

# Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

## Tennessee Baptists To Gather For 101st Annual Session

Tennessee Baptists will gather Nov. 11-13 at Chattanooga First Church for the 101st annual session of the Tennessee Baptist Convention.

The first session will be called to order by TBC president Eugene Cotey, pastor, First Church, Murfreesboro, at 9:30 a.m. on Tuesday. A welcome to the group will be given by Chattanooga mayor Pat Rose, and Jack McEwen, pastor, First Church.

James Canaday, pastor, Central Church, Johnson City, will deliver the Convention sermon on Tuesday morning.

Other featured speakers during the convention will include: Manuel Scott, pastor, The Calvary Baptist Church, Los Angeles, Calif.; Eugene Cotey, bringing the president's address; Carolyn Weatherford, executive secretary, SBC Woman's Missionary Union; Trevis Otey, pastor, Jackson First Church; and Bob Mowrey, pastor, Park Avenue Church, Nashville.

Highlights of the Tuesday morning session will be reports from the Credentials Committee and Committee on Arrangements

### Three Sessions Scheduled For Tennessee WMU

The 87th annual session of the Tennessee Woman's Missionary Union will meet for three sessions, Nov. 10, at East Ridge Church in Chattanooga. The WMU meeting precedes the annual sessions of the Tennessee Baptist Convention.

Highlights, by sessions, of the WMU Convention, are as follows:

#### Monday Morning, Nov. 10, 9:30

Meditation, Juliette Mather  
Hostess Committee Presentation  
Business

Mission Friends-GA Presentations, Jannie Engelman

Acteens Presentation, Louise Sparkman  
Message, Tom Henry

Message, Mrs. William C. Ruchti

#### Monday Afternoon, Nov. 10, 1:45

Meditation, Juliette Mather  
Executive Secretary's Report, Mary Jane Nethery

Election of Officers

Baptist Women Presentation, Nan Owens  
Baptist Young Women Presentation, Beulah Peoples

Message, Mrs. George Beasley-Murray

#### Monday Evening, Nov. 10, 7:15

Carson-Newman Choral Group  
Meditation, Juliette Mather  
Evangelism in Missions, Gene Williams  
Presentation of Officers, Ralph Norton  
Message, Jesse C. Fletcher

and the presentation of the budget by Ralph Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

On Tuesday afternoon, Norton will recognize new pastors from across the state and other new church staff members.

Ed Deusner, pastor, Lexington First Church, will discuss "Tennessee Baptists Ministering Through Institutions."

A business session will be held Tuesday night along with a report of the Constitution and Bylaws Committee and report of Special Study Committee.

A report from the Executive Board of the Tennessee Baptist Convention will be given Wednesday morning by George Capps Jr., president of the Executive Board. Norton will present the report of the treasurer, to be followed by the adoption of the budget.

Election of officers will be held Wednesday morning. The Committee on Arrangements, Committee on Boards, and Committee on Committees will speak Wednesday afternoon, followed by miscellaneous business and election of officers.

The annual memorial service will be held Wednesday night. In addition, James McCluskey, pastor, Wallace Memorial Church, Knoxville, will coordinate a presentation on "Tennessee Baptists Ministering Through the Local Church."

The final session of the convention, Thursday morning, will feature committee reports on resolutions, audits, and the journal, along with a presentation from the United Tennessee League and the American Bible Society. Don Bouldin, pastor, Columbia First Church, will lead in a presentation on "Tennessee Baptists Ministering Through State Missions."

### Hosea To Be Featured At Pastors' Conference

Chattanooga First Church will host the 1975 sessions of the Tennessee Baptist Pastors' Conference, Nov. 10.

Beginning on Monday afternoon, the sessions highlights are as follows:

#### Monday Afternoon, Nov. 10, 1:30

Book of Hosea Overview, J. J. Owens  
Message, Jack McEwen  
Election of Officers, Bob Johnson  
Protection Plans, Vern Powers  
Message, Robert Campbell  
Election of Officers

#### Monday Evening, Nov. 10, 6:45

Book of Hosea Overview, J. J. Owens  
Election of Officers  
Message, George Horton  
President's Address, J. B. Morris

### TBC Board Employees Honor Summar At Retirement Banquet



William C. Summar, director, Stewardship Dept., TBC, receives a tape recorder as a gift from TBC employees during a recent retirement luncheon in his honor. Executive secretary-treasurer Ralph Norton, (right), made the presentation in behalf of the staff.

Staff members of the Tennessee Baptist Convention board building in Brentwood gathered at a luncheon recently to honor William C. Summar, director of the Stewardship Dept., TBC. Summar will retire Dec. 31 after having served as director for over six years.

Master of ceremonies for the occasion was James M. Gregg, executive director-treasurer of the Tennessee Baptist Children's Homes Inc. The theme of the luncheon was "A Man For All Seasons." Paying tribute to Summar were Donald F. Ackland, retired supervisor, adult section, Sunday School Dept., Baptist Sunday School Board; Merrill D. Moore, retired executive director-treasurer, Stewardship Commission, SBC; Porter Routh, executive secretary-treasurer, Executive Committee, SBC; and A. R. Fagan, executive director-treasurer, Stewardship Commission, SBC.

In addition to serving on the state denominational level, Summar has served as pastor of four churches in Tennessee, including Mt. Pleasant First, Selmer First, Franklin First, and Robertsville in Oak Ridge. He has served on several boards at the state level.

Employees of the board presented a calculator and tape recorder to Summar in appreciation for his service. Music was provided by Don Madaris, associate, Church Music Dept., TBC. The gifts were presented by Ralph Norton, executive secretary-treasurer, TBC.

# Vanity Personified

by Herschel H. Hobbs

"These are spots in your feasts of charity."  
—Jude 12

These words introduce Jude's scorching denunciation of the Gnostic heretics. "Feasts of charity" were "love feasts" called the *Agapē* (love) held by early Christians as a meal of love and fellowship. These false teachers were blemishes on the very idea contained in the love feasts. They made gluttons of themselves with no concern for others. The verb means to feed as a shepherd. They fed themselves, not the flock. They took from others, but gave nothing in return. They were vain, empty people.

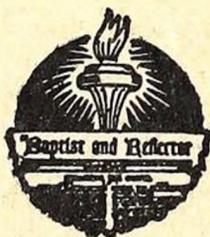
Jude employs imagery to describe them. "Clouds without water." They drew water from the earth, but did not return it to water the earth. They were simply drifting with the wind. "Trees whose fruit withereth." They took sustenance from the soil but gave back no fruit to man. "Twice dead" probably means that they are *dead* in the summer because of no fruit, and are *dead* in the winter having no leaves. They are fit only to be uprooted and burned.

"Raging waves of the sea." They simply lash against the shore, wasting their power in futility or to no end. "Shame" is plural in the Greek text. It may read "disgraces." Over and over again their great potential

simply ends up as foam or air bubbles. Water which could have carried ships with their cargoes wasted itself to no end.

"Wandering stars." They had no controlled path, so are destined to wander in darkness forever. Mariners steered their ships by the stars because of their fixed orbits. If they tried to follow these stars they would make ship wreck. This is a vivid warning for his readers not to follow them.

The faithful today would be wise to measure religious teachers and preachers by these apt portrayals. Jesus said that such would be known by their fruits. Our age is certainly not immune to false religious teachers. They keep the Christian body in uneasy turmoil. But most of these follow "fads" like the "God Is Dead" movement. Like raging waves they create quite a stir but are soon forgotten. Do not be disturbed by their *rabbit-chasing*. Stand firmly by the Bible. Rabbits have a habit of circling back. When all the *facts* on a given theological dispute are in, the rabbit will return to sit at your feet as you stand with the Bible.



## BAPTIST AND REFLECTOR

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Eura Lannom .....Acting Editor

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## Pulpit To Pew

Jim Griffith

As you no doubt have noticed, a number of states are now offering custom license plates on which the vehicle owners may inscribe the messages of their choice.

In one sense, I suppose they could be called "poetic license plates."

By way of suggestion, here are some license plate messages which might be put to good use under certain circumstances:

As an answer to all of the horn blowers during a traffic jam: "COOL IT."

For anticipated rear end collisions or fender benders, there are two possibilities: "OOPS" or "OUCH."

As for those tailgating drivers who leave only a short bumper length between cars, two words of warning seem suitable: "HOLD IT."

But in the midst of troubled world conditions, the inscription which might be most appropriate was chosen by a Lutheran pastor whose license plate announces to one and all: "O MY GOD."

# Golden Thoughts

By Mrs. Hazel Jones

Each week at the close of our Sunday School hour my class at Stock Creek Baptist Church repeats the petition "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer."

Throughout the week I find myself very glad of this reminder to keep watch over words and especially thoughts. For myself I find it easier to control the "words of my mouth" (the things we actually say) than the "meditation of my heart" (the things we think on). But if people around us could know our innermost thoughts as they know our words, I'm sure they would have a truer conception of the person we really are—in our hearts where it counts. And we can to a very great degree control our thoughts, our meditations, and it is to our own advantage to do so. Several years before Christ, a Roman ruler who was also a noted philosopher said: "Our life is what our thoughts make it." In modern day, our own Dr. Norman Vincent Peale writes: "We are not what we think we are; but what we think, we are." If we think defeat, are we apt to be a success? If our thoughts are happy ones, how can we be sad?

One of Billy Graham's publications includes an article entitled "Golden Thoughts." I love his title (I've even used it) and it has caused me to think: Maybe God would like our thoughts to be more than just "acceptable." Maybe he would like us to have "Golden Thoughts." In fact, in reading His Word to us, I become sure of this. How many "golden thoughts" do we find in the Bible? How about the very first Bible verse learned by most of us? "God Is Love." We could not find a more wonderful thought on which to meditate . . . So many times, when troubled, our thoughts turn to "The Lord is my Shepherd; I shall not want." In many phases of our lives, it is so good to know "God is our refuge and strength." We know that "God so loved the world He gave His only begotten Son." And finally we are assured, "I will come again and receive you unto Myself." Isn't that a golden thought?

"O Lord, may the meditations of our hearts be acceptable to You. Better still, may You find them 'golden'."

Note: Mrs. Jones is a member of Stock Creek Church in Knoxville where she has served as a Sunday School teacher. She presently is assistant secretary of the "Faithful Workers" class.

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BAPTIST AND REFLECTOR

# Group Urges Return To Lord's Day; Names Director

**NASHVILLE**—Representatives of 14 denominations explored "The Lord's Day in Contemporary Culture" at a two-day "Consultation 75" conference here, sponsored by the Lord's Day Alliance of the United States, and elected a new executive director for the Alliance.

