

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

Proclaim Christ During 1976, State Evangelism Speakers Ask

By Bobbie Durham

The largest crowd in the history of the Tennessee Baptist State Evangelism Conference gathered at the Belmont Heights Church in Nashville last week. On Tuesday night, designated as "Layman's Night," over 3000 persons met in the main auditorium or watched the services over closed circuit television in the church's chapel and fellowship hall.

According to F. M. Dowell, state Evangelism director, the closed circuit television was used for the first time because of the increasing attendance over the past several years. The Department of Evangelism sponsors the conference which followed the theme "Proclaim Liberty Throughout The Land."

Out-of-state speakers included: Gardner C. Taylor, pastor, Concord Baptist Church, Brooklyn, N.Y.; W. A. Criswell, pastor, Dallas, Tex., First Church; and John F. Havlik, director, Evangelism Development, Evangelism Section, Home Mission Board. W. Karl Steele, professor of art, Wheaton College, Wheaton, Ill., portrayed the gospel through art at each of the sessions. Russell Newport, layman, Springfield, Mo., brought the sermons in song at the conference.

Tennessee pastors appearing on the program were: Maurice Blanchard, Lookout Mountain Church, Chattanooga; Howard S. Kolb, Audubon Park Church, Memphis; Donald Owens, Immanuel Church, Lebanon; Joe R. Stacker, Concord First Church; and Tim Sumners, North Cleveland Church. Lay persons giving their testimonies included: Mrs. Clipper Thigpen, Southeast Church, Murfreesboro; James Welch, Humboldt First Church; and Joe K. Smith, Rockwood First Church. Ralph L. Norton, executive secretary-treasurer, TBC, also delivered a message. Music for the conference was led by Frank G. Charton, director, Dept. of Church Music, TBC.

Preach Revival, Havlik Says

Havlik cited our Baptist heritage in preaching the pure gospel of Jesus Christ in his first message, but lambasted present-day Baptists "who sit Sunday after Sunday in their sins" during his second address. He gave a brief history of Baptist work in pre-revolutionary, postrevolutionary, and the

mid-1800's in America. He called on the preachers to return to preaching revival. "We need to preach about the sins of the people who are in the church," he declared. He said that when a real revival sweeps a nation, evangelism becomes lay oriented rather than clergy oriented; the church is awakened to ethical and social concerns; the barriers between denominations are broken down; and cold orthodoxy is changed to warm concern.

Criswell emphasized that the work of the pastor and the work of the laymen is not confined to the great churches, but is to be practiced out in the open. "Just like Christ was crucified out in the open for everyone to see, our work must take us out to those who are dying in sin." Speaking at "Layman's Night," Tuesday, he called the pastor and the layman "The Unbeatable Team." He called on the pastor to be the leader of the church and on the laymen to be the supporters of the pastor and the church. "The pastor is the key man in the building of any house of faith," he said. "Wherever you see a church that is not led by the pastor you see a weak and staggering church," he charged.

Alternative Offered

Following the same theme, Taylor said that it is the responsibility of the preacher to tell his people that there is sin within them. "We have a gospel that tells the truth about the human heart. It does not merely analyze our shortcomings, but it reminds us of that offense within us—our unwillingness to respond to all that God has done for us." Not only must the preacher tell them that something is wrong, he said, but a preacher must tell his people that there is an alternative to their rebellion.

Speaking on "Sanctification," Norton said that we are set aside to serve for a positive purpose. "We are sanctified to God and sanctified for others," he said.

Stacker said that "The Acceptable Year Of The Lord" is the time in any man's life when he accepts Jesus as Savior. "It is now," he said, "and after a man is saved that he must take the gospel and teach it, preach it, and work it."

Kolb, reading from Luke and Acts, stated

that man must repent of sin because: it is the clear teaching of God's word, Jesus demanded it, sin points to repentance, conditions demand repentance, death is uncertain, and man is lost.

Spiritual, Physical Deliverance

Blanchard, who spent 20 years in India as a missionary, spoke on "Preach Deliverance To The Captives." He said that deliverance is both spiritual and physical and that neither could be excluded.

Citing the work of the evangelists in the early church, Owens called on laymen today to serve as evangelists. The work of the evangelist entails preaching the gospel and offering no substitute, witnessing for Christ, visiting, and being an example, he stated. "No one is excluded from doing the work of an evangelist," he declared.

Complementing the message on the call for evangelists, Sumners called on Christians to become disciples. "We have in our churches today," he said, "a lot of people who know nothing of discipleship and who don't want to know anything of New Testament discipleship." He felt that the key to success lay in the training of the young people in the churches.

The crowd gave regular and sustained applause to Steele as he completed color chalk drawings of various Bible scenes at each of the sessions. His renderings included: Beside Still Waters, The Old Rugged Cross, Look and Live (Moses and the Serpent), Stranger of Galilee, The Lost Sheep, and the Translation of Elijah. Steele utilized a large canvas and special lighting effects to portray his messages.

During the final session of the conference, Dowell and Roy Gilleland, director, Brotherhood Dept., TBC, recognized those in attendance who had been present at the past 19 State Evangelism Conferences planned by Dowell. The evangelism director was also honored by members of the Volunteer State Chorale who made him an honorary member of the chorale. The chorale performed at the session under the direction of Louis Ball.

Middle Tennessee Baptist Pastors To Meet Feb. 2

The Middle Tennessee Baptist Pastors' Conference will meet Monday, Feb. 2, at 11 a.m. in the business administration building of Belmont College. J. L. Ford, president, will preside.

Vern Powers, director, Protection Plans, TBC, will present the various programs of the Annuity Board. John Daley, pastor of Brook Hollow Church, Nashville, will bring the message.

The Absolute Necessity Of Love

By Herschel H. Hobbs

"Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal."—I Corinthians 13:1

I Corinthians 13 is known as the "love chapter." Some call it Paul's "Ode to Love." However, it is logic aflame with beauty as it climaxes Paul's well reasoned argument as to the problem of the correct use of spiritual gifts. One scholar calls it "the greatest, strongest, deepest thing Paul ever wrote." Robertson says of this chapter, "It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal." But to do so yields tremendous truth. It is necessary to break up a rose petal in order to know its complete aroma.

In verses 1-3 Paul shows the absolute necessity of Christian love in the proper use of gifts of the Spirit. In each verse "though" expresses what Robertson calls a "supposable case." While in listing gifts (12:8-10, 28) tongues comes last, here the apostle begins with this gift. It probably was the greatest problem among these gifts. If he exercises this gift, speaking the tongues or languages of men and even angels, in a spirit other than "love" he says, literally, "I have become as echoing brass, or a clanging

cymbal." These were used in pagan worship.

"Charity" (KJV) renders **agape**, the one Greek word for "love" which is used for God's nature as love (I John 4:8). It is used in the New Testament for the highest kind of love: the love God has for man (Rom. 5:8), which in faith man has for God, and in Christ Christians have for other Christians (I John 4:19-21). It expresses absolute loyalty to its object. W. Hersey Davis said that the English word which most nearly translates it is "selflessness." This is the opposite of the attitude the Corinthian Christians were showing toward each other. But tongues spoken without it is like so much empty, rasping pagan noise.

Likewise with prophecy (preaching, knowledge of mysteries (revealed truth), even all knowledge, exercised without love. Apart from Christian love the one doing such is "nothing" or a "zero" (v. 2).

Benevolence and martyrdom performed for personal credit—which would be without Christian love—"it profiteth me nothing." Literally, "I am helped nothing." Without love they are useless acts before God. Whatever we do should be out of love for God and man.



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Pulpit To Pew

By Jim Griffith

Jumping from an aircraft flying at 15,000 feet over Elsinore, Calif., 34 sky divers recently joined hands during free fall to perform what they call a world's record.

Reading this, I reflected that with so many of us it seems to be easier to get together "while floating around in the sky" than it is to join hands when we get back down to reality.

The question is: Are you "closer" to your fellowman at 15,000 feet or at three to four feet?

The Scripture says, your altitude toward man is not as important as your attitude toward man.

In other words, the significant thing is not how you respond to the needs of man at sky level but at eye level.

All this could be summed up in one question which we might ask ourselves: When it comes to cooperating and working together with our fellowman, do we get up in the air or down to earth?

Devotional

Christians Need To Be Different

By Mrs. Percy D. Haynes

Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9)

With each passing week, it seems I realize more and more that God's people need to be "a peculiar people." For too long we have tried to live both according to the standards of the world and the standards of Christ. We have not wanted to be different; we have desired to live within a Christian culture without making the sacrifices a Christian is called upon to make. Now our culture has become so depraved and degraded that we are not comfortable in it any more. The world is forcing us out to show that we really are "peculiar people."

How is the Christian different from others? I would say first that his goal is different. Jesus said, "Seek ye first the kingdom of God and His righteousness." (Matt. 6:33) When do we attain the kingdom? At conversion we enter into the kingdom, and the kingdom also enters into us. Yet we still must seek to keep it first in our lives.

Then the attitudes of a Christian are different. His attitudes are positive. He does not judge others. He "rejoices in hope, is patient in tribulation, continues instant in prayer." (Romans 12:12) He loves others because he loves God. And he trusts God in all things.

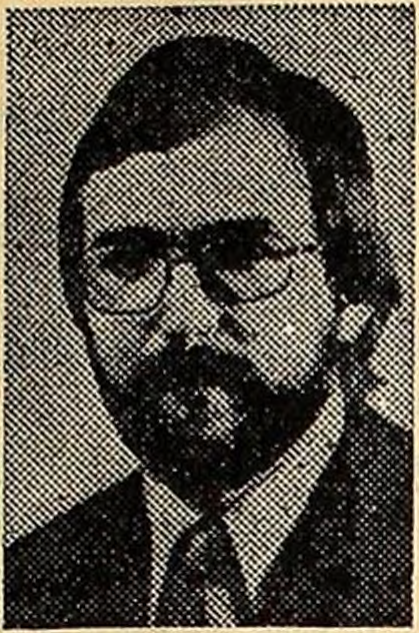
Naturally attitudes lead to actions and it is by his actions that a Christian is judged. He is a helper, a partaker of the burdens and griefs of others, an active worker in the body of Christ, the church, using his own peculiar gift to build up the fellowship.

By his actions a Christian shows what his priorities are. Have you checked up on your priorities lately? It has been said that our priorities can be judged by our engagement calendars and our check books. We all might be surprised if we would evaluate ourselves to see where our time and our money are spent. How much of both do we spend on ourselves, and how much for others? Do our priorities show us to be more interested in worldly or spiritual matters?

Christians do need to be different. We can only grow and mature as Christians by exercising ourselves unto godliness. As Paul admonished the Christians in Rome, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2)

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.

Church-State Issues In Education: Tax-Exemption And Tax Credits



Prevost

The following is the third 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.

