

Baptist And Reflector

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(See story on page 4.)

Super-Highway Of Christian Conduct

By Herschel H. Hobbs

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."—1 Corinthians 12:31

In verse 28 Paul gives another list of spiritual gifts (see vv. 8-10). There are both similarity and variance between the two lists. Here he adds "teachers" and "helps, government" but omits the interpreting of tongues or languages and certain others. But note that in both lists he places "tongues" last.

"Teachers" probably relates to the pastoral ministry (Eph. 4:11). "Helps" means laying hold, probably referring to the deacons' ministry to the needy. "Governments" means governings, probably referring to the work of leaders in the church. In verses 29-30 negative answers are invited. No one person has all these gifts.

"Covet earnestly" renders one Greek verb meaning to burn or to be zealous. "Best gifts" means greater gifts. Obviously Paul values some above others. Noting the lowest position of tongues he probably valued this gift least of all (1 Cor. 14:5).



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Eura LannomActing Editor

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The emphasis in this passage is upon verse 31b. It probably should be a part of chapter 13. "More excellent" reads like a comparative, but in Greek it is a superlative. It renders a word meaning "a casting beyond." A. T. Robertson renders it "a way **par excellence**." The verb whence it comes means to surpass or excel. Again Robertson says, "I show you a supremely excellent way." This superlative used with "way" suggests a super-highway like our Interstate Highway.

Instead of traveling on the backroad of division over spiritual gifts, the apostle points out this super-highway. Chapter 13 shows it to be the super-highway of Christian love. Would that all Christians traveled this highway!

Pulpit To Pew

By Jim Griffith

Declaring that he feels they should be dumped in the trashcan of "pompous ecclesiastical absurdities," an outspoken Anglican bishop in London wants to abolish all titles of clergymen.

The bishop is overlooking the truth that if familiarity breeds contempt, some must be pretty contemptuous of present-day pastors who are called by everything from first name to "hey you."

Besides:

Does one risk the chance that he may offend,

By calling his clergyman "reverend"?

What happened to "pastor" or "preacher," my friend?

Does showing respect, some evil portend?

Admittedly, some ministers have studied hard and earned the title of "doctor," while others have a "doctorate" conferred upon them by either the local newspaper or town barber-shop.

But every church needs to have someone who is known as the minister, pastor or preacher. However, let it be clearly understood that what he is called is never as important as the fact that he was first called of God.

Devotional

Be Glad In The Lord

By Mrs. Percy Haynes

"Happy the man who puts his trust in the Lord."—Proverbs 16:20b (Living Bible). I believe it is the duty of a Christian to be happy. This is possible in spite of outward circumstances, because happiness comes from something deep within us which we call the soul. We cannot control the misfortunes which befall us, but we can keep our trust in God. He has promised to fulfill our needs, and He has abundantly provided for us all the blessings of life. If we but ask Him, He provides the strength and grace we need to meet all of life's burdens. It behooves us to obey His command to "be anxious for nothing."

Several years ago I was visiting a dear little lady who had been widowed. She remarked that self-pity was the most destructive force in the world, and she did not indulge in it. I have thought of this many times since I have lost my own husband; and when I might have been tempted by this sin, I have thought of all the marvelous things the Lord has done for me, the blessings He has given, my wonderful Christian heritage, and God's promises to always be with me and help me. It has never taken long to realize the blessings I have received far outweigh the burdens.

The attitude of the Christian should not be, "What should other people do for me?" but "What can I do to help others?" There are needs to be met on all sides, and as Paul wrote the Ephesians (Eph. 2:10), "God . . . planned that we should spend these lives in helping others." What better way to do the will of God? To lose oneself in service and trying to do His will, is true happiness. So, "whatever happens, dear friends, be glad in the Lord." (Philippians 3:1)

Note: Mrs. Haynes, the former Marjorie Westall, was office secretary in "Baptist And Reflector" from 1937 to 1939 while O. W. Taylor was editor. She now teaches an adult Sunday school class at First Church, Columbia, and serves as WMU director.

Annie Armstrong Offering Sets Record In 1975

ATLANTA—The 1975 Southern Baptist Annie Armstrong Easter Offering for home missions had a record year with a total of \$8,491,653, but it fell short of the \$8.5 million goal by less than one tenth of one percent.

"We're delighted with this response—another record year," said Arthur B. Rutledge, Southern Baptist Home Mission Board executive director-treasurer. "This response has enabled the Home Mission Board to meet its field commitments this year and to look toward beginning new work."

The 1975 offering included an increase of \$361,511, more than one third of a million dollars, over the 1974 offering.

The goal for 1976 is \$9.5 million.

TM Has Hindu Basis, Christians Advised

By Toby Druin

ATLANTA—Christians tempted by the “non-religious” label on the promises of Transcendental Meditation (TM) were advised here to be aware of the movement’s Hindu origins and philosophy.

Glenn Igleheart, director of the Southern Baptist Home Mission Board’s Department of Interfaith Witness, said that no doubt many Baptists and other Christians are attracted to TM through claims it can cure almost everything from high blood pressure to alcoholism and drug abuse.

An advertisement in the Jan. 5 Atlanta newspapers claimed Transcendental Meditation brings “quicker recovery from stress, increased stability, increased productivity, normalized blood pressure and increased orderliness of thinking.”

But Igleheart and his associate, Kate Ellen Gruver, whose areas of work include TM, cautioned Baptists both about the claims made by TM and about the basic Hindu philosophy behind the movement.

“The public image of TM has been Americanized,” he said, “but the interior teaching is avowedly Hindu.

Should Acknowledge Origin

“The issue for Baptists is that any religious organization in America has the right to promulgate its teaching, but Transcendental Meditation should acknowledge its Hindu origin and philosophy.”

TM’s claims often are accompanied with the contention that TM is “not a religion” or is not “religious.” “TM claims it is non-religious in nature,” Igleheart said, “but the very ground of its philosophy is basically Hindu monism.”

There is evidence that through quiet times or meditation some of the “cures” claimed by TM can be realized, Igleheart and Miss Gruver said. “But studies have shown the same results can be achieved by simply cultivating a quiet time or period of meditation such as practiced by Christians in prayer,” he noted.

Persons participating in TM, Gruver said, go through an initiatory rite that is religious in nature, involving bringing an “offering” of fruit and flowers and kneeling before a picture of a Hindu guru.

After four sessions of instruction—one course offered costs \$125 for individuals and lesser rates for children and students—the new meditator is given a “mantra,” a secret Sanskrit syllable or syllables, assigned to them to suit the individual’s particular “vibratory rate.”

Thereafter, TM advocates devote two 20-minute sessions daily to meditation, se-

cluding themselves and repeating the mantra over and over again. Though the mantra supposedly is secret, many have been revealed and are from Hindu religious writings.

Meditators also are told they can achieve various levels of consciousness as they develop their meditative abilities. Igleheart said this also comes from Hinduism, which points a person along a path to an ultimate God-consciousness.

Baptists Making Inquiry

Both Igleheart and Gruver said inquiries to their offices and in conferences they attend are increasing about TM.

“Many people in our churches are asking their pastors about it,” Gruver said. “Teenagers are hearing about TM in school and adults in many instances are having it pushed on them at work. They are asking their pastors about it and the pastors are asking us how to respond.”

TM was introduced in the United States in 1959 by Maharishi Mahesh Yogi, an Indian Guru who had studied under another Hindu, the Guru Dev.

The Maharishi supposedly developed the

TM concept during two years in a Himalayan cave and a season of meditative travels through Indian forests. The movement gained notoriety when the Beatles went to India to study under Maharishi in the mid-1960s. Since then TM’s adherents have included movie stars, professional athletes, at least one astronaut and other people in all walks of life.

The Illinois House of Representatives passed a bill in 1972 encouraging public schools of the state to use TM and a similar bill has been introduced in California. A National Institute of Health grant has pumped \$20,000 into a project to educate public school teachers in TM.

A recent TIME magazine article (Oct. 13, 1975) stated there are now 370 TM centers around the nation with 6000 teachers and 30,000 new adherents signing up every month—three times as many as a year ago.

The Maharishi reportedly said he plans to eventually have 3500 training centers for 3.5 million teachers to reach the world’s 3.5 billion people. Reports said he netted \$20 million in 1975 to push his dream further toward reality.

TM’s rapid growth, Igleheart observed, indicates a search for meaning and security by many people to which Christians should respond.

“It’s obvious there is a definite need here,” he said, explaining the movement’s attraction. “But Christians know their faith and prayer and personal devotion offer everything found in Transcendental Meditation, plus fellowship and communion with the living God.”

Bellevue Leads In 1975 Baptisms

Listed below are the top 25 churches in baptisms in the Tennessee Baptist Convention for 1975. The statistics were released this month by F. M. Dowell, director, Evangelism Dept., TBC.

CHURCH	ASSOCIATION	No. BAPTISMS	PASTOR
1. Bellevue, Memphis	Shelby	482	Adrian Rogers
2. Broadway, Memphis	Shelby	357	Bobby C. Moore
3. Leawood, Memphis	Shelby	249	Jerry L. Glisson
4. Two Rivers, Nashville	Nashville	213	James B. Henry
5. Park Avenue, Nashville	Nashville	184	Robert W. Mowrey
6. Alcoa, First	Chilhowee	156	Douglas Sager
7. Jackson, First	Madison-Chester	155	R. Trevis Otey
8. Calvary, Cleveland	Bradley	152	Jason A. Faile
9. Tennessee Avenue, Bristol	Holston	137	Willard B. Tallman
10. Trinity, Memphis	Shelby	130	William A. Smith
11. Radnor, Nashville	Nashville	124	Paul Durham
12. Broadmoor, Memphis	Shelby	115	John F. May
13. Mt. Juliet, First	Wilson	113	Billie Friel
13. Calvary, Knoxville	Knox	113	Robert Burch
14. Rugby Hills, Memphis	Shelby	112	James D. Witherington
14. Temple, Old Hickory	Nashville	112	Darryl Harris
15. Bethel View, Bristol	Holston	110	Warren Johnson
16. Una, Nashville	Nashville	104	Hiram Lemay
17. Central, Hixson	Hamilton	100	Billy N. Kennedy
18. East Park, Memphis	Shelby	98	W. Wayne Allen
19. South Fulton	Beulah	97	Gerald Stow
20. Elliston, Memphis	Shelby	95	Floyd Simmons
21. Mt. Olive, South Knoxville	Knox	94	Lewis D. Gourley
22. Athens, First	McMinn	89	Ansell T. Baker
23. Clarksville, First	Cumberland	87	John D. Laida
24. Emmanuel, Bristol	Holston	83	Howard W. Robinson
25. Bayside, Chattanooga	Hamilton	81	Robert Stitts

America '76 Reflects The Garden Of Eden

By Duke K. McCall, President
Southern Baptist Theological Seminary

The third chapter of Genesis is not only an inspired statement about what happened to sinful man in the Garden of Eden, it is also a current analysis of what keeps on happening every time we humans find ourselves in a society which even approximates the Garden of Eden. Our sinful pride gets us thrown out again.