James P. Wesberry, 69, pastor emeritus of Morningside Baptist Church, Atlanta, a Southern Baptist congregation, was named to succeed Marion G. Bradwell, a Presbyterian from Atlanta, who will retire, Jan. 1, 1976, after 10 years as the body's top executive.

The Lord's Day Alliance, organized in 1888, is an interdenominational group "dedicated to the support and strengthening of the institution of the Lord's Day as a day of unique religious significance."

Wesberry, who has spent 49 years in the ministry, has served as pastor of Baptist churches in Georgia, South Carolina and Massachusetts and has been active in civic and denominational affairs. He is a current member of the Executive Committee of the Southern Baptist Convention (SBC).

During the two-day meeting, a battery of speakers and panelists confronted the realities of Lord's Day observance in secular culture and interacted with 125 registrants from 15 states, the District of Columbia and Canada.

The group expressed a general consensus that the history of having a day of rest has played a big part in bringing the nation to the bicentennial and agreed that a way should be found to preserve the historic and religious tradition.

No consensus emerged on how to maintain and strengthen observance of a day of rest, as speakers and panelists took legal and economic approaches.

Harold Lindsell, editor of "Christianity Today," called for legal action to establish a day of rest for secular as well as religious reasons.

"The Sabbath is God's day," Lindsell said. "But Jesus said that man was not made for the Sabbath. The Sabbath was made for man . . . It was part of God's natural revelation for man in nature itself."

He urged Christians to make the secular world aware of what God reveals through nature about the value of a day of rest, citing the need for rest and the need to preserve energy and other natural resources.

## Man Needs a Day of Rest

"Neither man nor machines can continue indefinitely without rest," he said. "During

World War II, it was found that a seven-day week did not increase production. Men actually produced less in seven days, over the long haul, than they did when working six days and resting one day."

Further, Lindsell stated, "If the people of America were to get off the highways on Sunday alone, except for church attendance or genuine necessities, the energy crisis would be virtually solved. There is nothing to show that people will buy fewer goods because they could not buy on Sunday. If all stores and factories are closed one day, nobody is losing anything since none of their competitors will be open either.

"There would be an immediate 15 percent saving of fuel and electricity," he said. "People would be able to spend time with their families, rest and relax in a less troubled environment and allow the air of the great cities to recover from the pollution largely caused by automobile exhaust and factory smoke."

Panelists approached Lord's Day observance from various perspectives, including personal faith, the home, business and industry, sports and recreations and religious liberty.

"Although government cannot successfully legislate Sabbath observance as a religious obligation for citizens, it can and should do far more than is presently done to inhibit the desecration of the holy days," said Franklin Littell, professor of religion at Temple University, Philadelphia.

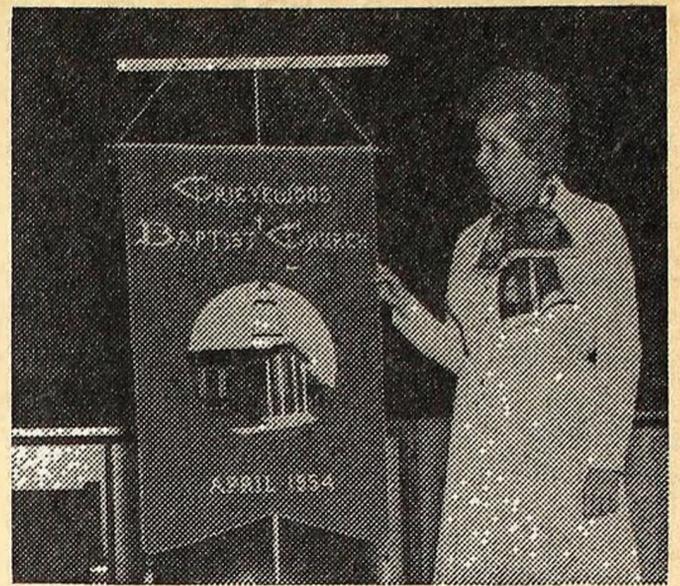
He cited commercialization, "vulgarization" of such days as Thanksgiving and Christmas and lambasted abuse of Sunday by professional athletes.

"With TV almost universal, commercialized athletics has become even more arrogant in the usurpation of the Sabbath than discount stores. Reading about the fantastic profit-taking, hearing about the way sportsmanship is sacrificed to tactics to win, sometimes bordering on the homicidal, a Christian historian inevitably remembers the circuses which centered the passions of the ancient Roman mob."

## Legal Help Available

"If a person is faced with a conflict between his religious convictions and the demands of his employer, he does have some legal help," declared Donald Oosterhouse, an attorney from Grand Rapids, Mich., "This legal help is not as complete as most of us would prefer.

"I am not optimistic that this balancing is going to be, over the long term, an effec-



Mrs. Roy Hodgkins, a member of Crieve-wood Church in Nashville, displays the unique banner which represented her church at the recent meeting of Nashville Baptist Association. Churches in the area were requested to prepare a banner for their church commemorating the 75th birthday of the association. After four months of planning and work, and approximately 86,400 stitches, Mrs. Hodgkins completed her needlework banner. Following the associational meeting, the banner was hung in the library at Crieve-wood Church where Herman Jacobs is pastor.

tive protection for the Lord's Day observer," he said. "Nonetheless, the legal protection is significant and can be utilized more effectively than it now is if people are adequately aware of it."

One problem of church observance, declared a pastor from Setauket, N.Y., is that we have "dullsville" in many of our churches.

"I suppose there isn't too much real worship or cultivation of the awareness of Christ in the average church," said William O'Byrne, pastor of Three Village Church. "Many of the modern churches seem to have narrowed worship down to a neat little formula, dispensed with every Lord's Day morning from 11 A.M. to noon. The church needs to re-examine what it's doing to people. When churches make the Lord's Day more meaningful, I believe it will add immeasurably to the observance of the Lord's Day," he said.

Brooks Hays, former U.S. Congressman from Arkansas and former Southern Baptist Convention president, said, in discussing the need for a day of rest, that "we must remember pluralistic elements of our society" and make concessions to them in contemplating statutory requirements.

He said it should be primarily a matter of education, not of legislation, he said. "We must have a winsome way of reaching those who have been overcome by the mindless escalation of man's passion for entertainment." (BP)

# Freedom 76 Sets Program Innovative, Fluid Format

**SAN ANTONIO**—Program personalities, woven into an innovative and fluid format featuring the sights and sounds of Christian freedom, will highlight FREEDOM 76, a nationwide event scheduled here for students and single and married young adults, Dec. 28-31.

Comedian entertainer Grady Nutt will serve as a master of ceremonies and lead program emphases during the four-day bi-centennial event which will branch out into the San Antonio community, as well as focus at the San Antonio Convention Center.

Other program personnel for the event sponsored by the nationwide agencies of the Southern Baptist Convention, include actress Jeanette Clift George of Houston, who played the lead role in "The Hiding Place," William Pinson, professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth; Shirley Cothran, the 1975 Miss America; musician Andrae Crouch and the Disciples; William Hendrix, professor of theology at Southwestern Seminary.

Also, soprano Myrtle Hall, soloist for the Billy Graham evangelistic team; missionaries from around the world; Buckner Fanning, pastor of Trinity Baptist Church, San Antonio; Grady Nutt's wife, Eleanor; Glendon McCullough, executive director of the SBC Brotherhood Commission, Memphis, and E. V. Hill, black Baptist preacher from Los Angeles.

But the focal point of FREEDOM 76, un-

like most events, will not center exclusively on a platform. It will begin with a musical drama, Stearns and Company, and conclude with a midnight light-procession down the San Antonio River to the city's central plaza, running past midnight into the nation's third 100 years.

In between those two events, some 10,000 participants will take part in morning afternoon and evening experiences offering creative options.

In morning sessions, participants will take part in worship and interpretation, led by Bill O'Brien, former missionary to Indonesia; dialogical Bible study led by Pinson and Hendrix, 40 optional "Sharendipity" small group sessions and three optional activities each day—"Quizarama," led by Grady and Eleanor Nutt; an original drama, "The Ball Park," by Bob Thrift; and "Creative Worship," coordinated by John Hendrix and Doris Simpson.

Other optional activities include seminars on important issues, training in the Christian life and witness and a bicentennial musical, The Fabric of Freedom, by Ed Seabough and Bill Cates.

Afternoon involvement experiences will lead participants to Freedom Hall, where they will walk down Heritage Row, experience the World Room and Discipleship Area and Citizenship Area and Family Room, browse at Freedom Store, relax and rap at Traveler's Rest and entertain or be entertained at Freedom Ring. Those experiences, along with other parts of the program, are designed to confront participants with Christian and national heritage, the dynamics of family life and the needs of worldwide missions, and help them develop Christian options to world problems.

Outside the convention hall in the afternoons, participants will find community entertainment, opportunities for personal evangelism, a mission tour, a missions work project, a game bus which will be taken into areas of need to reach children, sightseeing in historic San Antonio and other projects.

Unique views of world missions will also feature "Amaze," a thought-provoking walk-through; a culture shock theater; the Reflectory, described as a "brief harsh encounter with the reality of world hunger"; and "Formissia," a missionary-on-the-job simulation experience.

Evening sessions will feature both formal and informal programming techniques, featuring speakers, group dialogues, personal sharing sessions, feature perspectives and such musical dramas as Stearns and Company, the story of early Separatist Baptists.

Nell McGee of National Student Ministries, 127 Ninth Avenue, N., Nashville, Tenn. 37234 has full information about registration. Registration fee is \$15.

## McCray Succeeds Richey In Jefferson Association

Robert McCray, pastor, Dandridge First Church, was elected moderator of Jefferson County Association to succeed Kenneth Richey, pastor, White Pine First Church.

Elected to the post of vice moderator was Harold Ball, pastor, Flat Gap Church. Also elected to serve for the first time was treasurer Earl McCosh, pastor, Emmanuel Church.

Re-elected to the post of clerk was E. L. Reese, pastor of Mill Springs Church.

New Hope and Dandridge First Churches will co-host the 1976 sessions, Oct. 21-22, according to Carl Ogle, director of missions.

## Sequatchie Pastor Elected Associational Moderator

Paul Keener, director of missions for Sequatchie Valley Association, reported the election of L. R. Dobbins, pastor, Sequatchie First Church, to the post of associational moderator. Elected to serve with Dobbins were vice moderator Houston Inman, pastor, South Pittsburg First Church; treasurer Vivian Henry, member, Whitwell First Church; and clerk Billy Cordell, member, Cartwright First Church.

Roy Davis, pastor, Ewtonville Church, Dunlap, was the moderator for 1974-75.

The 1976 sessions will be held Oct. 21-22 at Ebenezer Church in Dunlap and Kimball First Church in Jasper.

