educational institutions," said Weber, "but we must pay tribute to schools which are producing more pastors and church workers than any denomination in history.

"Our denomination," declared Weber, "often overlooks the commitment of Christian educators. We must stand and salute that kind of integrity and must undergird the men and women who commit themselves to Christian education. . . . It's not equitable and not Christian not to do so."

But Weber injected a plea to educators to

Father Of Frank Charton Dies In Oklahoma

Fred W. Charton, father of Frank Charton, director of the Church Music Department, Tennessee Baptist Convention, died in Pawhuska, Okla., earlier this month. He was 81.

Death came from complications resulting from a fall he suffered while painting a sign for the city of Pawhuska. A retired contractor, he had been painting signs, posters, and banners for many years, without charge, to churches and charitable organizations in the area.

He was a charter member of Calvary Baptist Church, Pawhuska. Gerald Holt, pastor of the church, officiated at the funeral held July 10 at Johnson Funeral Home in that city. Burial was at Morrilton, Ark.

Charton is survived by his widow, Purna Garner Charton, Pawhuska; a daughter, Mrs. Carl Gibson, Tulsa, Okla.; and his son, Frank, Nashville.

discover why many students enter the freshman class with a commitment to Christian service which has been drained by the time they are seniors.

Exploring a different level of Southern Baptist education, H. B. Ramsour, president of Mexican Baptist Bible Institute, San Antonio, Tex., said the denomination often overlooks the adult, in his mid-30s, with little or no previous education, who "has been called to preach."

"Neither our evangelistic or educational programs have zeroed in on that person," said Ramsour.

Weber expressed enthusiasm over efforts by colleges and seminaries in adult education and over reports over how the Education Commission and the ASBCS have linked hands with SBC agencies, such as the Foreign Mission Board, to aid the cause of world missions. (BP)

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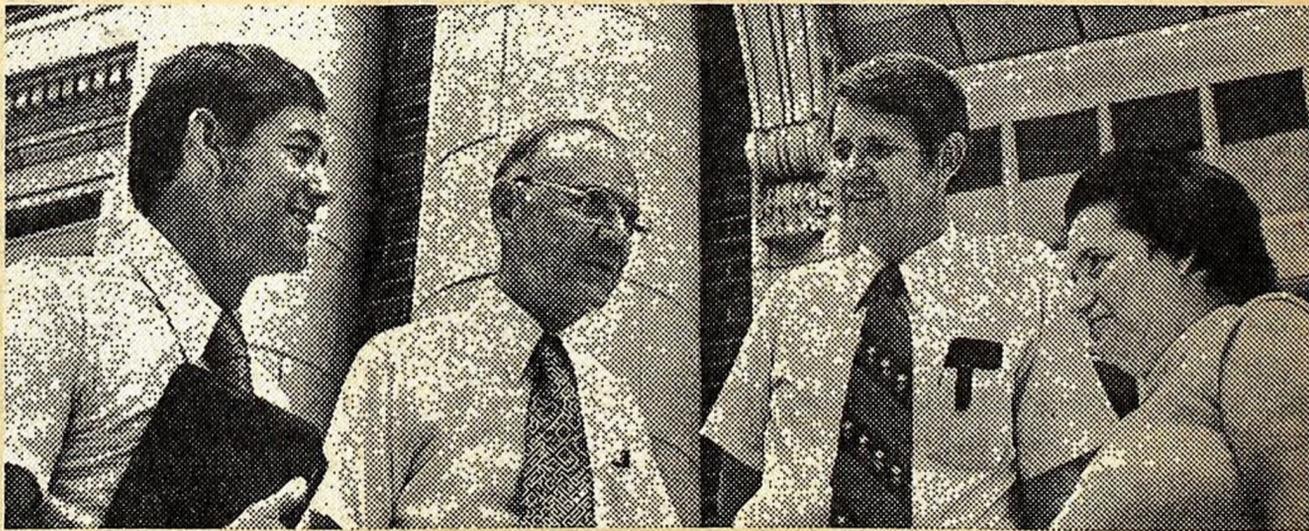
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GREER'S



The West Tennessee Preachers' School, meeting on the campus of Union University, Jackson, elected officers for the coming year. They are, left to right: Bill Smith, pastor, First Church, Decaturville, president; Robert Newman, superintendent of missions, Weakley County Association, song leader; William Copeland, pastor, Mount Pleasant Church, Bradford, vice president; and Mrs. Raymond Hollaway of Somerville, pianist. Not available for picture was W. D. Leach of Brownsville, secretary.

