

Baptist And Reflector

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Layman's Night Scheduled For January 20 In Nashville

Layman's Night at the State Evangelism Conference will be held Tuesday, Jan. 20, according to F. M. Dowell, state Evangelism director.

Featured that night will be the Tennessee Baptist Chorale, under the direction of Louis Ball, professor of fine arts, Carson-Newman College. Also on the program will be Joe K. Smith, layman, Rockwood First Church, giving his testimony. Gardner Taylor, pastor, Concord Church, Brooklyn, N.Y., and W. A. Criswell, pastor, Dallas First Church, will bring messages. Featured soloist will be Russell E. Newport, layman, First Church, Springfield, Mo.

The Evangelism Conference will convene Monday, Jan. 19, at 2 p.m., at the Belmont Heights Church in Nashville. Sessions will continue through Layman's Night Tuesday evening.

Other program personalities include: W.

Karl Steele, professor of art, Wheaton College, Wheaton, Ill.; Joe R. Stacker, pastor, Concord First Church; Howard Kolb, pastor, Audubon Park Church, Memphis; and John F. Havlik, director, Evangelism Development, Home Mission Board.

Additional messages will be brought by Maurice Blanchard, pastor, Lookout Mountain Church, Chattanooga; Andy Anderson, Baptist Sunday School Board; Donald Owens, pastor, Immanuel Church, Lebanon; Ralph E. Norton, executive secretary-treasurer, Tennessee Baptist Convention; and Tim Sumners, pastor, North Cleveland Church.

Testimonies will be given by various lay persons from throughout the state during the conference.

Bob Norman, pastor of the Belmont Heights Church, will welcome those in attendance.

Jerry Clower To Host Belmont Television Specials

One of the newest members of the Grand Ole Opry, Jerry Clower, comedian and Baptist layman from Yazoo City, Mississippi, has filmed three, 30-minute television specials at Belmont College, the first of which will be shown at 3 p.m., Sunday, Jan. 25, over station WSM, Channel 4.

The purpose of the programs is to feature the campus, life, and work of Belmont College as it celebrates its 25th anniversary this year, according to Herbert Gabhart, president of the institution. Area shots will be shown of campus life, and descriptions will be given of course offerings and programs available at the school.

The first program will feature, in addition to Clower, the Belmont Reasons, Richard LaMar, Andra and Sandra Bradley and president Gabhart. The 30-minute special is directed by Joe Huggins, formerly with WSM, along with the staff of that studio.

Belmont College is most pleased in being able to share these programs and this outstanding, Christian entertainer through the cooperation of WSM, Channel 4, with the viewing public of the Middle Tennessee area, Gabhart said.

Additional programs will feature Billy Grammar, Betsy Wilkins, a 100-voice musical group, various coaches, athletic director, and student government president.

Annuity Board Continues "InfoDial"

"InfoDial," the toll-free telephone service of the Southern Baptist Convention Annuity Board, will be continued indefinitely, according to Board President Darold H. Morgan of Dallas.

The wide area telephone service (WATS) installation has brought in nearly 100 calls per workday during December, with a peak day of 145.

Since the service was launched in June, 1975 on a trial basis, the number of calls has steadily increased. They are about equally divided between queries over retirement, on one hand, and insurance matters, on the other.

"Your overwhelming response to InfoDial, and the ever-increasing number of contacts through the toll-free telephone service, have convinced us it should be continued for an indefinite period," Morgan said.

The service has permitted holders of retirement and insurance plans to check on the status of their participation. It has speeded up the process of upgrading, or improving, plans already in force. It has enabled Southern Baptists at large to get accurate, up-to-date information on Board plans, policies, and procedures, Morgan indicated.

The same toll-free numbers will be continued in 1976. For all states in the continental U.S., the number is 800-527-4767. For callers dialing within Texas, it is 800-492-2182.

International Student Meet To Be Held This Week

The 1976 International Student Conference will meet Jan. 16-18 at Cumberland Mountain State Park in Crossville, according to Glenn Yarbrough, director, Student Dept., Tennessee Baptist Convention.



Hendrix



Mason

John Finley, Vanderbilt senior and state Baptist Student Union president, will preside at all sessions. Theme of the conference will be "To the World With Love."

John Hendrix, consultant, Church Training Dept., Baptist Sunday School Board, will lead the group in simulation and interpretations. Joe Mason, Nashville, will direct the music and entertainment and will coordinate the talent hour on Saturday evening.

Sam Carothers, BSU director, Austin Peay State University, Clarksville, will introduce the conference with "Who We Are." Fred Witty Jr.,

BSU director, East Tennessee State University, Johnson City, will continue in the opening session with "Why We Are Here."

Internationals from campuses throughout Tennessee where there is BSU work have been invited to the conference by the Student Dept. Approximately 125 are expected to attend, Yarbrough stated.

Joyce Alden's Mother, Mrs. Kate Ward, Dies

Mrs. Kate Ward, 90, mother of Mrs. Joyce Alden, Brotherhood Dept., died Jan. 2 in Jackson, Miss.

Funeral services were held Saturday, Jan. 3, from the Wright and Ferguson Funeral Home. Joe Tuten, pastor, Calvary Church, Jackson, officiated. Mrs. Ward was a charter member of Calvary Church and had been active in WMU work. She had lived in Jackson all her life.

Burial was at Woodlawn Cemetery in Jackson.

Survivors in addition to her daughter include another daughter, Mrs. Kate Shive, Jackson; a son, Fred Ward Jr., Jackson; eight grandchildren, 17 great-grandchildren, and three great, great-grandchildren.

Yes, I Believe

By Mrs. J. L. McGinnis

"For as the Heaven is high above the earth, so great is His Mercy toward them that fear Him." (Psalms 103:11)



McGinnis

Little did I realize on May 30, 1972, that this verse from God's word was to be the beginning of a great miracle that was soon to take place in my life. That afternoon as I was preparing to leave my home to enter the hospital in Knoxville for what the doctor had already told me could very well be a very serious operation, there

was a knock on my door and it was my pastor, T. M. Cody, from Calvary Baptist Church in Oak Ridge (He is now pastor of Unity Baptist Church in Maryville). He knew that I was planning to enter the hospital that day, and he said he felt led by the Lord to come by my home before I left and read the 103rd Psalm and have prayer. That meant so much to me.

Mrs. McGinnis is a member of the Calvary Church in Oak Ridge.

Pulpit To Pew

By Jim Griffith

During a recent Sunday evening worship service at the First Baptist Church of Eastman, Ga., worshippers were distracted from the preacher's sermon by a mouse, darting from corner to corner, near the rostrum.

No doubt, it was a church mouse. But contrary to the old saying, church mice are not necessarily quiet.

And it is not surprising that a disturbance resulted. After all, it is one thing to smell a rat, but something else to see one.

Of course, there was simply no way to keep the presence of the mouse a secret—inasmuch as there were ladies on the scene who were eager to let the cat out of the bag.

Still, with all things considered, it can be said that this episode does confirm one thing. Apparently, in this particular situation, the word has been circulated high and low, to all creatures large and small, that church is the Sunday night place to be.

I read it again before I left home and again after I got to the hospital. Every time I read that chapter, the eleventh verse just seemed to stand out from all the rest. It was like a picture to me as I thought about how I could not even begin to imagine how high Heaven is above the earth. And with God's Mercy being just this great for the ones that fear him—and I do fear God—I just thought, could it be that He would have that much mercy for me as I went to surgery the next morning?

I wasn't really scared about the operation because I had given my heart to God when I was a little girl, and I knew that whatever happened to me would be according to what God had planned for me. Even if the report weren't good, I knew that He would somehow give me the grace to see it through.

It was early the next morning when I went to surgery; and, according to what my doctor had explained to me about the operation, I figured that unless they ran into problems I should be back in my room by noon. Well, I woke up in the middle of the afternoon, and I was still in the recovery room and so very sick. I knew then that what the doctor had suspected must have been a fact.

When he came by my room that night, he told me that they had indeed run into problems and that they wouldn't know until late the next day what steps to take.

Brother Cody and his wife Georgie had stayed at the hospital with my husband and family all day. It was Wednesday and they left to attend prayer meeting at our church.

Prior to leaving the church that night they told the people what had happened, and they had a special altar prayer for God's Mercy for me.

Late the next afternoon, my husband and our two daughters were sitting by my bed when the doctor came walking into my room with a smile on his face. He said he had good news for me. The test had come back absolutely benign, not malignant. I cried and cried, but they weren't tears of sadness. Those were the sweetest words I think I ever heard because I did want so much to be well again. I told the doctor that he just didn't know how thankful I was to hear a report like that. He had no more than walked out of my room when the Codys came by, along with some other friends who were waiting outside my room to hear the final report. When they heard the good news, they went down to the chapel in the hospital and thanked God for answering prayer.

That day will always be a special day in my life. I thought my faith in God was strong before that happened, but now, every

Cooperation, Not Conflict

By Herschel H. Hobbs

"That there should be no schism in the body; but that the members should have the same care one for another."—1 Corinthians 12:25

God's purpose is that the various parts of the human body shall work together for the good of the whole, rather than in conflict to the hurt of the whole. The word rendered "schism" means a split or division. Figuratively it is used for dissension. This is the sense here.

That the parts of the human body should work together in harmony is quite evident, if the body is to be healthy and to function at maximum efficiency. When any one part fails in its function, it impairs the health of the entire body.

Paul, however, is not writing a treatise on human anatomy. He is employing an evident fact to teach a spiritual truth. The Corinthian church was experiencing dissension which was dividing the fellowship. The immediate problem was related to the abuse of spiritual gifts (12:8-10). These various gifts had specific functions, just as bodily organs do. But as each person had pride over his gift above all others they were working at cross purposes, thus defeating the divine intention for them. The "body" was split, divided by dissension. Well-intended abilities were being used for evil purposes. Satan had invaded the scene to negate the purpose of the gifts. A split church is a tragedy. It makes God weep and Satan rejoice.

So every member should "have care" for all others. "Have care" translates a verb meaning to be anxious (Matt. 6:27, 31). Every part of Christ's body should be anxious for the welfare of all others. None should act so as to harm another.

The evident reason is stated in verse 26. All parts of the body suffer together as well as enjoy health together. The same is true of Christ's body. If one part does not function properly it affects the whole. And the reverse is true. Also if one member acts shamefully it brings shame upon the entire church. Honor to one member honors the whole church. No Christian lives to himself. All are bound together in the bundle of life.

day that I live is a special gift from God.

I've had people say to me since then that surely I didn't believe that I had cancer one day, and then the next day it was gone, did I?

Well, I certainly didn't have to hunt for an answer to that question, because the way I see it, a God that is big enough and has power enough to make and end the world surely has the power to change anything that is within it.

Freedom 76, Confronted By Hunger, Give \$9,352

By Dan Martin

SAN ANTONIO—Gruel, a bland, yellowish porridge, was sampled here by about 5,000 students and young adults, who experienced the plight of 460 million starving people.