## Polk Messengers Elect Moderator John Smith

The 1975 annual session of Polk County Association met and elected John J. Smith, pastor, Cedar Springs Church, as moderator. He succeeds Lynn Marshall, pastor, Benton First Church in the position. Marshall will serve as vice moderator for the coming year.

James O. Woody was re-elected treasurer. Woody is a member at Antioch Church. Evelyn Guy, a member of Benton First Church was elected clerk.

The 1976 sessions will be held Oct. 18-19 at Oak Grove, Blue Ridge Temple, and Delano Churches, according to W. L. Shipman, director of missions.

## Director Bill Atchley Honored In Sevier County

Bill Atchley, director of missions for Sevier County Association for more than 20 years, was honored during the association's recent annual meeting. Atchley was presented with a plaque and a monetary gift.

Officers elected to serve the association during the coming year included: moderator Ray F. Williams, pastor, Antioch Church; vice moderator and clerk William E. Barnes, pastor, New Salem Church; and treasurer Don Gibson, member, New Era Church. Williams succeeds Earl Lane as moderator. Lane is pastor of Jones Chapel Church.

The 1976 sessions will be held Oct. 18-20 at Camp Smoky, Zion Grove, Pigeon Forge First, Sevierville First, and Zion Hill Churches.

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# Baptist Broadcast Chief Praises 'Family Viewing'

**FORT WORTH**—Television's controversial "family viewing" concept—not strong enough for some critics and attacked by others as "blatant censorship"—was praised here by a Baptist broadcast leader as "a step in the right direction."

Paul M. Stevens of Fort Worth, president of the Southern Baptist Radio and Television Commission, expressed "deep concern about the clamor of minority groups concerning the family viewing concept and urged vocal public support of the new idea."

"The family viewing time period adopted by the National Association of Broadcasters (NAB) and accepted by all stations and networks who subscribe to the NAB code is a matter of vital concern to people interested in the spiritual and moral welfare of our country," he said.

Stevens' reaction was due to a lawsuit threat received by CBS from the Writers Guild of America, Directors Guild of America, and Screen Actors Guild to challenge the continued enforcement of the family viewing concept.

They said, "It is our opinion that this censorship rule has drastically curtailed the free flow of ideas and expressions on television and is stifling the creativity of many artists."

Stevens said, "Seeing what these people are responsible for putting into the theaters of America makes me discount their objections by about 90 percent. They want their standards for theater fare—which many people deplore—to extend to the television set."

Family viewing provides that the networks and stations involved will refrain from broadcasting programs "inappropriate for viewing by general family audiences" during the first two evening prime time hours. Occasional exceptions with warning advisory announcement are permitted.

## Church Influence Needed

"I recognize that churches have no more right than other institutions to dictate policies or codes to other Americans," Stevens said. "But we have as much an obligation to make our influence felt on this television prime time family viewing concept as any other group in this country."

"Speaking only for myself and for the agency I direct, I intend to stand squarely beside the National Association of Broadcasters and the networks and stations in supporting their family viewing prime time recommendations."

The Southern Baptist Radio and Television Commission, broadcast agency of the nation's largest Protestant-evangelical body, is one of the world's largest producers of

radio and television programs for public service broadcast.

An editorial in the commission's "Beam International," monthly newsletter for broadcasters, quoted Stevens:

"Anything that affects the social well-being of our nation instantly arouses an intense interest in organized religious groups. If, in addition the family itself is the focal point of any such discussion, then the Christian churches and the Jewish synagogues of America will seek and maintain the highest degree of interest in such a matter."

Stevens called the family viewing concept "an admirable example of self-discipline by an industry that does more internal policing than most any other in the United States" and urged the public to keep an open mind on the matter.

"We must refuse to be polarized by the loud minority on either end of the scale," he said.

## Family Viewing Not Censorship

Stevens said the family viewing concept is not censorship. "The group condemning it—composed largely of Hollywood television writers, producers, and actors—pays no attention to the fact that family viewing calls for no government involvement, and relies on self-regulation by each individual broadcaster," he said.

"This group really may be objecting to having to stretch a bit to do a better job of writing and production where sex and violence are under control. When they can no longer fall back on double-entendres and titillating situations they will more than likely have to spend more time on each script."

Stevens also criticized the group of critics which he said "consists of self-appointed censors who have declared the family viewing period meaningless."

"They demand controls over the total content of television entertainment in America, regardless of the effect that such controls would have on the First Amendment and freedom of expression."

"These people want to substitute their judgment for that of broadcasting. These critics ignore the fact that, in addition, Federal Communications Commission Chairman Richard Wiley has often said there is no legal basis for government action in this area."

Stevens called both options "unacceptable to a thinking populace."

"The fact that these two groups have polarized themselves indicates that there is a third position," he said. "This is the middle position that recognizes that family viewing

## Letter To The Editor

134 Rooks Drive  
Brownsville, TN 38012

Dear Editor:

I appreciate your understanding letter.

I miss seeing the brethren more than I can express, but I am about out of the driving, except here in Brownsville, especially now with the "crunch" settling on us with crushing weight.

The Lord has been good to us; and will not put more on us or permit more to come upon us than He will give us grace to bear.

Blessings on you.

R. K. Bennett

## Week Of Prayer For Missions To Be Observed This Month

The 1975 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering will be held in Tennessee churches and in churches throughout the Southern Baptist Convention Nov. 30-Dec. 7, according to Mary Jane Nethery, state WMU executive secretary-treasurer.

The national goal for Lottie Moon Christmas Offering is \$24,000,000, and the Tennessee goal is \$1,750,000.

The theme for the Week of Prayer is "Redeemed—Rejoice—Proclaim."

Southern Baptists have 2670 foreign missionaries under assignment to 83 countries. The 1975 missions goal is \$765,906 over the 1974 offering. When the goal is reached, it will provide approximately half the funds that the Foreign Mission Board requires to maintain mission efforts and to enter new areas of service abroad.

All funds given through the Lottie Moon Christmas Offering go directly to the heart of mission fields. The largest designation is for the salaries of the missionaries. Amounts in excess of \$100,000 each are earmarked for the backbone of the missions program, including travel, hospitals, seminaries, and property operation.

The offering and week of prayer is promoted in our churches by the Woman's Missionary Union of Tennessee and of the Southern Baptist Convention.

is a major breakthrough, though it is only a first step."

He called the present guidelines "the product of give and take, worked out within the industry. That they are imperfect is acknowledged but let's accept the imperfections for now and begin thinking immediate improvement all along the line."

The present improvement would allow families to watch television together, offering learning opportunities for both parents and children, Stevens noted.

"The family is the backbone of this nation, and it is under attack as in no other time in history," he said. "Thus, anything anyone can do to encourage the family to be together again is of utmost importance to our nation's welfare." (BP)

# My Bible Is True

**Duke K. McCall, President,  
Southern Seminary**

My Bible is true and trustworthy. It is the all-sufficient rule of faith and practice. All Scripture is given by inspiration of God and thereby I can know who God is and what he has done and what his intentions are for me in my world.

Is your Bible true? I do not mean the original autograph. I mean the copy you have and use. I mean whichever text of the Old Testament or the New Testament or whichever translation you actually study.

This is important because there are those who say that the Bible loses its authority and becomes relatively useless unless it is verbally inspired, inerrant, and infallible, truth without any mixture of error. That is strong language, stronger than the language of the "Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925 and again in 1963. Obviously such language cannot be applied to The Living Bible, for the translator tells us that he has produced a paraphrase rather than an exact translation. Neither is the popular Good News for Modern Man, an exact translation, for it, too, is partially paraphrase. Scholars have also argued about specific portions of the translation in the King James Version, the Revised Standard Version, and the New English Version. No one of these is precisely accurate without any mixture of error.

Perhaps you use the Hebrew text of the Old Testament. Do you use the Hebrew text without the vowels or do you use the much later eighth century AD Massoretic vowel pointed text, or do you prefer the Septuagint?

For the New Testament, do you prefer the Westcott and Hort Greek text, the Nestle's Greek text, or the United Bible Societies' text? Do you prefer any of the footnotes to the main text?

The scholars have had a hand in establishing each of these original texts of the Old and New Testaments, not to mention the translations. I have great confidence in scholars, but I do not think they are infallible.

Any talk about the inerrant, infallible, verbally-inspired Scripture, truth without any mixture of error must take account of the problems of textual differences and translation. Some who use this language do so apparently intending to deceive by not making it clear that they are really talking about the original copy or original autograph of each book of the Bible and not a Bible available today.

For a thousand years no one has seen any original autograph of a book of the Bible. The earliest copies of the New Testament available to us are in the library of the Vatican or the British Museum and were

made about AD 400. They are not exactly alike.

That is why I am concerned about the emphasis on something not now available to us. Surely the original autograph is not the only Bible we can trust.

I am talking about a Bible which used to exist. I am talking about the Bibles on your and my bookshelf—Hebrew, Greek, German, French, Latin, English, Russian—each one has truth without any mixture or error for its matter. It is the authoritative revelation of God; It is the rule of faith and practice; it is the source of my knowledge of salvation; it has introduced me to the God and Father of our Lord, Jesus Christ.

I am aware of the mistakes copyists made in ancient manuscripts. I am aware of scholarly limitations and prejudices and the theological blindness of some translators. Yet, my Bible is true. I am going to live by it; I am going to die believing it and trusting the Saviour I have found through it; I am going to live eternally with the God who inspired it.

