

Baptist And Reflector

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**OBSERVE BAPTIST SEMINARY, COLLEGE, AND SCHOOL DAY
FEBRUARY 15, 1976**

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(See story on page 3)

Whose Side Are You On?

By Herschel H. Hobbs

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil"—I John 3:8.

Each person should decide whether he is on the side of the devil or of Christ. For such a decision carries eternal consequences.

John says that the one having the habit of doing sin (present tense) is out of the devil. His manner of life has the devil as its source (John 8:44). Because from his beginning the devil has the habit of sinning (present tense). His every thought and deed is evil. And he reflects his nature in his children.

On the other hand, the Son of God was manifested or became flesh in order that He might destroy the devil's work. "That" introduces a purpose clause. The very purpose of His coming into the world was to this end. This reflects the continuous conflict between Christ and Satan.

The normal life of lost people is to imitate Christ. The word "Christian" (Acts 11:26) means one who belongs to and follows Christ. No Christian should ever aid and abet the arch enemy of Christ. The devil's work

is to capture souls for their destruction. He even would use Christians for the accomplishing of evil purpose. The more prominent the Christian the better tool he is for Satan's use. So every Christian should be on guard.

The best method in doing so is to be so busy for the Lord that one will have no time for the devil's work. Every Christian should be a good soldier of Christ in His war against Satan. Those who are can be certain they are on the winning side.

Pulpit To Pen

By Jim Griffith

In Sardinia, an elderly shepherd, who has lived a hermit-like life, recently spent his life savings of \$1000 on his funeral paid in advance.

We talk much of the high cost of living, but this brings up an interesting question: What about the high cost of dying?

Here is a man who has put everything that he has on death—whereas many others would prefer to invest in life.

In response to Jesus who "came that we might have life and have it more abundantly," we should first make preparation to live—not die.

And one makes a large down payment on life at the highest level when he offers himself in Christian commitment.

To paraphrase the well-known bedtime prayer, we might do well to say it this way:

"If I should die, before I live,
I pray, thee, Lord, that you'll forgive.
For when all else is gone and past,
Life lived for thee is that which will last."



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Devotional

What's In Your Hands?

By Shirley Grindstaff

"And the Lord said unto him what is that in thine hand?" Exodus 4:2

Moses had only a rod in his hand, but when he took all the restraints off his life and became totally submissive to God, the rod became much more. We are told in Exodus 4:3 that the rod became a serpent; in Exodus 14:16, it was used to part the Red Sea; and in Exodus 17:6 we find Moses using it as a means to draw water from a rock.

Samson held in his hand the jawbone of an ass . . . and with it he was able to slay a thousand Philistines singlehandedly (Judges 5:16).

The small boy, who attended Jesus' Sunday School class on the hill, had only a picnic lunch of five loaves and two fishes, but in the hands of Jesus, it was multiplied and became a meal for over five thousand people. (Matthew 14:16-20).

Just as God asked Moses what was in his hand, so today He is asking each of us "What is that in thine hand?"

Each of us is important to God, and He wishes us to be submissive to His will and service. His only request is that we use what is in our hands . . . nothing more. He will never ask someone tone deaf to sing a solo, but if you have a musical talent, He expects you to use it.

Never does He make unreasonable or unreachable requests of us. He only wants us to use the talents He has given us. Many times we feel that our talents or "what we are holding in our hands" are too small to be beneficial, but we are reminded that "little is much when God is in it."

Nowhere in the Bible do we find God calling ready-made leaders. He wants us to be willing to be led.

The rod was a little thing, the jawbone, practically nothing, and the boy's lunch, enough for one person. But when the holder of these things became submissive to God's will, these little seemingly immaterial things became usable. Each had a purpose.

God has given each of us different talents. And, whether small or great, whether numerous or few, He only asks that we use what is in our hands.

Note: Mrs. Grindstaff is Baptist Young Women's director for Watauga Association. She is a member of Biltmore Church, Elizabethton, where she teaches a Sunday School class.

BAPTIST AND REFLECTOR Brings You News First

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.

Deacon Chairmen/Pastors Conference To Be In Memphis

The Tennessee State Conference for deacon chairmen and pastors will be held March 19-20 at the Highland Heights Church in Memphis, according to Johnnie Hall, state Church Training director.

The sessions will begin following registration at 6 p.m. on Friday and conclude at noon on Saturday.

Conferences will be offered, with participants to choose three subject areas to study. The conferences will include Planning a Year's Work for Deacons in Churches; Leadership Skills for Deacon Chairmen; Deacon Projects for Ministering to Families; Deacon Projects for Proclaiming the Gospel; Planning and Conducting Effective Deacon Meetings; and the Ministry of the Deacon's Wife and the Pastor's Wife.

Messages will be brought by Grady C. Cothen, president of the Baptist Sunday School Board. Cothen is a former pastor in Tennessee, Oklahoma, and Alabama, and served as president of New Orleans Baptist Theological Seminary before assuming his present position in February 1975. Previously, he served as president of Oklahoma Baptist University and executive secretary-treasurer, Southern Baptist General Convention of California.

Bible study will be led by Carroll C. Owen, president, Tennessee Baptist Convention, and pastor, Paris First Church. Charles

Bingaman, minister of music, Highland Heights Church, will bring special music.

Conference leaders will include: Roger Abington, pastor, Goodlettsville First Church; Herman L. King, chairman of deacons, Judson Church, Nashville; Charles Treadway and James Barry, Church Administration Dept., Baptist Sunday School Board; Raymond Langlois, pastor, Judson Church, Nashville; and Reverend and Mrs. Roy Babb, Edgefield Church, Nashville.

Testimonies will be given by pastors, deacons, and deacons' wives. Wives are encouraged to attend, according to Hall.

James W. McGavock Dies; Early Missionary To Chile

DALLAS—James W. McGavock, emeritus Southern Baptist missionary to Chile, died here in the Trew Home, Buckner Benevolences, Jan. 28. He was 87 years old.

Appointed in 1922, McGavock served a total of 31 years as a missionary. He was one of Southern Baptists' pioneer missionaries to Chile and was founder of the Chilean Baptist Theological Seminary, Santiago. From 1945 until his retirement in 1953, he was business manager of the Baptist Spanish Publishing House, El Paso. After retiring, he coordinated Spanish-language work for the El Paso Baptist Association.

He was born and grew up in Newburg, Ark. He married the former Catherine Johnson of Obion, Tenn., in 1917. He was graduated from Union University, Jackson, TN, with the bachelor of arts degree and was awarded the honorary doctor of divinity degree by the same university. He received the master of theology degree from Southern Baptist Theological Seminary, Louisville, Ky.

He is survived by his wife of Dallas; a daughter, Mrs. Margaret Woodward; and a son, James Nathan McGavock.

Our Cover

On February 15, 1976, Southern Baptists across the 50-state area of the 12.3-million member denomination will have the opportunity to learn how 71 seminaries, colleges, universities, and schools operated by Baptists "help students to get a head start on tomorrow."

They will learn that these schools, affiliated with the Association of Southern Baptist Colleges and Schools, emphasize that education—without recognition of life's spiritual dimension—is no education at all.

On that day, a wide number of SBC churches will observe "Baptist Seminary, College, and School Day"—a Denominational Calendar event sponsored annually by the SBC's Education Commission.

Sunday School Board Names Texan To Recreation Post

Don Mattingly, minister of youth and recreation at a Houston, TX Church, has been named consultant in the Church Recreation Dept., Baptist Sunday School Board. He has also served on the staff of other Baptist churches in Texas.

He is a graduate of Baylor University and received the master of religious education degree from Southwestern Baptist Theological Seminary. He has served on the faculty at Glorieta for the Bible Preaching, Church Training, and Church Recreation conferences.

Joe Burton Honored By Hardin-Simmons

Joe Burton, editor of "Home Life" magazine for 25 years, has been chosen to receive a distinguished alumni award at Hardin-Simmons University, Abilene, TX.

Burton earned the B.A. degree from the institution, earned the master of theology degree from Southwestern Baptist Theological Seminary, and also attended the University of Missouri School of Journalism.

Hardin-Simmons bestowed an honorary doctor's degree on him in 1946.

Before going to the Sunday School Board as "Home Life" editor, he was secretary of education for the Home Mission Board and editor of its monthly magazine. He held pastorates in Texas, Georgia, and Tennessee. Since retiring in 1973, Burton has been active in research and writing.

BSSB To Offer Deaf Instruction At Conferences

Sunday School workers with deaf persons will have the opportunity to participate in a conference for this type of work at Glorieta and Ridgecrest Baptist Conference Centers this summer, according to Wendell Price, state Sunday School director.

The special sessions for workers with deaf children will be held during both Sunday School leadership weeks at Glorieta June 16-25 and June 26-July 2, and at Ridgecrest July 17-23 and July 24-30. Sessions for workers with deaf adults will be held during the second week only at both centers.

Leaders for the conferences will be Ginny Davis, children's section, Sunday School Dept., Baptist Sunday School Board, and Doris C. Swann, adult section. Emphases will include interpretation of new Sunday School literature for deaf children, conference on children's work, how to prepare to teach a lesson, and how to make learning aids assist in teaching. All general sessions will be interpreted under the direction of Mrs. Louis A. Beard, Humble, TX, at Glorieta, and Mrs. Barbara Porter and Mrs. Joyce Smith, Ridgecrest.

Instruction will also be given on hymn interpretation, choir specials, and advanced sign language.

Wayne Robbins Appointed To Belmont Position

Wayne Robbins, Chattanooga State Technical Community College, has been named to a position at Belmont College, according to Herbert Gabhart, president.



Robbins

Robbins will serve as vice president with special duties in the areas of public relations, alumni affairs, and development. He will assume the new post March 1.

Born in Covington, he is a graduate of Mississippi State University, Southwestern Baptist Theological Seminary, and the University of Arkansas. He comes to Belmont from an administrative post at the Chattanooga school.

He served two years on the staff of U.S. Senator Strom Thurmond of South Carolina and for over a year on the staff of U.S. Senator Bill Brock of Tennessee. He has also served as dean of men at Bluefield College, Bluefield, WV, and assistant to the dean of the College of Arts and Science at University of Arkansas. In 1958 he was a professional baseball pitcher with the Baltimore Orioles.

The Spirit Of '76

Anniversaries are occasions for celebration, evaluation and affirmation. The Bicentennial Year of the revolution that produced our nation has arrived.

Americans will be groping for that elusive definition of "The Spirit of '76." More importantly, conscientious persons will be searching for the reality of it, the true understanding of and commitment to responsible citizenship.

For Christians in general and Baptists in particular, this quest has authenticity. Many of those values we cherish as believers are supposedly part and parcel of the fabric that makes America.

We believe the "spirit of '76" includes several spirits which we have to offer.

THE SPIRIT OF FREEDOM. Basic to a free church in a free nation is the liberty to worship, or not to worship, as one chooses. Religious liberty has rightly been called the greatest of Baptist contributions to the American experience. Whatever else we may have contributed, students of history know that Baptist insistence on separation of church and state and its premise—freedom of conscience which we call religious liberty—shaped the destiny of this land.

Unfortunately, freedom is often demanded by individuals for themselves, yet they only give lip service to the concept for others. This spirit is not American, Christian or Baptist.

In our Bicentennial Year, let us reaffirm that "unalienable" rights include freedom for all men to pursue life and achievement with whatever natural ability and honorable ambitions they may have.

THE SPIRIT OF RESPONSIBILITY. The freedom of every man is tempered by the responsibilities he bears, to himself, his family, his community and his nation. Liberty has limitations and only the irresponsible will demand total freedom for self at any price.

There has been too much of this in America in recent decades. Protestors with valid complaints have sometimes resorted to invalid techniques. The cause, no matter how noble, was not well served.

The principle applies to Baptists. We are basically a people's denomination which boasts that in our churches "everybody who feels that he is a nobody can become somebody." In theory that is right; in practice it is wrong when the uninformed, the immature and the shallow power seekers overrule what is best for the whole through loudness of mouth and littleness of intent.

Let us reaffirm that freedom and responsibility are two sides of the same coin.