World hunger became a major focus of Freedom 76, a national meeting sponsored by the Southern Baptist Convention, the nation's largest Protestant denomination.

"Ugh," said one young coed. "It's awful. The texture. The taste. Ugh."

Besides sampling the soy-corn blend, the only nourishment received by many people around the world, the students were challenged to pray, to fast, and to contribute their time, their talents, and their lives to others.

Jimmy R. Allen, pastor of San Antonio's First Baptist Church, challenged them to forego one meal Tuesday and to donate the cost of that meal (at least \$2.10) to a special offering for world hunger alleviation.

The San Antonio pastor also challenged them to "fight for the kind of changes that will give someone the right to live" and specifically pointed to two resolutions pending in Congress which would "make the right to food a basic cornerstone of our foreign policy."



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ADMINISTRATIVE COMMITTEE: O. M. Dangeau, chairman; Clarence K. Stewart, James A. Canaday, George E. Capps Jr., R. Paul Caudill, John R. Churchman, Wade E. Darby, Larry E. Duke, Archie D. King, John F. May (Jack), James G. McCluskey, Gayle L. McGlothlen, J. Ralph McIntyre, Robert L. Orr, Mrs. Treble Otey, Carroll C. Owen, J. Arnold Porter, and Alfred T. Royer.

They learned that 40,000 persons—mostly children under five years of age—would die of starvation and its virulent cohorts as they met in the comfort of San Antonio's Convention Center.

Urged To Feel And Share

They were urged to "feel" the plight of those who are starving or malnourished and to "share" in their experience by foregoing at least one meal.

They watched as a child died, even if their sharing of the death was celluloid.

They were challenged to "fight for the kind of changes" that will make our government sensitive to the needs of people around the world.

They were encouraged to consider their own lifestyle—how it bears on the plight of 460 million people who are dying of starvation around the world.

Young adults in the conferences "Freedom Hall" area were asked about their involvement.

"Yes, I skipped lunch," said a young man from Southern Illinois University. "So did the two guys I'm staying with."

"I think it will have a good effect on the students when they see how hard it is to miss just one meal."

The gesture of skipping a meal will not have as much impact as will the money contributed to the special offering, he said.

A young woman carrying a sack of bread, crackers, and grocery items was asked what she had done.

"Our group bought groceries. We spent \$7 to buy food for the whole conference. That way we'll have more money to give to the offering. We've already fasted for world hunger, so we decided to do it this way," said Pam Steward, a student at Shawnee Junior College in Illinois.

Kathy Isaac, a student at Wichita State University in Kansas, admitted to being "terribly confused" about world hunger.

"I did fast," she said, "but I feel it should be done in all seriousness and not just because it is a fad or because of an emotional appeal. I believe it is between the individual and God."

More Information Needed On Food Crisis

She was critical of the conference for not providing more adequate information on the crisis.

"I don't know enough specific, useful information," said the sociology major.

Another woman said: "I'm starving." She and her husband, a Baptist Student Union director, fasted three meals.

"The money—six or eight dollars—is not as important as is our understanding of what hunger is. I don't think we really know what hunger is."

Allen sounded the keynote for the emphasis on world hunger. "Jesus didn't ask us to solve each problem," Allen said. "He only asked us to be good stewards of the resources He gives us. He didn't say 'I was hungry and you figured out the nutritional problems and the answers to the distribution of food in the world.' He said, 'I was hungry and you fed me.'"

Specifically Allen called for writing letters to Senators and Congressmen urging hearings on House Resolution 393 and Senate Resolution 66.

"The resolutions would make the right to food a basic cornerstone of our foreign policy," he reiterated.

He charged food decisions are made on self-interest bases and queries: "Couldn't we just decide to base our foreign policy on the fact that people are hungry and that we have the ability to help them? Couldn't we just feed people because they are hungry and not because they might be our tools?"

The special offering will be divided between Allen's feeding program at the San Antonio church (30 percent) feeding programs administered by the SBC Home Mission Board (30 percent) and in Bangladesh by the Foreign Mission Board (40 percent). (BP)



Members of Wolf Creek Church, Tennessee Valley Association, presented the keys to a new car to their pastor and his wife for Christmas. Deacon Paul Tallent, left, made the presentation to Mr. and Mrs. David Lyles. During his 14-month pastorate at Wolf Creek, there have been 53 additions.

EDITORIAL

Get A Head Start On Tomorrow

By Ben C. Fisher

The complexities of this day and time overwhelm many of us. Young people have so many wide roads presented to them today with both useful opportunities and discouraging dangers mixed together. Most of us welcome all the help possible, in order that we may, in turn, help young people face their future.

Helping students to cope intelligently with the future, to respond to it with maturity and a strong Christian faith is the purpose of the seven seminaries, 43 senior colleges and universities, 10 junior colleges, seven academies, and four Bible schools operated in the Southern Baptist Convention. This is no easy task. Sometimes this high goal is not achieved, but the record of accomplishments of these institutions brings encouragement and hope to a world beset with an uncertain future. These schools have graduated more than 468,000 persons. Currently there are 131,207 students enrolled including over 1607 mission volunteers and 10,399 ministerial students.

GET A HEAD START ON TOMORROW is not just the theme for the 1976 Baptist Seminary, College, and School Day; it is the strong conviction and commitment by these institutions and by the trained and dedicated faculty who teach in them. On Feb. 15, which is designated on the denominational calendar as Baptist Seminary, College, and

School Day, many churches will conduct special services. Many will plan additional emphases at other times throughout the year.

I would encourage you to observe this special and important day in your church. A packet of material is available from the Education Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, TN 37219, to assist you in this observance. Additional resources are available directly from Baptist schools located in your area, and from your Student department, Tennessee Baptist Convention. Request your materials NOW in order to secure them before Feb. 15. The supply is limited.

Churches, help your young people to know about our Baptist schools, colleges and seminaries. Some of them are ready and eager to know more about what their state and Southern Baptists have to offer them.

The material on the theme GET A HEAD START ON TOMORROW may be helpful in counseling with prospective students and inquiring parents. These materials will also be of interest to department directors who work with high school or college-age youth, church librarians, and mission organization workers.

Fisher is executive director-treasurer of the Education Commission of the Southern Baptist Convention, Nashville, TN.

Church Training Department Announces Ridgecrest Schedule

Church Training weeks at Ridgecrest during the summer of 1976 will offer a variety of emphases related to the training of Christian disciples, according to Johnnie Hall Jr., Church Training director for Tennessee. Worship services will be designed to provide inspiration and motivation needed by Church Training leaders and members in their journey toward mature Christian discipleship. A doctrinal study period will be conducted each day in two sections—one for youth and leader of youth, and one for all other leaders and for all adults generally.

Conferences built around the emphasis on Christian discipleship will be conducted for associational Church Training leaders, church general officers, and for leaders of all age groups. Youth and children will also have opportunities to explore the meaning of Christian discipleship through conferences, activities, and celebrations.

Tennessee's representatives in the Youth Bible Drill and Youth Speakers' Tournament will be participating during the week of July 10-16.

Philip B. Harris, secretary of the Church

Training Department, Baptist Sunday School Board, announces the following speakers and musicians for the conferences:

Ridgecrest

July 3-9

Preacher: William Hull, pastor, First Church, Shreveport, La.

Music Director: Claude H. Rhea Jr., dean, School of Music, Samford University, Birmingham, Ala.

Doctrinal Leader: Malcolm O. Tolbert, professor, New Orleans Baptist Theological Seminary, New Orleans, La.

July 10-16

Preacher: Huber L. Drumwright Jr., dean, School of Theology, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Music Director: Russell Newport, businessman, Springfield, Mo.

Doctrinal Leader: William M. Pinson, pastor, First Church, Wichita Falls, Tex.

Carson-Newman To Host Music Clinic, Jan. 29-30

Carson-Newman's annual Church Music Clinic, scheduled for January 29-30, will feature Donald Hustad and Festus Robertson, two musicians well known to Tennessee Baptists.

Hustad, professor of organ at Southern Baptist Theological Seminary, Louisville, will be presented in concert at First Church, Jefferson City, Thursday evening, 8:15, and will be in organ seminars and lectures Friday.

Robertson, Sunday School Board adult music consultant, is scheduled in the Thursday afternoon sessions at 1:00 and 4:00. He is also minister of music at Grace Church, Nashville, and is a tenor soloist in oratorio and concert.

Louis O. Ball, chairman, Fine Arts Division, Carson-Newman College, is the clinic director. All church musicians are invited to participate.

Registration information may be obtained through Ball or the state Church Music Dept., TBC, Brentwood.

Gideons--67,000 Pastors Gave Them Sermon Time

By James Lee Young

NASHVILLE—It's a big thing for a pastor to give his Sunday morning sermon time to a layman, but that's what about 67,000 Protestant ministers did for The Gideons this past year.

The Gideons is an international group of select volunteer business and professional laymen who have given away more than 150 million copies of the Scriptures since their founding in 1898. More than 45,000 Gideons worldwide this past year distributed 13.5 million Bibles and New Testaments in 43 languages and 107 countries. Ministers regularly open their pulpits for a report on The Gideons' work. The lay organization relies heavily on local church support.

Distribution of Scriptures by The Gideons—far from haphazard—is to hotels, motels, institutions such as prisons, colleges and other schools, to the military—anywhere it is permitted.

The Gideons annual goal is 15 million scriptures for distribution. Their biggest problem today is the same as other organizations and persons—rising costs and inflation, says M. A. Henderson, executive director of The Gideons International. Still the organization is solvent and they aren't expecting any future financial woes, he stresses.

Offerings and donations, primarily from local churches, take care of printing costs and distribution, including freight, insurance and some administrative costs. It helped that The Gideons were able to raise 8.5 percent more money over the previous budget year, but inflation and costs took their toll, Henderson says.

The Gideons distribute nothing less than the New Testament, Psalms and Proverbs. Last year, Henderson notes, the average cost of Bibles and New Testaments outside North America rose to 85 cents per copy, or 29.5 percent over the previous year.

Headquarters Located In Nashville

The association's "nerve center" is in Nashville, where they have a modern administrative and distribution center. The facility—built in 1963—still looks new and was paid for entirely by Gideons' donations, not from church gifts, stresses Wendell McClinton, a Southern Baptist and promotion manager for The Gideons International.

But The Gideons couldn't survive without local church support, says McClinton, a graduate of Baylor University, Waco, Tex. "We stress giving above regular tithes and offerings," he explains.

Offerings per church to the non-profit, tax exempt laymen's organization generally

run about \$65.00 per special "Gideon service." Salaries for the Nashville staff, for international representatives in Belen, Brazil, in Stockholm and Singapore are paid for entirely by Gideons' dues, presently \$20 per year, McClinton says.

Gideon reliance on local churches is extensive. Membership comes entirely from local churches, on the pastor's recommendation. Prayer, financial and other means of support are vital to the organization's success.