Education, many would agree, is the focal point of the church-state issue today. A lot of people would like to believe that the issue is "cut and dried." Rather, the issue becomes complicated and complex with such queries as: Should parochial school lunchrooms receive surplus food on the same basis as do lunchrooms of the public schools? Should transportation to parochial schools be provided at public expense? (It is in sixteen states and in part in five other states.) Should parochial school students be furnished with free textbooks? (They are in five states.) Should churches accept direct state aid for school construction? Should Bible reading and prayer be permitted in public schools? Should public schools use any distinctive religious symbols such as a crucifix, star of David, a nativity scene, or menorah on their property? Should religious persons or groups be allowed to disobey laws deemed necessary to protect the health and safety of society as a whole (such as those laws pertaining to vaccinations and immunizations)? Should churches receive indirect state aid in the form of tax exemptions (for all church property and not just church school buildings)? Should contributions to churches be tax deductible? Should persons be allowed tax credits for tuition paid to parochial schools?

These are just a few of the areas of concern within the realm of church-state relations and even within these there are many questions to be asked and many gray areas with no easy solutions. This complicated set of circumstances and problems will require patient, objective, and skilled treatment on the parts of the secular and religious communities if any type or group of solutions is to be found.

There are two specific issues relating to the church-state question in education. These are: the tax status of churches and their schools and tax credits for tuition paid to parochial schools.

In setting up the Internal Revenue Code, Congress made it possible for taxpayers to deduct up to fifty percent of their income for contributions made to churches. This is not a right held by the churches. It is

a privilege which could be revoked by the Internal Revenue Service's quasi-judicial power for two of several other reasons: racial discrimination and attempting to take part in influencing legislation. Many Christians do not list their church offerings when itemizing deductions and they usually explain this by saying that they either do not believe that it is the government's business to know how much they have given to their church or they feel that they are, in a sense, receiving back some of what they had given to the church. Of course, this tax-deductible status has been viewed by many as a sort of incentive produced by the government in the churches' favor. We can only speculate as to the effect withdrawal of a church's tax-deductible status would have on its receipts. Certainly churches must be aware that this privilege can be withdrawn and they must be knowledgeable concerning the grounds upon which withdrawal could take place. The question is whether or not the tax-deductible status is a form of aid extended to churches and their schools by the government.

One could very well ask, "Is not tax exemption a form of subsidy?" Surely our church treasuries would be sorely pressed to maintain many of our present church programs including our church schools if the churches were forced to pay taxes paid by other institutions and corporations owning property and holding land. Whether or not tax exemption is a form of subsidy, the threat of withdrawal of tax exempt status could possibly be used by a government as a kind of financial lever to force a church or group of churches to do its bidding. At the risk of being considered Cassandras, many are warning of this very real possibility as something churches will have to face very soon.

A related proposal is that churches should pay taxes. This proposal is based in the tenable assumption that churches are protected by the government (as the government is outlined in the constitution which provides for freedom of religion) and make use of public services and facilities (fire and police protection for instance) as they carry out their programs. Of course, others would ask if the church would not then have some say over governmental practices should the church become a tax paying institution. We could carry this a step further and ask to what degree would the church have representation on the basis of its taxation? The possibilities are numerous and, to many of us, fearful.

President Ford has made his voice heard concerning tax credit as he spoke in a press conference recently. He was asked his views on federal aid to private and parochial schools. His answer was:

Well, I have personally expressed over a long period of time that the tax credit

proposal is a good proposal. The Supreme Court unfortunately a year or so ago, in effect declared such a program—I think it was in the Pennsylvania case—as unconstitutional. I think that's regrettable because competition in education between private and public schools is good for the student. There is no reason why there should be a monopoly in education just on the public side. And private education has contributed over a long period of time, at the primary, secondary, and graduate levels significantly to a better educated America. And I would hope that we could find some constitutional way in which to help private schools.¹

Mr. Ford apparently would identify himself with the proponents of the tax credit who argue that parochial and other private schools, in educating young people, are easing the burden that public schools weigh in the shoulders of the tax base. This same factor would agree that a parent who pays tuition for his child to attend a parochial school is virtually being forced to support both the parochial school system (through tuition payments) and the public school system (through payment of taxes). To them, this double burden is unfair.

There are those who oppose the tax credit as well as any other state support of parochial schools. Their arguments are that this tax credit would seriously lessen the amount of funds available for public education and that this tax credit would be a form of indirect aid to parochial schools because of the incentive produced by it to enroll one's children in parochial schools. They make the former argument on the basis that taxes would have to be hiked if public schools were to survive and this tax burden on those without children in parochial schools would be unfair. The latter argument is based in the assumption that the incentive produced by tax credits would be indirectly supporting not only a church's school, but the church's beliefs also. Church schools naturally teach and seek to reinforce the tenets of the sponsoring church. A survey by the Missouri Synod of the Lutheran Church (it had at one time the second highest number of parochial schools with 1300) and two surveys by the Roman Catholic Church (with the highest number of students enrolled in its parochial schools with 3,614,000 in 1973-74) agreed in their conclusions that students trained exclusively in parochial schools did better on questions of religious fact and faith than did those with a purely public education.

In summary, the *Denver Post* of November 22, 1974, stated that, "No taxpayer has a responsibility to support another man's religion. Nor should he be asked to support, directly or indirectly, another man's religious school."²

¹ Godfrey Sperling Jr., "Ford Follows Nixon on Parochialism," *Church and State*, vol. 28, no. 1, (January, 1975), p. 12.

² *Church and State*, vol. 28, no. 2, (February, 1975), p. 11.

Bible-Preaching Confabs Scheduled At Centers

NASHVILLE—The Bible-Preaching Conferences held this summer at the two Southern Baptist Convention conference centers are set for July 17-23 at Glorieta and July 31-Aug. 6 at Ridgecrest, according to Howard B. Foshee, secretary of the Sunday School Board's church administration department.

With the theme "The Word: Heritage and Hope," the Bible-Preaching Conferences are designed especially for pastors and church staff members and their families. The purpose is to provide the widest selection of

Johnson City To Be Site Of Brotherhood School

A regional Brotherhood School will be conducted at Holston Baptist Association Building, 207 University Parkway, Johnson City, Feb. 14, 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 Holston Association and the Brotherhood Dept., Tennessee Baptist Convention, the school will be led by Roy Gilleland, Brentwood, and Frank Black of the Brotherhood Commission, Memphis.

Church Library Sets Theme, Develops Kit

NASHVILLE—During 1976, media centers in thousands of Southern Baptist churches will help church members celebrate America's Bicentennial through the theme "Reading Rings the Bell" and by using the newly developed church library promotion kit.

In an effort to give church libraries ideas in commemorating the Bicentennial, the Church Library Department of the Southern Baptist Sunday School Board has developed the "Reading Rings the Bell Church Library Week Promotion Kit—1976." In addition to aiding churches in promoting National Library Week, April 4-10, the kit will help media centers promote themselves throughout 1976.

Wayne E. Todd, secretary of the board's church library department, points out that the materials in the church library promotion kit are dated only 1976. Therefore, media centers can use the materials anytime during the year, not just during National Library Week.

The media promotion kit is designed to help church library staffs plan and conduct an emphasis on reading and using the library, adds Todd. Although the theme emphasizes reading, other forms of media are included in the promotion.

skill development conferences covering the full range of the ministry.

Foshee points out that other specialized conferences will be offered in addition to the Bible-Preaching Conferences. These include the National Deacon Conference, Church Administration Conference, Church House-keeping and Food Services Conference, Church Secretaries Certification Seminars, and the Youth Horizons Conference.

Topics of the personal growth conferences for pastors during the Bible-Preaching Week include "How to Study the Bible," "How to Keep on Growing as a Christian," "How to be a Successful Leader" and "The Understanding and Practice of Prayer."

The topics for the professional growth conferences will deal with the minister's work as a personal leader, manager, and as an educator. Preaching the gospel and growing a caring church will also be discussed.

In addition to these personal and professional growth conferences, Bible study and preaching services will be provided. The Bible study includes "Studies in Romans," "The God of History: Creation to Eschatology," "Studies in Revelation," "Mark: the Gospel of Action" and "The Work of the Holy Spirit."

Other general conferences will involve such discussions as pastoral counseling, managing time, communicating skills, conflict management and church annual planning. Sunday School and church training emphases and resources will be explored.

Preachers for the evening worship services at Glorieta will include Clyde Fant, pastor of First Church, Richardson, Tex., and James Smith, executive secretary, Illinois Baptist State Association. The Ridgecrest preachers are H. Edwin Young, pastor of First Church, Columbia, S.C., and Earl Guinn, professor of preaching at Southern Baptist Theological Seminary, Louisville.

Tennessee Evangelists Hold Second Annual Meeting

The second annual meeting of the Tennessee Conference of Evangelists was held Monday, Jan. 19 in Nashville. The meeting preceded the 1976 State Evangelism Conference.

Officers elected to serve for the coming year were: president Henry Linginfelter, Alcoa, and vice president Ron Bowlus, Memphis.

The welcome and prayer were given by F. M. Dowell, state director of Evangelism.

Speakers on the program included evangelists Don Womack, Memphis; Earl Taylor, Maryville; and Louis Rideout, Nashville. Special music was provided by J. W. and Bettilu Turney, Memphis; James Graves, Knoxville; and Ron Bowlus, Memphis.

Coming Events

Feb. 1—Baptist World Alliance Day.

Feb. 2—Choral Reading Session, Union University, 10 a.m.-3 p.m.

Feb. 2—Choral Reading Session, Union Avenue Church, Memphis, 7-9 p.m.

Feb. 8—Race Relations Sunday Emphasis.

Feb. 8-14—WMU Focus Week.

Feb. 20-21—State Brotherhood Officers' Meeting, Executive Board Building, Brentwood.

Feb. 23—Associational Sunday School Officers' Clinics, Judson Church, Nashville.

Feb. 24—Associational Sunday School Officers' Clinics, Englewood Church, Jackson.

Feb. 27-28—State Handbell Festival, Smoky Shadows Conference Center, Pigeon Forge.

Belmont Reasons To Give Concert January 31

The Belmont Reasons, public relations singing group for the college, will present a concert at Massey Auditorium on the campus, Saturday, Jan. 31, at 7:30 p.m.

The concert, which will be divided into two parts, includes secular and sacred music. The group is under the direction of Robert Mulloy, associate professor of music business at the school.

The group is composed of: John Griffing, Beeville, Tex.; Joy Moore, Lexington Park, Md.; Kim Cook, Bartlesville, Okla.; Mac Bellingrath, Pine Bluff, Ark.; Pam Ballard, Tullahoma; Jimmy Peak, Madison; Hank Williams, Sandersville, Ga.; also Kim Rayer, Nashville; Brent King, Estill Springs; Dee Richardson, Nashville; Jeannie Enlow, Louisville, Ky.; Beverly Arnold, Joelton; and Keith McDaniel, Kingston.

Auditions for the 1976-77 group will be held March 19 beginning at 3 p.m. on the Belmont campus, according to Mulloy.

Name Changed For West African Country Of Dahomey

By official proclamation of the government, the name of Dahomey has been changed to "The People's Republic of Benin." This change of name has been announced in connection with what is termed a "militant revolution." The name Dahomey is rejected because of its association with colonialism. Benin is a genuine African name that has long been associated with this coastal region.