THE SPIRIT OF RESPECT. One of the tragedies of recent years in American life is the loss of respect for positions and institutions because of the conduct of incumbents. While it is understandable . . . we must reaffirm the worth of our system of democracy with its attendant processes and institutions.

We stand in serious danger of "throwing the baby out with the wash." It will be no credit to our maturity if we overreact to the extent that we destroy that which is precious and has served us well. . . .

THE SPIRIT OF INTEGRITY. This is the towering spirit

You Can Count On God

When as a youth I indicated I felt called to preach, Miss Sophia Duerksen who was director of education in our church and superintendent of the Intermediate Department (now called youth department) gave me a New Testament. In it she wrote words of encouragement and a Scripture reference. The reference was Romans 8:28.

Then I presumed that the verse was a special promise to those God called into the ministry. But I have learned every Christian can claim this verse as a promise of God.

A person can build his philosophy of life on this verse which declares that God works in this world and that he has a purpose. We can live and pray with hope if we believe God is involved in what goes on in the world. Paul believed God helped those who loved him and whom he called.

This idea that God provides for us is referred to as the doctrine of providence.

"In all things God works for good with those who love him, those whom he has called according to his purpose" (Rom. 8:28, Good News for Modern Man). Notice that this does not say all things work out the way a person wants them to but that they will work out for good. A person may encounter suffering and problems on the way to the ultimate good God is providing for him. Christ is our example. He endured the cross in order to help people have the eternal life God wanted them to have.

The person who loves God is the kind of person whom God can help. To love God means to care so much for God that you want to know more about him, that you want to experience his presence, and that you want to do his will. A person with such an inclination is open to God. He is aware of God's presence, attentive to divine communication, and responsive to God's will. A person who loves God will love God's creation, especially human beings created in his image. When this is true, God can cause all things to work for that person's good.

Persons for whom all things work together for good are further identified as those whom God has called according to his purpose. This reference means more than those called into a church-related vocation. It refers to every Christian. Every Christian is a called person according to God's purpose. To become a Christian is to accept the divine call to participate in God's eternal will.

Furthermore, God does what he has planned to do. This is the substance of the next verse, Romans 8:29, which is a statement on predestination or election. God is not a blind, mechanical force. He is personal. He wants good things for his children. He plans good things for them and he carries through on his plans. Read Romans 8:30 and see how God's plans climax in glory.—Elmer Gray, editor, *California Southern Baptist*.

that must be recaptured in 1976. At whatever personal expense we must practice truth, honesty, fairness and justice. The greatest damage to America has not come from outside threats but the internal deterioration of our value system, even in the face of pious phrases and uplifted "holy" hands.

Signers of the Declaration of Independence pledged their fortunes, sacred honors and lives. Will this generation make a similar pledge to the future of America?—R. G. Puckett, editor, *The Maryland Baptist*.

A Way Of Private Prayer

By Joe L. Ingram

The big truck stalled on the superhighway. A man stopped to help. Upon inquiring about the problem he found that the wheel bearings of the truck had "frozen" for lack of grease. What's so peculiar about that? The truck was an oil company truck—and it was hauling grease.

Is not the story a parable applicable to many of us who serve the Lord? Is it not true that many times we get so busy carrying the grease of the gospel that we neglect greasing our own spiritual bearings? Many a Christian worker is stalled by the side of the road because we fail to take the time to be alone with God in private prayer.

If we are too busy to pray, we are just too busy. The Gospels tell us that Jesus rose a great while before day and had conversation with the Father. It is imperative that we follow his example.

I do not walk with the presumptuous steps of a "know it all" when it comes to prayer, but I share with you some basic steps that probably should be included in your private prayer life.

The first step is **adoration**. Prayerfully read Isaiah 6 and you will find that Isaiah had a strange awareness of the presence of a holy, omnipotent and transcendent God. If prayer is a conscious and personal experience with God, it is obvious that a consciousness of God's presence is essential to prayer. Take the time simply to close your eyes and think about God—he is almighty, Father, personal, kind, merciful, gracious, concerned about us as individuals. "He sitteth upon the circle of the earth." "He giveth power to the faint; and to him that hath no might, he increaseth strength—They that wait upon the Lord shall renew their strength" (Isa. 40:29-31).

The second step is **thanksgiving**. We have so much to thank God for—our husband or wife, our children, our church, our pastor, reasonable health and the opportunity of Christian service. The very breath we breathe is by the grace of God.

Too many times we unthoughtfully say, "We thank you for all your blessings" but we fail to name them "one by one." Read the entire 103rd Psalm to rediscover how to express thanksgiving.

Some day when everything seems to go wrong, try this: Take a blank sheet of paper. Draw a line down the middle. On the left side, write the bad things that have happened to you—you probably can think of a few. Then on the right side, write the good things—you will write until you run out of space. Take time to thank the Lord for his blessings—one by one.

A third step is **confession**. I John 1:9 was written to Christians: "If we confess our

sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We need daily to be honest with God—to confess every sin, repent of every sin, be cleansed of every sin and pray for strength to overcome the day's new temptations. Pray the prayer of the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24). It will be helpful to read Psalm 51, Psalm 32 and Hebrews 4:15-16.

The fourth step is **intercession**. James 5:16 says: "The effectual fervent prayer of a righteous man availeth much." Intercession should always follow confession and repentance. Only when we have confessed our own sins and experienced cleansing and dedicated ourselves afresh to do the will of God in our own lives, can we effectively pray for others. A prayerful reading of Romans 9:1-3 and 10:1 will help us see the need for being in "dead earnest" about praying for others.

I shall never forget how earnestly I prayed for my daughter when we thought she was bleeding to death, or for my son when he was in battle. I have often felt that my intercessory prayer life would be more effective if I could care as deeply for others as I did for my children. Take time to pray compassionately for the lost, the sick, the bereaved and the troubled.

The fifth step is **petition**. Jesus invites us to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). Bring your needs before him. I am convinced that if we adore him, thank him for his blessings, confess our sins to him and intercede on behalf of others, as we bring our needs to him we will pray with Jesus "... nevertheless not my will, but thine, be done" (Luke 22:42).

Take time today—and every day—to pray!—Reprinted by permission, from *The Baptist Messenger*, Oklahoma.

Churches Warned To Check Tax Exemption Status

Southern Baptist churches should check on the tax-exempt status of their property. Or they could be embarrassed and have an unnecessary bill to pay.

According to Robert H. Kilgore, director of division of church loans, Home Mission Board, many churches which are qualified for tax exemption fail to file for it or some file only once when in their locality they are required to do so each year.

To find out about the status of the exemption on your church's property, check with your local tax assessor.

Lawton New Trainee In Bookstore Management

Frank W. Lawton, former minister of education at Eudora Church and church administrator at Whitehaven Church, both in Memphis, has accepted a position as bookstore manager trainee in the Baptist Sunday School Board's Bookstore Division.

A native of Little Rock, AR, he will take his training at the Baptist Bookstore there. Lawton has also served as a pastor and was crusader consultant for the Southern Baptist Convention's Brotherhood Commission in Memphis.

BYW House Party Scheduled For March 19-21

The 1976 Baptist Young Women's House Party will be held March 19-21 at Fairfield Glade Retreat Center, according to Mary Jane Nethery, state Woman's Missionary Union executive secretary-treasurer.

The first session will begin at 8 p.m. on Friday in the Civic Center and Fairfield Glade, and the final session will be held Sunday morning. The retreat center is located six miles off I-40, Peavine Exit at Crossville.

Program personnel will include: Mrs. Merrel P. Callaway, missionary to Morocco; Mrs. Wayne E. Emanuel, missionary to Japan; R. Keith Parks, Foreign Mission Board; William F. Cates Jr., Home Mission Board; and Ruth Ford, emeritus missionary. The theme of the conference will be "Free To Do Only God's Will."

Information on registration is being mailed to churches and associations throughout the state, according to Beulah Peoples, promotion director and Baptist Young Women's director. Reservations must be made through the state WMU office. The deadline is March 12.



Mr. and Mrs. John Ashby, left, pastor and wife at Cedar Hill Church, Hamilton County Association, offer best wishes to Mr. and Mrs. J. V. James at a recent reception for the couple. James, who has served as director of missions in the association for the past 13 years, resigned to become pastor of Chattanooga Second Church. He was presented with a book of letters, a plaque, and a monetary gift from the association. (See earlier story, Feb. 5 issue of "Baptist And Reflector.")

South Carolina Baptists Aid New England Brethren

CHARLESTON, S.C., 1775—South Carolina Baptists, indebted to the Baptists of New England for much of their heritage, are making the most of an opportunity to repay that debt by answering an urgent call for help.

New England Baptists, particularly those in Massachusetts, are suffering from religious persecution by the state and the established church. South Carolina Baptists are responding to appeals for financial aid for the New Englanders.

The Carolinians have had a close kinship with their northern brethren for almost a century, as a congregation from Maine 90 years ago—in 1685—established the first Baptist church in South Carolina. Even then the New England Baptists were suffering from oppression.

Baptists made a brave attempt to establish a church in Kittery, Maine, nearly 10 years ago but faced relentless persecution at the hands of the established church and civil authorities.

William Screven was pastor of the Kittery congregation. He was arrested repeatedly for preaching Baptist doctrines in Maine, and members of his congregation were fined and otherwise persecuted for attending Baptist services.

Screven and the First Baptist Church of Kittery finally left Maine as a body and settled in South Carolina in the 1680's. The Baptist minister was threatened with banishment before he left New England.

Although the New Englanders found life harsh in the South Carolina wilderness, religious freedom was worth the sacrifice. The church flourished and in 1751 the Charleston Association was formed by four Baptist churches.

The association pioneered in evangelism and education. John Gano served the association well as a missionary and the Carolinians have generously supported Rhode

Island College, Baptists' first institution of higher learning.

While Baptists here and in other colonies are aiding New England Baptists in fighting for religious freedom, persecution has not been limited to that section by any means. Baptists from Maine to Georgia have suffered abuse and oppression.

Baptists have been whipped and driven out of New England, jailed in Virginia, and mistreated in Georgia. Rhode Island, founded by Baptist Roger Williams, is one of the few places where they have escaped persecution.

The ordeal of oppression has only strengthened Baptists, however, and united them in a firmer resolve to fight for a free church in a free state.

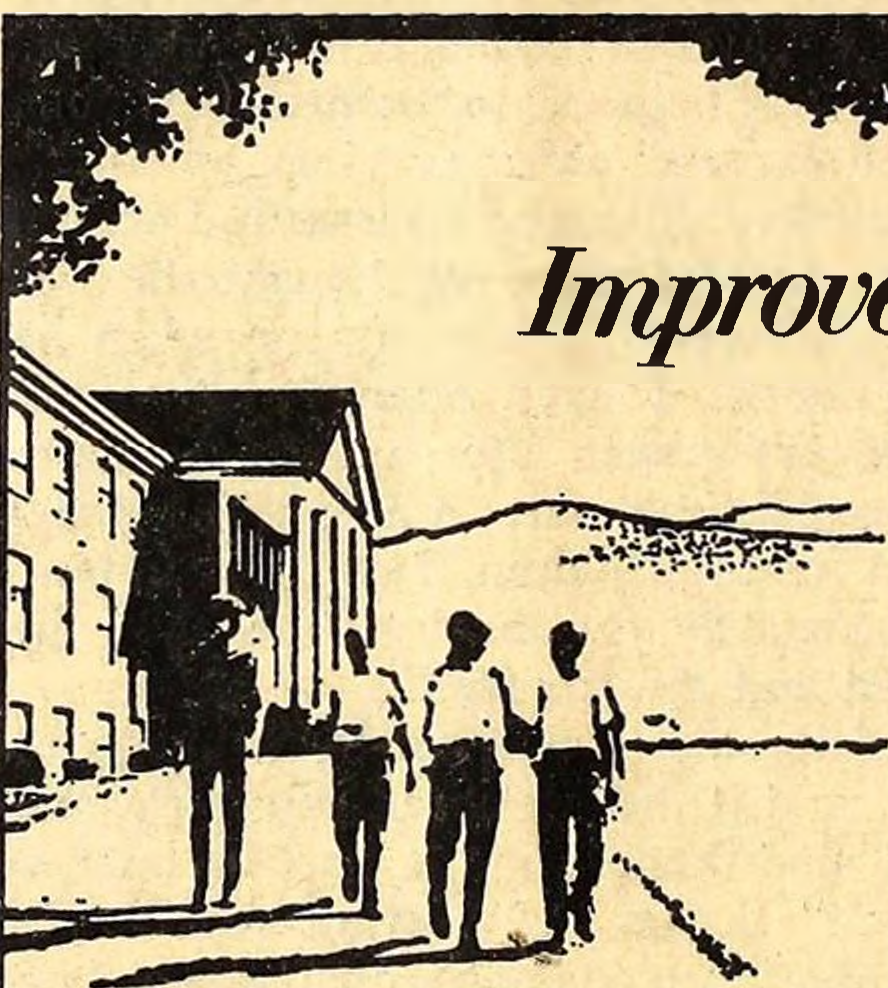
Charles Willis Named Information Chief

NASHVILLE—Charles G. Willis, information associate in the Southern Baptist Sunday School Board's office of public relations for the past three years, has been named supervisor of the newly-created information section in that office.