The Chinese, the Egyptians, the Greeks, the Romans, the English, and most recently the Americans, thought they had the secret for becoming gods. But the King of kings and Lord of lords said, "Out!" The gates of the garden (or perhaps you prefer to say the doors of history) swung shut, barring the ousted ones from returning to the great society. Then with tears and sweat they had to start again to try to have dominion over God's creation.

We almost had it in America in the late fifties. We decided to divide the economic pie more equitably to abolish poverty. It is hard for a Christian to be against anything that would help the poor or the underprivileged.

Alas, there were no prophets in America who could get the people's attention to say, "Dividing the pie is not as important as making new and bigger pies."

Suddenly our pulpits were dominated by voices which denounced people who used our natural resources or managed the business structures which worked the economic miracles; the manufacturers and the salesmen and the financiers were called greedy because they got big slices of the pies they made. Attention shifted from what was being created to how it was being distributed and consumed.

Principle Not Reflected

The governmental function of transferring purchasing power from one economic group to others began to grow (6½ % of GNP to 12% since 1965). This was a new socialism. It gained respectability because it reflected the biblical concern for the poor and the underprivileged. That was fine. But what it did not reflect was the ethical principal of the apostle Paul which caused him to say, "... if any would not work, neither should he eat" (2 Thess. 3:10). It forgets the obvious truth that you cannot give what you do not have. New York City is a collective illustration of that simple fact.

As a member of a national committee concerned with appropriate celebration by the churches of the 200th birthday of this nation, I have been getting all sorts of resolutions, proclamations, and manifestos

adopted by various church bodies. These are filled with fine phrases about justice, equality, fair share, the rights of the underprivileged, and the abolition of discrimination against ethnic minorities and the female majority.

I not only like the phrases, I even agree with the sentiments. Who can be against the flag, motherhood, and apple pie—or an equitable slicing of the American pie in '76?

Work Ethic Omitted

But not one of those resolutions has a word about productivity, creativity, or the transformation of the raw material into the stuff men need. As I pondered that curious omission of any reference to the traditional American and Puritan work ethic, my imagination perceived an angel with a flaming sword whose purpose was to keep us from returning to a land with more than enough for all our needs. I asked him why.

His reply: You Americans forget that your Garden of Eden was the gift of God. In your self-conceit you ignored the commands of God. You assumed you knew the difference between good and evil and that you could therefore act like gods. You took your individual and collective destiny into your own small hands and forgot that even the power to get wealth is the gift of God. For a mere 200 years you lived in a land of plenty. Henceforth you will spend your creative energy in trying to divide the diminishing pie of your national resources.

What can we do? I cried.

You can remember, said the angel, that the God who made you and redeemed you designed you for useful work. Your Heavenly Father has worked hitherto, and you must work.

Emphasize Productivity

Unless somebody goes back to emphasizing productivity, even an equitable distribution of the American pie is going to leave a lot of people cold and hungry.

The American pie in '76 will be the gross national product of American creative effort. When the incentive for producing, for creating, for contributing, for building is lost, then the breadlines form. Unemployment insurance runs out. Social Security, which depends on a cash flow from workers, will go bankrupt.

If the pie is big enough, we can afford to waste a huge slice of it, dumb as that may be. But what if we end up with the division of a smaller, and smaller, pie? The situation in England is the next step; the situation in India is the end of the line.

The angel continued: In addition to your

Dan Lawler Elected Riverside Moderator

Messengers to Riverside Association met in annual session and elected Dan L. Lawler to serve as moderator for the coming year. Elected to serve with Lawler were vice moderator Ronald Harris; clerk Pete Peterman; assistant clerk Louis R. Wilson; treasurer Lester S. Flatt; and assistant treasurer Mrs. Lola Flatt.

The next annual meeting will be held Oct. 15-16 at West Fentress Church and Fellowship Church in that association. Abe Silliman is director of missions.

Perkins New Director In Big Hatchie

Ira S. Perkins, Mississippi native, is the new director of missions for Big Hatchie Association.

A graduate of Mississippi College, he earned the master of divinity degree from Southern Baptist Theological Seminary in 1959. He has held pastorates in Mississippi, Kentucky, and Tennessee. From 1961-70 he was a foreign missionary to north Brazil, serving as field evangelism director. He has done additional graduate work at Luther Rice Seminary.

His wife, the former Betteye Jean Williams of Eudora, Miss., teaches Spanish and English. Perkins resides in Covington.

About Our Cover

NASHVILLE—The administration tower of the Southern Baptist Sunday School Board has been named in honor of recently-retired president James L. Sullivan, who served the institution as chief executive officer from 1953 to February, 1975. Shown with Dr. and Mrs. Sullivan at a brief ceremony unveiling a plaque for "The James L. Sullivan Administration Tower" is Raymond Langlois, chairman of the Sunday School Board's trustees and pastor of Judson Baptist Church, Nashville.

personal testimony to Christ as Savior and Lord, why not give your country a 200th birthday present by electing political leaders who uphold the Puritan ethics which made your country great in the first place? Then you might try saying a good word about the Christian businessmen and laborers who use God-given talents to make more talents.

I noticed the angel had lowered his sword and was pointing toward the entrance of a garden as he concluded, "Righteousness exalteth a nation but sin is a reproach to any people."

The Genesis story says, "And on the seventh day God finished his work which he had made; and he rested on the seventh from all his work which he had made" (Gen. 2:2 ASV). Let us glory in making pie for five days, divide it on the sixth day, and spend the seventh day worshipping the God who planned it all.

Note: Reprinted from Jan.-Feb. issue of "The Tie."

New Testament Era Backgrounds Of Church-State Relationships



Prevost

The following is the second 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. The articles will deal with the Biblical and historical position on separation of church and state.

Before considering church-state relations in the New Testament era, it would be necessary to explore the background of some of the New Testament attitudes as they grew out of Greco-Roman civilization. The Greeks were very serious about their anthropomorphic religion. From the beginning they distinguished either very little or none at all between the religion and the state. Early Greek kings were also the chief priests. Even as the republican form of government emerged, the elected leaders determined the particular cult to be followed. Still, the union of religion and state saw a dominant state. Even in this atmosphere there was a degree of religious toleration. In Athens, although one was compelled by law to worship Zeus and Apollo, one was also permitted to worship his private gods. This was quite different from the religious liberty secured for the United States by the fathers of our constitutional republic.

Early Roman religion and state relations to a great extent paralleled that of early Greece. Gradually, a hierarchy of priests developed headed by a chief priest called "Pontifex Maximus." As the empire developed, Rome's state religion had become so corrupted by pagan dieties that an extreme skepticism toward religion mushroomed. Such leaders as Cato, who said that he wondered how two augurs (priests or prophets) could meet without laughing, and Caesar himself, who even as Pontifex Maximus told the Senate that he did not believe in a future life, led in this skepticism. Out of this atmosphere grew the new Roman state religion—worship of the state itself and the state embodied in the emperor. Those not worshipping the state (such as the later Christians) were considered atheists.

During the time of the New Testament there were numerous types of religions: the mystery cults, the religion of the Hebrews, the state religion of Rome, a few worshippers of the Olympian gods, and some others. Church and state were inseparable. When one thought of Rome, one thought of emperor worship. When one thought of Palestine's civil government, one thought of

the Mosaic Law and its resultant religion. Still, religion remained a political tool or point of leverage. A prime example of this is in the story of the lawyer asking Jesus to whom the Jews were to pay tribute, Caesar or God. The questioner did not really desire an answer in regard to religion, but wanted only to trap Jesus in a political snare. The answer that Jesus gave has often been used as a proof text in discussion and preaching on the church-state issue. "Render to Caesar the things that are Caesar's and to God the things that are God's" does not have a direct application to the church-state issue. Had it dealt directly with the church-state issue, surely the lawyer would have pursued the question further and not have been silenced in amazement as he was. The New Testament does not provide a systematic doctrine on the relations of church and state.

Both the church and state exist today as social institutions created for the benefit of man. The church was brought into being to satisfy the basic human need of reconciliation to the Creator. The state was brought into existence because man has the need to

live within some form of order. In the past the two have been joined and separated. To separate the two does not mean that they are opposed, but that they fulfill different human functions in society.

In the final analysis, the relations of church and state have been marked through time with many unique experiments. Our view of history is often very narrow and we see American tradition as normative. The truth is that no single pattern has emerged in the history of the relations between the Christian churches and the governments with which they have been confronted. The relationships have shown signs of great diversity and to begin with there must be an open recognition of this diversity. The American tradition is one, unique formation among others. It is from within this framework that Christians in the United States must formulate an ethic to deal with the issue. The question of the separation or proper degree of separation between church and state is one that affects every Christian and every taxpayer, especially in the area of educational considerations.

High 25 Churches Named In Church Study Course Area

These churches made the Top Twenty-Five Club for 1975, according to Wendell Price, state Sunday School director.

In order as listed they are first, second—to 25th. The first earned the most study course awards in the Bible Teaching Program, area 63.

The total awards earned in area 63 was 3954. These 25 churches earned 3298 of those.