The Foreign Mission Board is suggesting the use of Benin (Dahomey) when referring to this African nation.

There are presently eight missionaries serving in Benin (Dahomey). They are: Mr. and Mrs. Neville Claxon, Mr. and Mrs. Dutton Bonnell, Mr. and Mrs. Fred Sanford, and Mr. and Mrs. Bobby Coutts.

Guidelines For TBC Committee And Board Members

During the 99th annual session of the Tennessee Baptist Convention certain guidelines concerning selection of nominees for various boards and committees were approved. In order to carry out guidelines No. 2 and No. 3 a form is being printed in the **Baptist And Reflector** on which suggestions may be made. Recommendations may be made by other means.

GUIDELINES

1. Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.

2. Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.

3. A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.

4. The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.

5. The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.

6. If the Committee on Boards considers some one else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a Convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

Nominations For 1976 Committees And Boards

For service as a director, trustee or committee member on the Tennessee Baptist Convention boards or committees.

Believing in this person's moral integrity, spiritual commitment and other qualifications:

1. I recommend _____

Mailing address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member _____

_____ Association _____

5. Give brief statement as to the past and present loyalty of this person to this church, and the programs of Southern Baptists _____

6. List service on boards or committees of the Tennessee Baptist Convention _____

7. List training, skills, experiences, etc., which would qualify for service recommended _____

8. List the place where you think this person can best serve:

A. Trustee or director of an institution or agency or the executive board (specify) _____

B. Convention committee: (specify) _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the committee on boards or committee on committees until nomination has been approved.

Signed _____
(name of person making recommendation)

(mailing address) _____

(occupation) _____ (date) _____

Return to Dr. Ralph Norton, Executive Secretary-Treasurer, Tennessee Baptist Convention, P.O. Box 347, Brentwood, Tennessee 37027.

Baptists Take Hard Look At Their Own History

By W. Barry Garrett

WASHINGTON—More than 200 representatives of nine major Baptist bodies in the United States took a hard, honest look at themselves and their role in the American experience during the National Baptist Bicentennial Convocation here, Jan. 12-15.

There was unanimous recognition that Baptists were significantly influential in the formation of the national policy of religious liberty during the 30-year period, 1770 to 1800.

However, since that time, speaker after speaker asserted, Baptists did not uniformly follow through in their insistence on religious liberty for all groups.

Also, many expressed a strong feeling that the concept of freedom in the United States should be expanded beyond the traditional emphasis on "separation of church and state" to include the entire gamut of human rights, justice for all groups, and equality for all races.

The convocation, the only national all-Baptist event planned for the Bicentennial year, was planned and coordinated by the Baptist Joint Committee on Public Affairs in Washington at the request of the North American Baptist Fellowship.

"We are here because we believe that the observance of the Bicentennial has profound implications for the community of faith as well as the nation as a whole. Furthermore, we believe the Bicentennial is far more than a celebration of 200 years of America's nationhood," declared James E. Wood Jr., the Joint Committee's executive director.

"We perceive that the Bicentennial must mean a call to a deeper self-awareness of the American experience and the real meaning for today of the American Revolution and the basic truths embodied in the Declaration of Independence and the Constitution, especially the Bill of Rights," he continued.

During the convocation, the American Revolution Bicentennial Administration honored the Baptist Joint Committee for its contribution toward a meaningful observance of the nation's 200th birthday.

A special worship service, attended by 600 persons at the National Baptist Memorial Church, and the unveiling of a portrait of C. Emanuel Carlson, former executive director of the Baptist Joint Committee, also highlighted the convocation.

The National Baptist Memorial Church was built in Washington with the joint help of the Southern Baptist Convention and the American Baptist Churches in the USA as a memorial to religious liberty.

Clarence Cranford, pastor emeritus of the Calvary Baptist Church, Washington, told the worship service participants that the

"magnificent obsession" of Baptists should be the cause of religious liberty. This should result in a life of love and service to all groups rather than just a demand for freedom for Baptists, he said.

Highlight of the worship service was a presentation of the musical, "Let Christ's Freedom Ring," composed and conducted by Phillip Landgrave, professor of church music at the Southern Baptist Theological Seminary, Louisville, Ky. The musical was commissioned jointly by the Historical and Christian Life Commissions of the Southern Baptist Convention (SBC) and the Baptist Joint Committee as part of the 1976 SBC denominational emphasis, "We Hold These Truths."

The Baptist Joint Committee unveiled a portrait of Carlson, who retired in 1971 after 17 years as executive director. The picture will hang in the offices of the committee, along with that of the late J. M. Dawson, the first executive director. Dr. and Mrs. Carlson are living in Dundee, Fla. (BP)

Ridgecrest Deacon Ministry Seminar Set In March

NASHVILLE—A "Deacon Ministry Seminar" will be conducted March 11-13 at Ridgecrest (N.C.) Baptist Conference Center, for deacons, pastors and church staff members.

The seminar will be an in-depth study in the work of deacons, according to Charles F. Treadway, seminar director and deacon ministry consultant in the church administration department, Southern Baptist Sunday School Board.

Jim Henry, pastor of Two Rivers Church here, and Reuben Herring, editor of "The Deacon" magazine, will assist Treadway in the seminar.

Cost for the seminar is \$31 for double occupancy; single occupancy is \$42. This fee includes a room and all meals for each participant.

In order to register, interested persons should send a \$5 deposit to the Church Program Training Center, 127 Ninth Ave., North, Nashville, Tenn., 37234. The remainder of the seminar cost will be payable upon arrival at Ridgecrest.

BAPTIST AND REFLECTOR
Brings You News First

ASK ALICE



VOCATIONAL GUIDANCE

HIGH SCHOOL FRESHMAN (Corinth, Miss.): I would like to be a Baptist missionary. I would like to know if there are any special subjects I should take in high school and college, and if so, what?

ALICE: The kind of training required for mission work depends upon the kind of work you want to do as a missionary. If your interest is music, the study of music and especially piano, beginning at an early age is important. Other specializations usually do not begin until the second or third year of college.

The subjects you take in high school should prepare you to enter the college of your choice. Subjects such as English, math, foreign languages, science and history are basic. Through these studies and your extra-curricular activities you can discover your interests and aptitudes.

Characteristics you develop during high school years are as important as your studies. Therefore, I encourage you to cultivate good manners, sensitivity to needs of others, self-discipline, intellectual openness and spiritual maturity.

If you want more information concerning this and other church vocations as a career, write Mrs. Alice Magill, Sunday School Board, 127 Ninth Ave., North, Nashville,

Tenn., 37234. Include in the letter your full name and address. All letters are answered individually by mail. Only questions of general interest are answered in this column.

Former Ky. Congressman Gives \$50,000 To Southern Seminary

LOUISVILLE—B. M. Vincent, a Baptist and former Kentucky congressman and state attorney general, has donated a \$50,000 annuity trust to the endowment fund of the Gaines S. Dobbins Chair of Church Administration at Southern Baptist Theological Seminary here.

The gift brings the Dobbins Chair endowment fund near to completion of its \$350,000 goal, a seminary spokesman said.

Vincent, a lawyer for 60 years, served in the Kentucky state senate for four years before his election as state attorney general. The Brownsville, Ky., resident served the second congressional district of Kentucky in the U.S. House of Representatives from 1937-45.

Among other accomplishments, Vincent led in the establishment of Mammoth Cave National Park and Cumberland Falls State Park, both in Kentucky. (BP)

Jesus Involved In Conflict

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

Basic Passage: Matthew 11:1 to 12:50

Focal Passage: Matthew 12:1-14

Matthew places his material in five sections and thus symbolizes the five books of the Law. The basic passages (11:1 to 13:52) for this and next Sunday's lesson constitute the third division of the arrangement. Chapter 11 shows the responses which were made to the message by the disciples whom Jesus sent out in chapter 10. The responses were four in number as follows: (1) John the Baptist misunderstood the nature of Jesus' Messiahship 11:2-11, (2) Jewish leaders perverted the idea of the kingdom, and would have it neither as a funeral, nor as a wedding 11:12-19, (3) the cities in which he worked wonders rejected the message 11:20-24, (4) the humble in heart accepted the message gladly 11:25-30.

Critics of Jesus' work arose and they began to watch his every movement so as to catch him in some violation of laws of the religious establishment. As always when vested interests fear encroachment by innovation and initiative, they found opportunity to criticize.

Jesus As Lord Of The Sabbath, 12:1-8

Jewish fervor for interpreting the Law had reached its peak in Jesus' day. They had 613 laws based on the Ten Commandments. They were divided so that 365 of them were negative (one for each day of the year) and 248 of them were positive. Of this number 39 were parent laws (with numerous children) which had to do with Sabbath observance. They often did not border on, but plunged into the center of the ridiculous. You could walk only an eighth of a mile on the Sabbath. A tailor must remove a needle from his robe; a scribe must write no more than two letters of the alphabet; vinegar taken into the mouth for toothache must be swallowed rather than spit out, since it took more muscles to spit than to swallow. A woman was forbidden to look into a mirror on the Sabbath lest she spy a gray hair and pluck it out and thus be guilty of reaping. Even if a flea got on you, you could not look for it because you would violate the law against hunting on the Sabbath. We laugh, but these people were serious. They had mistaken the letter for the law of spirit and life.

When Jesus' disciples plucked heads of wheat and rubbed them between their hands, blew the chaff out and ate the fresh grain, they violated four laws relating to the Sab-

bath: reaping, threshing, winnowing (blowing out the chaff), and grinding (chewing it). When the Pharisees challenged Jesus for the conduct of his disciples he defended himself by an example in history, and by the current practice of the priests who served the temple. From history Jesus cited the example of David who when he was being pursued by the insanely jealous Saul, went to the high priest Ahimelech and was given the "holy bread" which only the priests were to eat. If David, who was a shining example of "a man after God's own heart" could do this, why could he (Jesus) not allow his disciples to pluck grain on the Sabbath and eat it? From current priestly practice Jesus pointed out that priests perform sacrifices on the Sabbath. Then Jesus shocked the Pharisees by saying, "something greater than the temple is here." By that he meant that neither David (their ideal hero king) nor the holy priesthood measured up to his authority and significance. He used Hosea 6:6 to rebuke them for thinking that mere form was enough to satisfy God. He accused them of having no mercy on the poor, and no conception of the real meaning of Sabbath observance. He asserted his Lordship over the Sabbath. Let us recognize this fact and devote the Sabbath to honoring Christ.

Jesus As Shepherd Of His Sheep, 12:9-14

Jesus departed from one sacred institution of Judaism (the temple) and went to another (the synagogue). The temple was the location of ritual worship and the synagogue was the area of the teaching of the Law. As Jesus made his entrance into the synagogue a man with a withered hand caught his attention. The critics were ever watchful of an opportunity to catch Jesus in a violation of the Sabbath law because it was a capital offense. They saw Jesus' interest in the man and asked him whether it was lawful to heal on the Sabbath. Jewish tradition had it that only emergencies could be healed on the Sabbath, and this was no emergency. Mark's account (3:1-6) reports Jesus as asking the Pharisees "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" They did not answer. Matthew reports Jesus as asking a counter question about what the practice was if a sheep fell into a pit on the Sabbath. He put the question in a form that involved personal responsibility. He assumed the man owned the sheep and therefore, was

BAPTIST WORLD ALLIANCE DAY MESSAGE

February 1, 1976

Greetings to Baptist Christians Throughout the World:

We observe Baptist World Alliance Day in our hearts, in our homes, in our churches. Individually and in unison we praise God for his great gifts, and pray for his guidance and strength as we seek to serve him.