The move, according to Gomer R. Lesch, director of the office, is part of the implementation of the long-range education program concerning the board's work called for by President Grady C. Cothen and the trustees.

Willis is a graduate of the University of Tennessee at Knoxville with a bachelor of science degree in journalism. A native of Clinton, he also attended Tennessee Technological University at Cookeville.

Before coming to the Sunday School Board as an information specialist in 1968, Willis was employed at the Tennessee Baptist Convention as a feature writer. He is a member of the society of professional journalists, Sigma Delta Chi, Baptist Public Relations Association and the Religious Public Relations Council.



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Contrasting Responses Of Faith

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

Basic Passage: Matthew 14:1 to 15:39
Focal Passage: Matthew 14:25-33; 15:21-28

Matthew (13:53-58) described Jesus' visit to his home town of Nazareth. When Jesus had taught in their synagogue they displayed a skeptical, almost cynical attitude toward him. They asked such questions as, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? . . . Where did this man get all this?" (13:54-56 RSV). Matthew then explained, "And he did not do many mighty works there, because of their unbelief" (13:58). In chapters 14 through 17 Matthew describes various responses to Jesus' person and work. Two of these responses fall within the focal passage of our lesson, and we have chosen to include a third one from the basic passage.

Faith And Fantasy 14:13-21

When Jesus left Nazareth he went to a desert area near Bethsaida Julias. Crowds followed him there. Jesus had compassion on them and healed their sick. When night-fall came and they had no food, the disciples urged Jesus to send them away to get food. Jesus replied, "They need not go away; you give them something to eat" (14:16 RSV). They answered, "We have only five loaves here and two fish" (14:17), "but what are they among so many?" (Jno. 6:9). Jesus then asked that the bread and fish be brought to him. He blessed them, and broke them and asked the disciples to distribute them to more than five thousand hungry people. Men debate the method of the miracle, but "they all ate and were filled." Two revealing acts which are related to faith are a part of this story. John (6:14-15) indicates that when the crowds saw the sign they declared that the prophet who was to come into the world had arrived, and they sought "to take him by force to make him king." Perhaps this means they tried to force him to declare himself as King Plenty as some concepts of the Messiah envisioned. Matthew's statement (14:22-23) that Jesus compelled (so the word means) his disciples to get into a boat to go to the other side of the sea while Jesus dispersed the crowd, and then went off by himself to pray, gives point to what John had said. Apparently the disciples had been caught up in this messianic frenzy and were joining the crowd in putting faith in a fantasy. Little wonder that all the Gospels report Jesus as going aside to pray after this episode. To place faith in him as a bread supplier was not enough. With this episode Jesus' popularity with crowds reached its apex.

Faith And Fear 14:25-33

If the above interpretation is true the disciples must have been reluctant to enter the boat and leave the excitement of the crowd. Perhaps this explains why they had not gone farther from the shore than they had when Jesus came to them in the fourth watch (3 to 6 a.m.) of the night. Maybe they were surly and half rebellious over the episode. Whatever! A storm struck the sea and their little boat was in danger of capsizing. When they saw Jesus walking on the water toward them, they were not overjoyed, they were afraid. They thought they were seeing a ghost. Jesus' assuring words were, "Take heart, it is I; have no fear" (v. 27).

Many will repudiate the possibility of Jesus walking on the water. Several explanations have been offered. Whatever the right explanation may be, Matthew has beautifully spelled out the fact that in the hour of the disciples' deep need Jesus came to them. He came in a crisis when the limits of human resources had been reached. He came when hope was dying and settling for a ghost! Life often is caught in storms. The winds of doubt and fear and hate howl in blizzard proportions, and we frequently lose all sense of direction in such circumstances. We struggle with ourselves, our temptations, our sorrows and our decisions. We need not struggle alone. We can look out across the troubled waters and see our Savior making his way toward us, and ere we know it we hear him say, "It is I; have no fear."

Peter is portrayed in his usual impulsive character here. He had a habit of leaping before he looked, but that is better than many who look so long that they never leap. Why did Peter's faith fail? Because from the beginning he was using two centers of focus: himself and Jesus. We cannot focus equally on two objects. We will inevitably end where Peter ended—in the depths! Peter's preoccupation with himself and his own ability caused him to falter as he looked at the storm. Faith is strongest when it is centered on Jesus. Peter's faith failed, but Jesus did not fail Peter. He reached out and lifted him up. Trust in Christ is never misplaced. Impossible tasks can be performed and impossible challenges can be met when our faith is firmly anchored in Christ. "O, man of little faith" why do you doubt?

Faith And Humility 15:21-28

This is the second of four places Jesus visited on his withdrawals from Galilee. He

is in the region of Tyre and Sidon. Had Jesus gone there for rest? for an opportunity to train his disciples? to escape Herod Antipas' suspicions? Whatever the reason he was soon confronted with a representative of one of Israel's most hated ancient foes, the Canaanites. What would cause this woman to come to an Israelite? A mother's love, ready to face anything which might bring healing to her daughter. "Have mercy on me, O Lord," she begged. There was a dead silence from Jesus which was prolonged until his disciples cut in and said, "Send her away; for she is crying after us." Perhaps after further pause, "I was sent only to the lost sheep of the house of Israel," replied Jesus. With hope half dying in her heart she knelt before Jesus: "Lord, help me." But, "It is not fair to take the children's bread and throw it to the dogs," explained Jesus. To which she replied, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." What else could Jesus say but, "O woman, great is your faith! Be it done for you as you desire."?

How do you interpret this story? Among several possibilities the one presented here is that Jesus wanted to teach his disciples a lesson about prejudice against other peoples. This woman endured haunting silence and taunting words and demonstrated her faith with such persistence and humility that they should never forget it. At the same time the woman's faith was tested and proved to the point of maturity seldom witnessed. We can learn from this story that no human being should be thought so unworthy or so unlovable that they should be turned away from Jesus.

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LEADERSHIP . . .

F. Darrel McAlister has resigned as pastor of Birchwood Church, Hamilton County Association. He resides in Birchwood.

C. H. Christopher is the new pastor at Magna View Church in Talbott. A native of Anderson County, he is a graduate of Harrison-Chilhowee Academy, Carson-Newman College, and received the master of divinity degree from Southern Baptist Theological Seminary in December. He served as pastor of Sam Houston Mission in Knoxville from 1969-73. He comes to the position from Mt. Freedom Church, Harrodsburg, Ky., where he has been since 1973. **Clarence H. Watson**, faculty, Carson-Newman College, has served as interim pastor of the church since April.

David Busby, minister of youth, Concord Church, Chattanooga, has resigned to accept the position of minister of education and youth at Park Avenue Church in Nashville. **B. Carter Elmore** is pastor at Concord, and **Bob Mowrey** is pastor at Park Avenue.

Don Bouldin, pastor, Columbia First Church, has resigned to accept the call as pastor of Carmel Church, Charlotte, NC. The resignation was effective Feb. 1, and he will be on the new field this month. **Bouldin** served previously as associate pastor at Two Rivers Church in Nashville.

West Hills Church, Knoxville, called **Ron D. Teague** as associate minister. A native of Detroit, **Teague** is a graduate of Belmont College in Nashville and has done graduate work at George Peabody College and the University of Missouri. He comes to Knoxville from Columbia, Mo., where he was minister of youth and music at Memorial Church. Additionally, he has served in the pastorate at Springfield, Tenn., and was on the staff at Speedway Terrace Church in Memphis. **Andrew J. Prince** is pastor of West Hills Church.

Mt. Hermon Church, Clarksville, called **Edward Wood** as pastor. He is from Auburntown.

Jones Chapel Church, Western District Association, called **Malcomb Norton** as pastor.

Jack D. Sanford has accepted the call to serve as pastor of Colonial Church, Memphis, effective March 14. A native of Cincinnati, Ohio, **Sanford** is a graduate of Carson-Newman College and earned the master of divinity, master of theology, and doctor of ministry degrees from Southern Baptist Theological Seminary. He has served as pastor in Dandridge, TN, Philpot,

Pembroke, Paducah, and Florence, KY, and Urbana, IL.

Third Church, Murfreesboro, called **Clarence Chesnutt Jr.** as minister of education. He is already on the field, coming from Union University where he served as professor of biology. Previously he served as professor of biology and chairman of the department at Baptist College at Charleston, SC and professor of biology and chairman of the division at Campbellsville College (KY). A native of Winchester, he is a graduate of the University of Tennessee and received the master of science degree from Michigan State University and the doctor of philosophy degree from Oregon State University. **Charles P. McKnight** is pastor at Third Church.

PEOPLE . . .

Prosperity Church, Wilson Association, licensed **Eddie Haynes** and **John Wade** to the gospel ministry.

Former Tennessean **Wayne B. Mills** has returned from Europe where he was serving the European Baptist Convention as pastor of Anderson Memorial Church in Schweinfurt, Germany. During his ministry there he traveled to 17 countries and spoke at the annual convention of the European Baptist Convention in Brussels, Belgium. Additionally, he spoke at the pastors' conference of the EBC in Mittersill, Austria, and led the evangelism conference of the convention's summer assembly in Interlaken, Switzerland. Since returning to the United States, the **Mills** have been involved in an evangelistic/mission ministry. They reside in Memphis.

Parkview Church, Jackson, ordained **Herman Alexander**, **J. T. Bailey**, **Johnny Farrar**, and **Noel Haggard** as deacons. **Alvin Gilliland** is pastor.

Mrs. A. J. Ledford, oldest living member of Concord Church in Chattanooga, observed her 100th birthday recently. She is the mother of **Mrs. Charles Norton** in Nashville, with whom she has been residing since 1965. She has two other children, a daughter, **Mrs. J. Roy Bethune**, and a son, **C. D. Ledford**, Chattanooga. There are 10 grandchildren, 21 great grandchildren, and one great, great grandchild.

Bolivar First Church ordained **Milton Basden** and **Ken Cox** to the office of deacon.

Pleasant Grove Church, Hardeman County Association, ordained **James Howell Jr.** as a deacon.

CHURCHES . . .

Westhaven Church, Memphis, has made the final payment on a church indebtedness that has existed for many years. **J. Paul Palmer** is pastor.

Construction has begun on a new building for Lakeview Circle Church, Stewart County Association. **John Farrar** is pastor. The chairman of the building committee for the new church is **V. R. Haneline**, and the deacons are **George Anderson**, **Lawrence Jacobsen**, and **Leslie Nash**. Men of the church are working on the construction and are being led by **Frank Pulley**.

Prosperity Church, Wilson Association, has completed construction on the educational building. Cost was estimated at \$35,000.

Westside Church, Dyer Association, had a note burning service following the final payment on the pastor's home. The church has also done some remodeling of the church building. **T. R. Wilson** is pastor.

Hubert Smothers, president, Harrison-Chilhowee Academy, has announced the appointment of **Mrs. O. C. Cunningham Jr.** to fill the vacant post on the music faculty as instructor in piano and organ. A resident of Knoxville, she is organist for the South Knoxville Church, a teacher of music, and a member of the National Piano Teachers' Guild.

In East Tennessee Association, Mt. Zion Church presented a plaque of appreciation to **Roe Ford**, who retired from the active pastorate. He had served as a pastor for 30 years. **Randall Joines** is pastor at Mt. Zion.