CHURCH	ASSOCIATION
1. Sevier Hgts. Church, Knoxville	Knox
2. Middle Creek Church, Oliver Springs	Big Emory
3. First, Nashville	Nashville
4. Two Rivers, Nashville	Nashville
5. Brainerd, Chattanooga	Hamilton
6. Little West Fork, Clarksville	Cumberland
7. Oakwood, Chattanooga	Hamilton
8. Ridgedale, Chattanooga	Hamilton
9. First, Alexandria	Wilson
10. Raleigh, Memphis	Shelby
11. N. Springfield, Springfield	Robertson
12. First, Lenoir City	Loudon
13. Lincoln Park, Knoxville	Knox
14. West Jackson, Jackson	Madison-Chester
15. Oakwood, Knoxville	Knox
16. Piedmont, Dandridge	Jefferson
17. First, McKenzie	Carroll-Benton
18. Central, Fountain City	Knox
19. Brownsville, Brownsville	Haywood
20. Wells Station, Memphis	Shelby
21. Valley View, Cleveland	Bradley
22. First, Hendersonville	Nashville
23. Temple, Memphis	Shelby
24. Big Springs, Cleveland	Bradley
25. First, Bemis	Madison-Chester

George W. Truett As I Remember Him

Copied from **Baptist Messenger**, Sept., 1975

By **E. C. Routh**

Many years ago I visited Hayesville, Clay County, N.C., and saw the house on the little farm where George W. Truett spent his youth. In 1936 North Carolina Baptists purchased the house to hold as a memorial shrine. He was the seventh of eight children of Charles and Mary Truett, born May 6, 1867.

A short distance away I saw the country church house where he was converted in his 19th year. The pastor was assisted that summer season by a young preacher who had preached in the morning what was regarded as his last sermon of the meeting. That afternoon he was going to another engagement.

But when the church gathered for the evening service at which the pastor was to preach, they were surprised to see the visiting preacher riding up and he explained to the pastor that as he went on his way that afternoon he had the conviction that he should return and continue the meeting another week. A large number of people confessed Christ that night, George Truett among them.

He had already finished the work in the Hayesville Academy, then he taught in the little Crooked Creek public school. He soon had the impression, in which he was encouraged by his cousin, Ferd McConnell, that he should start a private academy at Hiawassee, across the Georgia line where the McConnells lived. He was principal of that school two and one-half years.

The next year he went with Ferd McConnell, 10 years his senior, to the Georgia Baptist Convention meeting at Marietta. McConnell was making a plea for the mountain schools and referred to George Truett. He urged the convention to hear him. They did and for years afterwards Georgia Baptists were talking about that message. The people were inexpressibly stirred as they heard the plea of this mountain boy.

Men offered to send him to school but he was soon to follow his father and mother who had moved to Texas and located at Whitewright. George entered Grayson College and was hoping to become a lawyer. Frequently he was called on to speak in the college and elsewhere in Grayson County. Finally the conviction grew on the little

church at Whitewright that he should be ordained to preach.

B. H. Carroll was leading in a campaign to pay a heavy debt on Baylor University. The Whitewright pastor wrote Carroll to get in touch with George Truett and have him to help in the campaign. He gave two years service traveling the state as financial agent and the debt was paid.

Then Truett entered Baylor as a student and graduated in 1897.

He made his way in Baylor by serving as pastor of the East Waco Baptist Church. Early in his ministry with that church he and Josephine Jenkins were married (June 28, 1894). She was a daughter of Judge W. H. Jenkins, who was a trustee of Baylor University for 55 years. Four of his daughters were married to leaders in the Baptist denomination, George W. Truett, Thomas J. Watts, W. Eugene Sallee and Gordon Singleton.

Soon after George W. Truett was graduated from Baylor University the First Baptist Church of Dallas approached the young pastor in Waco with reference to a call to Dallas. He said he was happy with the East Waco Church and moreover wanted to go to the theological seminary as soon as he felt that it would be feasible for him to leave Waco. However, the Dallas church unanimously called him.

He visited Dallas and was impressed but the church did not permit special collections for missions and benevolences. He told them that he must decline their call unless they would agree to leave him free to take special offerings when the missionary need for such offerings appeared. They finally agreed and he began his ministry there the second Sunday in September, 1897.

The way never opened for him to go to the seminary but he always appreciated the seminaries. For many years he served as a trustee of Southwestern Seminary at Fort Worth and for a time was chairman of the board.

Which reminds us that one time we heard Ellis Fuller, president of Southern Seminary (1942-54) say that once when he was stressing the importance of seminary training, someone remarked, "Doctor Truett never went to a seminary." "Yes," replied Fuller, "but think of what it would have meant to Southern Seminary if he had come here."

The story of George W. Truett's glorious ministry through his 47 years as pastor of First Church, Dallas, is a marvelous record—evangelism, missions, service overseas in World War I, president of the Southern

Baptist Convention, president of the Baptist World Alliance, worldwide preaching missions, and a letter writing ministry. He was a **great** preacher in every sense of the word. Baptists of the world mourned when he died July 7, 1944 at the age of 77.

I have met only one man claiming to be a Baptist who did not know anything about the ministry of George W. Truett. One day about 25 years ago I spent a night in northwest Colorado and talked with a man who had lived there 40 years since the turn of this century. I asked him where he was raised. He replied Clay County, N.C. I recalled that Truett was from Clay County and about the same age. I asked him if he knew George Truett. "Yes," he replied, "we grew up together." Then he asked, "Do you know whatever became of George Truett?" I told him that he was pastor of one of the largest Baptist churches in the world and president of the Baptist World Alliance. Then he commented, "I am glad that George is doing so well."

900-Mile Trip Gets The Job Done For North Carolinian

MEMPHIS—Mark Johnson of Ahoskie, N.C., believes strongly in the value of the Royal Ambassador (RA) boys magazines published here.

That's why the 25-year-old RA counselor at Creech Memorial Baptist Church, Ahoskie, hitchhiked 900 miles to Memphis to pick up the magazines for his boys at the Southern Baptist Convention's Brotherhood Commission.

Johnson learned that his periodicals order hadn't been placed, so he closed the meeting of his RA boys group on a Wednesday night with a promise that he would have the new magazines by the next weekly meeting.

And he did.

While in Memphis, Johnson also picked up the order for other RA chapters and their leaders in his church. Then he hitched a ride with a Brotherhood Commission staff member back to Interstate 40 for his return trip to Ahoskie.

Johnson acknowledged that he had considerable hitchhiking experience as a former Air Force man, thumbing 500,000 miles in 49 states and two provinces in Canada.

While at the Brotherhood Commission, he also placed an order for magazines for the next quarter. He plans to see if postal employees will deliver them before hitting the pavement again. (BP)

The author was editor of the BAPTIST MESSENGER from 1928 to 1943. This personality sketch of the world famous Baptist preacher was written shortly before Routh's death at the age of 91 in 1966. Routh was the father of Porter Routh, executive secretary-treasurer, Executive Committee, Southern Baptist Convention, Nashville.

The Mission Of The Twelve

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

Basic Passage: Matthew 9:35 to 10:42
Focal Passage: Matthew 9:35 to 10:1, 16-20, 40-41

The basic passage is the second discourse of Jesus given by Matthew. The first discourse (Chs. 5-7) described the character, influence, and conduct of the child of the kingdom. This discourse describes the urgency, and gives direction to the child of the kingdom for carrying out the mission of the kingdom. Matthew is correct in his order of presentation here. Unless the messenger is qualified in heart and mind there is no hope for a mission accomplished. Both the messenger and the message must be authentic before any impact can be made on the multitudes. The basic passage of this lesson (9:35 to 10:42) has instructions which are particularly applicable to three different periods. The instructions in 10:5-15 are peculiarly applicable to the period from Jesus' ministry to his crucifixion. This could be called a crash program designed to reach the Jewish people whose heritage should have prepared them for ready acceptance of the message. This is why they were told to leave off all others and go to the "lost sheep of the house of Israel." The counsel in 10:16-23 is especially applicable to the period from the crucifixion to the destruction of Jerusalem in A.D. 70. Persecution by unconverted Jews was a fiery ordeal for the witnesses of the kingdom. The orders given in 10:24-42 fit all ages since the days of Jesus.

The Master's Compassion, 9:35-36

How does a crowd affect you? Are you curious? Are you amused? Are you disgusted? Are you caught up in some wild passion? Jesus was moved by the pain of love. He saw the people of his land as sheep, harried and hungry. If he thought it was an indictment of the Roman government and the religion of the Jews, what must he think of the government and the religion of our land? Jesus loved the common man because he knew that he was a creature formed in the image of his Father. Many of the intellectual giants of all ages have disdained the lowly and humble. But Jesus could feel the hurt of loneliness, and the pain of hunger and humiliation to the point of where he was willing to pay the cost in the attempt to alleviate it. Does it really hurt you to see hungry helpless people in our land, or anywhere in the world? Jesus taught, preached, and healed because he cared.

The Master's Companions, 9:37 to 10:1

Jesus was not content to endure anguish alone. He talked to his disciples about it. He pointed to the abundance of the harvest and gloried in the prospects of reaping a rich yield, but almost in the same breath he lamented that the workers were few. Nor was he content to lament, he asked his disciples to pray for harvesters. Jesus knew that prayer was no substitute for labor, but he knew also that the work would not be done without prayer. Sincere intercession in prayer produces power beyond the wildest imagination of those who refuse to engage in it. The famous "Haystack Prayer Meeting" in New England in our early history is strong testimony to the power of united, earnest prayer. It launched a world mission movement that still lives. However, Jesus did not stop with compassion pounding in his heart nor did he stop with asking his disciples to pray for harvesters. He called his twelve companions, shared his power and concern with them, and commanded them to join him in preaching, teaching, and healing (10:1, 11:1). If only we were willing to do more than to invent and manipulate things, and concentrate on being a companion of Jesus in helping to make men healthy and whole in life, we would be happier, and the world would be better.