This year's enrolment was approximately 70 and dates for next year's school were set for July 12-16.

Editorial Urges Combining SBC Mission Boards, Magazines

MEMPHIS—A missions magazine, published here by the Southern Baptist Convention's Brotherhood Commission, is editorially urging combining of the denomination's mission boards and mission publications.

In its July issue, "World Mission Journal", edited by Jim Newton, urged a 21-member, SBC-appointed committee studying the SBC's world missions advance for the remainder of the 20th Century to consider merging the Home and Foreign Mission Boards into one World Mission Board.

The August issue of the magazine will urge the same committee to consider merging three missions magazines of the nation's largest Protestant-evangelical denomination, which has nearly 5000 missionaries throughout the U.S. and 82 foreign countries.

The magazine merger proposal, called by World Mission Journal a "logical extension" of the mission board proposal, suggests merging "The Commission", published by the Foreign Mission Board; "Home Missions", published by the Home Mission Board; and "World Mission Journal".

Newton said copies of the editorials will be sent to committee members, made up of seven trustees each from the Home and Foreign Mission Boards and seven members-at-large.

Represent His Opinion

"I haven't discussed this point of view with the Brotherhood Commission, which

gives me the freedom to express editorial opinion," Newton told Baptist Press. "The editorials represent my own opinion as editor."

The editorial commended the "gigantic strides in missions advance" made by Southern Baptists but noted: "Southern Baptists have also been hindered by a concept of world missions that sees missions more in terms of geography than in terms of the (great) commission (of Jesus Christ) to go into all the world."

"We Baptists have fragmented missions by segmenting it into associational missions, state missions, home missions and foreign missions. We intensify this fragmented concept of missions with missions offerings that benefit only part of the whole."

More Effective Ministry

"World Mission Journal" cited the Vietnamese refugee situation as an example of how one overall mission board could be "more effective."

"When Vietnam fell as a mission field overseas, 39 Vietnamese-speaking SBC foreign missionaries were left without a country in which to serve. Most of them decided they wanted to serve in some other Southeast Asia country, such as Thailand or Indonesia. To do so requires them to learn another language.

"Meanwhile, almost 150,000 Vietnamese refugees suddenly flooded the United States, where the Home Mission Board is respon-

sible for coordinating mission efforts. Vietnam missionaries, who were in America on furlough or who returned from furlough, . . . valiantly served in the temporary Vietnamese refugee relocation camps in the USA, working in close cooperation with the Home Mission Board."

The "Journal" noted that the executive secretaries of the two mission boards have not announced retirement dates but are nearing retirement age. "Now is the ideal time to consider such a proposal, before new executive secretaries are named for the separate boards," it declared.

On the magazine merger, "Journal" cited fragmented circulation of each publication, the cost factor and proliferation of publications. The denomination, it said, needs "one top-quality publication that effectively communicates world missions to millions of Southern Baptists."

The editorial admitted there would be some "dangers and pitfalls" to avoid. "A major one would be to guarantee editorial freedom for the publication. The administration of the parent World Mission Board (assuming that would exist) would have to demonstrate the kind of openness that would allow its publication to deal with controversial issues on a world-wide basis without editorial control or suppression of information."

Advantages, the editorial said, would include pooling of staffs, combining of financial resources and greater opportunities for circulation.

"None of the present publications have a large enough staff to cover the whole world effectively; nor does any one publication have adequate financial resources and budget to do so. But by combining staffs and resources, it would be possible." (BP)

Annuity Board Conferences Scheduled

The second series of the 1975 Annuity Board Ministries meetings will be held in various locations throughout Tennessee, according to Vern Powers, director of Protection Plans for the Tennessee Baptist Convention.