Our Baptist people live in 141 countries across the face of the earth. In some countries our numbers are strong. In other lands we are a minority people who worship and serve the Lord amid great difficulty. We pray that God will bless us all so that, despite both our affluence and our poverty, we may serve him with the best of our abilities.

The Baptist World Congress at Stockholm, Sweden, in July 1975 made us more conscious of our togetherness. Ten thousand of us from 92 countries gathered as a family to worship and plan together on the theme, "New People For A New World Through Christ."

We were able, in those days at Stockholm, to review the successes of the World Mission of Reconciliation Through Jesus Christ which resulted in spiritual revival in many countries, 1970-75. Yet, recognizing that much is to be done, we added a fourth division, Evangelism and Education, to the continuing worldwide program of the Baptist World Alliance.

The new Division of Evangelism and Education will seek to undergird—through encouragement, inspiration, and shared ideas—the work of the Alliance's member organizations in these important fields. We know from experiences in the World Mission of Reconciliation that through sharing we can accomplish objectives that might be beyond the individual reach of any one group.

Blest be the tie that binds our hearts in Christian love. As a Christian family numbering 34 million baptized believers, our churches continue on every continent the work the Lord has assigned to us.

David Y. K. Wong, President
Robert S. Denny, General Secretary
For the Baptist World Alliance

responsible for it. When their silence gave evidence that he had correctly stated the case, Jesus said firmly, "Of how much more value then is a man than a sheep!"

We use that statement as a dictum of vital truth in Christian society, but we seldom give it more than lip service. We take better care of pets and animals than we do of people in many cases. Too often the concern we give for a man depends on his worth to us in terms of dollars, or opportunity for enhancement of personal prestige. When a democracy or a Christian church forgets the high value of an individual, it has overlooked an item that will never allow its books to be balanced.

Our People and Our Churches . . .

LEADERSHIP . . .

Stevens Street Church, Cookeville, called **Steve Casada** as minister of music. He is already on the church field. **Dewey Robinson** is pastor of the church.

Second Church, Greeneville, called **Timothy I. Alexander** as pastor. A native of Knoxville, he comes to Greeneville from Bolivar, Mo., where he graduated from Southwest Baptist College. He also attended Baptist Bible Institute in Graceville, Fla. Before moving to his present position, **Alexander** served as a pastor in Georgia, served as executive director of an evangelistic association, and led revivals.



Alexander

Ralph Waggoner was called as pastor of Ruggles Ferry Church, Knox County Association. He was ordained to the gospel ministry by Atkin Church in the same association. **Jack Day** is pastor at Atkin.

Dandridge First Church called **Michael Bundon** as minister of music and youth. **Bundon** began his work at the church this month, coming from Mt. Lebanon Church in Maryville. He is also choral director at Jefferson County High School and Maury Middle School in Dandridge. **Robert McCray** is pastor at Dandridge First.

James M. Gregg, retired executive director-treasurer of the Tennessee Baptist Children's Homes Inc., has been called as pastor of Westwood Church in Nashville. He is already on the new church field. **Gregg** retired from the Children's Homes Dec. 31 following 14 years of service as its executive director.

Sullivan Church, Sullivan Gardens, Kingsport, called **Clyde R. Simms** as pastor. **Simms**, a native of West Virginia, is a graduate of Georgetown College and Southern Baptist Theological Seminary. He has served as pastor in Kentucky and Alabama and comes to Kingsport from the pastorate of Coeburn, Va., First Church where he served eight and one half years. In Alabama he served as a superintendent of missions.



Simms

Floyd Harlow, pastor, Brown Springs Church, Nolachucky Association, resigned due to health reasons. He has been pastor at the Brown Springs Church for six years, and plans to remain in Mosheim. He has

also served as pastor of Rutledge First Church and Prospect Church in Loudon Association.

Benny F. Woods is the new pastor of Tellico Plains First Church. He came to the field this month from Church Hill where he served as interim pastor of First Church. He is attending the University of Tennessee at Knoxville.

David Christopher resigned as minister of music and associate pastor at Manchester First Church. **J. R. Covington** is pastor.

Tullahoma First Church called **Lanny Johnson** as minister of music and assistant pastor. **Tom Madden** is pastor.

Brownsville Church, Haywood Association, called **Bob Matthews** as minister of music and youth. He comes to the position from First Church, Brinkley, Ark. **Mrs. Matthews** is an organist, pianist, and vocalist. He was scheduled to be on the new field of service earlier this month.

Poplar Corner Church, Haywood Association, called **David Brandon** as minister of music and youth. He is already on the new church field and is a student at Union University.

Bethel Church, Beulah Association, called **Richard McCarver** as pastor. It is his first pastorate and he was scheduled to be ordained to the gospel ministry by his home church, New Bethel in Western Association (Kentucky), before coming to Bethel.

Mackie Prince is the new pastor of Lakeview Church, Beulah Association.

Mack Moore, minister of music and youth at Two Rivers Church, Nashville, submitted his resignation, effective Feb. 15. He has accepted a call to serve as associate pastor in music at the Edwards Road Church in Greenville, S.C. **James B. Henry** is pastor at Two Rivers Church.

Ruth Smith began work as program director of the Baptist Center in Western Heights, Knox County Association, earlier this month.

In Madison-Chester Association, **E. L. Smothers** is serving as interim pastor at Antioch Church, and **Harry W. Hargrove** is serving as interim at Beech Grove Church.

Mifflin Church, Beech Bluff, called **Gary Gerhardt** as pastor. He was ordained by Westover Church, Madison-Chester Association.

Pruden First Church called **Jim Moring** as pastor. He is a student at Clear Creek School in Pineville, Ky., and a native of Alabama. This is the first pastor that the

Pruden Church has had for several years as they have been served by students and other ministers.

Mickey Hanks has been called as interim pastor for Beech Grove Church, Gibson County Association.

J. G. Wise has resigned as pastor of Emmanuel Church, Humboldt, to accept the call as pastor of Trezevant First Church. He has served the Emmanuel Church for nearly 10 years and has been active in associational work.

Richard Skelton has been serving as pastor supply for Hickory Grove Church, Trenton, since the resignation of **Jerry Legg**. **Skelton** is a student at Union University.

Mrs. Roy Graves has retired as church treasurer of Medina First Church after more than 40 years of service. She began her job when the church receipts were about \$400 per year, and she now cares for more than \$52,000 per year. For nine of those years she also served as a Sunday School teacher and financial secretary. **John Pippin** is pastor at Medina.

Kenneth Kyker has accepted the call to serve as pastor of Beulah Church, Kingsport. He comes to the position from Big Springs Church, Elizabethton and is also former pastor of the Reservoir Road Church. He is already on the field.

Ronnie Sams resigned as pastor of Mountain View Church, Greeneville. He plans to enter seminary this spring.

Harold Reed is serving as interim pastor at Fordtown Church, Kingsport.

Charles Williams resigned as pastor of Eva Church, Carroll-Benton Association.

W. L. Brown resigned as pastor of Missionary Grove Church, Camden, effective Feb. 8.

Hillman Walker has accepted the call to serve as pastor of Mt. Nebo Church, Camden.

Bill R. Dixon has been called as pastor of Calderwood Church, Maryville.

Happy Valley Church, Tallassee, called **Dennis Robinson** as pastor.

Ben Knisley, pastor at Warrensburg Church, Nolachucky Association, resigned last month. He will be residing in Corryton where he will be available for supply, interim, or the pastorate.

Concord Church, Mohawk, called **Kenny Haun** as pastor. He has completed degree requirements at Carson-Newman College.



R. L. Newman, who retired as director of missions for Weakley County Association in December, was honored by friends at Dresden First Church recently. Shown with Newman are Leslie Baumgartner, director of the Missions Dept., TBC, and Carroll C. Owen, president of the Tennessee Baptist Convention, and pastor, Paris First Church. A "This Is Your Life" program was presented, followed by a bicentennial reception.

PEOPLE . . .

Bertie Kadel, a member of Immanuel Church in Nashville for over 63 years, died Dec. 24. She had been active in all phases of her church's work, including Woman's Missionary Union, Sunday School, and Church Training. She had served as a secretary in Sunday School and Church Training departments at various times. Funeral services were conducted Dec. 26 in Nashville with **Gaye McGlothlen** and **Thomas V. Wells** officiating. Burial was at Mt. Olivet Cemetery. She is survived by a sister, **Mrs. J. C. Hankins**, Nashville.

Short Creek Church, McMinn Association, ordained **Calvin Farmer** and **James Smith** as deacons. **Glenn Crabtree** is pastor.

Don Godby and **Glen Freudenhal** were ordained as deacons at Stones River Church, Concord Association. **Lawrence Hadley** is pastor.

Glenwood Church, Holston Association, honored **Mr. and Mrs. Freeman T. Wright** with a reception recently. **Wright** has served as pastor of the church for 25 years. His entire ministry, which began in May 1934, has been in Holston Association. In addition to Glenwood, he also served Shallow Ford, Bowmantown, Oak Hill, Sulphur Springs, Fall Branch, Lovelace, Double Springs, Buffalo Ridge, and Virginia Avenue churches. Often he served four churches at one time. **Mrs. Wright** has conducted Vacation Bible Schools.

West Jackson Church licensed **Richard Futrell** and **Tommy Powell** to the gospel ministry. **Futrell**, son of **Mr. and Mrs. Billy Futrell**, is a junior at Union University. **Powell**, son of **Mr. and Mrs. Quinton Powell**

is a first-year student at Union and a member of the basketball team. **David Q. Byrd** is their pastor.

Rocky Valley Church, Wilson County Association, ordained **Robert VanHook** and **Herman Comer** as deacons. **Fred Evans** and **Sam Brooks** spoke at the service. **James Clapp**, pastor, moderated the council and the service.

David Homan, pastor, Edgewood Church, Alpha Association, suffered injuries recently when he fell from a platform in his smokehouse. He was taken to a local hospital and then transferred to the intensive care unit at Vanderbilt Hospital in Nashville. **Homan** is at home now in Lyles, and is reportedly making progress toward recovery.

Members of Central Church, Johnson City, honored **Dr. and Mrs. James Canaday** at a reception on the occasion of his 15th anniversary as pastor of the church. He was presented with a color television in appreciation for his service. Both children, **Carol Carson** and **Tim Canaday**, were present for the reception.

Members of Immanuel Church, Nashville, held an appreciation reception for **Harry Hollis Jr.** on Jan. 11. **Hollis** has been serving as interim pastor of the church since the retirement of **Gaye McGlothlen**. **David C. George** began his work as pastor of the church Jan. 15.