The Master's Counsel, 10:16-20

Jesus offered no easy challenge to his followers. He told them that he felt as if he were sending sheep among wolves. He warned them that they would appear before Jewish synagogues and Gentile courts. He cautioned them to be as subtle as serpents but as gentle as doves. He encouraged them not to grow anxious about how to make a defense for their testimony, and promised that the Father would lead them in what to say. Carefully worked out verbal defenses will rarely help a witness in an hostile

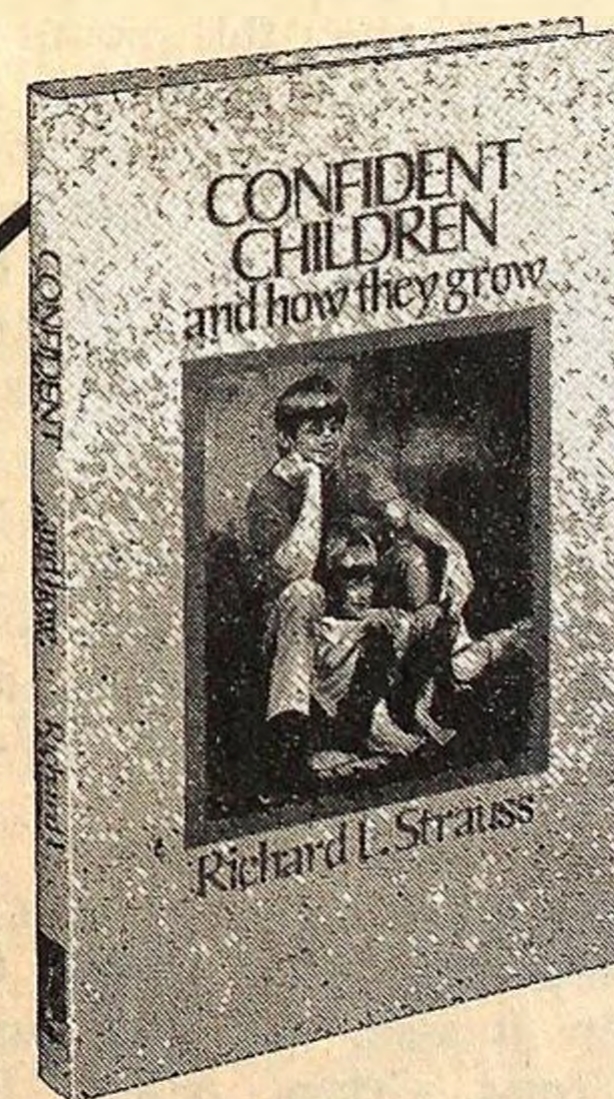
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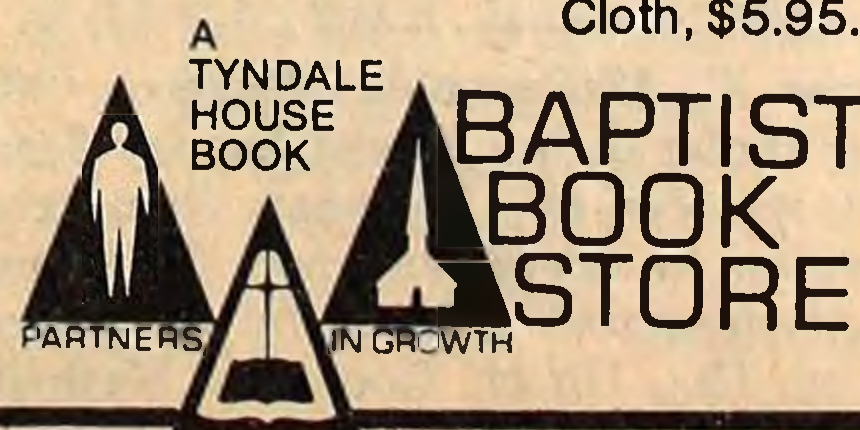
environment. It is best to speak the prophetic word of God and leave your own fate in the hands of the Father. Jesus had issued a challenge of the severest kind. His warning of severe treatment became starkly true. Churchill's challenge of "blood, sweat and tears" is no match for Jesus' challenge to us. Perhaps we need to learn anew that few strong people are willing to respond to powder-puff challenges.

The Master's Promise of Consolation, 10:40-41

In the Jewish mind, to receive an ambassador of a king was to receive the king. To pay respect to the envoy was to pay respect to the king who sent him. Jesus knew that there would be different kinds of receptions of those who went out. Apparently three classes of witnesses are distinguished here: prophets, righteous men (perhaps tested and honored Christians) and "little ones" or ordinary disciples. These words of promise are addressed to the potential receivers of the witnesses. To receive a righteous man might not create much suspicion. To receive an ordinary disciple might go unnoticed. But to receive a prophet might cause great trouble. A prophet is rarely received in his own generation. A teacher once remarked, "The only good prophet is a dead one." Jesus reminded his enemies that their fathers killed the prophets, but they, now recognizing their worth, decorated their tombs.



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Our People and Our Churches . . .

PEOPLE . . .

Buffat Heights Church, Knoxville, ordained **Gary Holt**, **Wayne Taylor**, and **Buford Wilson** as deacons. **Kendreth V. Holt**, pastor, Indiana Avenue Church, La-Follette, a former pastor of Buffat Heights, delivered the ordination sermon. He is the father of **Gary Holt**. **Richard L. Crowley** is pastor at Buffat Heights.

Members of Cedar Hill Church, Chattanooga, held a special recognition for **Mrs. Mona Evatt** during services last Sunday. **Mrs. Evatt** is retiring after 19 years of service as church secretary. She is also a charter member of the church. A reception was held at the conclusion of the evening worship hour. **John L. Ashby** is pastor.

James E. Tate is scheduled to be ordained into the field of evangelism on Jan. 24 by Northside Church, Gibson Association. He has served as a deacon at Northside for 10 years and was a lay preacher for four years. He was licensed to preach by the church in August 1970.

Herbert J. Miles, former professor and chairman of the Department of Sociology at Carson-Newman college, and **Fern Harrington** were married earlier this month at First Church, Atlanta, Mo. Both are retired. **Harrington** was a Southern Baptist missionary in China, the Philippines, and Taiwan, Republic of China for more than 35 years. In addition to serving on the staff at Carson-Newman, **Miles** was pastor of churches in Missouri, Texas, and Illinois for 20 years. He also has served on the staffs at Baylor University and Oklahoma Baptist University. He has published three books in the field of courtship, marriage, and the family. The couple will reside in Jefferson City.

Shawanee Church, Cumberland Gap Association, ordained **J. D. Welch**, **Clifford Peters**, **John Russell**, and **Bill Surber** as deacons. **Ernest Green**, pastor, Barnard Grove Church, Grainger Association, presented the charge to the church and to the candidates. **Bob Kerr** is pastor at Shawanee.

Clarksville First Church ordained **Ben I. Edmondson** as a deacon recently. Pastor **John David Laida** gave the charge to the candidate and the church and delivered the ordination message.

James E. McReynolds, Cameron, Mo., former staffer at the Baptist Sunday School Board, was one of 12 winners from across the nation in the Resurgence '76 Sermon Contest sponsored recently by the Fellowship of The Upper Room in Nashville. **McReynolds** was information specialist at

the Sunday School Board and served on the staffs of churches in Tennessee, Virginia, Missouri, and Indiana. He holds seven earned degrees and has spoken in 17 foreign nations and in every state in the United States. "America's Struggle for Freedom," written by **McReynolds**, will be published in the book **Under God—A New Birth of Freedom**.

Members of Meridian Church, Knoxville, offered congratulations to **Mr. and Mrs. Charles C. Donaldson** who celebrated their 66th wedding anniversary this month. **James Hutson** is their pastor.

Little Flat Creek Church, Knox County Association, held a deacon ordination service for **Harry Brooks** and **Gary Acuff**.

Jim Collins, a member of Wallace Memorial Church in Knoxville for 21 years, was honored by members of the church upon his retirement as building custodian earlier this month. He had served in the position for nearly 10 years. The church presented a love offering to **Collins** and held a reception. **James McCluskey** is pastor at Wallace Memorial.

In Beulah Association, Calvary Church licensed **Richard Andrews** to the gospel ministry. **James Kinsey** is pastor of the church.

Selmer First Church ordained **Earl Deusner** as a deacon. **E. E. Deusner**, pastor, Lexington First Church, delivered the ordination sermon.

Curry's Chapel, Shiloh Association, ordained **Gene Adams** as a deacon recently.

'Baptist And Reflector' Receives New Budgets

Three Tennessee Baptist churches have placed the **Baptist And Reflector** in their budgets.

The associations, churches and pastors are: Hardeman Association, **Cloverport Church**, **Albert Daniel**;

Polk Association, **Smyrna Church**, **F. H. Morgan**;

Truett Association, **Inmanuel Church**, **Foy Phillips**.

Two additional Tennessee Baptist churches are receiving the **Baptist And Reflector** through the Trial Plan.

The associations, churches and pastors are: New Duck River Association, **Eastview Church**, **W. C. Carlton**;

Shelby Association, **Raleigh Church**, **W. A. Boston**.

CHURCHES . . .

Shiloh Church, McMinn Association, members voted to build four Sunday School rooms and a fellowship hall. **Lamar Dietz** is pastor.

Wildwood Church, McMinn Association, dedicated a new fellowship hall debt free. **Jethero Smith** is pastor.

Georgian Hills Church, Shelby Association, completed a two-story educational building.

Liberty Church, Fayette Association, voted to build a parsonage and plans to begin construction in the near future.

Shady Grove Church, Fayette Association, adopted the first budget in the history of the church. They also raised the pastor's salary, and he will be on the church field full time beginning this month.

New Hope Church, Carroll-Benton Association, voted to construct an educational building. **Perry Hardin** is pastor.

TV Program Series To Focus On Belmont

The first of three 30-minute television specials filmed at Belmont College in Nashville, will be aired over WSM-TV, Channel 4, Sunday, Jan. 25, at 3 p.m.

Jerry Clower, comedian and Baptist layman from Yazoo City, Miss., will host the television specials.

According to **Herbert Gabhart**, president of the school, the programs will feature the campus life and work of the college as it celebrates its 25th anniversary this year.

Other personalities will be featured throughout the series also, **Gabhart** stated.

Knoxville To Be Site Of Brotherhood School

A regional Brotherhood School will be conducted at Fifth Avenue Church, Knoxville, Jan. 24, according to **Roy Gilleland**, state Brotherhood director.

The training sessions will begin at 10 a.m. and conclude at 3 p.m.

Leadership training will be offered in Baptist Men, missions, lay evangelism, Royal Ambassadors, pioneers, and crusaders.