The need for church support is why so much emphasis is given to communicating with congregations and pastors in local settings. Rapport with local churches is so important that Gideon camps throughout the world conduct, where possible, special training sessions on how to effectively communicate the work and its purpose.

"What we don't want is for some man to get into a pulpit and preach some personal doctrine contrary to a particular church's doctrine," McClinton says. "Pastors know us and trust us. That's why some 67,000 pastors gave us sermon time over the last year."

The emphasis in church speaking engagements is to illustrate how God "has blessed" The Gideon work and the local church's support. The Gideons, McClinton says, provide a "strengthening" ministry in areas where there are good, strong mission efforts, in countries where Southern Baptists and other strong denominations have missionaries.

In Angola, for example, before developments forced a halt to Southern Baptist mission work there, Gideon nationals distributed Bibles to 900 inmates in a men's prison. Missionary A. Harrison Pike helped open this door.

The warden wasn't a Christian, but when he saw the Testaments he opened the doors to The Gideons and to Pike. This wouldn't have been possible, however, without the work of local Gideons—all Angolan nationals, says McClinton.

Pike was subsequently given permission to preach over the prison's loudspeaker and also spoke at the women's prison, where Gideons distributed more Scriptures.

Gideons in South Korea are playing a key role, McClinton notes, in distributing Scriptures to soldiers in a country where mass evangelism among the military has been reportedly encouraged and successful.

Gideon Membership: Men Only

Gideon membership unapologetically consists solely of men. For Gideon wives only, there is The Gideons Auxiliary which lends

Nine Tennesseans Join 200 Southwestern Graduates

Nine students from Tennessee received degrees during winter commencement exercises at Southwestern Baptist Theological Seminary last month. The Tennesseans joined over 200 other candidates who were awarded degrees and diplomas.

Roger L. Brooks, president, Howard Payne University, Brownwood, Texas, was the commencement speaker.

Receiving the master of divinity degree from Tennessee were James Oliver Burkhardt, Knoxville; Charles Stephen Inman, Spring City; Ronald Eugene Jaudon, Memphis; and Dan D. Stephens, Manchester. Four students receiving the master of religious education degree were Susan Louise Parker, Kingsport; Betty Ruth Tarpley, Murfreesboro; and Keith Kyker Walker and Dennis Carr Wester, both of Knoxville. Gordon Earl Kyte, Dandridge, was awarded the diploma in church music.

Robert E. Naylor is president of Southwestern Seminary.

prayer support and engages in Scripture distribution to nurses and other professional women.

Henderson and McClinton say the organization has never had problems with its male-oriented concept. Nor have they had problems, they say, with limiting membership from a denominational standpoint. Also, there are no ordained clergy on Gideon rolls. Membership includes a wide spectrum of Protestant laymen from the various major denominations and/or conventions—including Baptists.

The present executive director came to The Gideons as field representative in 1954, became promotion manager a few months later, and in 1955 was named to his present assignment.

A former sales manager for Coca-Cola Bottling Co., in Macon, Ga., Henderson became a professing Christian in 1949. A World War II veteran and officer, he served in the Army Air Force in Europe and served in the Air Force during the Korean conflict.

Henderson stresses that The Gideons is a "mission arm of the local church and are not competing." Generally, he noted, "Gideons are leaders in their own congregations.

"We are not looking for oddballs or persons fighting with the local church. And a man must have a personal testimony for Christ. He must, as we do, believe the Bible to be the Word of God from A to Z."

Gideons, Henderson continued, "do not go door-to-door asking for support, although I would not condemn those who do . . . our ministry starts and ends in the local church."

So, next time you see a Gideon Bible or Testament in a motel, doctor's office, school—wherever—it just may be you or your church had a part in placing it. For sure, someone in some church helped to make it possible.

Old Testament Era Backgrounds Of Church-State Relationships



Prevost

The following is the first in a series of four articles which have special significance in this, our bicentennial year. The articles are written by Ronnie Prevost, post graduate student at New Orleans Baptist Theological Seminary and deal with the Biblical and historical position on separation of church and state.

The United States of America has begun the celebration of its bicentennial. This marks the two-hundredth anniversary of what many have called "the Great Experiment." Within the basic document of our nation are sixteen words that point out the great uniqueness of this experiment in human history: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The proper interpretation of this first amendment to our constitution has been a matter of legal concern and church concern virtually ever since the amendment was ratified. The constitution has almost always been the basis for debate over the church-state issue. Separation of church and state in the United States is seldom discussed without mention of the Supreme Court and legal cases such as **McCullum vs. Board of Education** and **Everson vs. Board of Education**.

However, Christians must realize that the issue of church and state separation belongs not only to the legal considerations of the state, but also to the moral and ethical considerations of the church. (That is, the church in both the local and universal senses.) Baptists have been aware of this fact for quite some time. In 1808 a group of Baptists in Virginia wrote Thomas Jefferson concerning the separation of church and state. Mr. Jefferson's reply was:

We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the inductions of his own reason and the serious convictions of his own inquiries.¹

This concept of the separation of church and state has been such an integral part of our heritage as both citizens of the United States and Baptist that often we are unaware of how novel the notion is within the thousands of years of human history. Within

primitive cultures social custom and virtually all of life was dictated by religious purpose. Early man could not distinguish one alien factor from another. Rather, he saw all opposing forces as threatening his daily existence. Because of this, as society developed and leaders emerged, these leaders acted as "protectors" and performed religious functions. This idea of "priest-king" is not unknown in the Bible. In Genesis we read of the priest-king of Salem, Melchizedek. His sovereignty was over the religious as well as the governmental affairs of the community.

However, as time passed men began to differentiate between the functions of civil and religious leadership and there arose a special class of priests. This class of religious leaders soon came into conflict with the king. The claims that each group presented posed a problem for the society concerned. It is interesting that the civil faction had superiority from the beginning. If the offices of priest and king were manifested in different individuals, the king was usually the more dominant of the two figures. In the case of the two offices being manifested in one individual, he assumed the priestly functions because he was the head of the community.

The dominance of the king, or state, in the close relationship with religion is evidenced in the codes of various ancient rulers. Hammurabi ranked gods in the divine hierarchy. One Egyptian ruler, Akhnaton, replaced all other gods with the sun, his own personal god. Leo Pfeffer, in **Church State and Freedom**, stated, "All in all, the relationship of religion to the state (king) in the pre-Hebraic period may be described as a union of the two forces, with the state almost universally the dominant partner."²

That Pfeffer specifies "pre-Hebraic" is important to note, for the relationship that grew between the religion of Moses and the Hebrew state differed greatly from that of other religions and states of the time. This relationship was so different that in describing the Hebrew government the historian Josephus resorted to using a new name for it, "... theocracy, by ascribing the authority and the power to God."³ The Mosaic Law was more than just the religion of the state. Until the time of Saul it was the state itself. In their period of history, the Hebrews were unique in that their man of God preceded king or prince. Within the theocracy of the Hebrews, they were ruled by God through His chosen leader: Moses led, then Joshua, and on through the period of the judges. These God-chosen leaders of the Hebrews made decisions in areas that today would be considered civil jurisdiction such as when to make war and peace, division of lands,

Holston To Hold Church Building Conference

Holston Baptist Association will host a church building conference at the new associational office building, Johnson City, on Jan. 23.



Smith

Roland A. Smith, architectural consultant, Church Architecture Dept., Baptist Sunday School Board, will direct the program. Smith was associate in the Religious Education Dept. of the Arizona Baptist Convention, Phoenix, before serving from 1965-68 as secretary of religious education for the Utah-

Idaho Southern Baptist Convention, Salt Lake City. He came to the board eight years ago as architectural consultant.

The conference is for any church which is planning to remodel, build new educational space, new auditorium, or do landscaping. The program will begin at 9:30 a.m. and conclude following the afternoon session.

and criminal actions. However, the Hebrew leaders were considered to be the first ones ordained by God to lead in religious matters which, in turn, were thought to embrace all that affected the people.

Israel's first king, Saul was anointed by Samuel, prophet and priest of the God of the Hebrews as was David. At the beginning of this kingdom period in Hebrew history, the truly close relationship between the church and state began to disintegrate into little more than a false front. Saul tried very little to lead Israel in religious matters, David dwelt mostly on expanding the kingdom, and Solomon, though building the temple, was concerned primarily with building detente with surrounding nations. As is evident in viewing the period of the divided kingdom and the preaching careers of Isaiah, Elijah, Elisha, Jeremiah, and the other prophets, the gap between the religion and the states of the Hebrews widened with the passage of time. The State and religion were rejoined to a degree during the interbiblical period, but the union was dominated by civil politicians who used the priesthood as a political tool rather than as a co-equal leader. This pattern of union is that of most pre-Christian unions of church and state.

¹ Thomas Jefferson, *The Complete Jefferson: Containing His Major Writings, Published and Unpublished Except His Letters*, arranged by Saul K. Padover (New York: Duell, Sloan, and Pearce, 1943), pp. 538-539.

² Herbert Stroup, *Church and State in Confrontation*, (New York: Seabury Press, 1967), p. 4.

³ Josephus, *Against Apion*, Book II, paragraph 17, in *Complete Works of Josephus* (New York: World Syndicate Publishing Company), p. 500.

Jesus' Healing Power

By Roy A. Helton
Professor Emeritus of Religion
Belmont College, Nashville, Tennessee

Basic Passage: Matthew 8:1 to 9:34

Focal Passage: Matthew 9:18-31



Helton

Matthew continues his topical arrangement of material. In chapters three and four he spotlighted the authority of Jesus' redemptive commission. In chapters five through seven he emphasized the authority of Jesus' words. In the present chapters he presents the authority of Jesus' works in behalf of man's needs. Placed here are ten miracles, perhaps recalling the ten wonders of God's deliverance from Egypt. They display the power of Jesus over human physical and mental infirmity, over the demonic, and over nature. There is a common thread which runs through the three miracles recorded in the focal passage: Jairus' inadequate motive, the woman's inadequate faith, and the blind man's inadequate understanding.

Awake and Live, Matt. 9:18-19, 23-26

We learn from Mark (5:21-43) and Luke (8:40-56) that the name of the ruler was Jairus and that he was the ruler of a local synagogue, and that the "little girl" was his only child. A synagogue ruler was an important and respected person. He selected those who were to read and pray, and invited those who were to preach. He had general oversight of all that went on in the synagogue. He was usually a man of character, wealth, and strong religious convictions. This means that Jairus would likely disdain such a person as Jesus and would come to ask his help as a last desperate resort. This would not matter to Jesus. He would hold no grudge, nor let injured pride and an unforgiving spirit hinder him from helping a man in need, even though he was expressing an inadequate, desperate faith in what appeared to him a lost cause. When Jesus arrived at the man's home, bedlam reigned with professional mourners tearing their clothes and wailing in loud lament to the tune of mournful flute players. In a firm and authoritative voice Jesus said, "Leave us." Then calmly he announced that the girl was not dead, but asleep. Amid the scornful laughter of the faithless crowd Jesus took those close to him in spirit (Peter, James, and

John) and the parents whose only faith and hope and love now lay in Jesus, and went into the room where the child lay. Tenderly he touched the hand of the lifeless child and softly uttered the very words to which she had often awakened, "Little girl, get up!" There was a moment of expectant agony followed quickly by an astounding surprise and joy when the girl got up and walked. The life-giving power of Jesus had been demonstrated in the presence of those who cared and believed, however faltering their faith.