Mr. and Mrs. G. L. Hardesty were honored on the occasion of their 50th wedding anniversary in Memphis earlier this month. They are members of Highland Heights

John Bolton Elected President Of Historical Group

The Middle Tennessee Chapter of the Tennessee Baptist Historical Society met Jan. 5 at Belmont College and elected **John Bolton** as president. Other officers elected for the 1976 year include **Albert Wardin**, vice president and program chairman, and **W. Lenard Measures**, secretary and treasurer.

The chapter meets each quarter, and the next meeting scheduled for April 5 at Belmont College is a noon meeting. All Middle Tennesseans who have an interest in Baptist history are urged to attend.

Funeral Services Held For Clyde Glass

Clyde Glass, pastor emeritus of the Euclid Avenue Church in Knoxville, died Dec. 31 following a brief illness.

Funeral services were held from the Euclid Avenue Church in Knoxville Jan. 3 with burial in Blount County. **Gale Lyon**, pastor at Euclid Avenue, officiated along with **W. H. Lodwick**, retired pastor, and **James Atchley**, pastor at Lincoln Park Church, Knoxville.

Glass had been in the ministry for 35 years. He was ordained at First Church, Alcoa, in 1940. His pastorates included, in Chilhowee Association, Central, Calvary, Prospect, Piney Grove, and Old Piney Churches. In Knox County Association, he served Ball Camp, Belmont Heights, and Ramsey Heights Church and was associate pastor at Lincoln Park. He had been pastor emeritus at Euclid Avenue since his retirement in 1973.

Survivors include his widow, **Nellie Glass**, a son, **James**, Knoxville, and a daughter, **Mrs. Mildred Cloninger**, Huntsville, Ala.

REVIVALS . . .

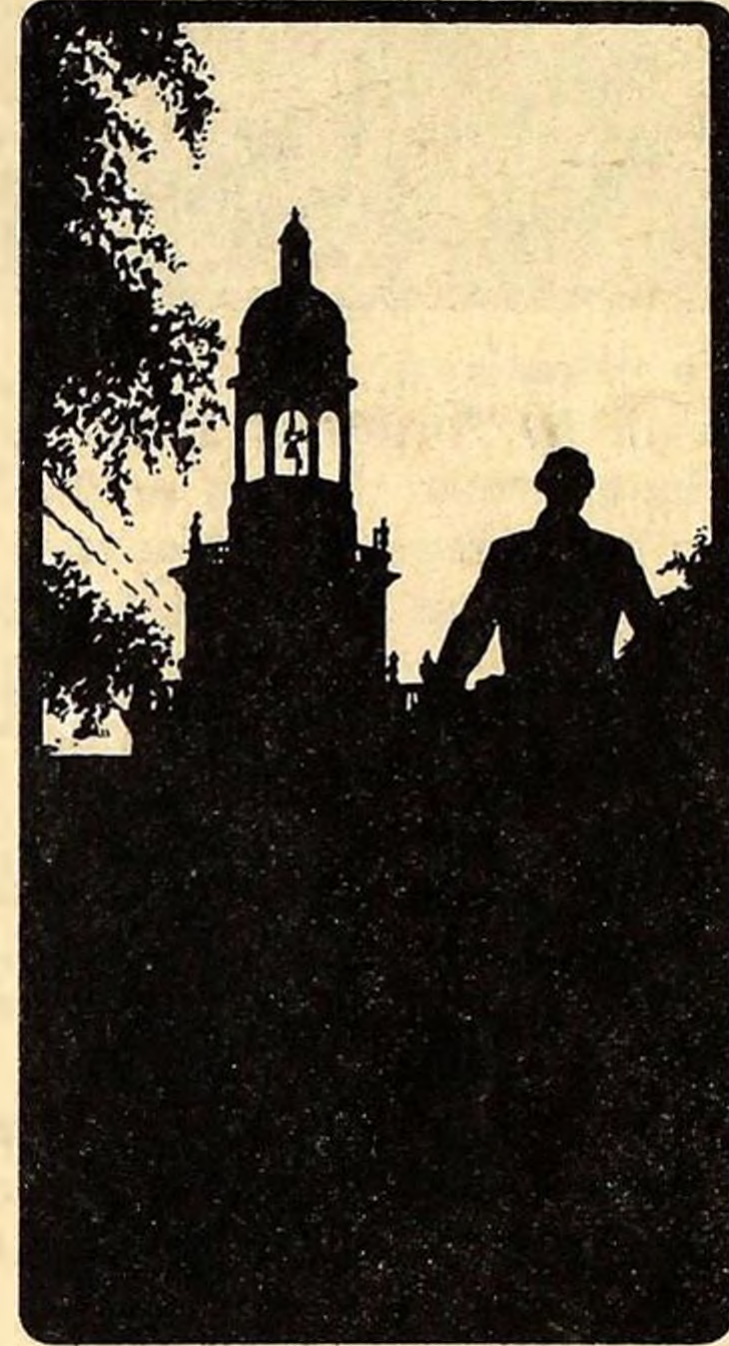
The Brotherhood Quartet, a group of young men from Little Milligan Church, Watauga Association, conducted revival services at their church recently. According to **Floyd Ishee**, moderator for the association, there were numerous decisions. The quartet includes **Ronnie Campbell**, **Jim Matheson**, **Ernest Peters**, and **Dennis Bradley**. Their musicians are **Dennis Laws**, **Willie Mathes**, **John Matheson**, **Guy Wilson**, and **Don Merritt**.

Hilldale Church, Cumberland Association, reported 38 professions of faith following their recent revival. **John Humphrey** was the evangelist. Music was under the direction of **Paul Griz**.

Church in that city, and **Bruce Coyle** is their pastor.

Tim Merwin was ordained as a deacon at West Jackson Church in Jackson recently. He is a driver in the bus ministry for the church. Pastor **David Byrd** delivered the ordination message.

Why have Christian Education at all?



In this day of mass public education and teaching machines, why are religious groups involved in schools and colleges anyway? In the fourth chapter of Ephesians, mature Christianity is characterized by these simple words. It is the act of "speaking the truth in love." That may be the basic definition of Christian Education.

Baylor's two concerns: a concern

for truth and a concern for people. Both under the guidance of God. Both with a pride in a 130 year heritage and a facility as modern and applicable to these times as can be found anywhere.

He said: "If ye continue in my words . . . ye shall know the truth, and the truth shall make you free." Baylor is sharing education bathed in the light of His truth.

BAYLOR UNIVERSITY

Waco, Texas 76703

Quizarama Tells Who's Who And What's What

By Dan Martin

SAN ANTONIO—Quickly now:
—What was Goliath's nationality?
—Name David's closest boyhood friend.
—Who was Mary and Martha's older brother?
—Name two times doves figure prominently in the Bible.
—Who is the president of the Southern Baptist Convention (SBC)?
—Name two Southern Baptist seminaries . . . the executive secretary of the Foreign Mission Board . . . four boards of the SBC . . .

The Baptist version of Hollywood Squares debuted here at FREEDOM 76, a national meeting for young adults, sponsored by Southern Baptist Convention agencies.
Quizmaster Grady Nutt, a Baptist entertainer, and his wife, Eleanor, posed Bible and SBC questions to panels of students, young adults and young military personnel throughout the conference during morning sessions.

The answers often were serious, but occasionally brought guffaws from the large audience.

For instance: Nutt asked a panelist which prophet was the first streaker (he went naked in the streets of Jerusalem to warn of the impending judgment).

"King Nebuchadnezzar," answered the contestant.

"King Nebuchadnezzar was a prophet?", Nutt asked, and then confided the correct answer to the audience: "It really was Jeremiah."

Another time Nutt asked which of the sons of Adam was murdered.

"The one that was Abel," said the panelist.

Oh yes . . . the answers.
Goliath was a Philistine; Jonathan was David's closest boyhood friend; Lazarus was the brother of Mary and Martha.

Doves figure prominently in the story of Noah and when Jesus was baptized in the River Jordan.

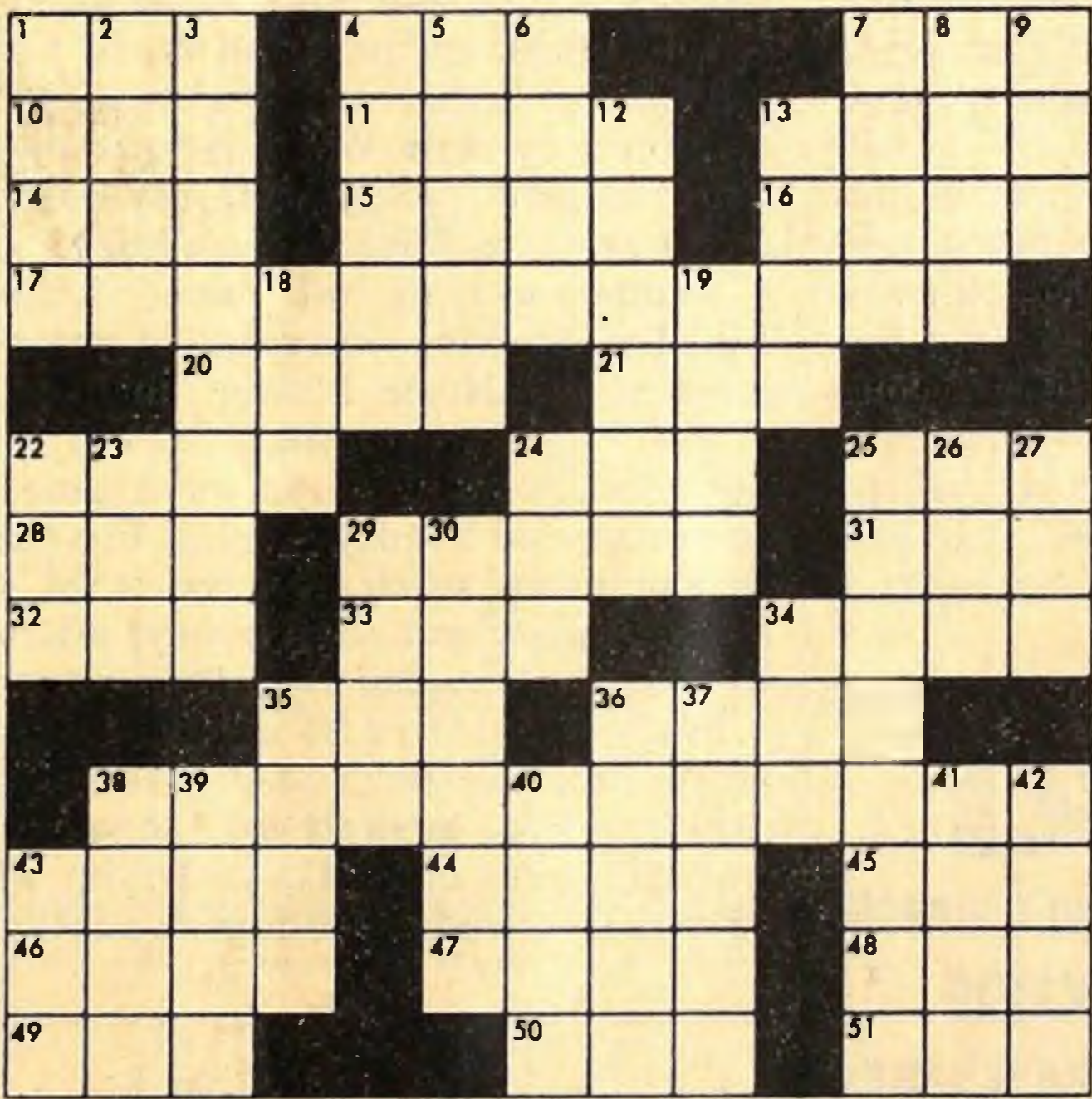
Jaroy Weber of Lubbock is president of the SBC; seminaries are Southwestern, Southern, New Orleans, Southeastern, Midwestern, and Golden Gate.