Sponsored jointly by the Knox County Association and the Brotherhood Dept., Tennessee Baptist Convention, the school will be led by **Paul Pratt**, **Clinton**; **Bob Banks**, Brotherhood Commission of Memphis; **Jack Cunningham**, Knoxville; **Ray Smith**, Knoxville, and **Carroll Bales**, Knoxville.

Church Fires Major Problem Throughout United States

Ten times every day, somewhere in the United States, a church, a synagogue, or other religious building catches fire, according to statistics from the National Safety Council. Fifty percent of the time in these fires, the building is totally destroyed.

"Fire," according to David A. Works, chairman of the Religious Leaders Conference of the National Safety Council, "is by far one of the chief safety problems of churches throughout our land—and it's one that demands that church management, parishioners and the local communities work together to solve."

Works, who is president of the North Conway Institute, Boston, MA, reports that annual losses in church fires reach \$30 million dollars.

As chairman of the Safety Council's Religious Leaders Conference, Works believes fire safety for churches "must undergo a new priority rating, since the church, being unoccupied for long periods, is so vulnerable to both arsonists and to undetected fire."

"Out Of Control"

"In fact," he stresses, "in about one-third of the cases, the fire is out of control by the time the fire department arrives."

Vulnerability factors carry over to all churches despite location. Forty-five percent of church fires, for example, occur in large cities, those with 50,000 population or above, while 31 percent occur in cities of from 5000 to 50,000, and 24 percent in small towns of less than 5000 population, Works said.

As part of a special fire prevention campaign, the Religious Leaders Conference of the National Safety Council, has issued a Church Fire Safety Check List. It urges church managements, youth groups, community organizations and local governments to use such a list in support of their own fire prevention programs.

"Check lists can only point out dangers," Works said. A permanent program of church fire inspections and employment of some sort of early warning measures are primary factors in keeping fire losses at a minimum," he emphasized.

Organize Committees

Works urged churches to organize safety committees to conduct fire and safety inspections, as well as to know how to use fire protective devices such as fire extinguishers and hoses, and to instruct others in these practices.

Special attention should be given to those areas where fires are most likely to occur. Statistics indicate that high fire-frequency areas are these: storage areas 20.0%; heating plant 17.7%; attic 8.0%; auditorium 6.7%; altar 4.3%; roof 3.7%.

Sprinkler systems provide the best protection for church property, although economics in many cases may preclude their use. To reduce cost, a sprinkler system may be installed in a high-fire-frequency area such as the basement or storage area.

Second best protection is provided by quick detection alarm systems that will ring outside bells as well as directly notify the fire department.

Such systems, according to Works, offer the best method of offsetting "headstart" fires, and as added protection against incendiarism, a chief cause of church fires, running as high as 37 percent in recent years.

In addition to the formation of fire safety committees, the use of the Church Fire Safety Checklist, and the ongoing hazards inspection, church leaders are advised to seek help from the National Safety Council.

Belmont College Music Auditions Set

Representatives of Belmont College will hold auditions, conferences, and present a concert in three Middle Tennessee and West Tennessee cities, February 6-8. Students interested in college-level study in music, speech, and drama, are invited to attend. These auditions will meet entrance requirements and qualify the students for scholarship consideration.

On Friday, Feb. 6, at First Church, Clarksville, the first meeting will be held. Conferences and auditions are scheduled from 3:00-5:30 and 8:00-10:00 p.m.

First Church, Union City, will be the location of the Saturday, Feb. 7 event. Conferences and auditions are scheduled from 1:00 to 5:00 and 8:00 to 10:00 p.m. The concert will be at 7:00 p.m.

On Sunday, Feb. 8, First Church, Memphis, will host the group. Conferences and auditions will be held from 2 to 4:30 p.m. and from 7-8 p.m. The concert will be held at 5 p.m.

Interested students may receive additional information by writing or calling: Jerry L. Warren, chairman, Department of Fine Arts, Belmont College.

Berean Baptist Chapel Receives Deed To Building

Berean Baptist Chapel, now has a debt free building, thanks to the Nashville Baptist Association.

In 1969 the Treppard Heights Baptist Church in Nashville decided to disband because of the changing community. This church had a \$42,000 building with automatic heat and air conditioning, only six years old on which they owed \$16,000.

They voted to ask the Nashville Baptist Association to accept the building with its indebtedness in order to make it available to a black Baptist congregation in this community of some 4000 homes. Nashville Baptists paid off the outstanding indebtedness in 1975.

On Sunday, Jan. 4, 1976, the trustees of the Nashville Baptist Association met with the members and trustees of Berean Baptist Chapel and presented them a deed to the property.

William J. Campbell, pastor of Berean Chapel, founded the church with six members, October 1969. Today they have 120 members, and about 60 children of working mothers in their day care program.

The deed was presented to the chairman of trustees of Berean Baptist Chapel, Warren Anderson by David Renaker, moderator of the Nashville Baptist Association. Other trustees of the Nashville Baptist Association present were: Mr. and Mrs. W. C. Patterson, Troy Woodbury, Everett Hooper, Mr. and Mrs. L. W. Hart. Hart is serving as interim executive director of Nashville Baptist Association until a new director is selected.

Bringing brief remarks on the program in addition to Campbell, were Hooper, Charles H. Fitzgerald, executive secretary of the Tennessee Baptist Missionary and Educational Convention, Mrs. D. C. Washington, widow of the executive director of the Sunday School Publishing Board of National Baptist Convention, also H. F. Tucker, president of Baptist Ministers' Conference, and Harold D. Gregory, recently retired as executive director of Nashville Baptist Association.

Campbell serves also as director of Cooperative Baptist Ministries for Baptists in Nashville under the direction of the Cooperative Baptist Ministries Commission.

Berean Chapel is jointly affiliated with Nashville Baptist Association of TBC and Stones River district association of the Tennessee Baptist Missionary and Education Convention. It is also affiliated with the Southern Baptist Convention and National Baptist Convention USA Inc.

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Home Board Adds Staffer And Missionaries

ATLANTA—Directors of the Southern Baptist Home Mission Board named one staff member and appointed 23 persons to missionary positions in 11 states.

J. T. Burdine of Bismarck, N.D., was elected associate director of the board's Department of Rural-Urban Missions, effective Feb. 15.

Burdine has served as director of missions for Eastern and Western Baptist Associations in North Dakota and missions director for the Northern Plains Baptist Convention in North Dakota, northeastern Montana and northwestern Minnesota.

From 1962 through 1968, Burdine served pastorates in Florida, Indiana, Alabama, Kentucky and Alaska. A graduate of Stetson University in Deland, Fla., he earned both master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, Ky.

Missionary appointments included 15 career missionaries and 8 missionary associates. No Tennesseans were appointed.

Bill and Sandy Warnock of Kingsland, Ga., were appointed pastoral missionaries at Waikiki Baptist Church, Waikiki, Hawaii. William Robert and Lorna Sims of Houston, Tex., were appointed to a missionary pastorate of El Portal Chapel, Calif.

George Sadler Jr. of Atlanta, will serve as a missionary of the Home Mission Board's department of cooperative ministries with National Baptists, directing a Seminary Extension Center in Tampa, Fla.

William and Margaret Perkins of Birmingham, Ala., will be missionaries in cooperative ministries with National Baptists directing Birmingham Baptist Fellowship and coordinating activities between National and Southern Baptist churches.

Fleet and Wanda Belle of Prichard, Ala., will coordinate joint National and Southern Baptist activities in Mobile, Ala. Autry and Irene Brown of Bolivar, Mo., will serve in Colorado as state consultant in Christian social ministries.

Jim and Genie Kerr of Elkins, W.Va., will direct Christian social ministries in the Charleston, W.Va., area.

Jim and Laura Morgan will serve in Charleston, S.C., as associate director of Christian social ministries. A graduate of Southern Seminary with a master of religious education degree, he has been director of church community weekday ministries for the Charleston Baptist Association. Before that he directed the Charleston Baptist Mission Center.

Missionary associates include Leonardo and Maria Rodriguez Jr., pastorate at Antiquola Baptist Mission, Corpus Christi, Tex.; Ruben Lopez and Aurora Hernandez, pastorate of Mision Bethel Bautista, Robert Lee, Tex.; Mrs. Benny (Cathy) Garcia, director of the weekday program at Friendship Center, Albuquerque, N.Mex.; James Alexander and Nancy McAleece, missionary associates in Christian social ministries, pastor-director of Chelsea Baptist Chapel in

NEWS ABOUT MISSIONARIES

Mr. and Mrs. Karl D. Babb, missionary appointees to Rhodesia, have begun a 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). Born in Princeton, Ky., he moved frequently with his navy family. He has lived in Norfolk, Va.; Philadelphia, Pa.; Panama Canal Zone; Jacksonville, Fla.; and Memphis, Tenn. The former Susan Saunders, she was born in Jacksonville, Fla., and grew up in Orange Park, Fla.; Raleigh, N.C.; and Brewton, Ala. Before they were appointed by the Foreign Mission Board in 1975, he was pastor of Poplar Grove Baptist Church, Glencoe, Ky.

Mr. and Mrs. H. Randall Bradley, missionary appointees to Indonesia, have begun a 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He was born in Chicago, Ill., and grew up in Miami, Fla. The former Claudia Green, she was born in Lebanon, Tenn., and lived there and in Nashville, Tenn., while growing up. Before they were appointed by the Foreign Mission Board in 1975, he was associate pastor of Chenoweth Park Baptist Church, Jeffersonton, Ky.