In East Tennessee Association, French Broad Church ordained **J. C. Click** and **Fred Ottinger** as deacons. **Johnny Wallin** is pastor.

Billy Ray Courtney, pastor of Fishers Creek Church, Holston Valley Association, announced the ordination of **Edward Cuthrell** to the gospel ministry. **Cuthrell** was called as pastor of Tooney's Chapel Church in the same association.

Bill Lawrence was ordained as a deacon at Smyrna Church in Chapel Hill.

United Tennessee League has employed **R. L. (Pete) Gentry**, Cleveland, as an additional staff member on a part-time, six months trial basis, according to **Phil Padgett**, executive director. **Gentry** is serving as field representative and assisting in school programs in the East Tennessee area.

What We Their Prosperous Progeny May Lose

By Gaines S. Dobbins

The following is the first in a series of six articles by Gaines S. Dobbins, one of Southern Baptists' most distinguished writers-professors emeritus. The articles deal with Baptist history and the Bicentennial. The articles have been written by special request of the Committee on Special Articles of the Baptist Press Association.

This generation of Baptists seems not to be greatly interested in history. Henry Ford once called history "bunk!" We'd better not agree with him! History lights the path of the future.

As we pause on the eve of our national bicentennial, we are being summoned to take a backward look at men and events that shaped our nation. Taking this look, we see that Baptists played a major role at costly risks.

At the beginning of American colonization there were few of the people called Baptists. Their ancestry dated back to Switzerland, Holland, England. Derisively they were called "re-baptizers," later just "baptizers," because they insisted that the rite of baptism by immersion was reserved for born-again believers. They did not propose to "re-form" the corrupted Catholic Church or its Anglican offshoot, but to repudiate the whole monarchical-hierarchical system and inaugurate civil government and free church order after New Testament principles.

What did they stand to suffer? The list of

their disabilities is long and impressive: loss of citizenship, community respect, property rights, freedom of worship, exemption from unjust imprisonment, and subjection to corporal punishment—even loss of life itself.

These humble people loved life, liberty, and the pursuit of happiness. They were well aware that their struggle was against almost overwhelming odds. They knew that the Puritan Establishment was as ruthless in determination to stamp out dissent as had been Catholicism and Anglicanism in the Old Country. They were well aware that those who fostered revolution against the British Crown were courting death. They were not romantic idealists but sober realists. They were willing to pay the price for the freedom they sought.

What these revolutionaries demanded for themselves they wanted equally for every other religious body and even for those who had no religious affiliation. They were, at the beginning, a tiny minority and by their stand were risking the loss of everything. They believed they were on God's side—and with Him would win.

Two hundred years later we turn the light on ourselves and ask: "What have we to lose by our stand as inheritors of the radicalism of these brave ancestors?" The answer is: "Very little, if anything." We have become a favored and generally accepted religious body. We are a mighty host, with a varied constituency representing many social and

economic levels, confined to no race or color, under no ecclesiastical authority, coerced by no creed, yet with an amazing unity of faith and practice. Proudly we may be tempted to say, "We have it made! We've come to the kingdom for such a time as this!"

Soberly we do well to pause and ask ourselves, looking back to the early years of struggle, yet of astonishing growth, "What may we now stand to lose?" Perhaps the answer will be found in the risen Lord's message to the church at Ephesus: "I know what you have done; I know how hard you have worked and how patient you have been. I know that you cannot tolerate evil men, and that you have tested those who say they are apostles but are not, and have found out that they are liars. You are patient, you have suffered troubles for my sake, and you have not given up. But here is what I have against you: **you do not love me now as you did at first.** Remember how far you have fallen! Turn from your sins and do what you did at first. If you don't . . . I will come to you and take your lamp-stand from its place." (Rev. 2:2-6 TEV).

What was their lost "first love"? Love for Jesus as manifested in their love for the lost and passion to see them saved. If this love grows cold and the gospel light glows dim, we may well be warned that our lamp-stand will be removed and our future be turned into a gray memory of a once glorious but now irrecoverable past.



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Looking Toward The Future, Building On The Past

By Gene Baker

Building upon a foundation of a 150-year heritage, Union University in Jackson is taking bold steps in becoming a future tense institution.

After several years of planning, fund raising and construction, Union is now in its first year of operation on a totally new campus. The 150-acre campus, serving as the catalyst for a completely planned, educationally oriented community, is one of the unique and most innovative in the nation.

The new campus stresses an intimate philosophy of education and is oriented toward planned informality. Rejecting the traditional definition of the word "campus" usually visualized in scattered buildings, Union's new campus features a 160,000 sq. ft., "shopping mall" complex with all academic facilities under a single multi-level roof.

Because of this design, students and faculty are frequently placed in intimate and informal juxtaposition thus providing un-

Note: Baker is director of public relations at Union University.

usual opportunities for the teaching/learning process to take place in the corridors and lounges as well as in the classrooms.

"This daily mixture with faculty members and the entire student body tends to prohibit segmentation of specific organizations or academic majors who often only see life through their specific causes," says Robert E. Craig, Union president since 1967. "It also allows the student a better understanding of other people and equips him to adjust to the variances he will face after graduation when he moves into society."

Another unique facet of the campus is the student housing village which features private bedrooms for each resident. One hundred twenty-five apartment-like units are designed for approximately 550 students. In the majority of these units four private bedrooms open onto a common living room. Adjacent to the living room is a kitchen and bathroom. The remaining units have five bedrooms and living room but do not have the kitchen.

Pedestrian "streets" between the rows of

apartments lead to two commons buildings for the male and female students located in the middle of the village. The commons buildings contain offices, living quarters for the directors, laundry and snack facilities and numerous formal and informal lounge areas with conversational groupings designed by furniture placement.

"This style of living gives students more of a chance for personal identity," says Craig. "The immediate social group is reduced to four or five people rather than to a much larger group which would be living on a whole floor or wing of a dormitory. It gives the student more of a sense of belonging and helps him accept responsibility as the care, decoration and cleaning of the facilities are left up to the individual."

In addition to the campus facilities which could well serve as the prototype for college campuses of tomorrow, Union has inaugurated several new programs to enhance academic and cultural opportunities for the students.

Notably among these are new majors and minors added to the growing list of already more than 25; a full evening program leading toward a degree in business administration; teaching internships which expose students early in their college career to the various facets of education; computer science programs and activities; a three-year Bachelor of Science degree program; special honors program; study tours throughout the nation and abroad, as well as many others.

In days of economic uncertainty when the mainstream in higher education is focusing upon downward trends in personnel and programs and greater reliance upon government support, Union University stands tall as a church-related institution with a new educational thrust—intimate in design, contemporary in structure and futuristic in approach.

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SBC Directors Of Missions Plan Norfolk Conference

NORFOLK—The Southern Baptist Conference of Directors of Associational Missions will deal with the identity problems of associations of Baptist churches at its annual meeting here, June 13-14.

The conference, at the Quality Inn-Lake Wright, will meet in conjunction with the annual national meeting of the Southern Baptist Convention, June 15-17 at the Norfolk Scope Convention Center.

"Identity is the number one problem in the world today," says Richard G. Bryant, president of the conference and director of missions for the Miami Baptist Association.

"It's everybody's problem, so we feel like we're dealing with something basic with our directors of missions, and we propose to help them identify the nature and purpose of the association."

Program personnel for the two-day meeting includes William G. Tanner, president of Oklahoma Baptist University, Shawnee; Kenneth Chafin, pastor of South Main Baptist Church, Houston; Guy Bradley, director of missions for the High Desert Association, Lancaster, Calif.; Russell Bennett, director of field education, Southern Baptist Theological Seminary, Louisville.

Also, David Haney, director of lay ministries, Southern Baptist Brotherhood Commission, Memphis; Frederick E. Roach, president of Centennial Homes, Inc., Dallas; Terry and Hattie Fansler, musicians from

Grace Temple Baptist Church, Denton, Tex. Also, Bryant; John A. Brown, conference president-elect and director of missions of the Norfolk Baptist Association; Ray McClung, conference secretary and director of missions for the Pulaski County Association, Little Rock; Robert Helmich, conference treasurer and director of missions for the Muskogee (Okla.) Association and D. E. Strahan, conference news letter editor and director of missions for the Central Association, Madison, Wisc. (BP)

Bible Puzzle Page

Answers On Page 12

1	2	3		4	5	6	7		8	9	10	11
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DOWN

- 1 Hezekiah's mother (2 Ki. 18:2)
- 2 Decay
- 3 Parrot
- 4 "to — bread" (Acts 20)
- 5 Tears
- 6 "forgiven you —" (Col. 2)
- 7 Golf term
- 8 His son was Solomon's officer (1 Ki. 4:10)
- 9 A Brazilian people
- 10 Trees
- 11 Mary anointed Jesus (John 12:3)
- 16 Irish country
- 17 River of Damascus (2 Ki. 5:12)
- 20 A light splash
- 21 Peel
- 22 "with — — of iron" (Rev. 12)
- 24 Horse food: pl.
- 26 "— to speak" (Jas. 1)
- 27 "All things indeed are —" (Rom. 14)
- 28 Lawyers: abbr.
- 29 Smaller
- 31 Countenances
- 32 Hurled
- 36 "— ye not in lying words" (Jer. 7)
- 37 — administravit
- 38 Snail genus: poss.
- 39 Within: comb. form
- 40 Slightly open
- 42 A Siouan people
- 44 Telegraph money order: abbr.
- 45 "for ye shall speak into the —" (1 Cor. 14)
- 46 Tier
- 47 As a thousand years (2 Pet. 3:8)

ACROSS

- 1 Noah prepared it (Heb. 11:7)
- 4 An annoying child
- 8 Shallow lagoon
- 12 Hobo: by shortening
- 13 Irritate
- 14 An Iroquoian people
- 15 "— — — in infirmities" (2 Cor. 12)
- 18 Direction
- 19 The first was like a lion (Rev. 4:7)
- 20 "the — of his fire" (Job 18)
- 23 Kind of hog
- 25 Young fish
- 26 Man's name
- 27 "all the coasts of —" (Joel 3; abbr.)
- 30 "to establish — —" (Dan. 6)
- 33 Spread
- 34 Socks
- 35 Vital organs: abbr.
- 36 American Indian
- 37 Iron
- 38 "do alway err in their —" (Heb. 3)
- 41 Flatfish
- 43 Commended (Luke 16:8; 2 words)
- 48 Oklahoma town: poss.
- 49 Beth- — (Jer. 48:23)
- 50 Frigate bird: var.
- 51 Kind
- 52 O.T. prophet (Rom. 9:25)
- 53 Railway: abbr.

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Home Missions Week Of Prayer Ties In With Bicentennial

"A New Birth of Freedom," marking the U.S. bicentennial, is the theme of the Week of Prayer for Home Missions, March 7-14.

Throughout the SBC, churchwide observance of the Week of Prayer will include activities for all age groups to emphasize the missions need in 1976 U.S.A.

The "New Birth of Freedom" theme coincides with the 200th anniversary of the birth of the nation. "Religious freedom played a dominant role in the gaining of our national independence," pointed out Carolyn Weatherford, executive director of Woman's Missionary Union, in announcing plans for the observance.

"The Week of Prayer for Home Missions should help us reevaluate our heritage and our responsibility to maintain free and widespread exercise of religion. Study of home missions in the bicentennial year should motivate us to take full advantage of our unlimited opportunities to make disciples," said Miss Weatherford.

Authur B. Rutledge, executive director-treasurer of the Home Mission Board, hailed the observance as a "time of beginning again" in support of home missions. "We need a patriotic resurgence, but if the year passes without rebuilding the foundation of our faith, the bicentennial will be nothing more than a big pep rally," he told the WMU Executive Board.

"Baptists were influential in developing the nation. Now we need to be influential in the rebirth of the nation."

A \$9,500,000 Annie Armstrong Easter Offering will be attempted to meet mission needs throughout the home mission field.

Recommended allocations for the \$9,500,000 goal involve expenditures of \$7,200,000

for support of home missionaries and field ministries. The allocation for special projects is \$1,500,000. All received above the \$8,700,000 will be used for the Home Mission Board's Bold Mission Thrust in Evangelism and Missions.