Baker James Cauthen is executive secretary of the Foreign Mission Board and the four boards of the SBC are the Home Mission, Foreign Mission, Sunday School, and Annuity.

But, you knew that. Really. Didn't you?

Bible Puzzle Page

Answers On Page 13



- 47 A groove
48 Used in picture making: abbr.
49 Cloth measure
50 "made it a — of thieves" (Luke 19)
51 Command to a horse

DOWN

- 1 "that will — you" (1 Pet. 3)
2 Ancient Greek town
3 Two followed him (Matt. 9:27; 2 words)
4 Israel followed him (2 Sam. 20:2)
5 Covered with concrete
6 Dye purple
7 Paul or John
8 Crucifix
9 Letter abbr.
12 Used to cast stones (2 Chron. 26:14)
13 Solomon made one (1 Ki. 9:26)
18 Answer (Matt. 17:25)
19 The Orient
22 There were twelve: abbr.
23 Prevaricate
24 Feline
25 "inherited the —" (Heb. 12)
26 Harden
27 Feminine name
29 It is lent to the Lord (1 Sam. 2:20)
30 Obliterated
34 Mayday!
35 "take — for her pain" (Jer. 51)
36 The lamb's wife (Rev. 21:9)
37 Son of Eliadah (1 Ki. 11:23)
38 Mound
39 Wading bird
40 Be exceedingly so (Matt. 5:12)
41 Prophet quoted in Rom 9:25
42 Fashion
43 East Indian tree

ACROSS

- 1 N. T. book: abbr.
4 Mineral springs
7 Prefix for cede or clude
10 "do — to the glory of God" (1 Cor. 10)
11 — Christian Andersen
13 Midday
14 Not with Adonijah (1 Ki. 1:8)
15 Depart from it (Prov. 3:7)
16 Writings of doubtful authority: abbr.
17 "and — in the Lord" (Acts 9)
20 Defunct
21 Negative
22 "thine — may be in secret" (Matt. 6)
24 Centimeter-gram-second: abbr.
25 Organization for boys: abbr.
28 Jack Horner's food
29 Rank of the mustard seed (Matt. 13:32)
31 Conducted
32 "my tongue is the —" (Psa. 45)
33 American Lutheran theologian
34 Bristle
35 Bleat of a sheep
36 Christian form of address: pl. abbr.
38 "become a — of the law" (Jas. 2)
43 Dinner
44 England's queen: abbr.
45 O. T. prophet: abbr.
46 Where there were twelve wells (Ex. 15:27)

CRYPTOVERSE

YJ RLKO KWKAZ JOK JI FY YLPCC QUWK
PDDJFOR JI LUEYKCI RJ QJT

Today's Cryptoverse clue: W equals V



In Memphis
where worship
is special

UNION AVENUE BAPTIST

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.

Conferences For Pastors, Pastors' Wives, And Church Staff Added To WMU Week

Woman's Missionary Union's summertime conferences at Ridgecrest and Glorieta Baptist Conference Centers have been expanded to include sessions for pastors and church staff and for pastors' wives.

The Glorieta WMU Conference is July 10-16, and the Ridgecrest Conference is scheduled for Aug. 7-13.

Although some pastors and church staff members have participated in WMU conferences in past years, this is the first year a conference has been tailor-made for them. A pastor and top national WMU leaders will lead the daily sessions. They will major on administering churchwide projects in mission study, support, and action.

Pastors' wives at the conference will be invited to two afternoon confabs designed to help the multi-role women make the most of their opportunities.

Among other special conferences this year, WMU will offer in cooperation with the Home Mission Board full-fledged training courses in teaching adults to read and write and in teaching English as a second language. Both of these courses are offered to increase skills of mission action workers.

The WMU weeks will unveil the new

slate of WMU manuals, the new record and reporting system, and a new spiritual development book.

Several convocations and special events will be related to WMU's upcoming emphases: Teach Missions and Minding the Future. Among activities for these emphases are the Missions Readathon, a Missions Book Fair, a Round Table Book Club, and a series of thought-provoking dramas. Conferees will get details of how to stage these new projects during 1976-77.

Other concerns in the spotlight will be churchwide study of missions books, the Cooperative Program, world hunger and disaster relief, and churchwide projects in mission action and mission support.

The U.S. Bicentennial and WMU heritage will be celebrated with historical exhibits developed by state WMU groups, by daily historical monologues, and a major dramatic production on Thursday evening.

Another evening will honor Arthur B. Rutledge, retiring executive director-treasurer of the Home Mission Board.

Major speakers in assemblies will be missionaries. Recently-retired missionaries will be honored on Sunday evening. For the first time in several years, missionaries will speak in small-group gatherings several afternoons so that conferees can meet them personally.

Methods conferences will be offered for every office and leader position in the WMU structure. High intensity conferences in several skill areas of WMU leadership will be offered. Conferences for men in Baptist Men

and Royal Ambassador work will be available. The total number of methods conferences is more than 75.

WMU methods will be taught in Spanish at both Glorieta and Ridgecrest. In addition at Glorieta a separate methods conference will be available for Indian WMU leaders. At Ridgecrest a conference will be added for persons who speak English as a second language.

Bible study will be a part of each morning's convocation. Calvin Miller, pastor of Westside Church, Omaha, NB, will be the Bible teacher at Glorieta. Harry James Rowe, pastor of Orcutt Church, Newport News, VA, will be the Bible teacher at Ridgecrest.

Sunday morning speak at both conferences will be Glendon McCullough, executive director-treasurer of the Brotherhood Commission. Music director at Ridgecrest will be John Condra, Second Ponce de Leon Church, Atlanta, GA. Music director at Glorieta will be Bud Lovell, Cliff Temple Church, Dallas, Texas.

Both conference centers will have provisions for preschool children during morning and evening sessions. Provisions for children will be made during morning sessions only. Acteens who go to Glorieta with their mothers will have a separate conference during methods studies each morning.

Conference centers are offering a 15 percent discount to family groups for the first time this year. Economy rates are available for groups of women who would like to live in dorm type accommodations.

Because overflow crowds are expected at both conference centers during WMU's week, women are urged to register early and to specify that they will be attending WMU conference.

For a

RETREAT

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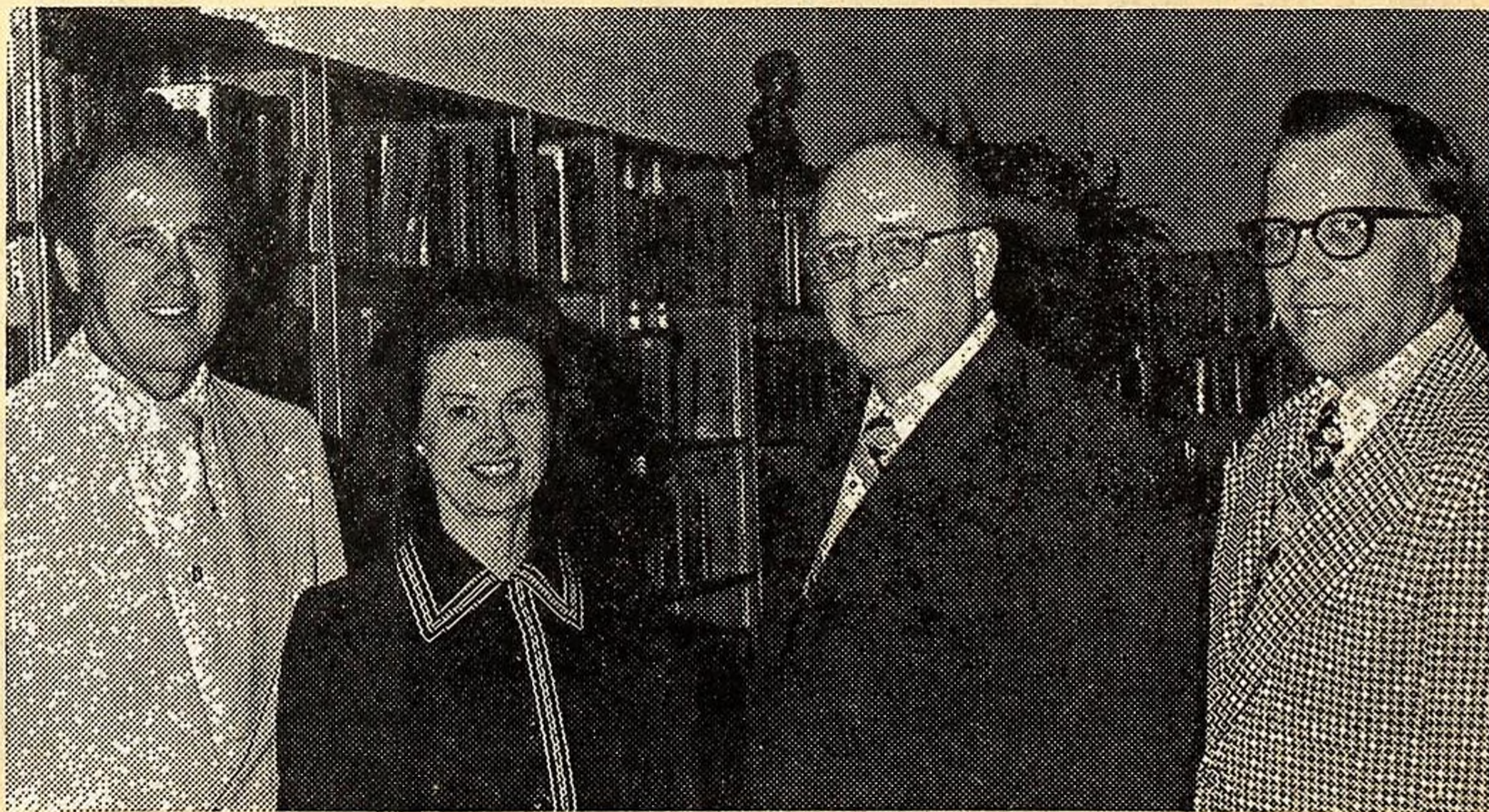
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Shown above with Harrison-Chilhowee Academy president Hubert Smothers, are the officers of the academy's Board of Trustees elected to serve for the current year. They include Mrs. H. B. Ellison, Knoxville, secretary; John J. Buell, pastor, McCalla Church, Knoxville, chairman; and William W. Cope, pastor, Pigeon Forge First Church, vice-chairman.