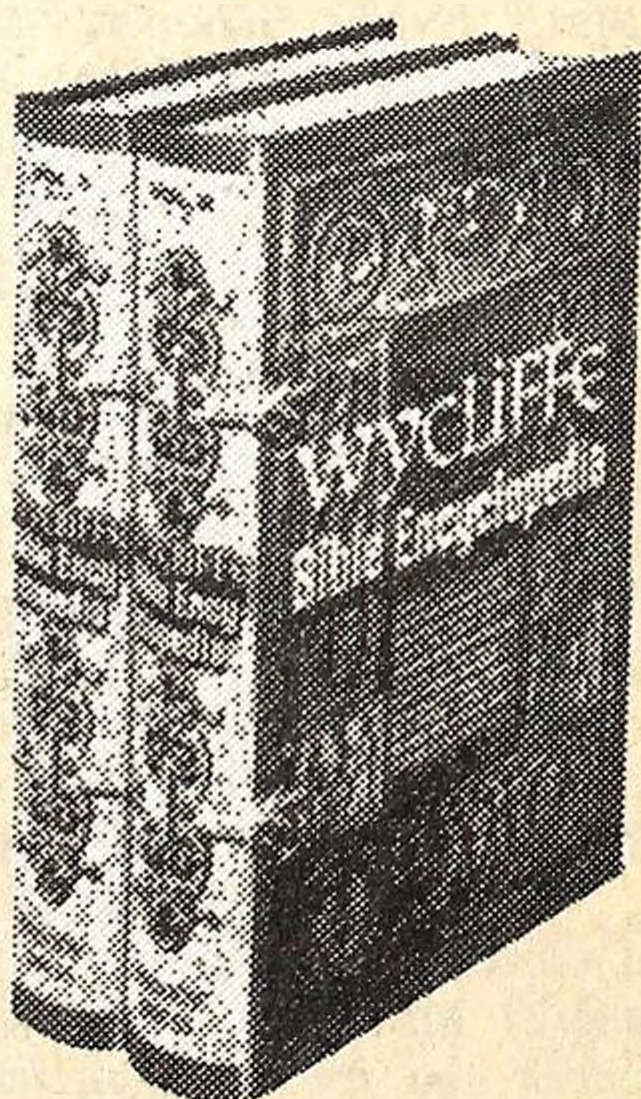
Mr. and Mrs. J. Larry Cox, missionary appointees to the Ivory Coast, have begun a 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). A native of Mississippi, he was born in Lexington and lived there and in Black Hawk and Greenwood while growing up. She is the former Cheryl Keathley of Memphis, Tenn. Before they were appointed by the Foreign Mission Board in 1975, he was minister of education at First Baptist Church, Vicksburg, Miss.

Mr. and Mrs. Charlie E. Hawkins, missionary appointees to the Philippines, have begun a 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). A native of Georgia, he was born in Covington and also lived in Decatur and Rome. The former Bette White, she was born in Elmhurst, Ill., and grew up around Dickson, Tenn. Before they were appointed by the Foreign Mission Board in 1975, he was a student at Southern Baptist Theological Seminary, Louisville, Ky.

Massachusetts; Patricia Reed, coordinator for Woman's Missionary Union activities between National and Southern Baptist churches in Oklahoma.

The status of Peter and Mary Kim, associate pastor of the Korean church of San Diego, Calif., was upgraded from student status to full-time missionary associate.

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Continental Congress; 'No,' To Baptists On Equality

PHILADELPHIA—New England delegates to the Continental Congress on Oct. 15, 1774, branded Baptists as "fanatics" and declared that their charges of persecution were unfounded.

Samuel Adams told the committee that the Baptists making complaint were no more than "enthusiasts who make a show of suffering persecution."

In response to the Baptist appeal for equal rights with the state church of Massachusetts, John Adams was quoted as saying, "They might as well expect the stars to change their course as to expect Massachusetts to give up the established church."

The conference was attended by Samuel and John Adams, Robert Treat Paine, and several other New England statesmen. Baptists were represented by Issac Backus, James Manning, John Gano, Morgan Edwards and others. The Continental Congress had convened earlier to plan concerted action against England.

In a rousing plea for separation of church and state, Manning said, "We claim and expect the liberty of worshiping God accord-

Seminary May Begin Nashville D.Min. Program

LOUISVILLE—Southern Baptist Theological Seminary may begin an off-campus doctor of ministry degree program in Nashville this fall, according to Roy Lee Honeycutt, the seminary dean of theology. The first such off-campus program is scheduled to begin August 30, 1976, in Norfolk, Va., and seminary officials are presently exploring the possibility of beginning similar D.Min. seminars in Nashville and Atlanta.

Under the new program, says Honeycutt, seminars leading to the D.Min. degree will be offered in an off-campus location for a period of one year. Except for location and class schedule, the off-campus program will be identical to the on-campus degree. Members of the seminary's resident faculty will lead the seminars.

The doctor of ministry degree is an advanced professional degree in ministry. The purpose of the program of study is to equip the person committed to a Christian vocation for excellence in the practice of ministry.

More information is available from G. Willis Bennett, director of advanced professional studies, at Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206, or call (toll free) 1-800-626-5525.

ing to our consciences, not being obliged to support a ministry we cannot attend."

Manning referred to the Baptists' stubborn fight to repeal the clergy tax whereby they

are forced to support ministers of the state church.

Paine minimized the Baptist complaints, saying that the exemption laws had ended persecution and that no point of conscience was involved.

Backus promptly repudiated Paine's assertion. Referring to certificates which Baptists had to secure before they were exempt from the clergy tax, the Baptist leader declared that he could not submit such a certificate without acknowledging that civil authorities have power which belonged only to God. (BP)

Bible Puzzle Page

Answers On Page 13

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ACROSS

- 1 Nathanael's home (John 21:2)
- 5 Ad —
- 8 Kind of tidings (Rom. 10:15)
- 12 Presidential nickname: poss.
- 13 State: abbr.
- 14 Wine: comb. form
- 15 Descendant of Asher (1 Chron. 7:36)
- 16 Ascot or bow
- 17 "to sit up —" (Psa. 127)
- 18 "but shall have the — — —" (John 8)
- 21 Born
- 22 Kind of party
- 23 Rodent
- 26 Address abbr.
- 28 A singer (1 Chron. 15:19)
- 32 Fish sauce
- 34 Girl of song

- 36 "— the evil" (Amos 5)
- 37 His family was taken (1 Sam. 10:21)
- 39 Equality of value
- 41 Sailor
- 42 Japanese shrub
- 44 Snake
- 46 "But now being made — — —" (Rom. 6)
- 51 Jewish month
- 52 High hill
- 53 Suffix for brother or saint
- 55 "Gabriel was — from God" (Luke 1)
- 56 Scottish uncle
- 57 Amiss
- 58 "words — to be understood" (1 Cor. 14)
- 59 Man's nickname
- 60 It was spread abroad (Mark 6:14)

DOWN

- 1 Vehicle
- 2 Place (2 Sam. 20:14)
- 3 Ancestor of Jesus (Luke 3:27)
- 4 "sought of him — — from heaven" (Luke 11)
- 5 "and in chariots, and in —" (Isa. 66)
- 6 Medley
- 7 Places in the rock (Obad. 3; sing.)
- 8 Champion (1 Sam. 17:4)
- 9 Single sheet of a book
- 10 Pay one's part
- 11 Female deer
- 19 Border
- 20 Famous general
- 23 Burnt offering (Lev. 9:2)
- 24 Wing
- 25 Asian festival
- 27 Found in trees (Psa. 104:16)
- 29 Head covering
- 30 Philippine native
- 31 Abner's father (2 Sam. 2:8)
- 33 "with — have ye ruled" (Ezek. 34)
- 35 Toiled
- 38 Chemical suffix
- 40 N. T. book: abbr.
- 43 Frequently
- 45 City (1 Chron. 6:59)
- 46 Insect
- 47 Smuggles
- 48 Paul was to witness there (Acts 23:11)
- 49 State
- 50 Average
- 51 Direction: abbr.
- 54 Color

CRYPTOVERSE

NQFBAS ZE QKNOJTON SE OTOKZ EKLAMCMIO ER
BCM REK SXO JEKLN NCGO

Today's Cryptoverse clue: Q equals U

Ghanaian Baptist Leader Views African Paganism

LOUISVILLE—"African pagans know God, they just don't know Him through Christ," believes Joshua Antwi-Agvei Boadi, general secretary of the Ghana Baptist Convention.

Now a student at the Southern Baptist Theological Seminary here, Boadi has studied African religions at the University of Ghana, Accra, and found many similarities between the God of Christianity and the supreme God of the pagans.

He said understanding these similarities has helped him witness in his country more effectively.

In addition to serving as general secretary in Ghana, Boadi taught at the Ghana Baptist Theological Seminary, Abuakwa, and was a pastor.

The idols the pagans worship are not really the representatives of the true God, but instead are lesser gods the Africans feel they must go through in order to reach the Deity, Boadi explained.

"Speak To The Air"

"They say, 'If you want to speak to God, speak to the air.' That shows that our people believe God is a spirit."

He added often it is not difficult for the Africans to give up their idols, although it is more difficult for a priest to give them up. "A pagan's only fear is that maybe his idol will kill him if he becomes a Christian, but he can overcome that."

"Even if you go to a priest because you're sick, he will say, 'I will do all I can but it is in God's hands.' He will say that because he knows only God has life. He gives us rain; He gives us sunlight."

Boadi noted there is an African word for God used by both pagans and Christians, Otwereduampong. "It means, if you lean up against Him, He will not let you fall."

Boadi himself never worshiped idols, although he did not become a Christian until he was 18. Before that time, he had attended an Anglican church with his uncle, but he added he did not understand what it was to become a Christian until he had talked with Southern Baptist missionaries.

Became A Christian

"I went to the Baptist service and after the service the missionary talked to me and

I became a Christian." He remembered he received the call to become a pastor just a short time later.

Boadi was sent to the Baptist Boys High School, Abeokuta, Nigeria, and then attended the Nigerian Baptist Theological Seminary, Ogbomosho. In 1964 he began teaching at the Ghana Baptist Seminary and in 1972 he was elected the Ghanaian Baptist general secretary.

As general secretary he said he did everything from "helping solve a problem between a pastor and a church" to "planning the convention" to "preaching a funeral."

Boadi came to Southern Seminary in July of 1974 and his wife came a month later. They have five children, but were only able to bring the youngest, Joyce, age 2, with them. The others are staying with their uncle.

He said he is looking forward to returning to Ghana to be with his children and to resume his duties in the convention and throughout the countryside.

"Doors are open in Ghana to preach the gospel anywhere," he said, "in the mall, at the grocery, on any street. I'm looking forward to going back."

Church Buildings, Economy Topics Of Building Seminar

NASHVILLE—A seminar to help Southern Baptist churches successfully plan, finance and build new church structures in today's economy will be held Feb. 2-6 in the church program training center of the Southern Baptist Sunday School board here.