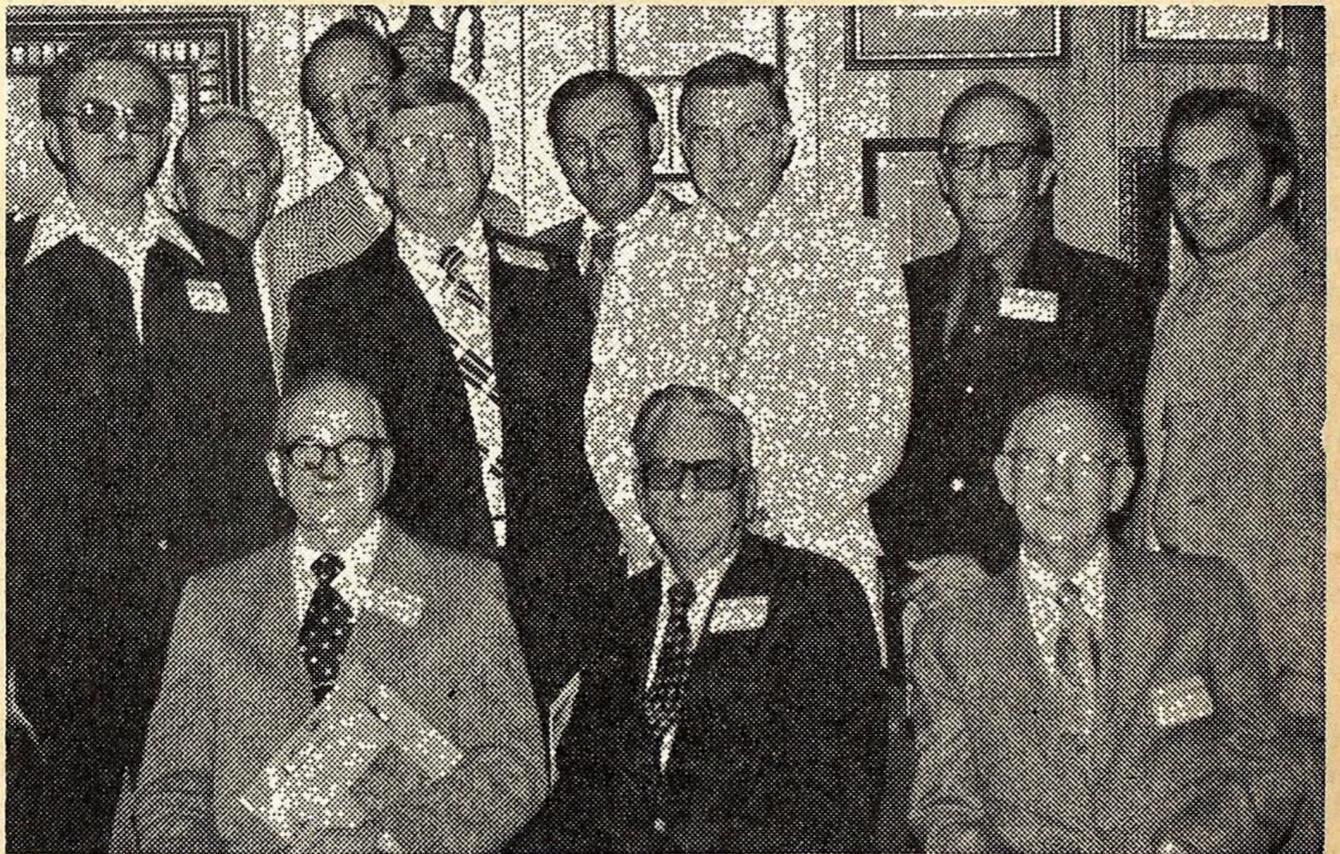
In the meantime I am going to study it with the help of all the theological scholars

the world can produce. I will be grateful to those scholars who help me while ignoring those who do not.

If God thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet. God has not left me without anything necessary for my salvation. We may use all of the strong language we want about the original autographs of the Bible, but my faith can survive with the holy Scripture available to me today. The differences in the ancient texts are not all that great.

Please do not put any barriers against the faith of simple Christians who assume that the Holy Spirit can guide them into the truth with any copy of the Bible that happens to be handy. Let those among us who are helped thereby discuss the infallibility of the original autographs, but let scholars keep working to produce better copies of the Bible in English for some of us to use in our daily living.

After all, even an original autograph would require the interpretation of the Holy Spirit to make it come alive as God's Word in my life. Indeed, the Holy Spirit is the agent of the infallible, redeeming truth which permeates my thought, mind, and hard heart. Thank you, God, for my Bible and for the Holy Spirit who makes it the living Word within me.



**A group of Tennessee men travelled to Idaho earlier this fall to conduct revivals and do mission work. Churches in Tennessee paid the way for those who went and worked in the Magic Valley Association and the Boise Valley Association. According to Keith Wilson, pastor, Grand Junction First Church, there were 20 professions of faith, 11 to join a church by letter, one commitment to preach, and eight other commitments.**

**Seated above, left to right, are D. M. Renick, Memphis LaBelle Haven Church; Weldon Brooks, retired, Bolivar; and Erba Butler, Memphis Children's Home. Others who went included those standing, left to right, Keith Wilson; William A. Foote, Memphis Merton Avenue Church; Lynn Eagan, West Shiloh Church, Stantonville; Orvind Dangeau, McKenzie First Church; James Smith, Whiteville First Church; Melvin Williams, Fisherville First Church; J. T. Drace, Finley Church; and Paul Barkely, Adamsville First Church.**

# Dealing With Pride And Jealousy

By Mike Awalt, Associate Professor and Acting Chairman,  
Department of Religion and Philosophy, Belmont College, Nashville.  
Genesis 37: Focal Passage: Genesis 37:5-11; 17b-24

In the past few weeks we have been dealing with the Biblical understanding of selfhood. The Biblical story seeks to present human existence in all of its joys, sufferings, aspirations, struggles, depressions and ambiguities. It does not seek to paint an idealized picture of humanity, but strives to say that this is how man is. This candid and honest portrayal of man still speaks to human beings today. We see ourselves in the characters of the Biblical story, sometimes gladly, sometimes with a degree of hesitancy and remorse. Two of the problems that plague modern man as well as biblical man are pride and jealousy. In Genesis 37 these problems are presented in the conflicts between Joseph and his brothers.

We affirmed at the beginning of this series of lessons, that human life was understood in the Bible in relational terms. We were made to relate with God and with our fellow human beings. The story of Joseph and his brothers shows this horizontal relationship fractured by pride and jealousy.

## Genesis 37:5-11

Joseph was the favorite son of Jacob and was treated accordingly. He apparently was disliked by his brothers not only because of the special status he enjoyed, but also because he was a tattle-tale. He kept his father apprised of their activities and brought ill reports concerning them. His father had given Joseph a long coat or robe. It extended to the floor and had sleeves, whereas most robes or coats of that day and time were knee length and sleeveless. It was seemingly indicative of honor or status. Some have tried to say that it was a feminine piece of clothing and therefore a sign that Jacob dressed him as a girl to shield him from work. This is problematic in that there was not that profound a distinction in masculine and feminine dress at that time period. The coat probably symbolizes Joseph's favorable role in the eyes of his father, nothing more.

Joseph is also presented in the story as a master of dreams. He has two dreams which he relates to his family. In both dreams, the strong impression is given that one day Joseph will rule over them. The dreams carry with them both a psychological and a prophetic element. They reveal on one hand

Joseph's pride and thoughts of dominance, and yet on the other hand, are anticipatory of what will occur in the future. Joseph, as a matter of fact will rule over his brothers and even his own father will become dependent upon him.

## Genesis 37:17b-24

It is obvious that Joseph's status and actions did not set well with his brothers. In curt fashion the writer maintains that they were jealous of him. The anger and hatred of the brothers was apparently not so visible that Jacob was aware of it, as he unhesitatingly sends Joseph to check on them, while they are out watching the flocks. When they see him coming they decide to get rid of this little trouble-maker once and for all. They plot to kill him, throw him in a cistern (a hole in the ground used to collect water) and claim that he was devoured by wild animals. Reuben stops them from slaying Joseph and convinces them to throw him into the pit. The reader is led to believe that Reuben intends on releasing Joseph later on. Judah comes up with another plan, one which will financially benefit the brothers. He proposes that they sell Joseph to the Ishmaelites. The brothers agree to this, but before they can carry out their plan, they discover that Joseph has been stolen from the pit and sold to the Ishmaelites. The brothers are thus spared of directly harming or killing Joseph. They go home and tell Jacob that Joseph was killed by a wild beast. Thus the writer shows the lengths to which jealousy will go to rid itself of the cause of its pain and fear. Joseph's brothers are so alienated from him

that they will seek to destroy their own flesh and blood.

Pride and jealousy are thus shown to be destructive to human relationships. Both prohibit men from relating to other people. Pride assumes that the self is worth more than it really is, whereas jealousy does not assume that it is worth enough. In the Joseph story they threaten not only the relationship between Joseph and his brothers, but also the covenant relationship between God and man. To the storyteller, the covenant survives in spite of man's pride and jealousy. God's providence works through the frailty of human existence to maintain his promise.

## East Tennessee Pastors Elect Ansell Baker

The East Tennessee Baptist Pastors' Conference met this month at Jefferson City First Church. The theme of the conference was "Looking Back with Those Looking Forward."

Author Roy Hinchey, spoke to the group on "Plain Talk to Pastors," and Raymond DeArmond, spoke on "Promotion and Administration—If I were Doing it Again." W. H. Lodwick discussed "Preaching in Retrospection."

Study groups were held in the areas of charismatic gifts, women deaconesses, alien baptism, ethics in outreach, and bus ministry.

Officers elected to serve for the coming year included: president Ansell Baker, program vice president Jack Prince, corresponding secretary-treasurer Don Mitchell, and recording secretary Omer Painter.

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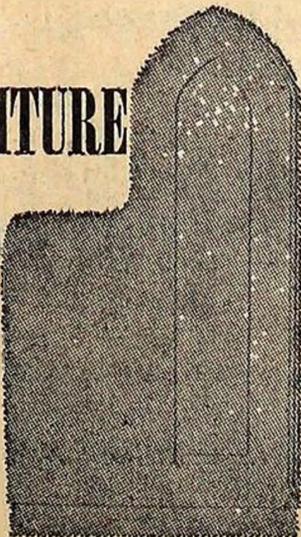
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# Our People and Our Churches . . .

## PEOPLE . . .

Ollie Billings, Bill Garvin, and Larry Thompson were ordained as deacons by Franklin First Church. Tom Billings delivered the ordination sermon. Virgil Peters, pastor of the Franklin church, delivered the charge to the candidates and the charge to the church.

Pleasant Hill Church, Union Association, ordained Pastor Jack Dewees to the gospel ministry. The moderator was Tommy Thompson. Elmer Crosby served as interrogator. Ralph Benningfield brought the ordination message.

In Gibson County Association, B. O. Booth Jr., Douglas Duncan, Carl Holt, and Leon Robertson were ordained as deacons at Dyer Church.

Members of Parkway Church, Goodlettsville, honored their pastor and his wife, Mr. and Mrs. J. Arnold Porter, at a 30th wedding anniversary reception recently. The couple was presented with an antique clock from the membership. Porter has served as pastor at Parkway for nearly four years.

Claudie Gaskins and F. C. Porch were ordained as deacons at Fowlkes Church, Dyer Association. Harry L. Garland, pastor, brought the ordination message.

Halls Westside Church ordained Ray Nolan as a deacon. Richard Owens is pastor at Halls Westside.

Calvary Church, New Duck River Association, ordained Doug Crews as a deacon.

Paris First Church ordained Mike Garner and Jimmy Williams as deacons recently. Carroll C. Owen is pastor.

Bobby Murray was ordained as a deacon at Southside Church, Lebanon. Pastor Rodger Eakin preached the ordination sermon.