WMU Announces Book Club, Price Rise, Conference Expansion

BIRMINGHAM—A missions book club, magazine price increases, summertime conference expansion and a new staff member were announced here during the meeting of the executive board of Woman's Missionary Union (WMU), auxiliary to the Southern Baptist Convention.

WMU launched Round Table Book Club, a new plan to get missions books economically into the hands of a wide spectrum of Southern Baptists; announced the first WMU magazine price increases in two years for seven magazines; announced it will hold its first summer time conferences tailor-made for pastors and church staff members; and named Cindy Burns as a news writer in the WMU's office of public relations.

The Round Table Book Club will offer three books a quarter, which members may accept or decline. It is part of a three-year emphasis on teaching missions, according to Adrienne Bonham, editor Baptist Women/Baptist Young Women materials at WMU.

Books will be purchased by mail through the Book Store division of the Southern Baptist Sunday School Board, according to Odell Crowe, manager of the Book Store division's operations department. Editors of WMU magazines, "Royal Service" and "Contempo," will select the books and general topics will be selected by the WMU executive board upon acceptance of general curriculum outlines.

Charter membership, available through Aug. 15, will include a free copy of "The Woman I Am: Looking Forward Through The Christian Past." Lists for book selection will be mailed in July and the books will be received in September. Miss Bonham said this schedule will allow Round Table groups in Baptist Women's organizations to study the books in October, but she stressed membership is open to all Baptists who want to know more about missions.

The magazine price increases, largely

brought about by postal rate increases, will become effective with the July issues, according to Carolyn Weatherford, WMU executive secretary. Postal increases ranged from eight percent to 11 percent for the WMU magazines.

Magazines increasing from \$3 to \$4 annually are "Royal Service," "Contempo" and "Accent." "Discovery" will increase from \$2 to \$3 and "Dimension," "Aware" and "Start" will increase from \$2.50 to \$3.50.

Miss Weatherford said, "All possible internal adjustments have been made to cut costs, such as trimming size and limiting

color in our magazines. "We feel this increase will be sufficient to cover cost of magazine production in the foreseeable future."

For the first time WMU will offer special conferences for pastors and church staffers at its summertime programs at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers. Sessions will also be available for pastors' wives.

A pastor and top national WMU leaders will lead daily sessions, majoring on administering churchwide projects in mission study, support and action. Pastors' wives at the conference will be invited to two afternoon sessions designed to help multi-role women make the most of their opportunities.

The Glorieta WMU Conference is July 10-16, and the Ridgecrest Conference is August 7-13. (BP)

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"So then every one of us shall give account of himself to God" (Rom. 14:12).

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February 15, 1976

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What About Rewards?

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

Basic Passage: Matthew 19:16-20:34

Focal Passages: Matthew 19:27-30; 20:20-21, 24-28

Are rewards in line with real goodness? Are we being made to be good? Should we not be good for goodness sake?

If the reward is the main objective, then the questions above would be valid objections or criticisms. The idea is goodness for goodness alone. Yet, we never begin at the top or with the ideal—we strive toward it.

God understands the nature of man, yea, fallen human nature. In the process of things, the Lord knows the best method of building character and achieving desirable ends.

Goodness does not always pay in the short run but is always sure for the long distances. Evil does not always penalize immediately, but it does ultimately.

SAD DECISION PRECIPITATES BIG QUESTION—Matthew 19:27-30

The rich, young ruler had been advised by Jesus to give his all to the poor. This charming, young man who was so clean in his moral life reveals that his priority sense of values to be unfortunate. He just turned away from Jesus.

One phase of it set Peter to thinking. He and the apostles had left all to follow Jesus. He wanted to know how they were going to fare.

The Lord assured Peter and the others. The new way to think since they had committed their all was that they had a great future. They would share meaningfully in this life but even more abundantly in the life to come. They would follow Him in the rebirth of the universe.

In this life, there would be valuable compensations and a rich, abundantly superior life personally for all eternity. Was there much self-denial? Yes!

MISTAKEN AMBITION—Matthew 20:20-21

The mother of James and John asked for outright promotions of her sons to the highest honors in the kingdom of God.

Jesus probed them to see if they understood how costly and dangerously they would have to live to occupy such positions of honor and trust. He made it clear to all that such matters were at the disposal of the Father.

THE RIGHT WAY UP—Matthew 20:24-28

The brazen ambition of the mother of James and John aroused the jealous resentment of the other disciples when they learned about it.

Then Jesus plainly told them that a new order had come—unlike what prevailed among the Gentiles. This idea of arbitrary appointment of some over others was out now. The greatest servant of others would be considered greatest.

Jesus emphasized that He had not come to be served primarily but to render service.

Southeastern Seminary Plans Lolley Inauguration

WAKE FOREST, N.C.—William Randall Lolley will be inaugurated by Southeastern Baptist Theological Seminary here as its third president on March 11.

Lolley became the third president of Southeastern Seminary on Aug. 1, 1974, succeeding Olin T. Binkley, who had served as president since 1963.

The Thursday morning ceremonies will take place on the campus formerly occupied by Wake Forest College. The seminary is celebrating its 25th academic year.

Lolley, a native of Samson, Ala., is a graduate of Howard College, now Samford University, Birmingham. He earned bachelor of divinity and master of theology degrees from Southeastern Seminary and the doctor of theology degree from Southwestern Baptist Theological Seminary, Fort Worth. Before assuming his present position, he was pastor for 11 years of the First Baptist Church in Winston-Salem, N.C. (BP)

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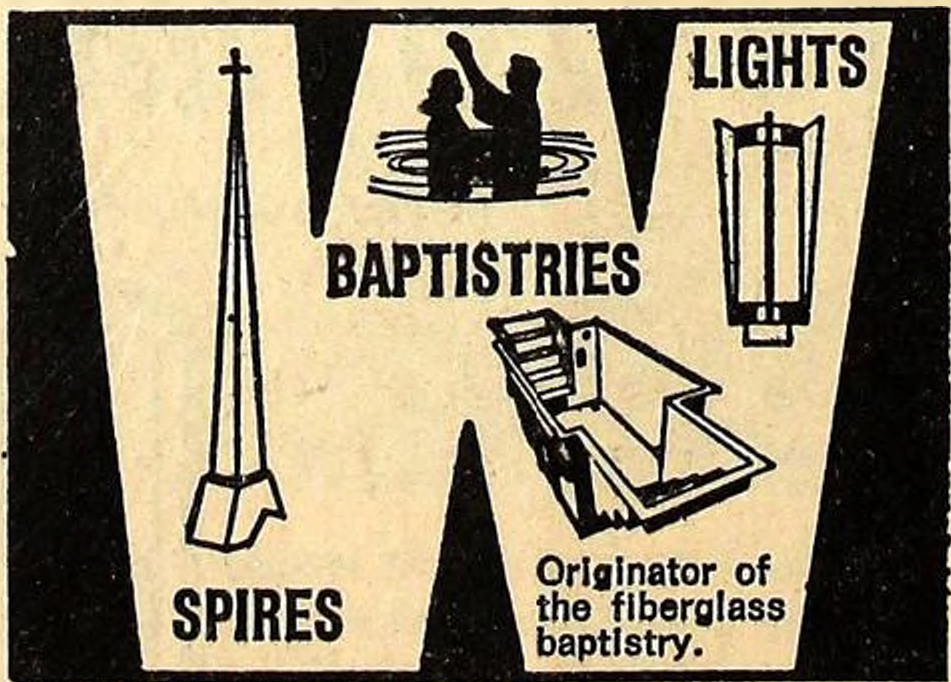
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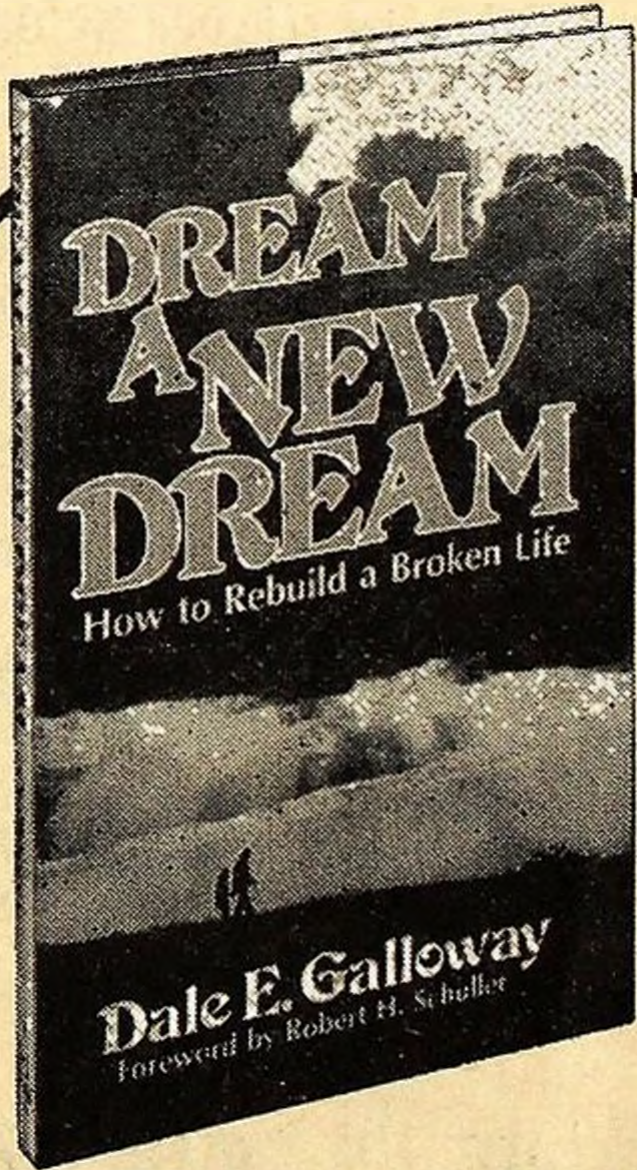
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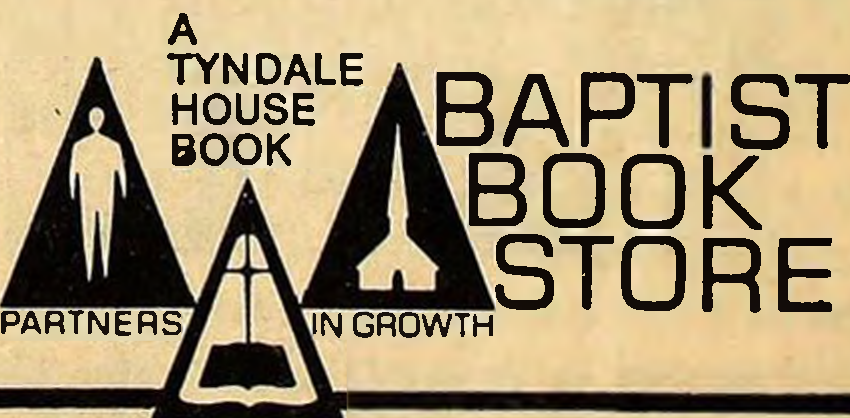
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Family Living

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

RX For School Phobia: Encourage Independence

If your youngster is playing happily somewhere in the house right this minute, having made another miraculous recovery from the malaise that strikes every morning when it is time to get ready for school, suspect "school phobia."