Time, place, and date of the meetings, scheduled through Aug. 12, are as follows:

Nashville	Baptist Sunday School Board	Aug. 4	Noon
Bledsoe	Gallatin First Church	Aug. 4	3:30 p.m.
Robertson	Springfield Church	Aug. 4	7:00 p.m.
Cumberland	Clarksville, New Providence	Aug. 5	9:30 a.m.
Stewart	Dover First Church	Aug. 5	1:00 p.m.
Truett and Judson	Waverly First Church	Aug. 5	3:30 p.m.
Alpha	Centerville First Church	Aug. 5	7:00 p.m.
Indian Creek	Waynesboro First Church	Aug. 6	9:30 a.m.
Lawrence	Lawrenceburg Associational Bldg.	Aug. 6	1:00 p.m.
Maury	Columbia, BSU Center	Aug. 6	3:30 p.m.
New Duck River	Shelbyville First Church	Aug. 7	9:30 a.m.
Duck River	Tullahoma Highland Church	Aug. 7	1:00 p.m.
William Carey	Fayetteville First Church	Aug. 7	3:30 p.m.
Gilles	Pulaski First Church	Aug. 7	7:00 p.m.
Wilson	Lebanon First Church	Aug. 8	9:30 a.m.
New Salem	Carthage First Church	Aug. 8	1:00 p.m.
Holston Valley	Rogersville Assoc. Bldg.	Aug. 11	1:00 p.m.
Sullivan	Kingsport First Church	Aug. 11	3:30 p.m.
Watauga	Elizabethton First Church	Aug. 11	7:00 p.m.
Holston	Johnson City Central Church	Aug. 12	9:30 a.m.
East Tennessee	Newport First Church	Aug. 12	1:00 p.m.
Nolachucky	Morristown Assoc. Bldg.	Aug. 12	3:30 p.m.
Jefferson	Jefferson City First Church	Aug. 12	7:00 p.m.

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"And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

The Holy Spirit In Christian Growth

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

BIBLE TEXT: John 16:12-15; Romans 8:26-27; Gal. 5:16-17, 22-25

The promise of God to man is that man will not be forsaken in the sense of being left to himself for the living of his life. Whether in the form of a rainbow to Noah or a halved animal to Abraham, or a set of commandments to Moses, God has pledged Himself to a covenant with man. The meaning of this covenant is that God has committed Himself to cooperate with the laws of nature and human nature to improve the quality of life in His world.

Another way of saying this is that God has poured out the Holy Spirit upon mankind. In the Old Testament, the Spirit would come upon selected individuals to equip them for a crucial task in the plan of God. In the New Testament, the Spirit is both the possession of and possessor of all believers by virtue of their faith in Christ: "for all who are led by the Spirit of God are sons of God." (Romans 8:14). The Spirit represents the universal presence of God that makes itself known in creative power, so the work of the Spirit always produces something new as in the growth and deepening of persons.

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Spirit is *paraclete*, literally meaning one who is called alongside to assist or plead the cause of another. With the departure of Jesus from his disciples, the Spirit was sent to continue the presence of God by perpetuating the ministry and teaching of Jesus in the Church. In this way, in their dealings with the world and with each other, Christian disciples would not be left vulnerable, without guidance, or alone.

Spirit Of Timing And Truth—John 16:12-15

In the New Testament, there are two words for time, *chronos* and *kairos*. *Chronos* is time as measured by the ticking of the clock; *kairos* is time as measured by special opportunities that call for risk and growth, such as a boy leaving home to go to college. Time turns to timing, and the Spirit works according to the timing in our life that produces a coincidence of environmental circumstance (leaving home) and internal pressure (striving to grow up). Jesus said he was prevented from teaching the disciples some insights because "you cannot bear them now" (v. 12).

Growth cannot be forced. A person matures spiritually according to the timing of his life. When the timing is right, i.e., when a person is ready and open, the Spirit produces an opening in the form of meeting a new person or hearing a new idea that allows the person to push ahead in the unique direction of his Spirit-inspired growth.

"When the Spirit of truth comes, he will guide you into all truth" (v. 13). In the Bible, truth is not merely factual data or academic information; truth is the assimilation of life experiences. Thus the Revised Standard Version calls the Spirit our "Counselor" (15:26). A Counselor is a helper who assists another person in sorting out troubled experiences, owning them, and finding a pattern of meaning in them. The Spirit leads us into the claiming of our own experiences before God, shaking and comforting experiences, that form the truth of God's will for us.