Feathers Chapel Church, Fayette Association, ordained two new deacons recently. They included Virgil Proctor and Hayne

## CHURCHES . . .

In Carroll-Benton Association, members at Chalk Level Church announced plans for the construction of a two-story educational building onto the present building. Wade Kelley is pastor.

Members at Bolivar First Church are now using new facilities, including office suite, children's departments, music room, and multi-purpose building.

Members of Morrison First Church observed the 25th anniversary of the church recently. The history of the church was given by Robert Mullican. A presentation on "As I Saw the Beginning" was given by Roe Barr, and the message was delivered by Frank Harkins. The church was organized on Sept. 11, 1950 with 13 charter members. It was known first as Wilson Chapel Church. Groundbreaking ceremonies for a new building were held in August 1952. In June 1953 members voted to become Morrison First Church.

In Dyer Association, Woodville Church voted to build a fellowship hall onto the present building. Guy Merryman is pastor.

Calvary Church, Parsons, will observe its annual homecoming Sunday, Nov. 9. Since the church was organized 20 years ago, a building has been erected and a parsonage purchased for the pastor. The church has also acquired five extra lots. Charles F. Page is pastor.

Center Church, Gibson County Association, held dedication services for the new baptistry and kitchen.

Ozier. David Goode is pastor.

David Lynn Finnell, Cookeville, was among 37 students at Southwestern Baptist Theological Seminary to be selected for inclusion in the 1976 edition of *Who's Who in American Colleges and Universities*. Finnell is enrolled in the seminary's School of Religious Education and is working toward the master of religious education degree.

## LEADERSHIP . . .

Floyd A. Parker has been called as minister of education to Hermitage Hills Church in Hermitage. He comes from Anniston, Ala. First Church where he has served since 1972. Assuming the new position Nov. 10, he will be the first full-time minister of education for Hermitage Hills. Parker is a graduate of Florida State University and holds the master of religious education degree from Southwestern Baptist Theological Seminary. George Becvar is pastor.

Kirk Church, Fayette Association, called Wade Taylor as pastor. He will be on the new church field Nov. 12, coming from Mt. Pleasant, Miss.

Odis Farrington resigned as pastor of Summertown Church, effective Dec. 15. He plans to do interim and supply work. Farrington has been a pastor for 11 years and has served the Summertown Church for five years.

Andy King, pastor, Laneview Church, Gibson County Association, has resigned to attend Boyce Bible School, Louisville.

Randy Wheeler is the new pastor at Midway Church, Gibson County Association. He is a student at Union University.

Fort Robinson Church, Kingsport, called Frank Proffitt as pastor. He was formerly pastor at Hampton First Church. A native Tennessean, he has held pastorates in Illinois and Tennessee. Proffitt is already on the church field at Fort Robinson.

Bertie Moore resigned as pastor of Dixie Hills Church, Hardeman County Association, to accept the call to Ebenezer Church.

In Carroll-Benton Association, King Theford accepted the call to serve as pastor at Atwood Church. He was pastor at Gadsden Church.

Claude Miller Prince resigned as pastor of Enon Church, Carroll-Benton Association.

Gates Church, Dyer Association, called David Petrie as pastor. He is already on the new church field.

Paul Welleford, minister of music, Second Church, Little Rock, Ark., will become minister of music and assistant to the pastor of Woodmont Church, Nashville, effective Nov. 12. Welleford is a graduate of George Peabody College and Southwestern Baptist Theological Seminary. While at Peabody, he served on the staffs of Edgefield and Woodbine Churches. He has also served churches in Electra, Tex., Greenville, S.C., and Clarendon, Va. Bill Sherman is pastor at Woodmont.

### WMU ANNUAL MEETING SHUTTLE BUS SCHEDULE

November 10, 1975—Chattanooga

Downtown pick-ups:

Morning	Evening
Sheraton 8:15 a.m.	6:40 p.m.
Reed House 8:25 a.m.	6:50 p.m.
Downtowner 8:35 a.m.	7:00 p.m.
Holiday Inn 8:45 a.m.	7:10 p.m.

Quality Inn South and Days Inn

Morning	Evening
8:45-9:00 a.m.	6:45-7:00 p.m.

Buses will transport women to restaurants for lunch.

Transportation will be provided back to the motels after the afternoon and evening sessions.

# Alcohol A Major Problem, HEW Spokesman Declares

**FORT WORTH**—The cure for alcoholism in this country is not prohibition, but education, members of the Southern Baptist Radio and Television Commission's board of trustees were told here.

Ninety-five million people out of 220 million in this country "are using alcohol in some form and you are going to have a hard time legislating against it. Education is the key," said Donald G. Phelps, who directs the division of prevention of the U.S. Health, Education and Welfare Department's National Institute on Alcohol Abuse and Alcoholism.

He said the local county and state tax on alcohol is one of the three main sources of government revenue. It ranks up there along with personal income tax.

He praised the Radio-TV Commission's recent series of radio broadcasts detailing the problems of alcohol use and abuse. The series aired concurrently on the commission's Powerline, Mastercontrol, Country Crossroads and Soul-Searchers programs.

"Your commission's radio department assumed an important leadership role in this area," he said. "You will touch millions of casual listeners and a hidden population of alcohol users, many of them active in their churches."

Phelps said some of the most devastating effects of alcohol are the myths about it and the refusal to deal with it realistically. He said 500,000 Americans a year are classified as alcoholics, many of them teenagers.

## Fewer Teens Drink In Bible Belt of South

"But we learned something significant in a recent survey of more than 13,000 teenagers from the 7th through the 12th grades. We found that in the traditional Bible Belt of the South, youngsters are less apt to be alcohol users and abusers than their counterparts in the north. This has something significant to say about the roles of the family and the church in the community," he said.

"Of the 95 million people in this country who drink, 85 million have no apparent problem," he said. "But 10 million people drink to excess and each of these people has direct impact on the lives of at least four others."

"Thus 40 million Americans are directly affected negatively from alcohol. Half of all the nation's traffic fatalities are directly related to the misuse of alcohol, 48 per cent of the violent crimes in society are alcohol-related."

Phelps said young people are turning from illicit drugs to alcohol because "alcohol is cheaper in this country than anywhere else in the world. We all seem to understand something about alcohol so we

don't hassle the kids about it too much. And the quality of the high from liquor is more 'dependable' than the quality of the high from marijuana or other drugs."

"Our survey showed that 10 per cent of the 13-year-old boys who drink, drink in cars—some of them moving cars. In my own home county in Maryland, 18-year-olds are not drinking at home, but on shopping mall parking lots, creating problems that the police have great difficulty controlling."

## Fellowship Hours Instead of Cocktails

He deplored the social custom of "come over to my house for a drink" and personally thinks "we should replace the cocktail hour with social hours and fellowship hours, much like the churches do." He said 32 percent of the American population does not drink at all . . . and they should not be stigmatized because of it.

Phelps expressed concern about professional athletes publicly endorsing alcoholic beverages "Where you have a Mickey Mantle talking about being in the "Beer Drink-

ers Hall of Fame" it would be helpful if people like yourselves could present counter advertising about the effects of alcohol."

He said his agency has done some counter advertising featuring former baseball player Don Newcombe. "He talks about losing a million dollar baseball career and almost losing his wife and family to alcohol," Phelps said.

In a later conversation, Phelps said the willingness of Congressman Wilbur Mills to speak publicly about his tragedy is in the best interest of people who might be in the same boat.

"I'm here today because of Senator Harold Hughes who is a non-drinking alcoholic. He pushed legislation through Congress which created our division of HEW."

Baptists who hesitate to speak up against alcohol because somebody might sneer—"He's a Baptist and they're traditionally against drinking"—should speak up anyhow, Phelps said.

The mere fact that a person is a member of some faith group that traditionally abstains does not mean that he abstains. There are many Christians, drinking behind closed doors, who may have more of a problem than the person without any faith. The Christian's problem is compounded by his own guilty conscience." (BP)

## House Unit Chairman Confirms Agency Report On Taxation

**WASHINGTON**—The chairman of the House Committee on Ways and Means has confirmed an earlier report by the Baptist Joint Committee on Public Affairs that elimination of tax deductible contributions to churches is not on the agenda of the present congress.

Contrary to reports otherwise that have been widely circulated through the nation, Rep. Al Ullman (D.-Ore.) told John W. Baker, director of research services for the Baptist Joint Committee:

"While we will be considering the matter of nonprofit charities, the question of eliminating tax deductible contributions is not even on the agenda for this year or next year."

At the October semi-annual meeting of the Baptist Joint Committee, Rep. James C. Corman (D.-Cal.), a prominent member of the Ways and Means Committee, said that any tax reform law in the present congress will not include changes in the deductibility provision for gifts to churches and other charities.

Corman also expressed the view that the tax reform measure will not alter current tax laws which allow gifts of appreciated property to charitable institutions to be deducted at their appreciated value.

Hearings were held by the Ways and Means Committee during the summer of 1975. Current legislation relating to charities was not affected by these hearings.

The second phase of hearings related to

tax reform is scheduled for November. According to a press release from the Ways and Means Committee, the hearings "will include, but not be limited to, the subjects of estate and gift taxation and the tax treatment of single persons and married couples."

Baker said that the hearings scheduled on estate and gift taxes could affect bequests to church-related institutions. However, he said, because the committee is holding general hearings without a specific bill before it, the direction it will move is uncertain.

Commenting on the tax reform proposals that might be of concern to churches, church institutions and agencies, Baker said the Baptist Joint Committee staff is determined to remain alert and will report to the Baptist constituencies immediately if dangers are involved and if action is required to clarify the positions of the churches. (BP)

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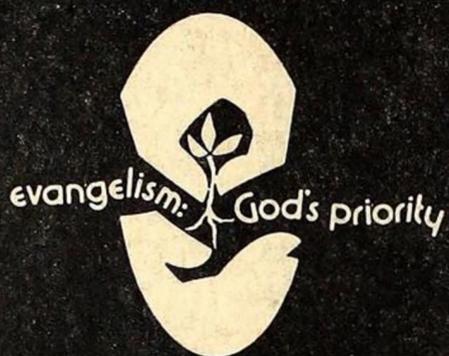
**Chattanooga, Tennessee**

# Baptist Student Unions Vote Bangladesh Project

Baptist Student Unions of Tennessee voted at their recent state convention to take part in a national Baptist student plan to raise \$150,000 to fight hunger in Bangladesh. Called the "Student Bangladesh Hunger Project," the offerings will be gathered by Baptist Student Unions and channeled through the state Baptist convention offices directly to Southern Baptist foreign missionaries already on the field in

Bangladesh. The missionaries then will allocate the money to begin work on pre-determined needs in the country.