In today's building market of high interest rates, shortage of materials, and energy conservation, the "Church Building Planning Seminar" will discuss all facets of church buildings, offering solutions to various problems facing churches.

According to Rowland Crowder, secretary of the board's Church Architecture Department, the seminar is for pastors; staff members involved in planning church space; members of a survey, planning or building committee; directors of associational missions; architects; and state building consultants.

Crowder adds that the seminar will not consist of technical lectures designed for professionals only. The conference leaders will use illustrations, visual aids and other media forms in conveying ideas in laymen's terms.

"At the conclusion of the week-long seminar," states Crowder, "the seminar participant will likely be one of the most informed and able persons in his church to assist in the planning and financing of a building program. This seminar is a 'must' for churches facing the need for a new building."



Ridgecrest Church, Chattanooga, had groundbreaking for their new auditorium to be built after fire on September 22, 1975. Members of the building committee are: (l to r) Jerry Gross, Terry Shannon, chairman; M. H. Rich, Terry Burress, Raymond Shannon, Ray Shannon Jr., Donald Ferguson, William Parnell, Tom Lively, William Babb, chairman of deacons; and James Collums, pastor. The new auditorium will seat 300 and will be built at a cost of \$125,000.00.

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Most Difficult Legislative Session In History Of State

By Bracey Campbell

The just-opened legislative session has the prospects of being one of the most difficult in history for Tennessee lawmakers.

All 99 members of the State House of Representatives and half of the 33 Senate members must seek re-election in the August primaries and November general election.

The political reality of having to go before the voters usually guarantees that no additional taxes will be implemented.

However, Gov. Ray Blanton, other state leaders and educators have said the state must have additional sources of revenue to keep things on an even keel during the next fiscal year.

Blanton, who failed in attempts during the 1975 legislative session to get approval for new taxes, has called for an increase in the state sales tax to 4.5 cents and for the implementation of a state income tax.

Under the Blanton proposal, the sales tax rate would drop to 3 cents next year—designated time under his bill for the income tax to go into effect.

Capitol Hill observers, however, do not expect the General Assembly to approve either of the governor's tax proposals.

"I think it is going to be virtually impossible to pass an income tax bill in this session," said Sen. Ed Blank, D-Columbia.

Blank, majority leader in the upper chamber, said he did not expect even "serious discussion" concerning the income tax proposal.

Lt. Gov. John Wilder, D-Somerville, said the State Supreme Court has held that a state income tax would be unconstitutional.

"The people of my district, and I believe the people of Tennessee, do not want an income tax now. Every member of the legislature swore to uphold the State Constitution," said Wilder.

House Speaker Ned Ray McWherter, D-Dresden, said he could not support an income tax this year.

Several legislative leaders, including Blank and House Finance Committee Chairman

John Bragg, D-Murfreesboro, said the lawmakers will more than likely settle on a half-cent increase—to 4 cents—in the sales tax to offset the crunch.

The budget and tax situation is expected to completely dominate the second half of the 89th legislative session.

"As far as I am concerned," Wilder said, "there's not but one bill that we've really got to pass and that is the appropriations bill."

The governor did not offer a large legislative package, as has been the case during recent sessions. Blanton said he hoped to get the revenue problems worked out this year and then come with some government reform measures in 1977.

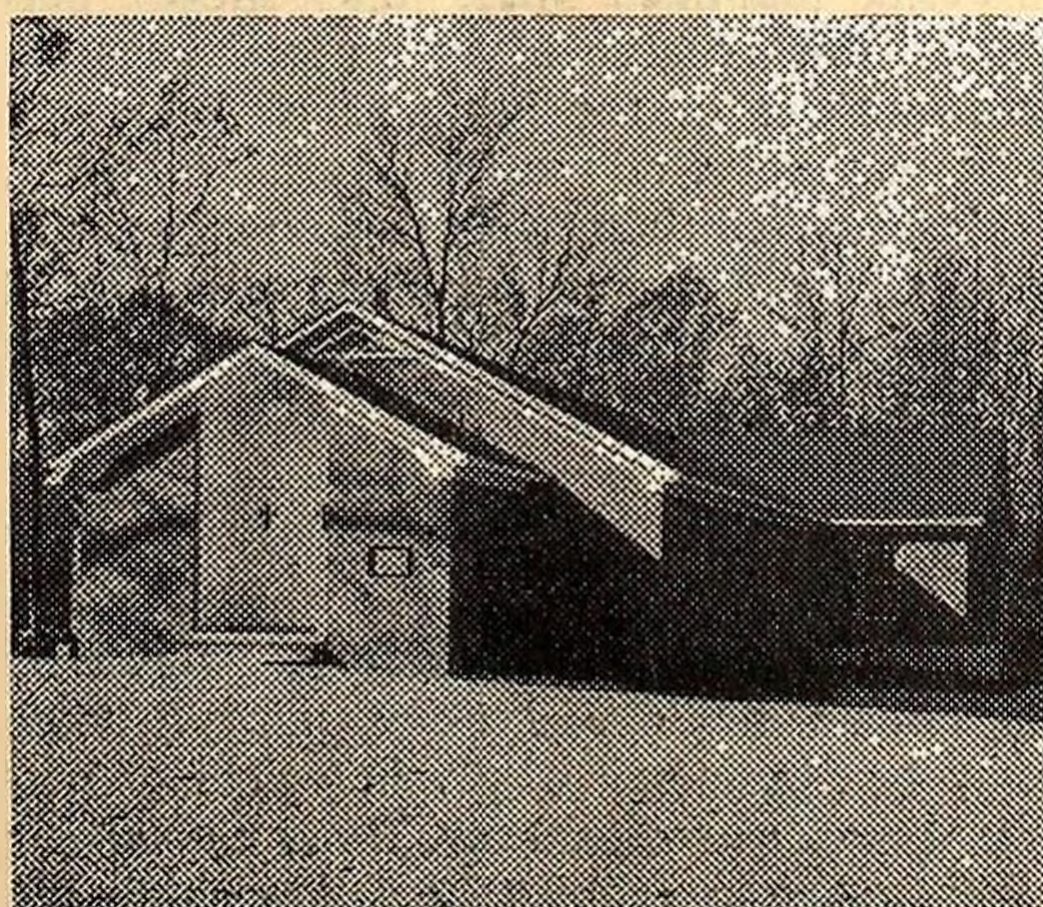
Sen. John Ford, D-Memphis, said he planned to introduce legislation which would legalize pari-mutuel betting in Shelby County.

However, the horse-racing bill is not expected to get out of committee in either the Senate or House of Representatives.

Other issues expected to come before the lawmakers include:

—An attempt to repeal legislation passed last year implementing the use of reflectorized license plates in Tennessee.

—An attempt to clear up problem areas in legislation passed in 1975 concerning medical malpractice insurance.



Good Hope Baptist Church observed its 120th Anniversary with the dedication of its new church building. Over 190 people attended the dedication service and open house held during the afternoon. Four former pastors, W. P. Littlefield, Lauren Locke, Frank Durham and Elvis McCord gave short talks at the morning service with Otis Puckett, current pastor, bringing the dedication message.

At Home Week Attended By Moderators, Directors

"At Home Week" was held at the Tennessee Baptist Convention Building in Brentwood, Jan. 6-9 for employees of the convention building and associational moderators and directors of missions. Ralph Norton, executive secretary-treasurer, TBC, presided at the sessions.

The opening message was brought by Ray Bowles, chartered life underwriter for National Life Insurance in Nashville. Bowles, a layman, is a member of Hendersonville First Church.

Carroll C. Owen, president of the Tennessee Baptist Convention and pastor of Paris First Church, spoke during the chapel period.

Others leading special sessions during the week included: Ray Conner, secretary, Church Recreation Dept., Baptist Sunday School Board; James W. Nelson, director, Dept. of Rural Urban Missions, Home Mission Board; Nashville attorney Robert Trentham; Larry Duke and Hayward Highfill, members of the Denominational Cooperation Committee of the SBC Executive Board; and Claude O'Shields, Radio-Television Commission, SBC.

Department directors from the TBC building distributed information and delivered messages on the work of their departments to the directors of missions and moderators.

Norton presented the work of the Cooperative Program and Church Administration program. Also represented were Jonas Stewart, Tennessee Baptist Foundation, and Gene Kerr, Tennessee Baptist Service Corp.

A banquet was held at the close of the week for employees of the TBC building.

BIBLE PUZZLE PAGE ANSWERS

C	A	N	A		L	O	C		G	L	A	D
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"Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. 2:13).

NOTICE

No pictures are being returned unless a self-addressed stamped envelope is sent with the picture. This is due to the increase in postal rates.

Till Death Do Us Part

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

Basic Passage: Matthew 19:1-15
Focal Passage: Matthew 19:3-12

The sanctity of the marriage relationship was very significant to Jesus. It is not so binding in the concept and conduct of modern man.

Infidelity and promiscuity are the order of the day among so many. Such practice seems to bring no shame in many quarters. That is why the whole society order is decaying and falling apart around the world.

For a couple to live together for many years in compatibility requires not only love, but strength of character, loyalty, and strong conviction. What is more beautiful than for a couple growing old together to increase in devotion?

The home is the basic foundation of a stable, orderly society. When home life is true to the purpose, all human relations are properly oriented as they should be in life. Law, order, mutual respect for the rights of others and authority are learned and practiced. If the home life is shaken by divisions, conflicts, disobedience and anarchy, what will happen to society? Once in a while there will be a black sheep in a good home and a white sheep will appear in a bad home, but

these are exceptions and likely "a throw-back" from the past.

IS EASY DIVORCE DESIRABLE—Matthew 19:3

This is what the Pharisees asked Jesus in substance. They wanted to know if a man could put away his wife for every cause. They were tempting Jesus. The men seemed to have a right to a divorce at will. This does not mean that they endorsed it in every aspect, but they were trying to put Jesus in a corner.

JESUS EMPHASIZES THE ORIGINAL CONCEPT—Matthew 19:4-6

God ordained that man should forsake all and be joined to his wife, making one flesh. What God had joined together, no one was ever to put asunder.

God made male and female so that they had an affinity even stronger than the sex relationship. It was to be cultivated into a complete fusion of beings.