Spirit And Intercession—Romans 8:26, 27

Part of spiritual growth involves coming to terms with our limitations or creatureliness, or as Hebrews puts it, learning obedience as sons (12:7). This means the Christian is not always in control or on top of things. Sometimes we are in situations that do not admit simple or obvious solutions, the result being "we do not know how to

pray as we ought." (8:26). In times like these, words are not adequate to express our feelings. We cannot even articulate our feelings to God, so "the Spirit himself intercedes for us with sighs too deep for words" (8:26). This is another aspect of the Biblical thrust that God looks upon the heart, the motives, the inner struggles of man. Whereas in some places it is a warning about judgment, in this passage it indicates comfort for our weaknesses.

Spirit And Moral Growth—Gal. 5:22-25

In the Old Testament the sign of being possessed by the Spirit was some outward display of power that might involve bodily movements of ecstasy or victory over enemies. In the New Testament the sign of being possessed by the Spirit moved to a more ethical emphasis so that the Holy Spirit was linked with morality or character more than ecstatic power. This was a timely development because when the Apostle Paul announced that Jesus Christ was the end of the Law to believers, he was often accused of throwing the gates wide open to a misuse of human desires (5:16). If a man is not directed by the Law, then is he not free to follow the whims of his subjective urges? Paul countered that the Christian knows a new kind of subjection, namely subjection to the Spirit which directs one's life according to the ground rules of love.

The Christian faith asserts that subjection to the Spirit is superior to subjection to a legalistic moral code. This is the difference between external coercion and internal willingness, the difference between doing right on the basis of some authority or on the basis of one's conscience. This is why Paul called a long list of virtues "the fruit of the Spirit" (v. 22), fruit being in the singular, because different virtues stem from a unified character that has been integrated by the motive of love.

St. Augustine could say love God and do as you please. In the context of the Spirit, this is sound advice because such love provides a firm basis for moral direction.

Missionary Personnel

Mr. and Mrs. Don J. McMinn, missionaries to Korea, have arrived in the States for furlough (address: c/o T. A. Turner, 1864 Tutwiler Ave., Memphis, Tenn. 38107). He is a native of Stephens County, Ga. Mrs. McMinn is the former Virginia (Ginger) Turner of Memphis, Tenn.

Mr. and Mrs. James C. Redding, missionaries to Peru, have completed furlough and returned to the field (address: Apartado 783, Arequipa, Peru). A native of Tennessee, he was born in Nashville, and grew up in Goodlettsville. Mrs. Redding, the former Marilyn Moore, was born in Eastman, Ga., and lived in Chattanooga, Springfield and Memphis, Tenn.

Family Living

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

Child's Right To Feel Deeply Must Be Respected

Grief is a side of love that makes moderns uncomfortable. The best-intentioned adults may become impatient when a child is inconsolable over the loss of a plaything or object that has no value in their eyes. Grief over the death of a pet is more easily understood, but even here there is a tendency to limit mourning by providing a substitute animal almost immediately or by dismissing continued tears or depression as "dramatics."



Edens

The way adults react to a child's grief over loss will either nurture his deepening capacity to love or encourage him to stay in the shallows of human emotion, point out two specialists. If we want to raise a person who will dare to love with commitment, the child's right to feel deeply must be respected.

It is hard for adults to empathize with a child's inexplicable attachment for certain objects and toys, yet these "may be vested by the small owner with the characteristics of living things and may be loved with a passion," reminds psychiatric social worker Sue Fryer Ward in *PTA Magazine*.

A worn-out stuffed animal, a disreputable piece of blanket "may have been warmed to life with the vitality of the child's imagination and losing it may be like losing a part of herself or himself. In making light of the youngster's grief, adults deny his feeling of love . . . and this is the way a child's drive to love may be stopped short. Belittling the object insults the love the child feels. . . . One of the greatest comforts we can offer one who mourns is to acknowledge the cause for grief and share it."

It isn't always a good idea to replace the lost treasure at once, cautions Mrs. Ward. The child's future attachments may lose in depth and strength if he sees that replacements appear promptly and automatically.

After the child has had adequate time to grieve over the loss of a pet, for example, another pet may be taken into the household—not as a replacement, but as a new addition, completely different, that will find its own place in the youngster's affections.

Parents' tendency to minimize a child's mourning for a pet is also questioned by pediatrician-author Benjamin Spock. "The right way to recover from the loss of any creature or person, psychiatric experience has shown, is to feel it, to talk about it, not to repress it," he stresses in *Redbook*. "And

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Howard Grice, I. J. Van Ness, J. T. Henderson and W. H. Preston, all from Tennessee, were in the Arkansas Baptist Assembly at Siloam Springs, Arkansas. The first three were there to address the attendants, and Preston was there for a class in "Southern Baptists Working Together" and conferences on senior BYPU work.