Vomiting, nausea, stomachaches, headaches, dizziness, fatigue from insomnia and nightmares—you name it, this child has it, but only on weekdays and before 9 a.m. Health on holidays and weekends: perfect. Probable diagnosis: school phobia. Rx: school attendance—and understanding.

School phobia, or separation anxiety, is an irrational fear that focuses on school. It attacks children of all levels of intelligence and all social classes. Most frequent victims are kindergarteners, first-graders and adolescents coping with their first year at junior high, and sufferers are generally girls, Milton Weiner, dir. of Detroit public schools' dept. of school social work, reports in **Detroit Free Press**.

The kindergarten or first-grade child develops school phobia because she or he is deeply uncomfortable about being away from home and mother, he says. In many cases, mother is not ready for the separation either, so there is a "mutual reaction of anxiety." It doesn't take much to trigger the underlying fears and start the physical symptoms: the new teacher, a classmate's thoughtless remark, any change in the home situation and the child becomes too "sick" to go to school.

In Weiner's experience, the mother usually needs someone else to point out that she is overprotective and that her infantilizing ways are hurting her child. Once she acknowledges the problem she can talk to the child supportively, check to be sure the teacher is not the cause of the fear—and see that the youngster goes off to school, symptoms or no.

"The situation cannot be approached in a hesitant way, it cannot be a subject for debate," stresses another authority on the subject, Dr. Barton D. Schmitt of University of Colorado. "Daily school attendance must be an irrevocable rule."

The pediatrician believes that separation fears should be resolved by age 5—and would be if parents prepared a child for eventual independence gradually and naturally, starting in infancy.

Parents should be having an occasional evening out together when their baby is around 6 months old, Schmitt told **Chicago Daily News Service**, and they should be

HISTORICALLY FROM THE FILES

50 YEARS AGO

In a new book by S. M. Ellis of Memphis, the author characterized all moral teaching that parades under any guise save that of the "thus saith the Lord" as anonymous moral teaching. When God has spoken on questions of morals, he said, the last word has been said. For a man to seek to clothe the precept in new words is for him to emasculate the precept. When we teach moral lessons, we may be sure of failure in whole or in part unless we back up the precept with the authority of the Almighty.

20 YEARS AGO

Texas was suffering from one of its worst droughts in history, and the executive secretary of the Baptist General Convention of Texas was urging that Baptists in the state set aside a day of fasting and prayer for rain.

Rogersville First Church had been using their new Sunday School building, constructed at a cost of \$105,000. It was the first phase of a two-phase building program.

10 YEARS AGO

John Taylor, James Tate, and Duane Tharp were ordained as deacons at Northside Church, Milan.

It was reported that Southern Baptist missionaries in Nigeria were safe following the political and military crisis there. H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, reported all 238 missionaries safe.

leaving him home—wide awake—with a trusted sitter once in a while by the time he's 2. By 3, a toddler should be left somewhere other than home every now and then—perhaps at a neighbor's while mother does errands.

Around age 3 or 4, he or she should be permitted to play in the yard alone.

Naturally, adults should be aware of the young child's whereabouts at all times, but there is no need to be with him, running interference and taking over, every minute, emphasizes Schmitt. Play with other children, at his home and theirs, is also a big step toward the independence he'll need as a schoolgoer.

School phobia in the older, junior-high age youngster is an especially serious matter, in the opinion of most mental health professionals. If the problem is not recognized and solved, the adolescent may start playing hooky regularly, become involved in delin-

From the Executive Secretary

By Ralph Norton

An impressive installation service for David C. George, pastor of Immanuel Baptist Church, Nashville, was held on January



Norton

18, George's first Sunday at the church. Attended by members of the church and guests, this unique and meaningful gathering significantly brought pastor and people together in a commitment of life as they pledged to be faithful in the total ministry at Immanuel.

I had looked forward to this service with much interest. It was the first service of this kind I had attended. Its purpose seemed to aim at a need which other churches experience at the time a new pastor arrives on the field. Members are anxious to renew their commitment and pledge their loyalty, but the impact of individual vows is not felt as noticeably as that of a united membership. In this service, the mutual pledge of pastor and people was warm and sincere.

Recently a deacon in one of our fine churches was heard to say, "We haven't backed our pastor up. Yes, we have taken care of him financially, but we haven't helped him as we should." He loved and appreciated his pastor, but he admitted to failure in the area of sharing the work-load. This is not an isolated case. Perhaps a service in which vows of commitment are spoken from sincere and dedicated hearts would alleviate much of the burden of a pastor's ministry and cause both pastor and people to work together in accomplishing more for the cause of Christ in a given church.

Obviously, every church cannot observe an installation service since pastors are on most of the fields. But any time is a good time for a pastor and the members to have a commitment service in which their pledge of support can be renewed. A Pastor's Appreciation Day could be set aside for such a service and would be extremely meaningful in the life of a church.

quent acts, drop out of school or withdraw into himself.

This is a sensitive time of life and unsatisfactory peer relationships, a poor self-concept, worry over physical development, disturbed relationships in the home or learning problems at school may become too much to handle when he's also faced with the demands of the more adult structure of the junior high.

Having someone in the family—or an outsider—to talk to can make all the difference, but help the older school phobic must have.

Baptists Fight Hunger, Poverty In Ethiopia

By Phil Strickland

Southern Baptist missionaries in the Menz district live only 217 kilometers from Addis Ababa, the capital of Ethiopia. That's just 135 miles. But that 135 miles takes all day in a four-wheel Landrover.

The Menz district has a culture which may be as close to the ancient biblical culture as any in the world today. The people are shepherders and farmers. Transportation is by foot. The standard dress is long woolen robes. In the remote highlands, I felt the need to run my watch back about 2000 years. But in these remote highlands lay perhaps the clearest answer to the crucial question, "Can Southern Baptists really do anything to help meet the world hunger crisis?"

There are four Southern Baptist missionary families in Menz.

Jerry Bledsoe is a veterinarian. He and his wife Rosie have two sons. Bledsoe is the second veterinarian ever appointed as a Southern Baptist missionary and is the only one now on the field. He leads a busy life. In the course of a year, he will treat over 5000 sheep and up to a thousand cattle.

Improved Stock

Bledsoe also has been trying to improve the local stock. He has introduced new kinds of cattle that give up to six liters of milk a day compared to one liter a day for the local cows. They also provide a third more meat than local cows when slaughtered.

Sixty improved heifers and seven bulls are now a part of the Menz district because of the mission's efforts. One of those bulls alone has been responsible for 50 new calves.

They have also introduced improved varieties of sheep that produce seven pounds of wool compared to one pound by local sheep. Of the 120 improved sheep introduced in Ethiopia last year, 70 were the result of the Menz missionaries' ministry. The chickens that they have traded to the people—a good chicken for a bad one—have already caused a noticeable increase in egg size and production all over the district.

Lyn Groce is an agriculturist. It seems to run in the family. His father-in-law was the first Southern Baptist agriculture missionary appointed to Africa. Groce currently is the only person in Ethiopia doing research in crop production at altitudes over 9000 feet (Menz is high in the Ethiopian highlands).

He has been trying to determine what grows best in the area and has tried over 30 varieties of barley and wheat. Now he has

10 planted, from which he will choose the two or three best varieties.

Pasture grass has been more of a problem. He has planted 60 varieties and has yet to come up with a single improvement.

Flax Success

The real success has been the flax. Groce has been able to grow flax that is nearly twice as large as the local flax.

Ray Lindholm, meanwhile, is teaching the people that there is more that can be done with flax than just eating it (Menz is the one place in the world where the people eat flax). Lindholm wants to teach the people there how to use flax to make sacking, rope, thatch roofs, and adobe. And they are anxious to learn. He was the one who taught them to weave rugs, a project which brought nearly \$30,000 United States into the Menz district last year.

Then there is Dr. Sam Cannatta who treats people by the thousands. In clinic after clinic, they wait for Sam to come with his quick wit, ready sermon, and life-giving knowledge. For many people at Menz these mission efforts literally mean life; for others, hope. The truth of God in Christ, like good sheep and wheat, is spreading in Menz.

"When saw we thee hungry . . . ? If ye have done it unto the least of these . . . ye have done it unto me." (Matt. 25:37) (BP)

North American Baptists Elect Officers; Discuss Issues

SILVER SPRING, Md.—The general committee of the North American Baptist Fellowship (NABF), meeting here, re-elected its chairman and vice chairman, discussed Baptist response to disasters and took note of the 1980 Baptist World Congress at Toronto, Canada.

Robert C. Campbell, general secretary of the American Baptist Churches in the U.S.A., was re-elected chairman and Floyd W. Harris, a Southern Baptist layman from Annandale, Va., was re-elected vice chairman.

Norman Godfrey of the Southern Baptist Brotherhood Commission, Memphis, observed that North American Christians are responding increasingly to domestic disasters, such as floods, storms and even home fires, in addition to famine and natural disasters in other nations.

NABF participants noted a trend to "personal assistance" in disaster aftermath by Christian laity who complete training with the American Red Cross and other relief organizations.

Foundation

Gone, But Not Forgotten

By Jonas L. Stewart
Executive Secretary-Treasurer

During the months of November and December the churches come alive with the promotion of the Lottie Moon Christmas offering for Foreign Missions. One appropriate incentive for giving was noticed in several churches—memorial gifts in the name of a loved one who served the Lord on earth and is now gone to heaven. These gifts keep alive the memory of love shared in days gone by.

What will happen to that name when the donors are no longer here to keep the memory alive? In most instances the name will be forgotten and the testimony of love will fade away.

This will not happen to the many who have placed a trust fund with the Tennessee Baptist Foundation, designating that the income be paid each year to the "old home church" for the Lottie Moon offering in the name of a precious loved one. This gift to the church will be made each year for all ages to come. The lights on the Foreign Mission display will continue to burn in perpetual recognition of a testimony that shall never die. Besides this, one may be assured that his own interest in the Lord's work shall not be encased in his casket.

Such gifts in perpetual memory may be made to the Tennessee Baptist Foundation, trustee, to be held in trust until Jesus comes. This can be done while one lives or it may be designated in his last will and testament. Your Foundation can administer gifts large or small.

For more information write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

Ronald F. Watts, general secretary of the Baptist Convention of Ontario and Quebec, reporting on the NABF meeting's church and society session, said the session decided that 1976 could be a "People's Liberation Year," with concern for human rights of both sexes, all races and all ages.

Convention executives were urged to stimulate enthusiasm and participation in the Baptist World Alliance's congress in 1980. The quinquennial congress last met in North America in 1965 in Miami.

The NABF committee meeting preceded the National Baptist Bicentennial Convocation in Washington, D.C., sponsored by the Baptist Joint Committee on Public Affairs. The NABF, which requested the convocation be held, is a regional fellowship of the Baptist World Alliance. (BP)

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