GREATER THAN MOSES SPEAKS—Matthew 19:7-9

They sought to trap Jesus with an exception which Moses made when a bill of divorcement could be permitted.

Jesus reminded them that Moses permitted this because of an unusual situation growing out of the hardness of heart but that was not God's original order or plan.

Jesus called them back to the original purity, allowing fornication alone as a ground for divorce. Otherwise, remarriage would be adultery.

WHAT ABOUT REMAINING SINGLE—Matthew 19:10-12

It may be normal or preferable for some to remain single and never marry. There may be physiological, psychological or personal reasons for celibacy. He is not talking about religious celibacy here. The single life seems to be considered very exceptional, but permissible.

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Youth Ministry Couples Meeting Set At Glorieta

NASHVILLE—A "Couples in Youth Ministry Workshop" will be held Feb. 23-27 at Glorieta, according to Bob R. Taylor, workshop director.

Sponsored by the Sunday School Board's Church Administration Department, the workshop is designed for both husband and wife involved in youth ministry. Both must attend the workshop.

The content for the workshop will revolve around the themes "Improving Leadership Skills in Youth Ministry" and "Strengthening Personal Relationships in Marriage," says Taylor, consultant in youth ministry coordination in the board's pastoral ministries section.

Total cost of the workshop is \$150 for each couple. The fee includes four nights' lodging, supplies, and travel and medical insurance (to, from and on the conference grounds).

A similar workshop will be conducted at Ridgecrest Baptist Conference Center, September 20-24. The CPTC is accepting registration for that workshop.

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Family Living

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

The Facts For Nonsmokers

from the American Lung Association

Cigarette smoke affects the nonsmoker in much the same way as the smoker.

Inhaling second-hand smoke makes the heart beat faster, the blood pressure go up, and the level of carbon monoxide in the blood increase.

There is more cadmium in the smoke that drifts off the burning end of the cigarette than in the drag the smoker takes. Large doses of cadmium have been related to hypertension, chronic bronchitis, and emphysema.

Smoke from an idling cigarette contains even more tar and nicotine than the inhaled one.

The amount of carbon monoxide in the blood of nonsmokers doubles in a poorly ventilated room filled with cigarette smoke. Even outside the room, the inhaled carbon monoxide stays in the body for three to four hours.

The nonsmoker is forced to breathe in smoke from the burning end of the cigarette as well as the smoke exhaled by the smoker.

Researchers have found that lung illness is twice as common in young children whose parents smoke at home compared to those with nonsmoking parents.

An estimated two million Americans are sensitive to tobacco smoke and suffer smoke-caused asthma attacks.

The U.S. Surgeon General has said, "Nonsmokers have as much right to clean air and wholesome air as smokers have to their so-called right to smoke, which I would redefine as a so-called right to pollute. It is high time to ban smoking from all confined public places such as restaurants, theaters, airplanes, trains, and buses. It is time that we interpret the Bill of Rights for the nonsmoker as well as the smoker."

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5000 Flickering Candles Welcome 1976, Bicentennial

By Dan Martin

SAN ANTONIO—In the flickering light of 5000 candles ringing San Antonio's historic Alamo Plaza, young adults from 42 states welcomed in America's third century here with prayer and song.

The 5000 college students and single and married young adults concluded FREEDOM 76, a four-day national conference sponsored by agencies of the 12.6 million-member Southern Baptist Convention, the nation's largest Protestant denomination.

The candlelight procession of young people formed at the San Antonio Convention Center and stretched for a number of blocks to the Alamo Plaza, across the street from Texas' historic shrine.

As they walked along the meandering river, most of the participants were silent, although some sang hymns and religious

choruses. Still others stopped to talk with New Year's Eve revellers at the night spots along the river.

The scene cast a strange scenario: Police scooters lit the area with their flashing red lights. The candles flickered and guttered. The lights were reflected in store windows and on the moist pavement.

As the marchers reached the Alamo Plaza, they sang several songs, including "America The Beautiful," "Amazing Grace," the national anthem and others.

After the procession got to the plaza, participants knelt on the wet ground and pavement to pray for America as it enters its third century.

As the young adults prayed, silence deepened and policemen held passing cars back for the few minutes the prayer continued.

Even the walk back to the convention center, parking lot and nearby hotels was subdued as participants reflected on the four-day meeting.

Prior to the parade, participants worshipped at a special 76-minute service in the Convention Center, led by Fort Worth pastor Bill O'Brien. They heard music, testimonies and sang songs.

They also signed a declaration making plain their dependence on God and their interdependence on each other. They pledged to pray and be concerned for each other during the New Year.

They were called to make specific responses to the call of God for vocational choices. More than 1000 of them indicated an interest in pursuing the matter of Christian vocations.

The four-day meeting in San Antonio had been in the planning for more than two years. It emphasized Baptist Heritage, Christian Citizenship, Christian Discipleship and the Mission of the Church at the start of the nation's third century. (BP)

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Under the editorial column from John D. Freeman: "One can never strengthen his cause by making an alliance with those who are out of harmony with him. Neither can Baptists increase their power and prestige by making alliances with those to whose very natures Baptist doctrines and polity are obnoxious. God's word, 'Come ye out from among them and be ye separate,' is still in effect."

20 YEARS AGO

Memphis Bellevue Church reported 3117 in Sunday School and 1508 in Training Union. The love offering totaled \$50,000.

Milan First Church reported completion of a \$20,000 pastorium which was paid for. E. L. Smothers was pastor.

10 YEARS AGO

Antioch Church, Sequatchie Valley, called W. B. Mathis as pastor. He had served Mount Calvary Church.

Union University signed David Cundiff as chairman of the Department of Physical Education and director of intercollegiate athletics.

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Hughey Visits Beirut; Reports On Missionaries

BEIRUT—Five Southern Baptist missionaries and two volunteers remaining in Beirut are "well and in good spirits" but "the people in Beirut seem very tense" as heavy fighting continues, a Southern Baptist foreign missions official reported.

In a telephone conversation with Southern Baptist Foreign Mission Board headquarters in Richmond, Va., J. D. Hughey reported a "great crescendo of noise and fighting" in the Lebanese capital.

The board's secretary for Europe and the Middle East visited with missionary David W. King and spent the night with missionary James K. Ragland. Ragland returned to Beirut in early January after a two-week trip to the United States to visit his father, who is ill, and his wife and children, who earlier evacuated Lebanon.

Arriving in Beirut, Hughey was advised not to go to the Baptist Seminary, where the other missionaries live, due to heavy fighting in nearby areas.

Although he couldn't visit all the mission-

aries, he talked with each of them on the telephone, reminding them that the Foreign Mission Board would "back them fully if they reach a decision to leave."

Hughey said if his arrival had been one day earlier, he might not have been able to leave the airport located outside the city. Reports that day indicated the airport was being shelled. When he arrived, however, he was met by King and they were not stopped on their trip into Beirut.

Ragland reported some difficulty getting from the airport into the city. The cable he sent to fellow missionaries, telling of his projected arrival, was never delivered. When he arrived, nobody was there to meet him.

Because of reports of terrorists who have hijacked taxis on the road from the airport and kidnapped passengers, he decided against traveling alone by taxi. He eventually teamed up with another traveler and together they journeyed into the city without incident by taxi.

The seminary is still operating, and Ragland still hopes to reopen the Beirut Baptist School, which he directs.

Southern Baptist missionaries remaining in Beirut are the Finlay Grahams, the Kings and Ragland, plus two volunteers, Miss Isabelle McLelland and Mrs. Ann Pfaender.

Hughey also visited with 12 other missionaries assigned to Lebanon who earlier evacuated to Jordan. Ten other missionaries assigned to Lebanon are currently in the United States. (BP)

J. M. Price, Pioneer Baptist Educator, Dies In Texas

FORT WORTH—John M. Price, 91, pioneer Southern Baptist educator, died January 12 in a Fort Worth hospital. His death followed a brief illness.

Price, a native of Kentucky, came to Fort Worth, Tex., in 1915 to establish the School of Religious Education at Southwestern Baptist Theological Seminary, the first of its kind in the United States.

"During his 42-year tenure with the seminary, Price pioneered in numerous curriculum developments, which have become benchmarks in the field of religious education," a seminary spokesman said. "Among those courses were church recreation, religious drama, church library work, church finance and religious journalism."

When he retired in 1956, he was named dean emeritus of the seminary's School of Religious Education. While in "retirement," Price was a visiting professor at Hardin-Simmons University, Abilene, Tex., where he helped to establish a School of Religious Education. He later was a visiting professor at Howard Payne University, Brownwood, Tex., and at New Orleans Baptist Theological Seminary.

While in his 80's Price was still conducting training courses for Sunday School teachers and leaders of Southern Baptist churches throughout the country.

He is survived by his wife Mabel of Fort Worth, two sons, a daughter and eight grandchildren. (BP)

Foundation

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By Jonas L. Stewart
Executive Secretary-Treasurer

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LEBANON TN 37087

Patterson Elected Golden Gate Dean

MILL VALLEY, Calif.—W. Morgan Patterson has been elected dean of academic affairs at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Harold K. Graves, president of the seminary, announced that Patterson's service would be effective Aug. 1, 1976.

Patterson is now the director of graduate studies in the School of Theology and the David T. Porter Professor of Church History at The Southern Baptist Theological Seminary in Louisville, Ky., and has served on the faculty there since 1959. He led in designing and implementing the Ph.D. degree at Southern in 1974.

Patterson was born in New Orleans, La. He is a graduate of Stetson University, DeLand, Fla., and received the bachelor of divinity and doctor of theology degrees from New Orleans Seminary. He has done

advanced study at Oxford University, Oxford, England in 1965-66 and 1972-73.

He has served as pastor of the Stapleton Baptist Church, Stapleton, Ala. and the Progress Baptist Church, Progress, Miss. He was church history professor at New Orleans Seminary from 1956-1959. His service at Southern Seminary began in 1959 when he became church history professor. He became director of graduate studies of the School of Theology in 1970 and served as acting dean of the School of Theology in 1971.

Patterson was general chairman of the Consultation on the Work of the Historical Commission, SBC, in 1972.

He is married to the former Ernestine North of Longwood, Fla. They have two children: W. Morgan II and Jay North. The Pattersons will reside on the Mill Valley campus after Aug. 1.