Touch and Be Healed, Matt. 9:20-22

Mark (5:25-26) states that this woman had endured much at the hands of many physicians and had spent all that she had, and did not get better, but rather grew worse. Luke (8:43) adds the detail that she could not be healed by anyone. From the viewpoint of Jesus' day this woman could not have suffered from a worse affliction than a menstrual disorder. Rabbinic literature sets out nearly a dozen remedies for it. The worst part of it was that the woman was considered unclean, and all that she touched was considered unclean, as were any who came in contact with anything that she had touched (Lev. 15:25-27). This means that this woman should not have been in that crowd that surrounded Jesus. This is why she was so desperately in earnest about wanting to touch the fringe on Jesus' garment, and why she sought to hide when Jesus became aware of her touch. She thought, "If I just touch his garments, I shall get well" (Mark 5:28). When she had made the bold venture of putting her inadequate faith (faith in touching a garment, a handkerchief of a saint, a relic of a recluse) into action, time stood still for a moment for her. Jesus had honored her poor faith, and the cause of her isolation from society and humiliation before friends had immediately dried up. She had come from a nobody to a somebody, for Jesus had felt her touch, not the press of the crowd. When Jesus inquired as to who had touched him, people in the crowd began to deny guilt, and the disciples began to mildly chide Jesus for asking such under the circumstances. But such rewarding of imperfect faith, and healing of an afflicted body had taken place in the woman that she kneeled before Jesus and the crowd

and confessed why she had touched him, and how she had been healed. No longer was she a woman lost in a crowd. She was someone to whom Jesus had given the whole of himself. That is God-like in Jesus, for God gives all of himself to each individual person who seeks healing of life in simple faith.

Believe and See, Matt. 9:27-31

Physical blindness was common in Palestine. It had many causes such as the brightness of the eastern sun, the lack of sanitation, the abundance of carrier insects. Whatever the cause and wherever and whenever the affliction, it provokes deep sympathy. Have you noticed the eagerness with which we offer to help the blind? But what of spiritual blindness? It is a monstrously greater handicap. We are blind to the meaning of life, blind to the good qualities of those whom we regard as enemies, blind to the hand of God in the affairs of men and nations. Such puts us in the position where we should join those two blind men in our story and pray, "Have mercy on us."

The requirement of faith for healing was never more clearly written than in this story. Jesus did not at first respond to the cry of the blind men (Mark 10:47-48) but they persisted in calling in spite of rebuke from the crowd. When Jesus did respond, he asked them pointedly "Do you believe that I am able to do this?" Faith is primal trust. How can the mutual relationship between the Healer and the healed be affected without implicit trust? Faith is essential in the dealings of Christ with men. Jesus made it the condition of bringing the healing and wholeness of life which we call salvation. The faith of these men was not clearly formed. The very phrase they applied to Jesus "Son of David," shows their slanted faith that he was some kind of political potentate whom Jewish people were expecting. But Jesus wanted more. He did not answer them in the streets. They had to come before him alone.

How is it with you? Does your faith stand the test when the singing congregation has dispersed and you are back to isolation in a not-so-congenial world?

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Our People and Our Churches . . .

PEOPLE . . .

James H. Langley was honored during services at Union Church near Wartburg, Big Emory Association recently. **Langley** has served as a deacon for 44 years at the church. Members presented a certificate of appreciation and a gift to him. **Ronny Jones** is pastor.

Nashville First Church members honored their pastor, **H. Franklin Paschall** on the occasion of his 20th anniversary as pastor of the church this month. Special activities included a churchwide reception, deacons and wives banquet, coffee for **Mrs. Paschall**, buffet dinner, men's breakfast, and recognition service. During his pastorate in Nashville, **Paschall** has served as a trustee of Belmont College and Baptist Hospital. He is a member of the Executive Committee of the Southern Baptist Convention and has served on the Executive Committee of the Baptist World Alliance. In 1966 he was elected president of the Southern Baptist Convention and was re-elected the following year.

Milton Knox was ordained to the gospel ministry by Joelton First Church recently. **Knox** has been serving as associate pastor of the church since May. **Oran Collins** brought the message to the candidate, and **Leon Edwards** brought the message to the church.

Funeral services were held last month for **Nancy Cooper**, secretary at Lockeland Church, Nashville, for over 25 years and part-time secretary at the time of her death. **Mrs. Cooper** had been a member of Lockeland since July 1922. **Harold Sorrells**, pastor of the church, and **James M. Gregg**, former pastor, officiated. Burial was at Spring Hill Cemetery.

Lavinia Church, Gibson County Association, ordained **John Garrett** and **Charles Loyens** as deacons. **Randy Phillips** is pastor.

Everett Hills Church, Chilhowee Association, ordained **John Caughourn**, **J. S. Kirby**, **Gene McConnell**, and **Randall Overbey** as deacons. **John Franklin** is pastor.

Bill Rooks was ordained as a deacon by Leawood Church, Memphis, this month. **Jerry L. Glisson** is pastor of the church.

Highland Church, Whitesburg, ordained **Bill Southern**, **Larry Pruitt**, and **Kenneth King** as deacons. It is the newest church in Nolachucky association. **Roy Ed Shanks** is pastor.

CHURCHES . . .

Morristown First Church held special services in recognition of financial support to Carson-Newman College. The church made its final payment on its commitment of \$100,000 to Carson-Newman designated for the construction of Dougherty Science Center. **Ralph Norton**, executive secretary-treasurer of the Tennessee Baptist Convention, participated in the service along with **John A. Fincher**, president of Carson-Newman. **Walter E. Shurden**, professor of religion at Carson-Newman, delivered the message.

Flatwoods Church, Beech River Association, voted to go full time. They also called **Douglas Nash** as pastor, and he is already on the field.

Westside Church, McMinn, Central Association, reported 30 professions of faith following a one-night service there. On a follow-up visitation, there were seven more professions of faith reported. **Boyd Roberts**, pastor, Belmont Church, Church Hill, delivered the message. **Bratton Tucker** is pastor.

To reach anyone attending the State Evangelism Conference being held in Nashville January 19-20 call (615) 298-2632 or 298-2633.

Six Library Regional Clinics Set In 1976

NASHVILLE—Six "Church Library Regional Clinics" have been planned by the Sunday School Board's Church Library Department to be held across the Southern Baptist Convention in February and March, says Wayne E. Todd, department secretary.

Locations and dates of the clinics include First Church, North Little Rock, Ark., Feb. 27-28; Foxworth Church, San Jose, Calif., Feb. 27-28; First Church of Aurora, Colo., March 5-6; First Church, West Monroe, La., March 5-6; Northside Church, Columbia, S.C., March 19-20; and North Dayton (Ohio) Church, March 26-27.

"Classification and Cataloging" and "The Media Center Serving a Church" will be discussed in the regional clinics. New concepts in church library organization and services will be highlighted. Consultants from the board's Church Library Department will lead the conferences.

"Since participants will be able to choose only one area of study, church leaders might consider sending at least two people to the clinics in order to get coverage in both areas of study," adds Todd.

Each clinic will begin on Friday at 2 p.m. and conclude at noon on Saturday. A \$5 registration fee, payable at the clinic location, will cover the cost of conference materials and the evening meal on Friday, as well as refreshments.

Interested persons should register for the clinic of their choice with the Church Library Department, 127 Ninth Avenue, North, Nashville, Tennessee, 37234.

Cooperative Program Surges Into New Year 13.14% Ahead

NASHVILLE—The Southern Baptist Convention's national Cooperative Program unified budget surged into the new year, running 13.14 percent—or more than \$1.2 million—ahead of receipts at the same point in 1975.

Through the first three months of the 1975-76 fiscal year, 34,734 Southern Baptist churches, contributing through 33 state or regional conventions across 50 states, have given over \$10.6 million through the Cooperative Program.

Total giving, including designated contributions, runs the amount to more than \$11.8 million through the first three months. That's 12.97 percent ahead of the same point last year.

The contributions give Southern Baptist Convention agencies a running start toward a \$42,080,000 goal for basic operating and capital needs in the 1975-76 fiscal year. Including an \$8,920,000 "challenge" goal

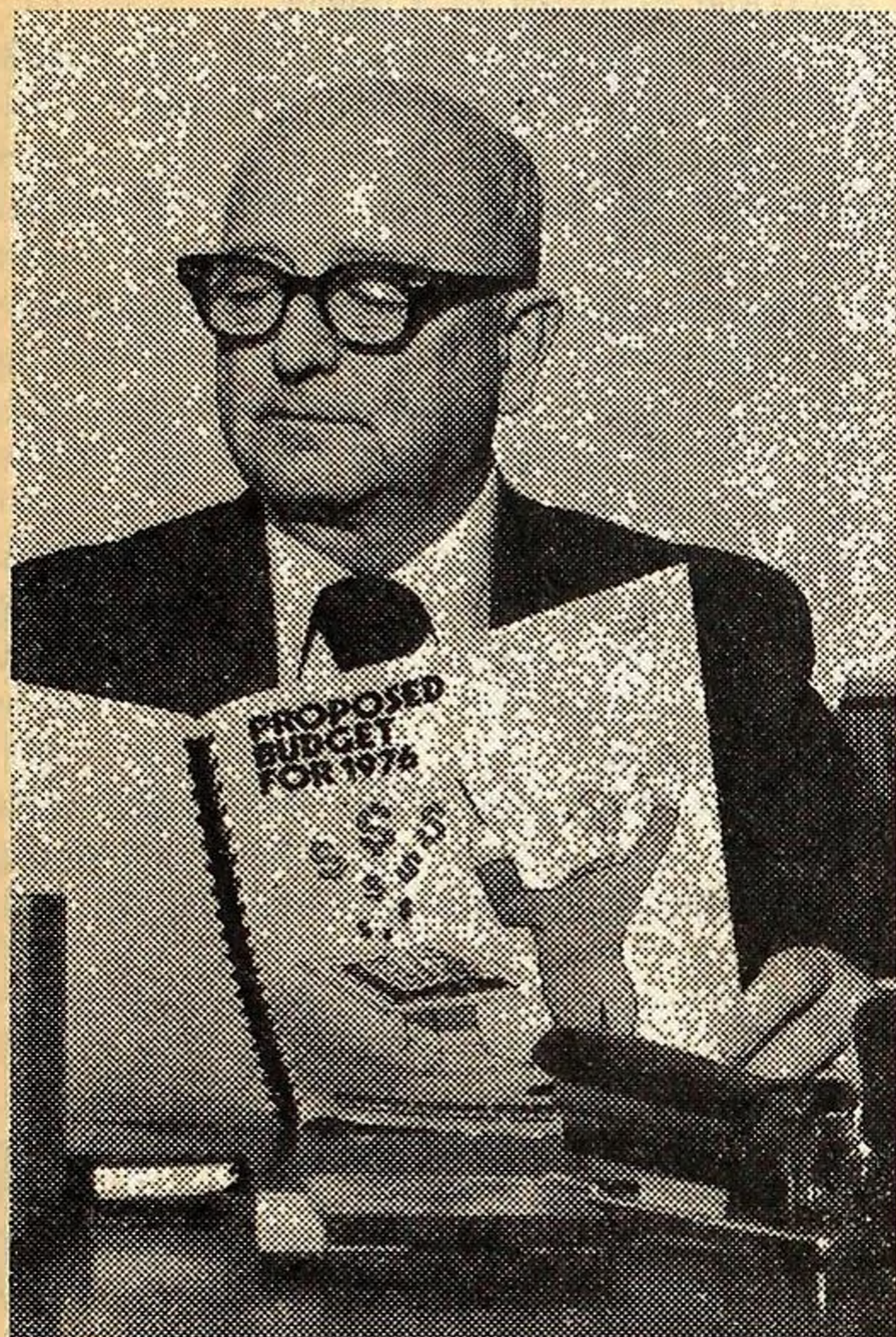
over and above the basic operating and capital needs budgets, the entire 1975-76 goal is \$51 million.