Tennessee Baptist students will contribute \$1,500 through their annual student missions program, take offerings at two state meetings, and send one-half of any surplus from the 1976 student mission budget offerings. The offering at the fall convention was \$404.



## THE RELUCTANT WITNESS

Kenneth L. Chafin

Sherwood E. Wirt, editor of *Decision* magazine, says "This is the finest book on personal witnessing I have ever read." Dr. Chafin demonstrates through the use of New Testament characters the problems many people have before they can be effective witnesses for Christ. **\$4.50**

## TARGET-GROUP EVANGELISM

Ralph W. Neighbour, Jr. and Cal Thomas

Reach people with love, understanding, and the fellowship of Christ — through ministry to their needs. The authors describe the events at West Memorial Baptist Church in Houston which encompassed the organization of target groups and their activities. Learn how to touch the lives of people in your own community. **\$3.95**

## WINNING AMERICA TO CHRIST

Jaroy Weber

This book is a call to mobilization, a challenge to Christians to mount an evangelistic thrust that will transform the surging tide of history. The president of the Southern Baptist Convention believes that America can be won to Christ. Why don't you answer his challenge? **\$3.95**

One of the projects will be to build 10 vegetable gardens in the Feni area, which will assist 350 families for a six-month period. Money will be used by missionaries to rent land, seed and supply fertilizer. Money sent from the students will feed the workers and their families while the gardens are growing. Workers will receive some cash each day for working in the gardens as well as a share of the vegetables harvested.

Another project is to purchase five rice mills in the Feni area to save farmers the expense and time of hauling rice to town for milling. The Fish Pond project is designed to aid marginal or non land-owning families to supplement their income and add protein to the diet of the families. This project will help 5000 families start a commercial fish pond.

In the Food for Work Project, Baptist missionaries would be involved in assisting seven areas of Bangladesh in cooperation with the Bangladesh government. Workers are assigned tasks and receive a daily ration of food in exchange for labor. Baptist missionaries will direct these projects in cooperation with a government official.

Of the \$150,000, the vegetable gardens project would receive \$50,000; the rice mills \$15,000; the fish pond project \$50,000; and the food for work project \$35,000.

All of the money given by students will go directly to provide relief in Bangladesh through the projects included in the plan. These, in turn, are done in cooperation with the government of Bangladesh. The Bangladesh government prefers projects such as these requiring work for food and money to help provide incentive for work instead of free handouts.

National Student Ministries of the Baptist Sunday School Board, will serve as an information center, gathering ideas from campus groups to share with other Baptist Student Unions on possible ways to promote participation in the "Student Bangladesh Hunger Project."

## New Books

**Spurgeon's Devotional Bible** by C. H. Spurgeon, Baker, 784 pp., \$9.95. A good book for one who wants to restore daily devotions on an individual or family basis. One can read through the book in a year when morning and evening devotions are maintained, otherwise the volume is useful for two years.

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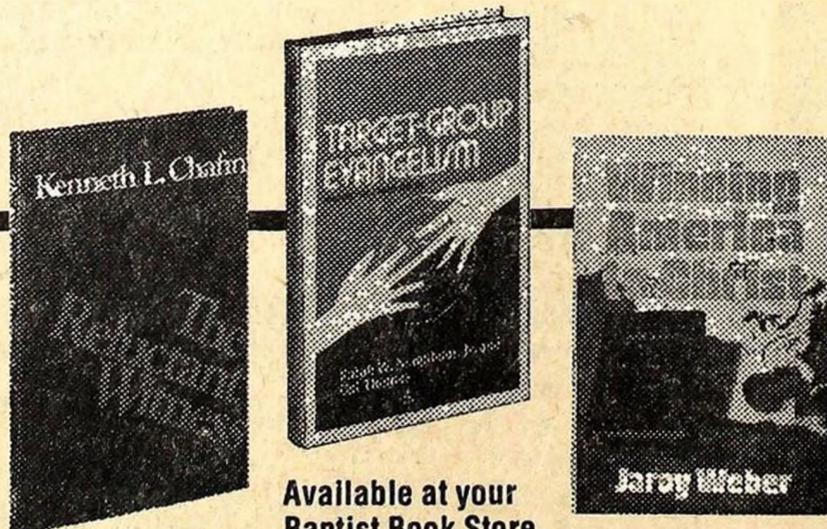
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**BROADMAN**

# Southern Baptists Sponsor 1,872 Vietnamese Refugees

ATLANTA—Through September, Southern Baptists had sponsored 1,872 Vietnamese refugees in 531 family units, according to Church World Service, which works with 19 denominations, including Southern Baptists, in the refugee resettlement effort.

Also through September, United Methodists had sponsored more refugees than any other group—834 families with 3,289 persons. Southern Baptists were second in the number of persons sponsored.

Irvin Dawson, director of immigration and refugee service for the Southern Baptist Home Mission Board, said the totals to date through mid-October indicate the number of sponsorships by Southern Baptists is now around 600 families and more than 2,000 persons, however.

And those figures do not include the number of refugees sponsored by Southern Baptists who have gone through other agencies, he said.

Dawson said the total number of refugees still in need of sponsoring totals about 30,000. The greatest need is for sponsors of single men and large families.

Churches interested in sponsoring refugees may contact Dawson's office at the Home Mission Board, 1350 Spring St.,

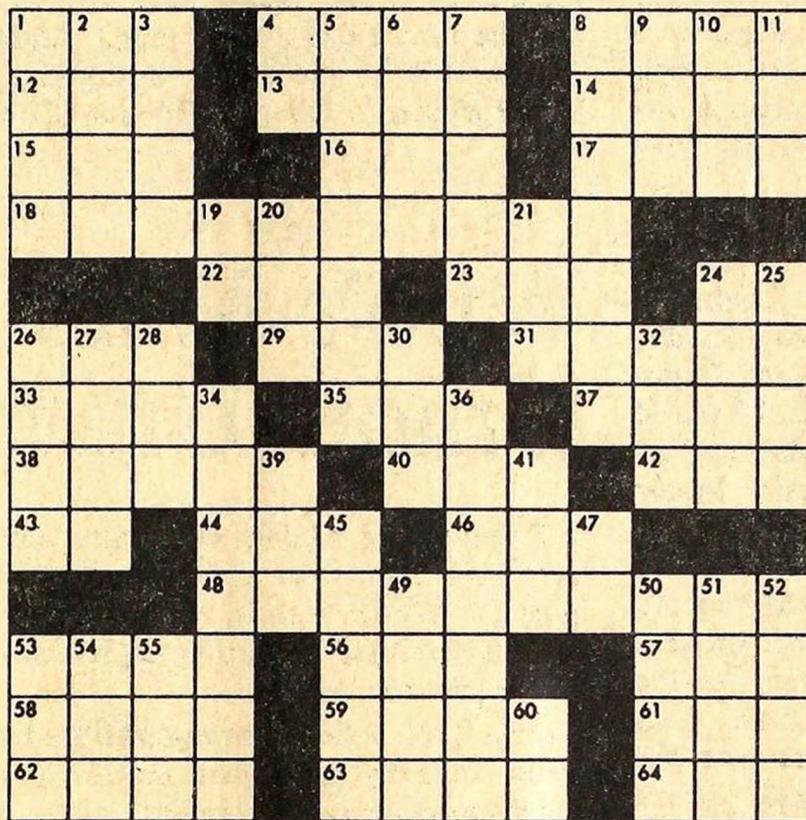
N.W., Atlanta, Ga. 30309, or make direct contact with the Southern Baptist director for refugee resettlement at Fort Chaffee, Ark. (WATS line, toll free, 800/643-9750),

or with the Church World Service office at Indiantown Gap, Pa., (phone 717/872-4946).

The refugee resettlement camp at Eglin Air Force Base, Fla., has been closed. The refugee operation at Camp Pendleton, Calif., reportedly was to be phased out by Oct. 31, and the remaining refugees transferred to Fort Chaffee. (BP)

## Bible Puzzle Page

Answers On Page 13



### ACROSS

- 1 Number of talents (Matt. 25:15)
- 4 Unclean bird (Lev. 11:18)
- 8 The Lord's endures forever (1 Pet. 1:25)
- 12 Equivocate
- 13 Southwestern food
- 14 Moulding
- 15 Suffix for auction or profit
- 16 Round: abbr.
- 17 Invitation abbr.
- 18 Sect (Acts 17:18)
- 22 Bezaleel's father (Ex. 31:2)
- 23 Humbug's companion
- 24 Interjection
- 26 Biblical verb
- 29 Portuguese title
- 31 He loved David (1 Ki. 5:1)
- 33 "let him — peace" (1 Pet. 3)
- 35 Fish eggs

- 37 Kind of conscience (1 Tim. 3:9)
- 38 His children returned to Jerusalem (Ezra 2:33)
- 40 Things made by him (John 1:3)
- 42 European country: abbr.
- 43 Measure of length: abbr.
- 44 National Academy of Sciences: abbr.
- 46 Samoan bird
- 48 Ark material (Gen. 6:14; 2 words)
- 53 What Esau did with his birthright (Gen. 25:33)
- 56 "and called the name thereof —" (Judg. 1)
- 57 Greek letter
- 58 Medley
- 59 Strong resentments
- 61 "where I shall — the passover" (Luke 22)

### CRYPTOVERSE

PY ZK LPWK RLKAKIJAK AKDKUWKT  
DLAUZR MKYFY RLK CJAT YJ GPCH ZK  
UO LUE

Today's Cryptoverse Clue: E equals M

- 62 Appear
- 63 Auto part
- 64 Academic degrees: abbr.

### DOWN

- 1 Biblical pronoun
- 2 "— with them that weep" (Rom. 12)
- 3 He was evil (1 Ki. 16:25)
- 4 Address abbr.
- 5 Fighter
- 6 Skin disease
- 7 A Hagarite (1 Chron. 5:19)
- 8 Revere
- 9 King of Bashan (Psa. 135:11; poss.)
- 10 N.T. book: abbr.
- 11 Sheriff's assistant: abbr.
- 19 Closeup: abbr.
- 20 Black gram
- 21 O.T. book: abbr.
- 24 He chews the cud (Lev. 11:6)
- 25 Hebrew measure
- 26 Pale colored
- 27 "likewise — the epistle" (Col. 4)
- 28 Spread
- 30 Extinct bird
- 32 Mat
- 34 Divided it cannot stand (Mark 3:24)
- 36 Abraham's steward (Gen. 15:2)
- 39 Philippine town
- 41 Roman household god
- 45 Heterozygous
- 47 Interjection to express pain
- 49 Abihail's father (1 Chron. 5:14)
- 50 Rock (Isa. 10:26)
- 51 Son of Simeon (Gen. 46:10)
- 52 Polka and others
- 53 Mayday!
- 54 Heard at bullfights
- 55 Falsehood
- 60 Direction: abbr.