Bold Missions Thrust in Evangelism and Missions will entail expenditures for Christian social ministries, pastoral missions, TV evangelism, leadership training schools, and other special missions projects.

Activities during the Week of Prayer will furnish all church participants information about prayer, personnel, and finance needs in home missions. Churches will be observing "Spirit of '76" celebrations to begin the Week of Prayer. The celebration may include old-fashioned church suppers.

Suggested activities include missionary sermons, personal testimonies, prayer calendar readings at March worship services, and pretend freedom tours.

WMU's Girls in Action will aid in Week of Prayer activities by providing songs, poems, and illustrating missions needs. GAs will also present an historical play about Annie Armstrong.

"Let Christ's Freedom Ring," a Christian musical written for the nation's bicentennial, is suggested for presentation during the week.

The Week of Prayer began in 1895 when Woman's Missionary Union observed a "Week of Self-Denial" as a special season of prayer and contributions to missions. The name "Thank-Offering" was given the "Week of Self-Denial" in 1922. The "Thank-Offering" became known as Annie Armstrong Offering for Home Missions in 1933, named after Annie Armstrong, the

Committee Urges Support For Persecuted Christians

ATLANTA—A call for "Intercession for Persecuted Christians" was issued by the 48-member international Lausanne Committee for World Evangelization meeting here.

The committee, an outgrowth of the 1974 World Congress on Evangelization in Lausanne, Switzerland, specifically noted Georgi Vins, a dissident Soviet Baptist pastor who has been sentenced to five years in a labor camp and another five years exile in Siberia.

The committee said it "is painfully aware of the many areas of the world . . . which are closed to or which severely restrict an open proclamation of the Gospel of Jesus Christ. We are deeply moved by the faithfulness of many Christians in those areas" . . . who suffer affliction and persecution.

"We commend these persecuted Christians and their families to the care and ardent intercession of their fellow Christians throughout the world, that God may sustain them in their faith, grant them freedom and open those areas again for an unhindered evangelization," the statement said.

In other action, the committee elected evangelist Leighton Ford of Charlotte, NC, a Canadian-born Presbyterian and vice-president of the Billy Graham Evangelistic Association, to a two-year term as chairman.

Nilson Fanini, pastor of First Baptist Church of Niteroi, Rio de Janeiro, Brazil, was named vice chairman, along with Japanese evangelist and broadcaster Akira Hatori of Tokyo.

Kenneth Chafin, pastor of South Main Baptist Church, Houston, is finance chairman for the Lausanne Committee. (BP)

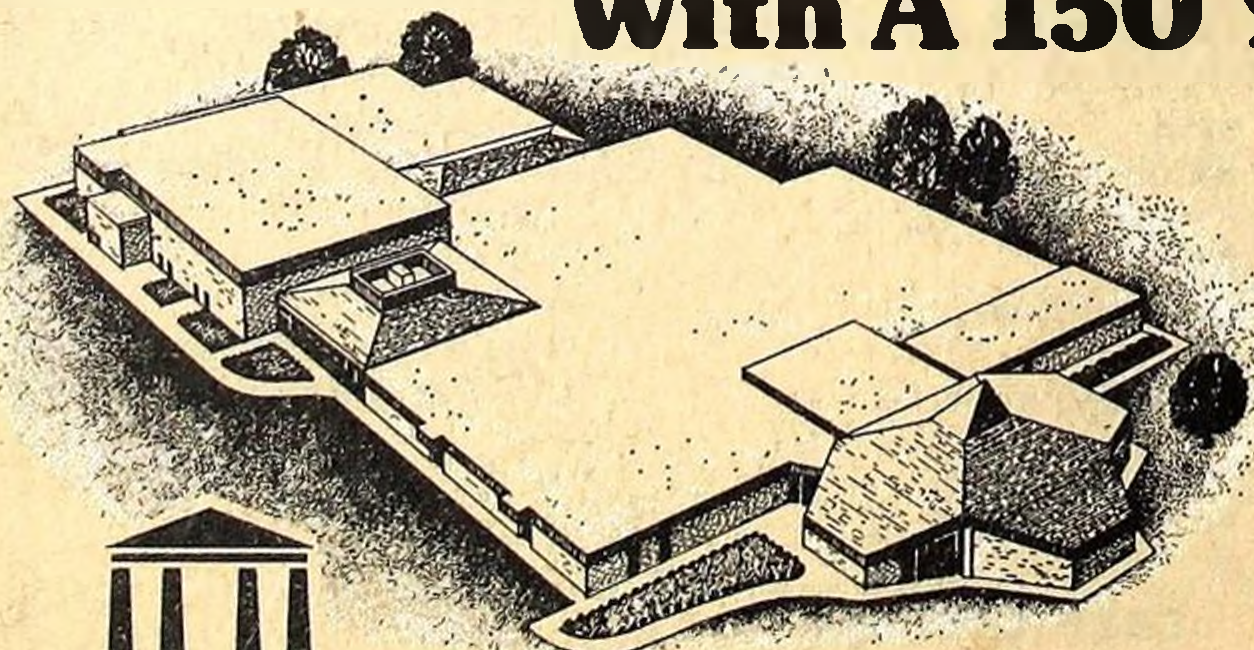
first corresponding secretary of WMU, founded in 1888. The final name change came in 1969 when the offering name was changed to identify it more closely with Easter.

Woman's Missionary Union continues to initiate and promote the observance, aided by Brotherhood, other church programs, and pastors.

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BIBLE PUZZLE PAGE ANSWERS

A	R	K		B	R	A	T		H	A	F	F	
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"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

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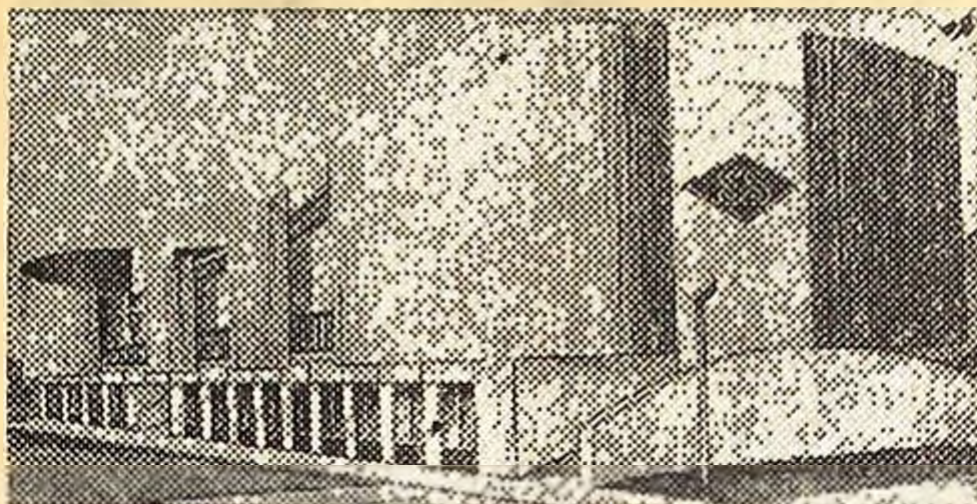
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Belmont College Spans A Quarter Of A Century

By Herbert Gabhart



Photograph by Bobby Schatz

SPANNING A QUARTER OF A CENTURY: Shown left to right, Mike Smith, president of the Student Government Association; Henry Horrell, chairman of the Board of Trustees; Mrs. Helen Kennedy, member of Belmont College's first graduating class; G. Frank Cole, first chairman of the Board of Trustees, twenty-five years ago. The picture in the center is of the proposed student center.

It all started twenty-five years ago when G. Frank Cole, trust officer of First American National Bank, suggested to C. W. Pope, then executive secretary-treasurer of the Tennessee Baptist Convention, that Ward-Belmont could be purchased for its indebtedness, approximately \$600,000.

Moving quickly and expeditiously, the Executive Board of the Tennessee Baptist Convention unanimously approved the recommendation that the Ward-Belmont College property be purchased, and a board of trustees was appointed immediately. On March 13, 1951 the six trustees of Ward-Belmont were replaced by successors from a group previously chosen by the Executive Board of the Tennessee Baptist Convention and in this manner Ward-Belmont, with its liabilities and assets, passed into the hands of Tennessee Baptists, and Belmont College was launched.

From that inauspicious and timely beginning, the college has had good growth and remarkable expansion of physical facilities. A cursory glance at comparative figures of twenty-five years ago and today point out

these facts:

	1951	1976
Enrolment ..	150	1100
Endowment \$325,000 (approx.)		\$1,000,000 (approx.)
Faculty	15	70
Property ...	\$600,000	\$11,000,000

The school has graduated 2500 persons. But, figures don't tell the whole story. Temp Sparkman, vice-president of the first student council and now professor at Midwestern Baptist Theological Seminary, remarked: "At Belmont College, where truth and beauty meet, I found the cultural and academic equipment for my life's work, and into my expanding mental resources—both by example and precept—were infused the principles of Christian morality."

Another who was among the earlier classes to graduate, June Wiltshire Comola, wrote recently, "I so vividly remember my years at Belmont . . . please accept the enclosed check . . . my daughter would like to have her name on the mailing list for prospective students . . . my husband and I are seriously considering including Belmont in our will."

With increasing enrolment and careful and wise planning, many new programs were inaugurated making the college a more viable and distinctive institution. Along with solid liberal arts, the college has one of the strongest undergraduate programs in business, with special majors in music-business (one of a few such programs in the world), restaurant management, and secretarial science. The college has strong programs in education, music, and nursing.

Along with these academic achievements the true character of the college continued

to emerge. When the Center for Business Administration was dedicated on September 10, 1974, its foyer contained a most unusual 21-foot tall piece of iron sculpture, Money—Servant or Master. This very meaningful piece is a daily reminder to students of the proper role money should play in an individual's life.

Then on December 30, 1972 when, through a tragic fire Blanton Hall was completely destroyed, the entire Belmont family of students, faculty, staff, trustees and friends girded their loins in an all-out effort to build replacement facilities. The end results were the Hitch Science Center and the Humanities Building. But in this hard and sacrificial effort, another truth emerged. That truth stands atop a 6-foot brick base with a 6-foot iron Phoenix signifying that beauty had arisen out of ashes (Isa. 61:3) and that seemingly disastrous events with hard work, faith in God and commensurate sacrifice would be transformed into glorious opportunities.

And the hardships, achievements and rapid growth have not stifled those important things of the spirit. Brenda Thompson, 1975 graduate and first runner-up in the Miss Tennessee pageant, said, "I prayed about this pageant a lot and feel that any glory that was given me should be given right back to the Lord. Thank you so much for giving me the chance to represent Belmont College."

Rhonda Anderson, a recent graduate with an Associate of Arts degree in nursing wrote: "Thank all of Belmont for supplying me with two wonderful years. The nursing faculty was not only above average in their knowledge, but superlative in their sincere interest in each of us as individuals. I shall always be proud to claim Belmont as my school."

With deep gratitude for the visions of the leaders of the Tennessee Baptist Convention of 25 years ago and with equal gratitude and appreciation for thousands of friends and students who have made up the Belmont family, the college faces the next 25 years with enthusiasm, confidence and commitment to the high ideals and objectives embedded in the very heart of the college.

Its silver anniversary, March 13, 1976, will find the college inaugurating a \$4,000,000 campaign to amortize its total indebtedness and provide funds for a badly needed student center. Again it will take sacrificial dedication and generous effort and financial support . . . of us all.

But, with God's help—It Shall Be Done . . .

Gabhart is president of Belmont College, having served in the position since 1959.

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'Cooperative Program': Not A Rock Group, But It Sings

SHERIDAN, Ark.—"Cooperative Program" is not the name of a rock music group.

Absolutely not!

It's the name of the youth choir at First Baptist Church, Sheridan, Ark. And that's a fact.

"Cooperative Program," which got its name from the Southern Baptist Convention's multi-million-dollar Cooperative Program unified budget in a unique way, will sing at the SBC annual meeting in June in Norfolk, Va.

The invitation came from William J. Reynolds of Nashville, convention music director, after Mrs. Delbert Taylor, who directs the choir for the 550-member church in the small Arkansas community, phoned him to ask for the opportunity.