"We rejoice in the continued increase in gifts for missions, education and benevolence through the Cooperative Program," said Porter Routh, executive secretary-treasurer of the SBC Executive Committee.

"As Baptists we can start the Bicentennial year in a meaningful way as we pray, witness and give to the end that the spiritual values in our history can become viable for Christian outreach," Routh said.

The strong running start was shored up by giving in December, 1975, of nearly \$3.5 million through the Cooperative Program, which outstripped December, 1974, by \$438,090 or 14.47 percent. Total giving in December, 1975, was in excess of \$3.8 million, including \$338,469 in designated contributions. (BP)

Treasurer Recognized For 45 Years' Service



RICHMOND—Everett L. Deane joined the Southern Baptist Foreign Mission Board payroll 45 years ago as a telephone operator, shipping clerk and bookkeeper. Now he is treasurer, overseeing receipts and disbursements of a \$51 million annual budget.

Deane, who received a service pin here for his years of service, began work at the board Dec. 8, 1930. The staff in those days included only eight people, and the agency was nearly \$1 million in debt, but Deane wanted to be involved in Christian service. He left his job at the Federal Reserve Bank after meeting and talking with the board's treasurer during bank errands at the board.

Answering the phone, filling literature orders and processing mail all day, Deane studied accounting and business administration at night at the Virginia Mechanics Institute (no longer in operation). He served as assistant treasurer nine years and became board treasurer in 1950.

One of the biggest changes during Deane's 45 years at the board has been the financial picture. The agency has climbed out of its large debt, he reflected, to an annual budget of \$51 million, and investments of \$10 million as an emergency fund in the event of financial crisis. The mission agency has grown from a staff of eight in the home office to 258 and from 425 missionaries to over 2,600.

Deane recalled his early days as treasurer, "I recall having to pay the bank so much interest every year on borrowed money. It

was rather heart-rending. The wonderful thing is that year-by-year our income has continued to increase, and every year we have more and more missionaries."

To handle these vast sums of money, the treasury department has grown from the treasurer and assistant treasurer to 34 workers, over four times the number of total department staff in 1930. Deane, who heads the 34 workers doesn't like the word, "Boss." Instead, he sees himself as part of a team effort.

"I can't do my part unless those working under me do their part. So it's a Christian cause all put together in one ball of wax, each supporting the other in Christian love."

Deane expects high standards of those working with him and sets high standards for himself his colleagues said. Two persons who have influenced him, he noted, are E. P. Buxton, who preceded him as treasurer,

and Baker J. Cauthen, executive secretary of the board.

"If I could be half the gentleman and Christian he was," said Deane of Buxton, "I would have succeeded. He made a great impression in his service and certainly on my life."

"Dr. Cauthen has certainly influenced me with his gracious spirit and understanding. As a person, he has drawn out from me the best I can give. He has been a strong influence."

Other examples and influences on Deane's life, he said, include the dedication he has seen of missionaries and staff with the board. He has also been touched by letters from persons sending contributions to the board.

"To me, the child who sends in a few coins is as important as the obvious large contributor," he said.

"It has been very rewarding," he said of his tenure. "It ties me and my thoughts with our missionaries around the world who I try to serve. I am thankful God has blessed me in allowing me to serve in this way."

"It's a great satisfaction to know that in my spot as treasurer, I am doing something necessary to enable the missionaries to do their jobs."(BP)

Freedom 76 Merged Two Vital Forces

By Teresa Shields

SAN ANTONIO—"The real excitement of a conference of the magnitude and nature of Freedom 76 is that it brings two vital forces together—students and the denomination," a member of the conference's coordinating committee declared here.

"The students and the denomination experienced each other," said Stanley Nelson of the Southern Baptist Convention's Foreign Mission Board, one of the national SBC agencies sponsoring the nationwide meeting for young adults.

Although only about 4,800 students and single and married young adults registered, Nelson deemed the project a success after the second day.

"We weren't out to make money on this," he said. "Our real purpose has been achieved. The young adults are seeing that denominational agencies are real. The denominational agencies are realizing the young adults are real. It's a two-way street of relating in a vital way."

In a spot check on the second day of the four-day event, most young adults agreed with Nelson's evaluation. A student from Oklahoma related, "I came expecting gigantic conferences and impersonal denominational leaders. I found small share groups and intensive times of getting to know other

people. I've also found program personnel and leaders who are really interested in you as a person."

A Baptist Student Union director from Nevada, added, "I wish more of my students could have been exposed to this. I feel like they would respond better to our ministry if they saw the effort the convention made in their behalf."

While most participants in the spot check expressed gratitude to the Southern Baptist Convention for spending the time and money necessary for a conference like Freedom 76, a few gave negative responses to the program.

One Virginia career girl said, "I was hit hard in several of the sessions, especially the hunger exhibit. It made me think about the world."

But a student from Oklahoma expressed an opposite view, "I have enjoyed the conference, really. But, I was expecting something to hit me harder."

Nelson still holds the purpose of the convention has been fulfilled, "We wanted simply to show Southern Baptists are a progressive, growing denomination. We wanted people to meet each other and grow from their experiences. In that light, it has been a success."(BP)

Young Baptists Experience Wonder Of Freedom Hall

By Larry Jerden

SAN ANTONIO—The exhibit area of San Antonio's convention center magically became a "Freedom Hall" in which the specter of world hunger tugged at the consciences of Freedom 76 conferees here.

The hunger scene was set at "Experience the World," a Freedom Hall exhibit at Freedom 76, national meeting for young adults sponsored by the agencies of the Southern Baptist Convention.

The graphic portrayal of hunger at the exhibit, set up by the SBC Foreign Mission Board, confronted visitors with visual, sound, feel and taste experiences of world hunger and malnutrition—daily occurrences for many starving persons around the world.

The exhibit included an entry area in which the song "Stop and Smell the Roses" began a journey from beautiful flowers to ugly starvation. "Arabati," a film produced by the SBC Radio and Television Commission, assaulted the senses with close-up scenes of an African village literally dying of starvation. A German medical team even-

tually saves the village, only to see the rescue mission turn into an almost hopeless nightmare as thousands of others come from the countryside.

After the film, which ends with the death of a starving child, the participants entered a silent room for meditation and a serving of gruel, subsistence food often used in hunger areas. Baptist missionaries then joined them for dialogue and reflection on what they had experienced.

Other exhibits, sponsored by other agencies of the nation's largest Protestant denomination, carried the Bicentennial theme, tying in Baptist contributions to national development with career opportunities in church vocation.

A 350-pound cheese called attention to the contributions of John Leland, a Baptist preacher at the time of the American Revolution, to civil and religious liberties.

Leland is attributed with getting James Madison elected to the Virginia Convention and influencing Madison to introduce the

Ford Taps Baptist Pastor As Envoy

ATLANTA—Baptist minister William L. Self was chosen by President Gerald Ford to represent the White House at the inauguration of Liberian President William L. Tolbert in early January, 1976. Mrs. Self accompanied her husband to Liberia.

Tolbert, former president of the Baptist World Alliance, is currently president of the Liberia Baptist Missionary and Educational Convention, and has been pastor of a small Baptist church, along with political duties.

The invitation to serve as President Ford's personal envoy for the inauguration was the second venture into diplomatic circles for the Wieuca Road Baptist Church, Atlanta, pastor and his wife.

In 1975, the Selfs went to South Korea at the invitation of President Park Chung Kee to view what was happening concerning Christianity and charges of persecution in that country.

Self is a member of the Southern Baptist Foreign Mission Board and has been pastor at Wieuca Road 12 years. (BP)

First Amendment to the Constitution.

The cheese symbolized Leland's taking a similar cheese to President Thomas Jefferson on behalf of his hometown of Cheshire, Mass., and preaching to curious crowds along the way.

In an area designed to let participants explore vocational choice in a Christian perspective, participants experienced vocational testing and evaluation and discussed rewards, options, and challenges of the Christian lifestyle.