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PARTNERS IN GROWTH

# Hermitage Hills Promotes “Church: The Sunday Night Place”

By Charles Norton

Many of our churches are promoting CHURCH: the Sunday Night Place. The plan is to help the church get more people involved in their own Christian growth. It also is to help increase the quality of the Sunday night group training, therefore, helping members to be better stewards of time and opportunity. The “CHURCH: the Sunday Night Place” plan provides guidance in leading church members to love their church and find joy and fulfillment in being together on Sunday night, studying these commandments.

Hermitage Hills Church in the Nashville Association is an example of a church which has done an outstanding job in the promotion of “CHURCH: the Sunday Night Place.” The Church Training Council of the church decided that Oct. 19 would be designated as “High Attendance Sunday” for Church Training, said Pastor George Becvar. Little did they know that their goal would be too small. When the final figures were totaled, it showed a record attendance. The goal of 300 was broken. A total of 327 people were present for the ongoing Church Training program. This was an increase of 30 members over the week before and an increase of 25 visitors. Thirteen groups exceeded their enrollment. Two groups had 100 percent of the members present, according to Ron Johnson, Church Training director.

The church decided to adopt the promotion plan, “CHURCH: the Sunday Night Place.” Each department director worked closely with each teacher or group leader to prepare for high attendance Sunday. Postcards were sent to members and prospects. Many leaders made a special effort to contact group workers to ask them

to attend Church Training on a regular basis. And it paid off.

Perhaps the most important thing about the record number in attendance is the fact that the church has become excited about Church Training and the training of quality disciples. One slogan that has worked for the church is the simple truth, “Make Sunday the Lord’s day all day long.” And Hermitage Hills is one church doing just that! Ron Johnson is Church Training Director.

## Harold Smith Retires As Bradley Assn. Moderator

Messengers to the annual meeting of Bradley County Association presented a plaque of appreciation to retiring moderator Harold Smith, pastor, Westwood Church. Smith was succeeded by R. L. Gentry, pastor, Philippi Church in the position.

Other officers elected to serve included vice moderator Erwin Townsend, pastor, Parkway Church; treasurer John Paysinger, member, Valley View Church; and clerk Wayne Adkisson, pastor, Candies Creek Church.

The 1976 sessions for Bradley County Association will be held Oct. 18-19 at Samples, Calvary, and Georgetown Churches, according to Raleigh Brady, director of missions.

## Who’s Who Names 23 Union University Students

Twenty-three Union University students have been named to appear in the current issue of “Who’s Who in American Colleges and Universities,” according to Hyran Barefoot, academic dean.

Over 1100 colleges throughout the United States annually participate in this program which recognizes outstanding students on the basis of scholarship, leadership ability and character.

Those selected at Union include nine from Jackson and 11 from other West and Middle Tennessee cities and three from other states. They are:

Susan Gillmann, daughter of Mr. and Mrs. Calie Gillmann; Jeff H. Keas, son of Mr. and Mrs. Howard Keas; Donna M. McDowell, daughter of Mr. and Mrs. Charles A. McDowell; Linda M. Nanney, daughter of Mr. and Mrs. Robert L. Nanney; Janice Renee Parkinson, daughter of Mr. and Mrs. Gordon Parkinson; all from Jackson.

Others are Beth Seabrook, daughter of Mr. and Mrs. R. H. Seabrook; Diane S. Styers, daughter of Mr. and Mrs. R. L. Styers; Linda Thomas, daughter of Dr. and Mrs. James L. Thomas; and Ramona L. Wilson, daughter of Mr. and Mrs. James Pete Wilson, also from Jackson.

Other Tennessee students selected are: Lynn Bouchillon, son of Drs. Bill and Pat Bouchillon, Milan; Deborah K. Sparks, daughter of Mr. and Mrs. James W. Sparks, Pinson; Nina Lee Braden, daughter of Mr. and Mrs. James W. Braden, Covington; Danny R. Weathersbee, son of Mr. and Mrs. H. W. Weathersbee, Grand Junction;

Howard Davis Adcock, son of Mr. and Mrs. Howard D. Adcock, Lexington; Sheila E. Holt, daughter of Mrs. Syble Holt, Gadsden; Norma J. Humphreys, daughter of Mr. and Mrs. Lem Humphreys, Humboldt.

Wanda J. Presley, daughter of Mr. and Mrs. A. L. Presley, Goodlettsville; Lois Ann Morton, daughter of Mr. and Mrs. Milton A. Morton, Bethel Springs; Mary D. Norvell, daughter of Mr. and Mrs. Bob L. Dailey, Memphis; and Brian Ford, son of Mr. and Mrs. J. L. Ford, Nashville.

Out of state students are: Donnell Wilson, son of Mr. and Mrs. Ralph Wilson, Olmsted, Ill.; Jean Ann McBride, daughter of Mr. and Mrs. Eugene Lauderdale, Mounds, Ill.; and Lawrence D. Brooks, son of Mr. and Mrs. L. Wayne Brooks, Belden, Miss.

## Beech River Association Messengers Meet

Messengers to Beech River Association meeting in annual session elected Cletus Duke, pastor, Bible Hill Church, as moderator for the coming year. He succeeds Eddie Carrington, a member of Union Church.

Elected to serve with Duke were vice moderator L. W. Todd, pastor, Sand Ridge Church; and clerk and treasurer Ruth Carrington, who was elected for the 28th time. She is a member of Parsons First Church.

Luray Church was reunited with the association, according to director of missions Mitchell Bennett.

The 1976 meetings will be held Oct. 14-15.



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# BWA Representative Says Baptist Work Alive In Cuba

MONCTON, N.B., Canada—Baptist work in Cuba "is very much alive and the work is certainly centered on the Lord and his word," reports Baptist World Alliance (BWA) representative Stephen Steeves, who has returned from a Baptist men's conference in Santa Clara, Cuba.

Steeves, chairman of the BWA Men's Department, was invited to join 360 registrants at the conference in mid September. It was sponsored by the Baptist Convention of Western Cuba (Asociacion Convencion Bautista de Cuba Occidental) and the Baptist Convention of Eastern Cuba (Convencion Bautista de Cuba Oriental). Both are BWA member bodies.

During his visit, Steeves, a layman who owns an automobile company in Moncton, met with Rafael Gregorich, president of the

Eastern convention; Heberto Becerra Matos, president of the Western convention; and others. He also visited a Baptist camp, seminary, senior citizens' home and Calvary Temple of the Western convention.

Nine Cuban Baptists attended the BWA's Baptist World Congress in July in Stockholm. BWA statistics indicate 14,924 members of 192 Baptist churches in Cuba. (BP)

## BIBLE PUZZLE PAGE ANSWERS

T	W	O	S	W	A	N	W	O	R	D
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E	E	R	R	N	D	R	S	V	P	
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Y	D	N	A	S	I	A	O			
		G	O	P	H	E	R	W	O	O
S	O	L	D	L	U	Z	R	H	O	
O	L	I	O	I	R	E	S	E	A	T
S	E	E	M	T	I	R	E	B	D	S

"As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

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# A New Kind Of Righteousness

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

Basic Passage: Matthew 5:17-48  
Focal Passages: Matthew 5:17-22, 43-48

To the Pharisees and Sadducees the law had come to mean the law as revealed to Moses and a whole collection of rules assembled by the Rabbis. It became to be very rigid, cold, literal and formal. So much had been added to the law that neither the teachers nor the people could bear up under it. At least they could not reasonably follow it as a life style. They certainly fell short of keeping it adequately, so as to merit salvation.

Above all, they had missed the heart of the content and motivation. Moses had summed up its deeper meaning, and Christ had confirmed it. It meant to love God with our whole being and our neighbor as ourselves. This was far beyond the concept of most of these teachers though they may have glibly quoted it again and again.

## The Law To Be Fulfilled—Matthew 5:17-20

Christ wanted it understood that He had not come to destroy but to fulfill the law. Not one jot or tittle of the law was to be annulled till all be fulfilled. The law would outlast everything till it should be fulfilled.

Even what man called the least of the commandments was to be sacredly observed. Those who dared not to do so would be considered least in the kingdom of God, but those conscientious about its least commandment would be regarded as the greatest. God's laws represents the will of God and that is not to be taken lightly to any degree.

## Christ's Interpretation Much Higher—Matthew 5:21-22

Christ dealt with sin and lawlessness in its very inception—within the heart of man. He did not wait for the overt act. He started with anger before it erupted in violence or murder. He condemned a contemptuous attitude expressed by strong epithets. Also, He condemned lust and evil intentions before they were translated into immoral acts.

Jesus was in favor of taking the initiative in eliminating these first concerns to the point of delaying worship if necessary. In fact, He wanted wrongs righted immediately.

## Perfect Righteousness—Matthew 5:43-48

He is not talking about flawless holiness or the perfect righteousness as the Righteousness of Christ. He is talking about complete or perfect righteousness between the disciple and others.

For instance, He referred to how in the old time it was taught to love your friends and hate your enemies. Yet, Jesus taught that they should even love their enemies, bless those that cursed them. In fact, they should pray for those who persecuted them and despitefully used them. Thus they would be the children of their Father in heaven. Previously He had told them how God had caused the rain to fall on the just and unjust.

Jesus then asks some very pertinent questions. If they are just good to those who are good to them, what advantage do they have over the publicans whom they despise so much. If they are just polite and courteous to those who are gracious to them, they are no better than the publicans.

They are to be perfect as their Father in heaven who loves the good and the bad. That is, He is inclusive in His love—complete in love. He will enable us to be like Him.

# Laughs

"Now children," said the Sunday school teacher, "I have told you the story of Jonah and the whale. Willie, you may tell me what this story teaches." "Yessum," said Willie, "it teaches that you can't keep a good man down."

"So you really think your memory is improving under treatment. You remember things now?"

"Well, not exactly, but I have progressed so far that I can frequently remember that I have forgotten something, if I could only remember what it is."

"I notice that in telling about the fish you caught, you vary the size of the fish for different listeners," "Yes, I never tell a man more than I think he will believe."

Wife to husband sick in bed: "It's a sympathy card from your secretary to me."

## Fellowship Church Applies For Gibson Assn. Membership

Fellowship Church, Milan, applied for membership into Gibson County Association at the recent annual meeting, and will be voted on at the next annual session, according to Kenneth Sparkman, director of missions.