Reynolds, director of the church music department for the denomination's Sunday School Board, in seeking to have broad representation on the SBC program, decided

to invite the choir.

In fact, "Cooperative Program" is currently the only Arkansas Baptist representative on the official program of the nation's largest Protestant denomination, June 15-17, at the Norfolk Scope Convention Center. It will perform during the 8:45 a.m. time slot, Wednesday, June 16.

The chance to sing at the SBC has created celebrity status for the choir in the 2480-population community of Sheridan. "This town can't believe it," exclaimed Mrs. Taylor, "I know we have a good group. But I just still can't believe we were invited."

About three years ago, before Mrs. Taylor became director, she said the group was trying to decide on a name. "The church was studying the Cooperative Program and what it accomplishes for missions around the world," she said.

"A cartoon in the GA (Girls in Action) magazine (Discovery, published for girls by the Southern Baptist Woman's Missionary

\$35 Million Med Center Dedicated In Mississippi

JACKSON, Miss.—Mississippi Baptists dedicated their new \$35 million Mississippi Baptist Medical Center here, complete with the latest equipment and some 700 total rooms.

The hospital moved into its new facility 65 years after the establishment of the original hospital, which began in an antebellum home after the Mississippi Baptist Convention purchased it in 1911.

In Nov. 1972, work began on the completely new facility, which is connected to the old facility by an underground tunnel. (BP)

Union) showed a leader talking to a young person," Mrs. Taylor explained. "The leader was saying, 'No, Cooperative Program is not the name of a rock group.'"

"After seeing that, one of our girls suggested that it wouldn't be a bad name for a singing group, especially one from a Southern Baptist church," she said.

So, that's how "Cooperative Program" got its name, and while it may not be a rock group, it sure does sing! (BP)

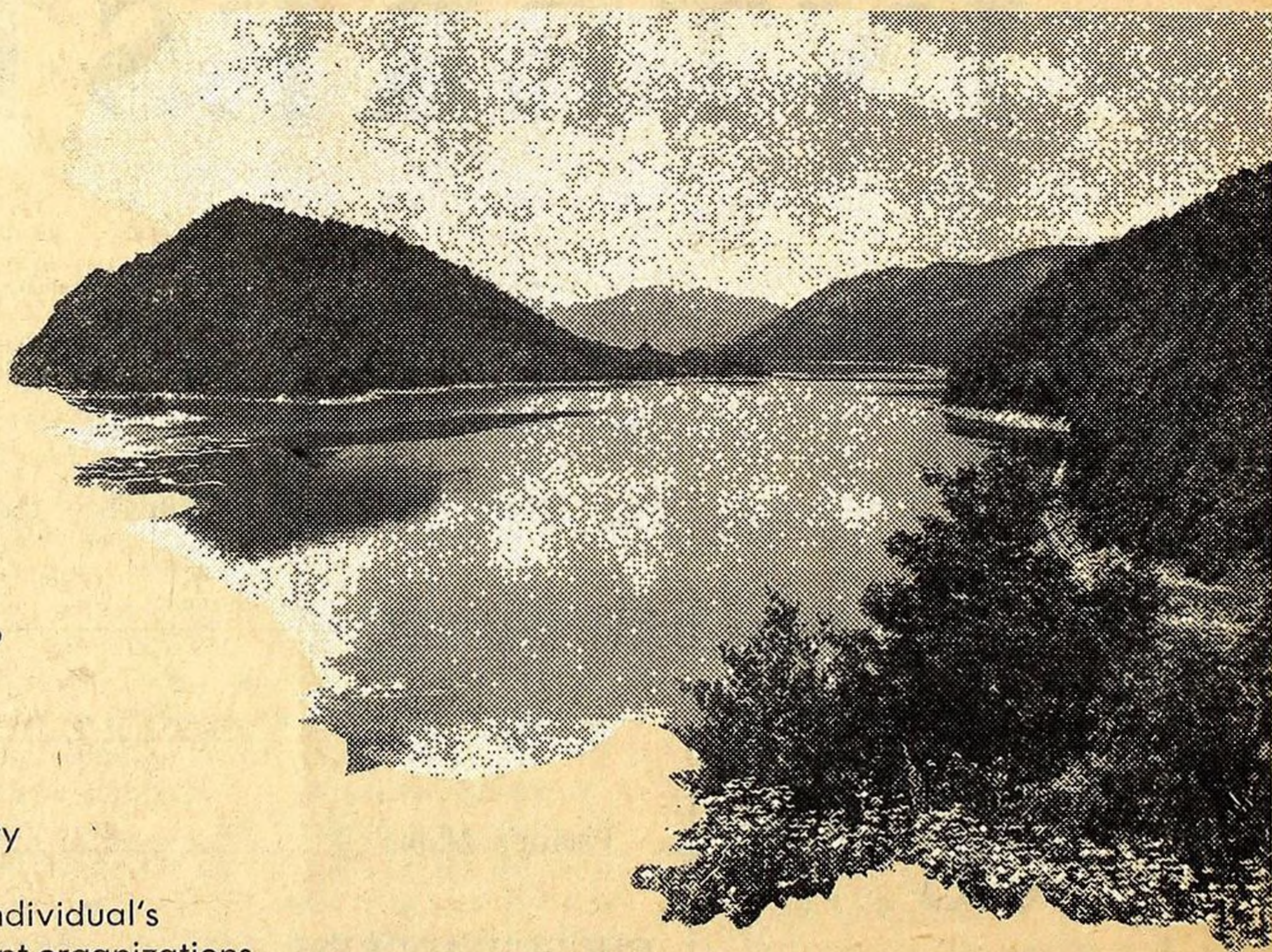
*In the hills
but not
as old
as the hills...*

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Make an appointment to visit Carson-Newman, a four-year, Southern Baptist liberal arts college in the foothills of the Smokies. Contact: Director of Admissions, Carson-Newman College, Jefferson City, Tenn. 37760 or call (615) 475-9061, ext. 286.

**After 125 years in education, we are still learning . . .
and we think that's what education is all about.**



Heart Attack Claims Life Of Caney Creek Pastor

John Way, pastor, Caney Creek Church near Rogersville, died of an apparent heart attack last month. He had been in the pastorate for 42 years.

In addition to the Caney Creek Church, where he had served for the past 10 years, Way had also served as pastor of Bass Chapel, Big Creek, Cave Springs, Gills Chapel, Howes Chapel, Kyles Ford, Lone Oak, Maple Hill, McKinneys Chapel, New Hope, North Fork, Prices Grove, Shepards Chapel, Speedwell, West View, and Valley View Churches, all in Holston Valley Association. In Nolachucky Association he served the Sunrise Church, and in Mulberry Gap Association, the Mountain Valley, Huberts Chapel, and Fairview Churches. He also was pastor of Marble Point Church in Gate City, Va.

Services were held at Caney Creek Church with Henry Guy Jackson, director of missions for Holston Valley Association; Bruce Hulette, pastor, Surgoinville Church; and John Parrott, pastor, Kyles Ford Church, officiating. Pallbearers were deacons of the church, and 42 pastors of Holston Valley Churches were honorary pallbearers.

Way is survived by his widow, Hazel Roach Way; one son, Johnny, of the home;

Does Your Paper Arrive Late?

Some of our **Baptist And Reflector** readers are not receiving their paper until Monday or Tuesday of the week following publication. In some cases it has been reported that the papers were arriving two weeks late.

We do not know how to explain this delay, other than that some of the papers are being delayed somewhere between the Nashville Post Office and their destination, which is our subscribers. All **Baptist And Reflectors** are in the mail no later than Wednesday. Those mailed on Wednesday include the churches which use the back page for church news and those in the Middle Tennessee area.

Most of our complaints have come from Johnson City, Kingsport, Erwin, Fall Branch and some sections of Memphis.

Since last fall we have been in close contact with the Nashville Post Office and post offices from where our subscribers live. We have tried every means suggested to us by our local post office. Finally, this week

six daughters, Mrs. Jack Shields, Maryville; Mrs. Donald Hutchins, Surgoinville; Mrs. Barbara Sue Christian, Rogersville; Mrs. Jack Booher, Kingsport; Mrs. Tommy Burton, Hixson; and Mrs. Roger Hurd, Rogersville; and 10 grandchildren.

we believe that the matter has been cleared up. The Nashville Post Office has checked with some of the post offices in the areas where the complaints were coming from, and they were told that the February 5th issues arrived on schedule and should be delivered to individuals just like a first-class letter.

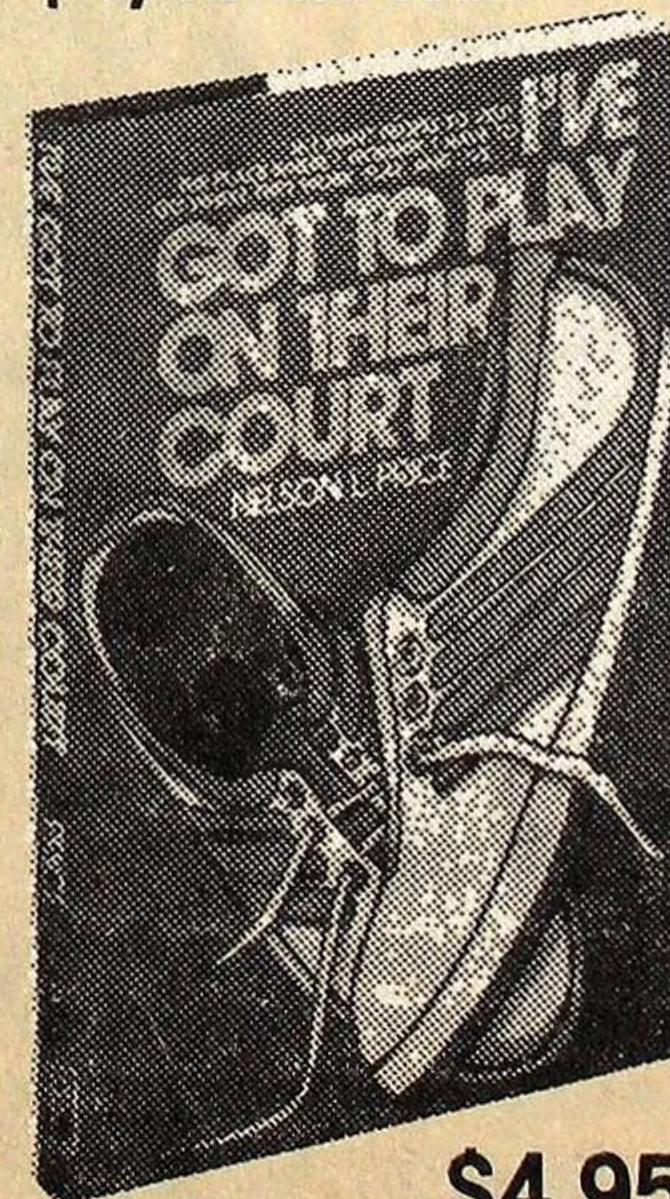
Please let us know immediately if you do not receive your paper by Saturday. We stay in close touch with the Nashville Post Office, and postal authorities are making an all-out effort to help solve the problem. Be assured that we are doing all we can to get the paper to you on time.—E.L.

I've Got to Play on Their Court

An inspiring new book by Nelson L. Price, pastor of Roswell Street Baptist Church in Marietta.

"Playing on their court" is the method that this church has used to reach people in its community. This book is a collection of principles and creative ideas that can assist any church, regardless of size and locale, to influence its community for Christ.

Learn how to "play on their court."



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BROADMAN

WHAT ONE ASSOCIATION DID TO HELP!

On April 14, 1975, upon recommendation from the Human Welfare Committee, the Knox County Baptist Association Executive Board approved a free-will offering for World Hunger Relief to be received on May 18, 1975. The proposal was:

1. Each church of the Knox County Baptist Association was encouraged to declare Thursday, May 15, as a Day of Fasting for World Hunger. Each family in the church was asked to miss a meal and give the average price of that meal to Hunger Relief. This offering to be received on Sunday, May 18.
2. The association printed and distributed envelopes. There was one envelope made available for every family of each church.
3. This special free-will offering for World Hunger Relief was promoted through the associational letter, the newspapers of Knoxville and by radio spots. With the single exception of the cost of the envelopes, this offering was promoted at no cost to the association.
4. Monies received in this special free-will offering in the Knox County Association amounted to \$15,879.00. These monies were channeled through the Tennessee Baptist Convention to the Foreign Mission Board. All funds were made available to our missionaries on the field to alleviate world hunger.