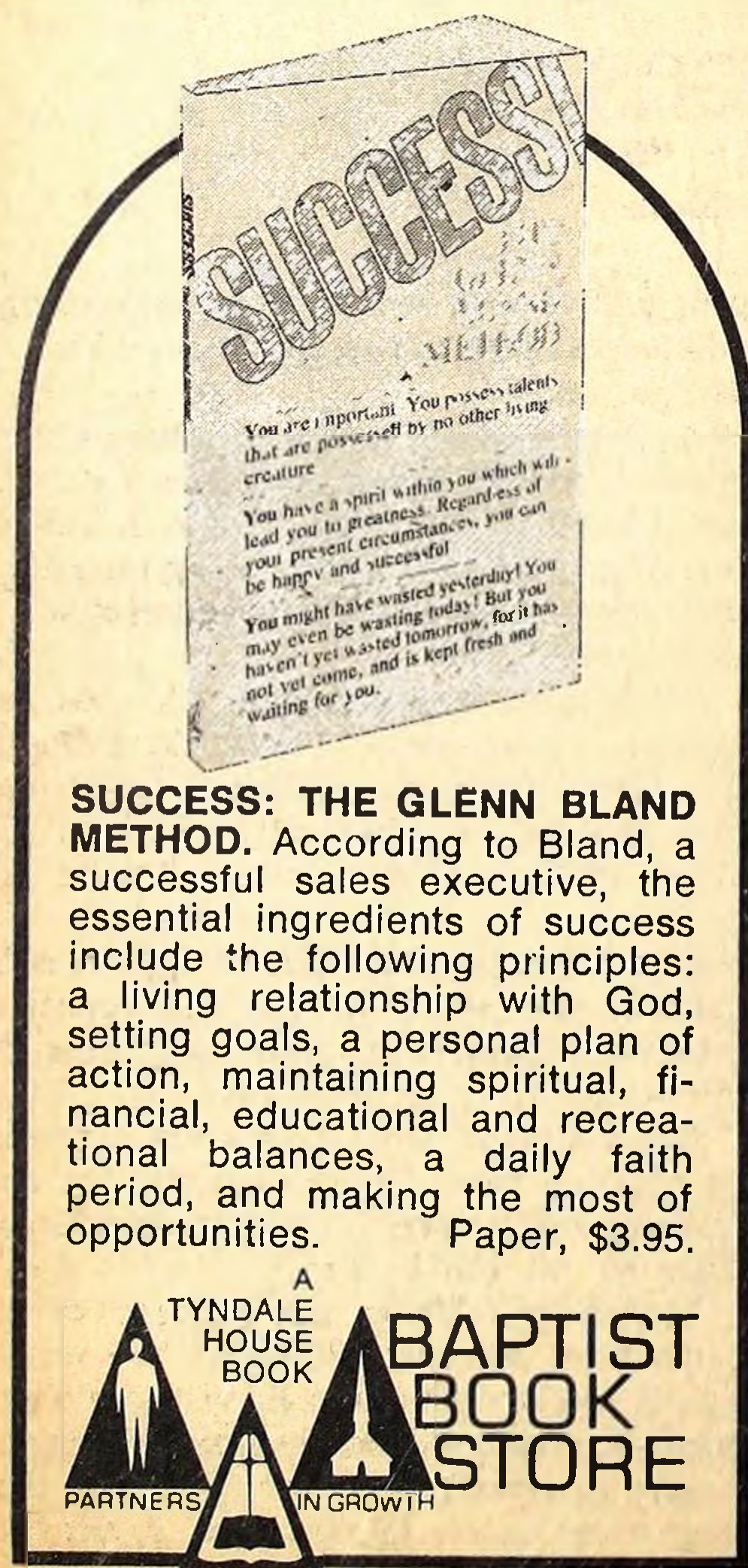
A citizenship area included a voting booth where a straw vote is being taken on candidates for U.S. President, an opinion poll on political rights, and a historical quiz about the role of Baptists in U.S. history.

The center of the mammoth hall was turned into Heritage Row, where short dramas portrayed Baptist's contribution to American liberty. A family area—through films, printed material and dialogues—allowed participants to grapple with the challenge of having a Christian family lifestyle in a society heavily influenced by non-Christian forces.

"Freedom Ring," a stairstep stage area where youth musical groups presented up-tempo Christian music, dominated one end of the hall.

As some 5,000 participants explored the options and challenges presented by the denomination's agencies, they were also made aware of opportunities for preparing for Christian vocation through exhibits by the SBC's six seminaries. Opportunities for service in the U.S. homeland were personalized through the opportunity to dialogue with Southern Baptist home missionaries.

The "Freedom Hall," a cooperative venture of almost all Southern Baptist Convention agencies, continued each afternoon. (BP)



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Patriotism: Word Much Abused, Misunderstood

By Henlee H. Barnette

Patriotism is a much misunderstood and frequently abused term. It is like the chameleon which changes its color in different settings.

Consistent in various definitions, however, are the basic ingredients of love for one's country and a passion to serve with enthusiasm its best interests and the welfare of all peoples.

Several of the patriotic postures extant among Americans are phoney.

Among these is a superpatriotism which gives blind obedience to the government regardless of its policies.

Among practitioners of such a dubious loyalty, pride in the nation tends to become ultimate and, therefore, idolatrous.

Then, there is also a pragmatic patriotism. Illustrative of this stance are those who use patriotism for the private gain of prestige, power, and wealth.

In contrast to these cults of false patriotism, there is an authentic patriotism which includes the love of a land and a feeling of kinship with one's own people. Genuine patriotism places morality above material interests and refuses to pledge a blind allegiance to politicians. The American flag is not a blindfold but a bright symbol which inspires true patriots to challenge evil at every level of government.

Authentic patriotism is both taught and exemplified in the Bible. Jesus relativized the state when he declared: "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Luke 20:19-26). To God alone belong the Christian's ultimate loyalty and allegiance.

Not even Romans 13:1-8 justifies blind civil obedience. Even a casual reading of this passage indicates that the state's function is the promotion of justice and order. When a state fails to do this, the Christian is under no obligation to support it.

When the claims of Christ and the claims of Caesar conflict, Christ has the priority. History is filled with courageous persons

Barnette is professor of Christian ethics at The Southern Baptist Theological Seminary in Louisville.

who have obeyed God rather than Caesar.

Daniel refused to worship the golden idol. John the Baptist challenged Herod, and Jesus called Herod a fox. Peter and John were jailed for preaching the gospel. When the

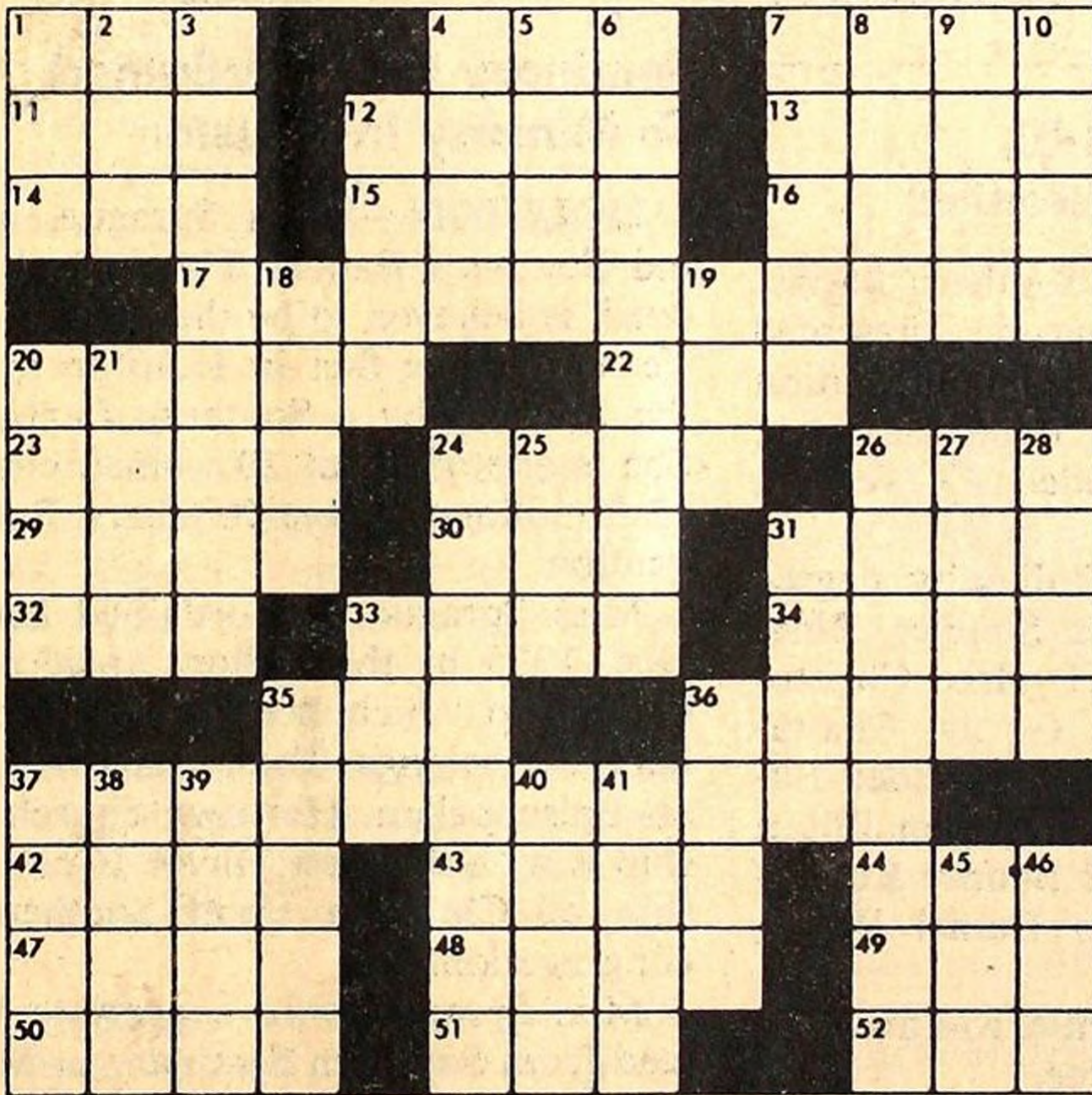
civil authorities warned them to desist from their proclamation, they replied, "We must obey God rather than men" (Acts 5:29).

Sir Thomas More informed King Henry VIII that he was the King's good servant but God's first. John Bunyan preferred confinement in the Bedford jail over a civil obedience which would silence his preaching. Martin NiemueLLer resisted Hitler saying, "God is my leader."

The Bicentennial should be a time for re-studying the Bible's message regarding the proper relationship between God's people and the state. At the same time, let us nurture and practice a patriotism which is authentic. (BP)

Bible Puzzle Page

Answers On Page 13



ACROSS

- 1 He turned to Jerusalem (Ezra 2:2; abbr.)
- 4 Some are crowned: abbr.
- 7 N. T. letter
- 11 Before: poet.
- 12 "Bind him hand and —" (Matt. 22)
- 13 Presently: archaic
- 14 "neither shall they learn —" (Isa. 2)
- 15 Fencing sword
- 16 Beverage
- 17 Joseph spoke by one (Gen. 42:23)
- 20 Loosen
- 22 Norse goddess of death
- 23 Kind of cattle (Eze. 34:20)

- 24 Minor prophet
- 26 Land (Psa. 106:22)
- 29 Booth
- 30 "He came unto his —" (John 1)
- 31 Prefix for arm or warn
- 32 Chemical suffix
- 33 "one of these little —" (Matt. 18)
- 34 Barren
- 35 — Khan
- 36 Church passageway
- 37 "sit at meat in the —" (1 Cor. 8)
- 42 Manner of walking
- 43 Kind of rash
- 44 "put on the new —" (Eph. 4)
- 47 The tapir
- 48 Entire quantities

- 49 He thought Hannah was drunk (1 Sam. 1:13)
- 50 Shakespeare's king
- 51 American humorist
- 52 Tennis term

DOWN

- 1 Kind of ropes (Judg. 16:12)
- 2 Dionysian, for one
- 3 "being lords over God's —" (1 Pet. 5)
- 4 Comedian
- 5 "as an evil —" (2 Tim. 2)
- 6 Full of faith (Acts. 6:5; poss.)
- 7 Lips of knowledge (Prov. 20:15)
- 8 Whole
- 9 Performed
- 10 Pitcher
- 12 Gala
- 18 Cat's lives?
- 19 Christianity or Islam: abbr.
- 20 Man in the Bible (1 Chron. 7:39)
- 21 Kind of sign
- 24 David's friend (1 Sam. 18:1)
- 25 Be in debt
- 26 Threescore and ten (Acts 23:23)
- 27 Seed covering
- 28 Darius
- 31 Come to an end
- 33 Bashan's king (Num. 21:33; poss.)
- 35 Kind of rail
- 36 Dwellings: abbr.
- 37 Nathan's son (2 Sam. 23:36)
- 38 Northern European
- 39 Japanese district
- 40 Slippery
- 41 "let him offer a —" (Lev. 1)
- 45 Ginger —
- 46 Louse egg



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Today's Cryptoverse clue: R equals C

Broadmoor Church To Host Recreation Workshop, Jan. 23

A "Reaching People Through Recreation" workshop will be held at the Broadmoor Church near Memphis, Jan. 23-24, according to Don Madaris, state recreation director for the Tennessee Baptist Convention.