The handsome new church at Lewisburg, built at a cost of \$25,000, with a seating capacity of 800, was dedicated with a sermon by P. E. Burroughs of Nashville. An indebtedness of \$1500 was provided for. Leland S. Sedberry was pastor.

20 YEARS AGO

Mrs. Jesse Meek was the new director of nursery, beginner, and primary work in the Training Union Department of the TBC. She had served as an approved worker with the department since 1945, and directed the first children's workshops promoted by the department.

A bill requiring that the motto "In God We Trust" be imprinted on all U.S. paper currency was unanimously approved by the United States Senate and sent to President Eisenhower, who was expected to sign it. It had appeared on U.S. coins since 1864.

10 YEARS AGO

J. C. Parrott was the new pastor at the Black Oak Heights Church in Knoxville.

if a child sees his parents apparently untouched by a death that is tragic for him, he may assume that his parents' love for him is equally shallow and transitory." Dr. Spock holds that a child must come to his own desire for a substitute pet.

It is not rare for a pet to be put to death because it is ill, hurt or unsafe to have around, but this is an instance where the truth of the matter may be too hard and complex for a child under the age of 6 to absorb, warns Dr. Spock. The youngster may even think that he may be dealt with in the same fashion if he is sick, badly injured or misbehaves once too often. Acceptance of death is one thing, understanding the decision to end a life is quite another.

From the Executive Secretary

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

Student Work:

Plan On-To-College Day Now

Want to alert your students going to school about the Baptist Student Union? Why not have an On-to-College Day in your church?

On-to-College material is being carried in the June/July 1975 issue of *The Baptist Program* this year.

The materials may be ordered from the National Student Ministries department of the Baptist Sunday School Board.

On-to-College Day 1975 is designed to alert each church member to his relationship to and involvement with the Christian student on campus.

Each church member is challenged to accept his role—as new college student, as returning college student, as parent of college student, as affirmer and friend of college students.

Each college student should be challenged to participate in the Baptist Student Union activities on his campus.

Operatic Tenor Dean Wilder To Join William Jewell

LIBERTY, Mo.—Dean Wilder, a noted operatic tenor, will join the faculty of William Jewell College, a Baptist school here, in September as director of vocal instruction.

Wilder, who has sung with operatic bass-baritone Robert Hale in over 1,000 duet recitals (including many Baptist church and denominational gatherings), has professional operatic experience with the New York City Opera Company and the Goldovsky Opera Theatre. He has sung throughout the United States and all over the world.

Hale and Wilder performed at the Church Music Conference prior to the Southern Baptist Convention annual meeting in June in Miami Beach and have previously sung at SBC annual sessions.

Wilder holds a bachelor of arts degree in voice from Cascade College, Portland, Ore., and a master's degree in music from the New England Conservatory of Music, Boston. He has studied at several other schools.

Since 1972, he has served as associate professor of voice and chairman of the department of voice at Westminster Choir College, Princeton, N.J. Before that he was a visiting lecturer at Boston University and full-time member of the voice faculty at New England Conservatory of Music. (BP)

"If You're Ever In A Jam"

By Woodrow Hill

Friendship ceases to exist when its purpose is selfishly motivated. It must be totally altruistic apart from personal satisfaction, or it is counterfeit. Many would be surprised to learn how few friends they really have, if indeed any at all. It was this understanding which caused a prominent personality to answer in the negative when asked if he had many friends. Then he questioned: "Does anybody?"

Someone once asked the famous Roman Atticus how he managed to keep his friends to the end. He responded: "I never expected anything out of them!" That's the way it ought to be. Friendship is for giving instead of receiving, though a true friend knows how to receive as well as to give.

One who is a genuine friend makes himself available when adversity arrives. Solomon said, "A friend loveth at all times, and a brother is born for adversity" (Proverbs 17:17). The philosophy of real friendship is expressed in the line of a song: "If you're ever in a jam, here I am!" Many human relations parading as friendship are anything but that. The Prodigal was undoubtedly followed by those who called themselves friends, but when his inheritance was gone, so were these erstwhile "friends." Genuine friendship never ends unless it is betrayed.