THIS IS WHAT ONE ASSOCIATION DID WHAT IS YOUR ASSOCIATION DOING

Next Week: What Some Others Are Doing

James Hutson, member, Public Affairs & Christian Life Committee of the Executive Board, TBC

Chilhowee Academy: 'Home' For Christian Education

By Buck Donaldson

"Home . . . is where I go to school."

This is not just a switch in an old adage or a play on words. It's a lifestyle if you are one of the teenagers at Harrison-Chilhowee Baptist Academy whose parents are serving, or have served as overseas missionaries with the Foreign Mission Board of the Southern Baptist Convention.

It's a lifestyle. But, in reality, it is also a switch. It's a drastic change from what most people experience in the formative years of life. Most of us expect to leave home to go to college. We usually leave home when we begin making a living for ourselves. But to have to leave home in order to put the finishing touches to a high school education is indeed a switch. It may be a difficult lifestyle to adopt. In contemporary phraseology, most of us would say "we have a right!" to enjoy our formative years in the comfort and security of our own homes, not in a dormitory room on a private high school campus; even if it is a Christian high school, owned and operated by the Tennessee Baptist Convention.

Fortunately, "M.K.'s" (Missionary Kids) have an advantage over a lot of people when it comes to adopting a new lifestyle. Adjusting to new situations has become for "M.K.'s" a great deal more than an occasional necessity. It is a way of life. Change and transition are expected.

The five M.K.'s who are enrolled this year at Harrison-Chilhowee Baptist Academy are not just high school juniors and seniors. They are veterans of travel on the world's airways and shipping lanes; specialists in the fields of customs and cultures; experienced with, and/or conversant in foreign languages; and, admittedly (sometimes), often a bit lonesome for that other home in Brazil, or Rhodesia, or Honduras. (But it takes an experienced "M.K." watcher to detect it.)

Pam Wheeler, Bill Smith, John Phillips, Mark Damon, and Jan Donaldson make up a sizeable "M.K." Family complement for one American High School campus.

Together, they add a dimension of international flavor to high school experience which is unique; different even from the contributions made to campus life by nationals from countries surrounding the globe. "M.K.'s" have experienced their worlds "through American eyes." They are able not only to give firsthand descriptions of places and events, but also to interpret what is seen and done from an American point of view. They are able to form a "bridge of understanding" between cultures.

These young people add other dimensions to campus life in the areas of dedication and determination. For each of them, getting an education on the elementary and high school levels has been a struggle of mixed cultural experiences.

Mark Damon's first years in school included studies in a Brazilian public school, supplemented by home study under the Calvert System of correspondence courses.

John Phillips was born in Rhodesia, and most of his elementary and high school study

SBC Ministers' Wives Schedule Conference

NORFOLK—The Southern Baptist Ministers' Wives Conference, auxiliary to the Southern Baptist Pastors' Conference, will meet at Freemason Baptist Church here at 12:30 p.m., June 15.

The Pastors' Conference meets June 13-14 and the main sessions of the Southern Baptist Convention, June 15-17.

The Ministers' Wives Conference program will begin with an historical skit about a Baptist minister's wife and then center on some modern women pioneers, according to Mrs. Robert L. Franklin of Cairo, Ga., president of the conference.

The program will deal with the role of ministers' wives in the home and church and as an employed person or volunteer in the community.

Tickets will be available at \$4.50 each in booths in the Norfolk Scope Convention Center. (BP)

has been conducted on the British plan in the public school system of Rhodesia.

Jan Donaldson started her "school" career by attending an international kindergarten at Mbeya, Tanganyika (now Tanzania), a small town 600 miles from the East African coast. Jan's mother instructed her at home with the aid of the Calvert System through the first and second grades. At age 10, she attended the school for missionary children at Oshogbo, Nigeria, about 300 miles from her home at Eku. Jan's folks returned to America when the mission school was closed and the only school available for her continued study was 800 miles away, in northern Nigeria.

Bill Smith and Pam Wheeler have had educational careers similar to those of Mark, John, and Jan, before coming to Chilhowee Academy.

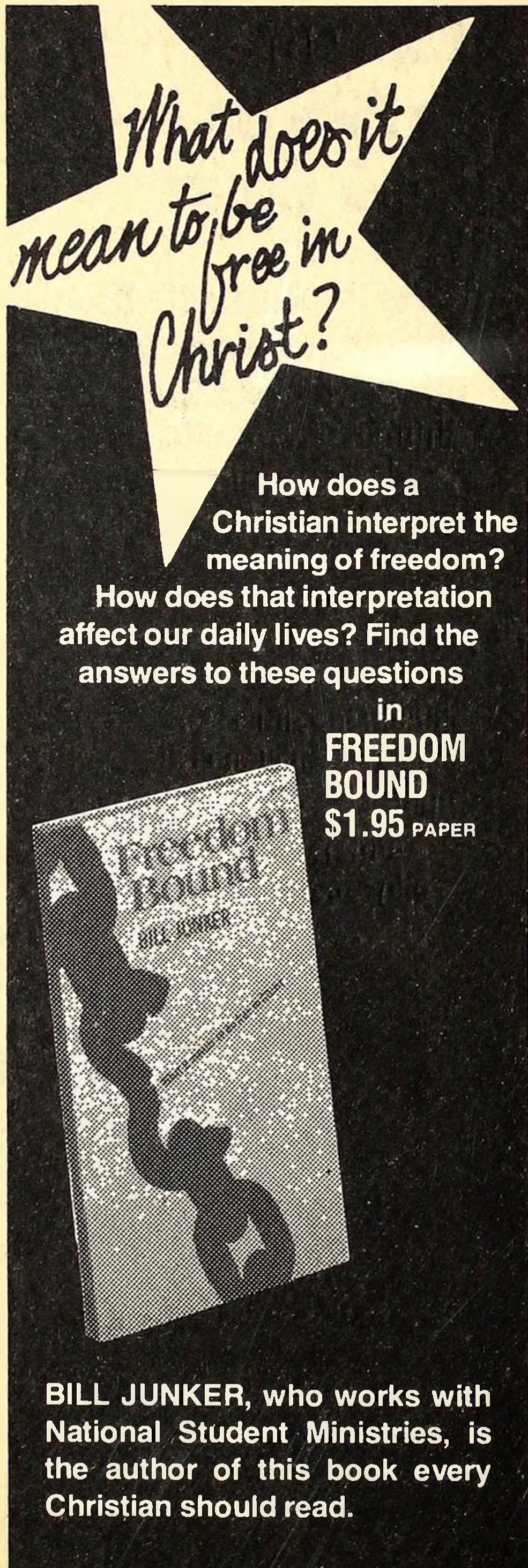
Change and transition can be exciting, but somewhere along the way there is usually a need for a place to drop anchor; a point of contact which stays constant; "home."

Harrison-Chilhowee Baptist Academy has been "home", a place to anchor, a point of constancy for many young people over a period of many years. It is a private, Christian, residential high school. It isn't a switch. It is a life-style, guided by Christ, through Tennessee Baptists. The academy is an alternative . . . a different approach to education for the student who seeks a high school with a distinctive Christian purpose. It provides a stable Christian context for putting the finishing touches to a high school career.

Pam, Bill, and John will graduate with the Harrison-Chilhowee Baptist Academy class of '76. All three are looking forward to a new life-style: college student.

Jan and Mark have another year of study ahead at the academy. Both are "A" students.

And, both are quite at home where they go to school.



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BILL JUNKER, who works with National Student Ministries, is the author of this book every Christian should read.

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BROADMAN

Carson-Newman College: A Heritage Of Leadership

By Carl Tipton

Presently under the direction of its 19th president, John A. Fincher, Carson-Newman College boasts over 9000 living alumni. The East Tennessee Baptist school offers a diverse and exciting academic program complemented by a well-balanced intercollegiate and intramural athletic program. A survey has revealed that 63 percent of those attending the college indicated that they enrolled because of the school's academic reputation.

Carson-Newman, located in Jefferson City, is nestled between Cherokee and Douglas Lakes. The college is only one hour away from the Great Smoky Mountains. It is possible to find a fellowship to fit most interests at Carson-Newman. On campus there are three student publications, six religious organizations, four societies, nine departmental organizations, 25 honor groups and a number of other affiliations such as letter clubs. Altogether there are over 70 student organizations at C-N.

Closely related to all Baptist churches in Tennessee, Carson-Newman's student body is 81 percent Baptist. More than 3000 graduates are serving in churches and communities in Tennessee. Representative among this group are hundreds of pastors, educational directors, ministers of music and youth directors. Hundreds of others constitute the lay leadership in Tennessee Baptist churches in the areas of law, business, medicine, education and commerce.

The Tennessee Baptist Convention's largest college, Carson-Newman continues to serve the regional educational needs with approximately more than half of its student body from Tennessee homes. Over 30 percent of the college's living alumni reside in Tennessee. Carson-Newman has made significant contributions to the human resources of the state.

Approximately 70 percent of the students at Carson-Newman receive some form of financial aid. Of this percentage, 20 percent have jobs on campus.

A foundation of solid Christian concepts, together with a standard of academic excellence paralleled by few religious-oriented institutions, makes Carson-Newman a center of distinctive education. The college continues to maintain a primary emphasis on the dignity and worth of the individual. There is on campus an atmosphere conducive to the development of educated, poised and refined young men and women for effective future leadership in our communities.

Carson-Newman believes that living a meaningful life requires a person to develop himself spiritually, mentally and physically in addition to acquiring certain knowledge

and skills necessary for successful participation in his chosen vocation.

Christian education is more than an idea. At Carson-Newman it is a reality. The religious program and activities are as diverse as the students' needs. Although the religious life on campus can be a welcomed environment, the choice of expression and involvement is left up to the individual.

A vigorous building and remodeling program was begun at Carson-Newman in 1966. Since that time a new air-conditioned men's dormitory, and an addition to one of the women's dormitories have been completed. The Fite Administration Building, Learning Resource Center and Ceramics Building have also opened. The Dougherty Science Center is a new \$2.1 million facility. Under construction at this time is the large, air-conditioned Henderson Humanities Building. In addition to these facilities approximately 25 other buildings and athletic fields serve the college community.

Tennessee Baptists have an unmistakable investment in Carson-Newman College. The college maintains its commitment of educating young men and women for positions of service and leadership in communities around the globe.

Representatives and groups from the college are available to interested churches for special programs and pulpit supply.

Father Of Mississippi Baptist Leader Dies

NEW ALBANY, Miss.—Ernest Earl Kelly Sr., 84, of Ecu, Miss., died at Union County Hospital here Jan. 27 after an extended illness. He was the father of Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

Funeral services were to be at the Cherry Creek Baptist Church, Ecu. He was a member of the Cherry Creek Baptist Church.

He is survived by his wife, Lillian, one son and five grandchildren.