The workshop will open at 7:30 p.m. Friday and close with a bicentennial drama Saturday afternoon.

Mary Allen, Church Training Dept., TBC, will lead a course in "Publicity and Enlistment" and will conduct a "church celebration."

Marianne Hawkins, puppet consultant and author, will host a special conference in "Writing for Puppets," as well as making and using them.

Mack Hannah, Nashville First Church, will present ideas on retreats and day camps in a church's program. Hannah returned

recently from a recreation lab in Florida.

Howell Pearre, actor and director and former drama critic for the **Nashville Banner**, will lead sessions in "Church Plays" and "Drama in the Church."

Additionally, Dallas Dolle, youth pastor and part-time football official from North Carolina, will present ideas on how to reach people through sports and will give some ideas for indoor sports and games.

General sessions will be led by Madaris. Additional sessions will be offered in music for recreation, recreation for a small church, and ideas for recreation with senior adults.

Registration should be made through Church Recreation at the Tennessee Baptist Convention Building in Brentwood, Madaris stated.

Seminary Coed Ordained To Ministry In Houston

HOUSTON—Susan Sprague, a 27-year-old Southern Baptist Theological Seminary coed, is believed to be the second woman in Texas and the first in Houston ordained to the ministry by a Southern Baptist church. She is one of about 20 women clergy in the 12.5 million-member Southern Baptist Convention.

Miss Sprague was ordained here in late Dec. 1975 by the Willow Meadows Baptist Church to which her mother, Mrs. Russell Sprague, belongs. The seminarian's father is an Episcopalian. Her own church membership is with the New Haven (Conn.) Fellowship of Christ, a small Southern Baptist congregation.

Miss Sprague, who expects to be graduated from Southern Seminary in May, 1976, with the master of divinity degree, said she sought ordination to work as a campus minister.

She previously served an internship in campus ministry at Yale University in a cooperative program of the Maryland Baptist Convention and Southern Seminary.

A graduate of Vanderbilt University in Nashville, she served 1970-72 in Washington, D.C., under the US-2 program of the Southern Baptist Home Mission Board. She is presently a youth minister for the Highland United Methodist Church in Louisville.

Ralph L. Langley, Willow Meadows pastor, said the congregation voted 84 percent, 386-50 in favor of ordination, according to reports, with the ordaining council voting in favor, 14-1.

Several Houston area ministers served on the ordaining council with the Willow Meadows deacons. The ordination issue was discussed by the congregation six weeks before the final vote was taken, Langley said. (BP)

Youths At Leisure

Outside of work and school, what are . . . kids up to? According to parents, teachers, youth workers, and teen-agers themselves: (1) In some parts of the country, there is an unquestioned increase in rowdiness and in what some youth and recreation workers call risk-taking or adventure-related activities. The adventure pastimes may be hang gliding or motorcycling. Smoking marijuana, shoplifting, and prowling abandoned homes fall into the risk category. (2) There has been a boom in organized, often highly competitive team sports for boys and girls at the elementary, junior-high and high-school levels. . . . (3) Teen-agers appear to be watching more television. Young people from the age of 12 through 17 now watch 23.5 hours of TV every week, compared with 20 hours per week in 1968, a recent study by the A. C. Nielsen Co. found. . . . Rowdiness and "cheap thrills," often growing from the boredom of middle-class affluence, can lead to problems for parents and law-enforcement agencies.

A recent survey by the National Institute on Alcohol Abuse and Alcoholism found that one in seven high-school seniors reports getting drunk once a week. Another study, conducted by the National Commission on Marijuana and Drug Abuse, found a significant increase—from 14 per cent in 1972 to 23 per cent in 1974—in the number of 12- to 17-year-olds who had tried marijuana.

Perhaps most alarming, however, were Federal Bureau of Investigation statistics released recently showing that crime among teen-agers increased 9 per cent over the year and that teen-agers, representing 16 per cent of the population, committed 31 per cent of the serious crimes in 1974.

One explanation for the behavior, some say, is a national climate in which risk taking, whether it be misbehaving in school or shoplifting in a department store, is respected rather than denounced.

(By Patricia Anstett in "The National Observer," Dec. 27, 1975)

Bible Reading Promoted Through Sunday School Dept.

The Tennessee Sunday School Dept. is cooperating with the Sunday School Dept. of the Baptist Sunday School Board in promotion of the plans to challenge every Baptist to participate in the "Read the Bible Through in '76" plan, according to Wendell Price, state Sunday School director.

The department has available promotional materials for churches desiring to promote the plan and assist in the project, Price stated.

The plan will support the "Bible Read Daily" point in the Broadman Sunday School Record System and the "Bible Skills" point in the Church Training Record System.

Southern Graduates 140, 13 Tennesseans Represented

Duke McCall, president, Southern Baptist Theological Seminary, Louisville, presented degrees to 140 graduates at that institution last month during winter commencement exercises. The figure included 13 Tennesseans.

Receiving the master of divinity degree from Tennessee were Lytle Stephen Bingham, Savannah; Charles Hendrix Christopher, Petros; John Robert Gordy, Chattanooga; David Bryant Lay, Knoxville; Edward A. McGregor, Knoxville; John Elliott Morgan III, Nashville; Karl Bonner Robertson, Knoxville; and Rufus Daniel Wood, Johnson City.

Rufus H. Moore, Tiptonville, was awarded the doctor of ministry degree.

The master of church music degree was presented to Jack Ralph Ray, Chattanooga, and the diploma in church music went to Kenneth Eugene Tipton, Knoxville.

Two students, Clifford Dwain Brown, Columbia, and Patricia Stooksbury, Knoxville, received the master of religious education degree.

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'Won't Be Housing Shortage For Norfolk SBC: Spokesmen

NORFOLK, Va.—Rumors and reports of a possible shortage of housing for "messengers" and other attendees to the Southern Baptist Convention meeting here, June 15-17, 1976, were dispelled by local convention arrangements officials.

In spite of anticipated Bicentennial traffic, officials insisted they will be able to take care of all who want to attend the SBC, if reservations are sent in as soon as possible.

Housing was available for a minimum of 15,000 persons, based on placing people 3-4 to a room minimum, where possible, said Mrs. Susan Deselet, convention coordinator for the Norfolk Convention Bureau.

A total of 6,000-6,500 rooms were reported available by Mrs. Deselet, who said, "We have a firm commitment of between 5,500-6,000 of these," 2,500 in Norfolk, 250-300 in Portsmouth, 300 in Williamsburg, all confirmed, and the rest in Virginia Beach. Hotel rooms in downtown Norfolk were at a premium with most of the 300 rooms also available at Old Dominion University also already taken.

At last report, Mrs. Deselet said, more than 1,000 confirmations had been mailed to persons planning to attend the SBC this June. Most convention-goers can expect to stay in outlying areas, such as Virginia Beach and the others.

A shuttle service, at a "reasonable fee" is anticipated at least from Virginia Beach and possibly from the other areas to the Norfolk convention complex, said John A. Brown, director of missions for the Norfolk Baptist Association, who is working with the local arrangements committee of Baptists.

The possibilities of campsites and private homes to convention-goers increased the chances of finding housing.

Time Is Short

Mrs. Deselet noted, "Time is short. We would urge people planning to attend the convention to get their reservations in immediately. We will have no problem housing everyone, if they act as soon as possible."

Brown said some persons attending the SBC could expect to be housed about 5 miles from the Norfolk Scope convention center, with most to be about 18 miles away in beachside hotels.

The auditorium in Norfolk seats 12,000, with Chrysler Hall, in the same complex, seating about 3,000. Closed circuit television

is planned for Chrysler Hall, with plans also for closed circuit TV to broadcast SBC night sessions to the Virginia Beach Convention Center, where 2,300-2,400 could be seated, Brown said.

The SBC housing committee has a policy that tour groups and special auxiliary meetings will not have preference over individual messengers for the hotel and motel space in Norfolk, but space is available in other areas for such groups requiring blocks of more than 25 rooms, local arrangements officials noted.

One local official also noted that rooms would not be available at Newport News and Hampton, Va., because the Virginia Methodist Conference will be meeting in the area at the same time as the SBC.

Local arrangements chairman Cmdr. Vernon Ray Jenkins, USN, ret., said he expected all arrangements would be confirmed and finalized by February and noted, "I think we can do the job of housing those attending the SBC. And I think the City (of Norfolk) will work with us all the way."

Housing registration forms for the SBC meeting in Norfolk were published in the November, 1975 issue of the "Baptist Program." Forms were mailed also for publication to the Baptist state papers and are available through the various executive secretaries' offices of the Baptist state conventions.

Registration for campsites should be made with the campsite management personally. A list of campsites will be published in the February, 1976, issue of the "Baptist Program."