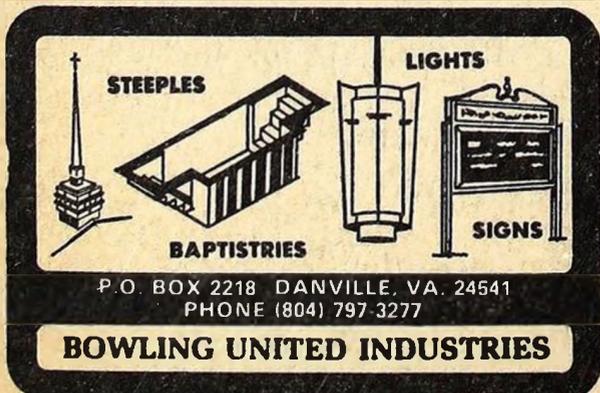
Elected to serve as officers for the coming year were: moderator Denzel L. Dukes, pastor, Milan First Church; vice moderator Billy Copeland, pastor, Mt. Pleasant Church; treasurer Jack D. Nowell, member, Trenton First Church; and clerk Hoyt Wilson, pastor, Kenton First Church.

Dukes, who had served as vice moderator, succeeds Jerry P. Powell, pastor, White Hall Church, as moderator.

The 1976 sessions will be held Oct. 18-19 at White Hall Church, Trenton, and Dyer First Church.

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# Family Living

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

## Warns Against Medicating Child With Antibiotics For Virus Cold

Take good care of the child with a cold, but leave the cold alone, advises Dr. Vincent J. Fontana, director of pediatrics, St. Vincent's Hospital and Medical Center. Parents' urge to do something when a youngster develops a cold often leads them to administer medications which are too strong and wrong for him, cautions the pediatrician.

When a child shows the familiar symptoms of the common cold, have him take it easy, offer him plenty of fluids and small amounts of solids at frequent intervals—and expect him to feel uncomfortable for a while.

Check with your doctor for advice on simple medications in pediatric strengths to reduce any fever or nasal stuffiness, but don't ply him with antibiotics left over from other family illnesses in an effort to get him well overnight.

"Antibiotics are useless for the treatment of the common cold," reminds Dr. Fontana, "and they could result in the child developing a resistant bacteria which may complicate the illness."

If the youngster doesn't seem better after several days, the possibility of a bacterial infection should be considered and a physician consulted so that an appropriate antibiotic can be prescribed.

## Elmer Crosby New Director Of Missions For Maury

Elmer Crosby, pastor at Sparta First Church for the past six years, has accepted the position of director of missions for Maury Association, effective Nov. 17.

A native of Chattanooga, Crosby is a graduate of Carson-Newman College and received the B.D. degree from Southeastern Baptist Theological Seminary.

Before coming to Sparta, he served as pastor of Cowan First Church for five years and McCarty Church in Chattanooga for six years. He is a member of the Executive Board of the Tennessee Baptist Convention, has served as chairman of the Committee on Journals, and a member of the Christian Services Committee. He has also served as moderator of his association.

# HISTORICALLY

## FROM THE FILES

### 50 YEARS AGO

From the editorial column, "If our Baptist churches would spend more time in real prayer and less time in social amusements, we would find it less difficult to get into the spirit of the Lord. In all too many of our churches prayer has been reduced to the merest formality while the social feature of our service has been magnified to the Nth degree."

Tennessee Baptists were growing rapidly. A recent count had revealed approximately 290,000 Baptists in the state.

### 20 YEARS AGO

In California, Baptists were breaking ground for the new Golden Gate Seminary overlooking the San Francisco Bay near San Rafael. The campus was moving from Berkeley. Ground was broken for a residence and classroom buildings to accommodate 700 students. Harold Graves was seminary president.

LaBelle Chapel in Whitehaven held ground breaking services for a \$200,000 educational unit.

### 10 YEARS AGO

Mr. and Mrs. T. H. Dougherty had given Carson-Newman College a \$100,000 challenge gift toward a new science building. Dougherty was in the class of 1911 at the school and was president of the Richmond (Va.) alumni chapter.

Lewis Bratcher accepted the call to Kingston First Church. He had served Oneida First Church for nine years.

# From the Executive Secretary

By Ralph Norton

At a retirement luncheon given in honor of Brother W. C. Summar, employees of the staff here in Brentwood paid tribute to the effective leadership he



Norton

has given Tennessee Baptists during the past six and one-half years he has served as the Convention's director of Stewardship.

Using the slogan "A Man for All Seasons," proper acknowledgement was given to the total ministry of Brother Summar throughout his years of service in Tennessee, which included time spent in the teaching profession as well as many years as a pastor. Following the recognitions given his successful ministry by fellow-servants and friends, Brother Summar's closing remarks emphasized the fact that his has been a very happy ministry for which he is deeply grateful and that he plans to continue his service to the Lord.

I, personally, appreciate the life and influence of this man. The continual growth of your response to the Cooperative Program is an indication of the leadership which he has given throughout the state as director of Stewardship. We believe this will continue as Tennessee Baptists are taught and challenged to promote all mission causes through the means of the Cooperative Program.

All of us wish for Brother and Mrs. Summar a very happy retirement as they look forward to the years ahead. We know they will continue to enjoy their service in the cause of Christ and pray that in whatever direction they are led that the years may continue to be as rewarding and fulfilling as those in the past.

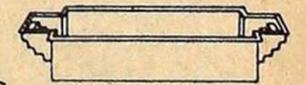
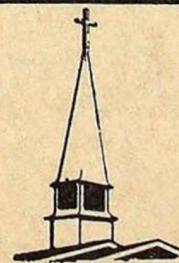
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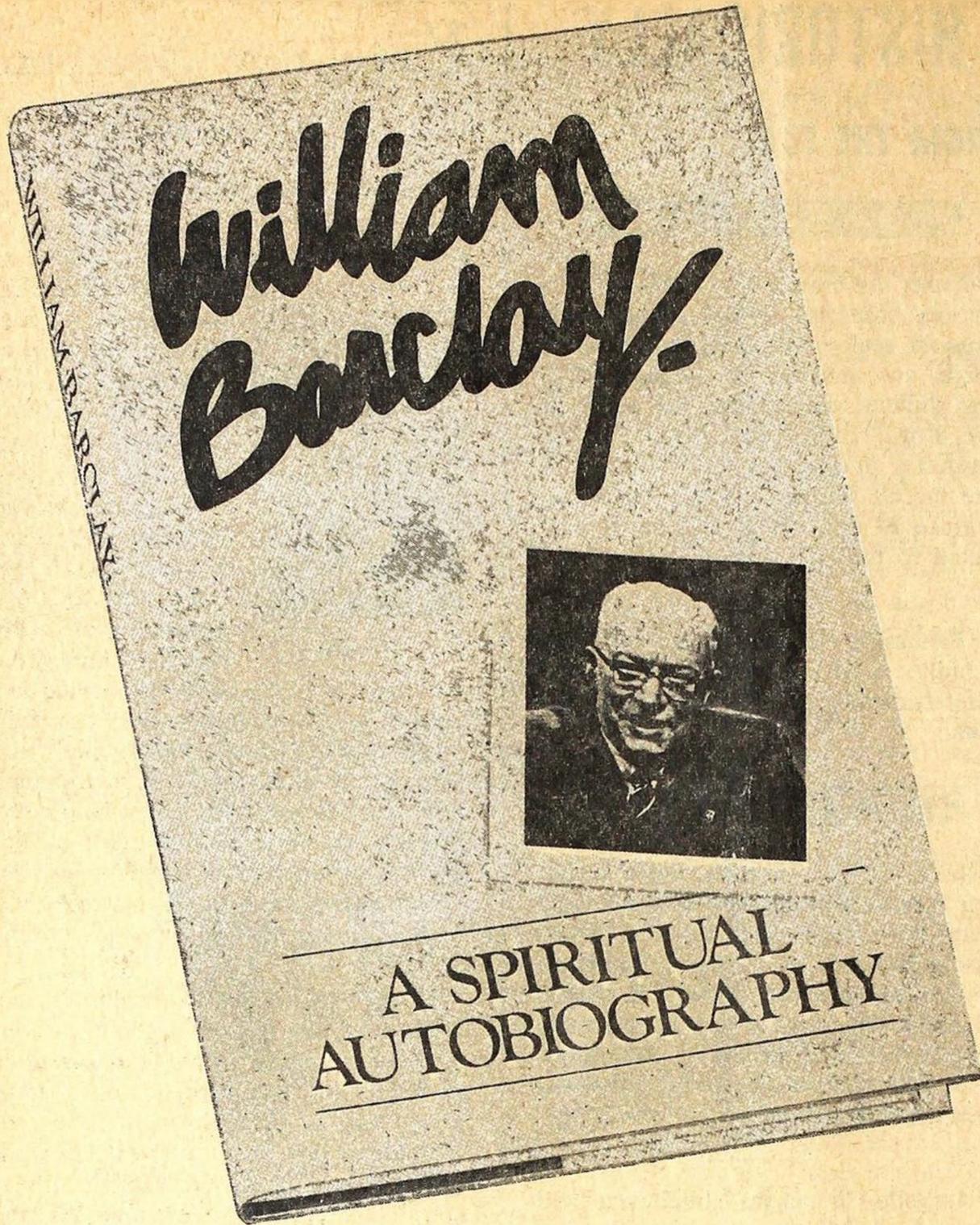
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Here is Barclay the Scottish preacher, admitting that he is terrified to ascend the pulpit—even after 45 years; Barclay the teacher, modestly claiming that he does not have a first-class theological mind yet insightful enough to recognize his particular talents. And above all, here is Barclay, the Christian human being who has devoted a lifetime to expounding a faith whose simplicity is the simplicity of the New Testament.

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**Gone, But Not Forgotten?**

By Jonas L. Stewart

Executive Secretary-Treasurer  
Tennessee Baptist Foundation

A recent stroll through a cemetery revealed the fallacy in statements on many headstones. There were the graves of two who in life had been husband and wife. She preceded him in death and he had provided a suitable marker on which had been carved the name of each, together with the date of their birth and the date of her death. A place was left for the date of his death. At the bottom are the often used words for such an occasion. "Gone but not forgotten." The strange thing is that though he has been dead many years no one has remembered to have the date of his death recorded there.

Walking through another cemetery close beside a church this writer noted the names of ten people who had been dead ten years or more. In worship service that night the names were called with a pause after each to see how many people could identify the person. Only three out of ten could be remembered and two of those by only one person present. How soon memory erases our records from this earth!

It is so much better to be remembered in the warm hearts of living people than by a cold stone in a cemetery. Our Christian testimony should count on earth far beyond the dates carved on that stone.

One can have a perpetual testimony in the lives of the living by continuing that testimony through a trust fund provided while he lives or in his will. Your Tennessee Baptist Foundation will furnish your attorney with information about how this can be done or you may contact us yourself—Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027, phone 373-2255.



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