A conversation on friendship and loyalty

High Elected Associate Editor Of Maryland Paper

LUTHERVILLE, Md.—Larry E. High, news director for The Southern Baptist Theological Seminary, Louisville, has been elected associate editor of "The Maryland Baptist" here, effective Sept. 1.

High, a 25-year-old Baltimore native, will become the first to hold associate editor status in the Maryland state Baptist paper's 125-year history, according to Editor R. G. Puckett.

Before joining the seminary staff as its first full-time news director last year, High was an intern with the "Western Recorder", state Baptist paper for Kentucky, for 18 months while attending seminary.

He holds a bachelor of science degree in journalism from the University of Maryland, College Park, and the master of religious education degree from Southern Seminary.

On August 16, High will marry Miss Jan Everett, a Southern Seminary graduate and current director of Girls' Auxiliary and Mission Friends for the Kentucky Baptist Woman's Missionary Union. She is a native Texan. (BP)

is imagined between a body and its shadow. The shadow began: "Who is a friend like me? I follow you wherever you go. . . . In sunlight or moonlight I never forsake you."

The body responded: "It is true that you travel with me in sunlight and moonlight. But where are you when neither sun nor moon shines upon me?"

This is a question friendship answers, for it proves its authenticity on stormy and cloud-covered days, and in the darkest of nights. The great Presbyterian preacher, Clarence E. McCartney, mused: "It is not when the sun is shining, but when the clouds gather, and darkness comes, that friendship has its real test."

When George Fox, the founder of Quakerism, was lying in a filthy dungeon at Lancaster, England, a member of his faith went to Oliver Cromwell and offered to lie in prison in his stead if the substitution could be accepted. The prime minister was moved so much by the offer that he said to the great men of his council, "Which of you would do as much for me if I were in the same condition?" He later declared that the power and truth of this generous offer "came mightily over him," even though law would not permit him to accept the substitute.

Yet every Christian has a friend who has done more for him than the one who offered himself in substitute for Fox, for Jesus Christ, the "friend that sticketh closer than a brother" (Proverbs 18:24), actually suffered and died as our substitute in atoning for our sins. Our Lord declared, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).—Reprinted from "Biblical Recorder", N.C.

"Discovery" To Be Aired July 27 On NBC

"Discovery", an hour-long special on the Holy Land, featuring historical sites sacred to three major religions, will be aired July 27 on the National Broadcasting Company network.

The hour-long television documentary was produced by NBC in cooperation with the Southern Baptist Radio and Television Commission.

The program, to be shown from 5 to 6 p.m. EDT, was first aired on the network in 1974. It is narrated by Alexander Scourby.

Included in the television tour of the Holy Land will be desert areas through which Abraham and Moses wandered, Mount Sinai where the Ten Commandments were given to mankind, the caves of Qumran where the

Foundation

Magnified Stewardship

By Jonas L. Stewart
Executive Secretary-Treasurer

She was past 90 years of age. She talked of going to Heaven as if it were a long anticipated pleasure trip. Only one regret clouded the joys before her. She expressed it in these words. "I can no longer do anything to win souls to Jesus."

It was a happy day for this servant of the Lord when she learned that she could witness to more people after death than while she lived. She made a Christian will in which she provided for a trust fund to be established with a part of her estate. The Tennessee Baptist Foundation is named as trustee. The income from her estate is to be paid at least annually to her church until Jesus comes, designating that it will be added to their regular contribution for the Cooperative Program. Thus another of God's present-day children will arise with generations to come to strengthen the Kingdom of God. If the Lord should tarry, this dear saint will still be sending missionaries and winning souls to Jesus for a thousand years after men pronounce her dead.

Thousands of God's children in Tennessee could magnify their stewardship in the same way. Write the Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027, for more information on how to include a Christian testimony in your will.

Dead Sea Scrolls were found, the Jordan River, the shores of the Sea of Galilee, the Mount of Olives, Calvary, the Masada, where 960 people chose death over slavery, and the Dome of the Rock in Jerusalem, sacred to Islam.

"The Dome of the Rock is built over the spot where Abraham had been ready to slay Isaac, where all the great prophets had come to pray, where the temple rebuilt by Herod stood, where Jesus came to pray," reminds Scourby.

"Discovery" was produced by Doris Ann, director of religious programming for NBC, with photography by Joseph Vadala.

Check local station guides for exact time of showing in your area.

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