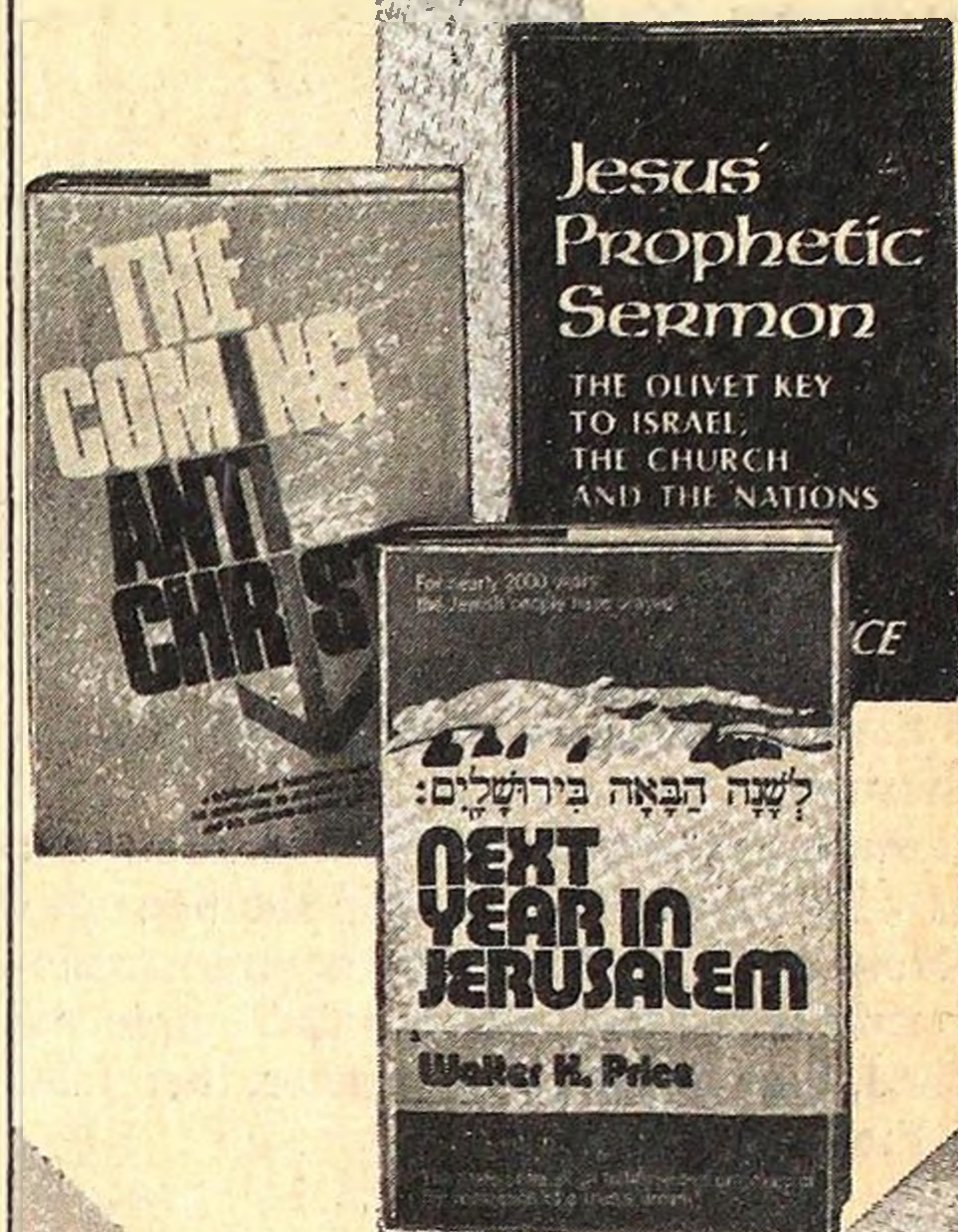
No special charter flights are planned for the convention this year, but several special busloads of tour groups are expected, according to reports. (BP)

BIBLE PUZZLE PAGE ANSWERS

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"Behold, the Lord's hand is not shortened, that it cannot save" (Isa. 59:1).

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Whose Church Is This?

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

Basic Passage: Matthew 18:1-35
Focal Passage: Matthew 18:15-27

In Matthew 16, the church of our Lord seems to be in the future. In our lesson in Matthew 18, it seems to be capable of functioning then and there.

Those who believe that the church started on Pentecost explain Matthew 18 as pointing to what should be done in the future after the church is established. There is nothing in the context or passage but what indicates that the church already exists and is ready for business.

Perhaps on Pentecost, the church was filled with the glory of God in the person of the Holy Spirit, making it an organism ready for world witnessing. Solomon's Temple was finished, then dedicated by prayer, then filled with the glory of God.

PRESERVING THE FELLOWSHIP—Matthew 18:15-17

This describes a case of broken fellowship in the church. The one sinned against should, if necessary, seek to resolve the matter. He should take the problem to the offending brother face to face and settle the matter if

possible between the two.
If this fails, he should take two or more brethren or witnesses with him to see the brother. The additional witnesses will be able to establish all the facts in the effort at reconciliation.

If the second effort fails, then it should be laid before the church as a group. If he will not hear the church, then consider him as a complete outsider with no fellowship in the church. This does not mean to be nasty to him as an individual. It refers to his new status as a member of the church or congregation.

DELEGATED AUTHORITY OF CHURCH—Matthew 18:18-20

There is certain authority delegated to the church here on earth that is binding in heaven.

This authority is applicable only if the church is following God's revealed instruction and the guidance of His conscious presence.

God's presence is made so real through the presence of the Holy Spirit that we may be certain of His will and answered prayer.

The disciplining authority of the church here obviously refers to the local congregation where the individual is a member.

THE EXTENT OF FORGIVENESS—Matthew 18:21-27

We have seen that the Lord does command discipline when people will not cooperate in bringing about reconciliation and forgiveness.

The question also arises about how often should forgiveness be extended the offender. Should it be given seven times seven? The Lord replied that it should be extended seventy times seventy, or indefinitely, if asked. We should keep the spirit of forgiveness in our hearts all the time—ready to be granted to the sorrowing offender at all times.

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271 New Home Missionaries In '75; Most Since 1970

ATLANTA—The Southern Baptist Home Mission Board made 271 missionary appointments in 1975, the highest since 1970, year-end figures reveal.

The final tally shows 91 missionaries, 160 missionary associates and 20 US-2 missionaries were appointed.

The 271 total is five more than the 266 appointed in 1974 and is the highest since 1970 when the total was 322.

Language missions and Christian social ministries appointments led the totals. Language appointments included 15 missionaries and 90 missionary associates for a total of 105.

Christian social ministries appointed a total of 80 persons—32 missionaries and 48 missionary associates.

The rest of the appointments were scattered among cooperative ministries with National Baptists, church extension, metropolitan missions, rural-urban missions, evangelism and special mission ministries. (BP)



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Family Living

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

Middle-Aged Marriage: At The Summit Or Over The Hill

Dr. Richard Kerckhoff defined middle age as the "period between when the children leave home and the breadwinners leave their jobs."

Middle age has been described as a time of unhappy decisions for many couples; they know now that their marriage will not ever be what once they simply assumed it would become. They must then decide whether to separate to find Shangri-La with new partners or stay together and settle for second best.

Middle age offers a special opportunity for marriage enrichment, since pressures once exerted by job and children decrease, leaving more time and energy to revitalize a tired marriage.

But there is a danger: reduced pressures on life in middle age can do just the opposite, leading "not to marital bliss, but to marital blahs," Kerckhoff warned.

Middle-age marriages are often considered "good" when they are unpainful and unexamined rather than when they are stimulating and challenging—they become, he says, "easy to endure and to ignore."

When trouble does arise in middle-age marriages, it has usually been related to the boredom of the union—not to its traumatic qualities.

The results come in the form of "infidelity, alcoholism, hypochondria, and divorce and suicide," and can pervade "even those unions which we tend to categorize as a happy marriage," according to Kerckhoff.

What is the cause? "Middle age and marriage in middle age . . . can be characterized as suffering from success." Like adolescence, middle age provides that luxurious opportunity to contemplate questions such as Who am I? Where am I going? and What is life all about?

Kerckhoff contends that between adolescence and middle age, people are just too busy trying to raise a family to ask such questions—they know their duty and purpose in life—raising a family.

When the children leave, however, these ancient questions become acutely personal. For some people, the answers to the questions are simple as long as they are married—marriage is answer enough.

Who am I? I am Mrs. John Jones. What is life all about? I am a faithful wife and good housekeeper. Where am I going? We hope to take a trip to Cape Cod next summer.

HISTORICALLY

FROM THE FILES

50 YEARS AGO

O. F. Huckaba resigned as pastor at Huntingdon where he had served several years. He planned to do supply and evangelistic work.

Miss Olive Edens, Abeokuto, Nigeria, West Africa, wrote to Baptists warning them against worshipping the church building instead of the Creator. "While the folks at home are building their magnificent churches to attract their crowds, the Africans are flocking to the palm trees and mud houses to worship the true God," she said.

20 YEARS AGO

Tennessee Baptists elected two new staff members, F. M. Dowell Jr. and Joseph B. Kesler Jr. to fill the positions of evangelism secretary and business manager, respectively. Dowell came from the pastorate of Athens First Church, and Kesler was from Nashville.

James Glisson, who had been called as pastor of Clear Creek Church, was ordained to the ministry by New Bethlehem Church in Gibson County.

10 YEARS AGO

Nashville First Church honored H. Franklin Paschall on the occasion of his 10th anniversary as pastor.

Kimball First Church held dedication services for its new educational building.

My marriage is my answer.

But for those couples who dare, the crisis of middle age can offer a chance to grow. Couples to grow. Couples can concentrate on one another, becoming good friends, rather than merely a "couple."

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From the Executive Secretary

By Ralph Norton

At the center of activities for the month of January in many of our 2,700 churches is the time designated for January Bible Study.



Norton

This year the Book of Hosea will be studied by adults and young people and those who will be serving as teachers will seek to probe the deeper meaning of the book and attempt to relate its meaning to life in our day.

The Book of Hosea is a beautiful picture of the love of God, depicted through the experience of

Hosea with his unfaithful wife Gomer. The message of the book is timeless. It is as relevant to national life today as in the day in which it was written when God sought to reveal his true nature to his unfaithful people. The central theme of the book is the heart of the Christian gospel.

I would urge everyone to become involved in the study of this meaningful book. I believe its message will reveal a clearer vision of the undying love of God and that renewed compassion for love-starved people about us will result in a greater desire to share this love. To this end, I pray that we will devote much time and study to this fascinating book.

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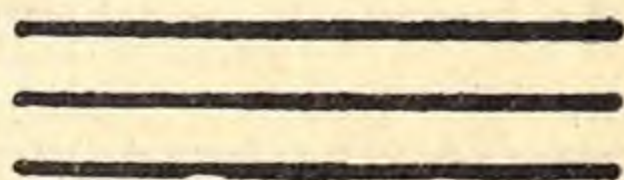
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We Waited Too Late!

By Jonas L. Stewart

The funeral was over. The house was awfully empty. The widow felt a loneliness that was overwhelming.

As is too often the experience, she began to reflect on things that might have been. One of those matters of neglect had been the preparation of a will. She said, "We often talked about it—even wrote out in outline the things we wanted in our wills, but we waited too late." The wonderful Christian father and husband was in great health. There was no hurry.

Then on a bright, sunny morning, as they planned for a ride together, he fell victim to a heart attack and died within minutes. She was appointed by the Court as administratrix, but this took time, and funds were not available to her until she had made bond and was qualified to act in this capacity. Half of the estate could have passed to her tax free if they had executed properly prepared wills. But now a large part of the estate that could have been hers was paid in estate tax.

She has now prepared her will, leaving a percentage of her estate to the Tennessee Baptist Foundation, trustee, with income from the trust to be paid forever to one of our schools. Her greatest regret is that they didn't do it together as they had planned, but they waited too late.

For information about preparing a Christian will to benefit one of our Tennessee Baptist schools and/or other Christian causes, write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

Union Gets Reaffirmation Of Accreditation

Union University has received reaffirmation of its accreditation from the Southern Association of Colleges and Schools, according to Hyran E. Barefoot, academic dean.

Accreditation reaffirmation studies are conducted approximately every 10 years in order for the Southern Association, regional accrediting agency to evaluate colleges' performances as related to specific standards.

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