The family has requested no flowers. Memorials may be sent to the Cherry Creek Church, the Ridgecrest Baptist Church, Jackson, or to Baptist institutions, such as Children's Village or Gulf Shore Baptist Assembly, both in Mississippi. (BP)

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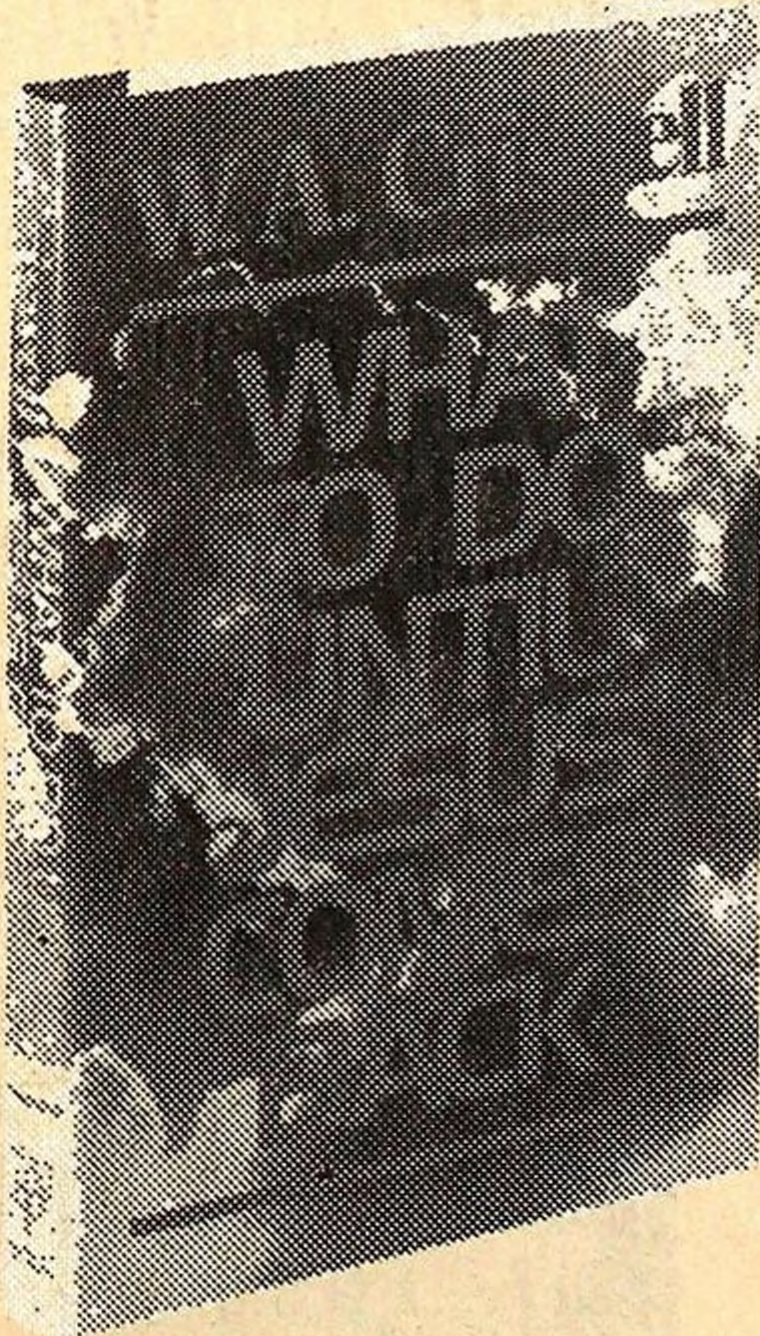
Brotherhood Leadership Training To Be Offered

A regional Brotherhood Training school will be conducted at Camp Cordova, March 6, from 10 a.m. until 3 p.m., according to Roy Gilleland, state Brotherhood director.

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

This meeting will be sponsored jointly by the Shelby Association and the Brotherhood Department of the Tennessee Baptist Convention. Those assisting will be Frank Black and David Haney from the Brotherhood Commission and Luther Carlisle, director of Brotherhood and youth, Shelby Association.

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BROADMAN

Mission Board Offers 'Quake Relief In Guatemala City

GUATEMALA CITY—Southern Baptist mission officials have volunteered to respond to emergency relief requests following a pre-dawn earthquake of major proportions which hit here Feb. 4.

The 'quake reportedly claimed hundreds

of lives, crumbling buildings and leaving thousands homeless, according to early news reports.

Southern Baptist mission representative, A. Clark Scanlon, reporting by telephone from his Guatemala City home base, said Southern Baptist missionaries in the city are safe. He said the 3 a.m. earthquake was the "most intense" he had ever experienced. It registered at least 7.5 on the Richter Scale.

"We're prepared to respond to a request from Guatemala for emergency relief," said Charles W. Bryan, the Southern Baptist Foreign Mission Board's secretary for Middle America and the Caribbean. "Dr. Scanlon and the disaster response coordinator for Guatemala are making a survey of needs and will be reporting to Foreign Mission Board headquarters in Richmond."

Bryan also reported that the board was communicating with the disaster desk of the U.S. State Department for additional information about the extent of the damage suffered by the people of Guatemala.

Although four Southern Baptist missionary couples assigned to Guatemala City are safe, all felt tremors, according to Scanlon, the board's field representative for Middle America. Scanlon said various objects in his home fell and that pictures dropped off the walls. He said, however, that he didn't detect any major structural damage.

Missionary Ted Yarbrough, driving through the city, reported a hospital on fire, a church building destroyed, and other walls and buildings which had collapsed.

Early news reports indicated at least 300 bodies had been found in the rubble and that other casualties were likely.

The Foreign Mission Board has 23 people assigned to Guatemala. Besides the four families in Guatemala City, two families and two missionary journeymen live in Coban (about 75 miles north of Guatemala City), one family lives in Quezaltenango (about 75 miles west of the capital), a family and a single missionary are currently in language school in Costa Rica, and two families are on furlough in the States.

In Guatemala City are the Yarbroughs, the Scanlons, the Herbert D. Billings and the William W. Stennetts. Mr. and Mrs. Harry E. Byrd, stationed in the capital city, are on

SBC Budget Sets One-Month Record Of \$4,870,138

NASHVILLE—The national Southern Baptist Convention Cooperative Program unified budget entered 1976 like it entered 1975—setting an all-time, one-month giving record of more than \$4 million.

Receipts in January, 1976, in fact, neared \$5 million, with \$4,870,138, according to figures released by Billy D. Malesovas, who succeeded John H. Williams on Feb. 1 as the director of financial planning and assistant to the treasurer of the SBC Executive Committee.

The January performance tops last January's \$4,303,029 in receipts, then a record, by 13.18 percent.

"Southern Baptists started off the Bicentennial year in a meaningful way," said Porter Routh, executive secretary-treasurer of the Executive Committee. "The record \$4,870,138 represents more than \$12,500,000 given by the churches for both state and SBC causes through the Cooperative Program and it includes advance or challenge funds received by many of the states over their primary budgets."

During the first four months of the 1975-76 fiscal year, October through January, national Cooperative Program receipts total \$15,474,310—or 13.15 percent ahead of the same point in 1974-75.

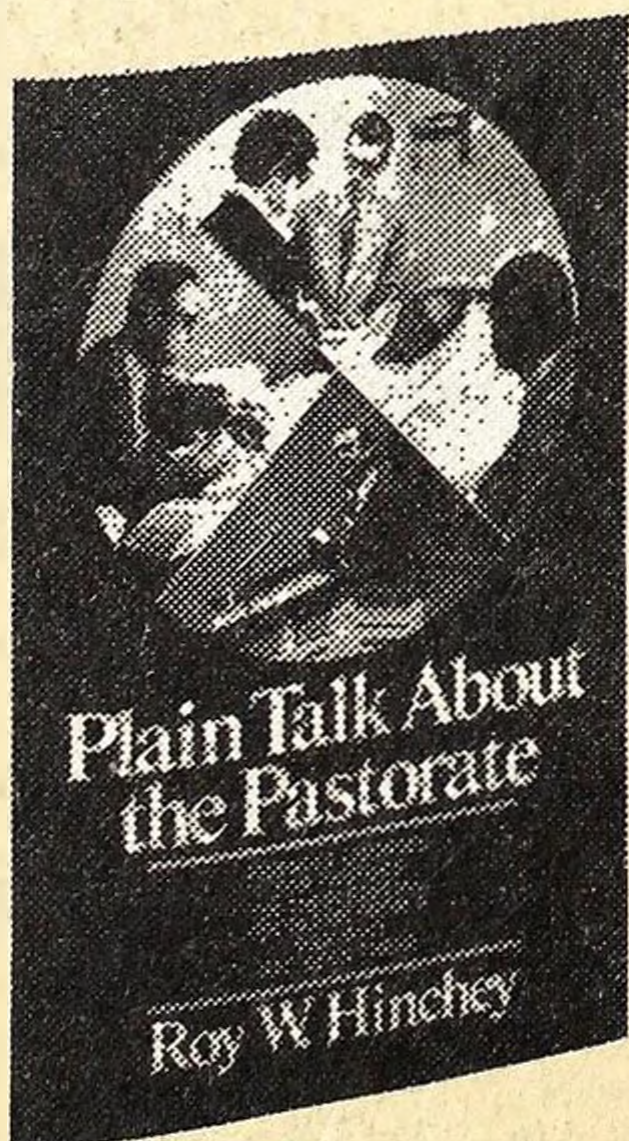
Meanwhile, 33 state conventions covering 50 states also funneled \$6,789,363 in designated contributions from Southern Baptist church members to Southern Baptists' worldwide missions program. That represents 10.62 percent more than \$6,137,403 in designated contributions last January.

Total giving for the first four months of 1975-76—Cooperative Program and designated—amounts to \$23,506,211, compared to \$20,927,279 at the same point in 1974-75. That's a 12.32 percent increase.

Designated giving alone through the first four months totaled \$8,031,902—a 10.76 percent increase over the same point last fiscal year. (BP)

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medical leave in the States.

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The George W. Hardemans and the Wendall C. Parkers are on furlough, and the H. Michael Owens and Yvonne E. Helton are in language school in Costa Rica. (BP)

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Bold Mission Projects Get Boost From Offering

By Catherine B. Allen

If the goal for the Annie Armstrong Easter Offering is reached, the Home Mission Board will start hitting the targets for its big "bold mission" strategy.

The Home Mission Board intends to grow Southern Baptist congregations in every county and major town in the country as part of the Convention's decade-end emphasis on bold mission.

This year's Easter offering will provide the first funding for this drive—if the \$9,500,000 goal is reached.

Fred Moseley, assistant executive director-treasurer of the Home Mission Board, said Southern Baptists will have to give 12 percent more than last year's Easter offering to touch the bold mission allocations. "We need to give like we did in 1974, when we piled up a 14 percent increase," Moseley said.

When the offering begins with the March 7-14 Week of Prayer for Home Missions, every penny will be funneled into home missions along predetermined priorities.

The first \$7,200,000 goes to support 2200 missionaries and their work. Evangelism projects, church extension, Christian social ministries, language missions, associational work, and other missions programs—all depend on the offering for almost half their support. The other half is allocated via the Cooperative Program.

The next \$1,500,000 goes to support special projects, along with the Cooperative Program. TV evangelism, US-2 missionaries, student summer missionaries, Alaska Pipeline ministries, and scholarships for missionary kids are among the items. A special allocation of \$1,000,000 is set aside to upgrade missionary salaries.

Then the offering begins to tick off bold mission targets, which go on for pages in plans developed by the Home Mission Board and state conventions. Among the projects are these:

At least 175 new missionaries, who could be placed as soon as money comes in.

Hawaii's first associational director of missions (\$14,790).

A Christian social ministries director in Maryland (\$15,000), and another in New York (\$15,000).

Aid to pastors to start new congregations in New England (\$5000).

Evangelism crusades in key cities (\$100,000).

Twenty-five new churches in Florida (\$25,000).

New churches in Utah-Idaho (\$12,000).

Church starter missionary to begin five churches in Des Moines (\$15,800).

Pastoral missionary in coal mining area of West Virginia, where 82 percent are unchurched (\$7500).

A pastor to start a church with weekday ministries in Wheeling, where there has never been a church (\$12,000).

More than 200 additional summer missionaries, especially drama and resort teams (\$100,000).

Start Filipino work in Meridian (\$720).

Start Czech work in Chicago (\$10,000).

Full-time pastor for Eskimos (\$13,160).

Fred Moseley estimated that \$1,100,000 could be spent right now on these and other projects that the Home Mission Board and state conventions have identified as urgent. But none will be funded until the Annie Armstrong Easter Offering nears that \$9,500,000 goal.

Cox Named Vice-President Of Homiletics Academy

PRINCETON, N.J.—James W. Cox, associate professor of Christian preaching at Southern Baptist Theological Seminary, Louisville, Ky., was elected vice-president of the American Academy of Homiletics at its recent meeting at Princeton Theological Seminary here.

The organization consists of teachers of preaching in Protestant and Catholic seminaries in the United States and Canada, and "represents most of the major seminaries in the U.S. and Canada," a Southern Seminary spokesman said.

His election as vice-president also makes Cox president-elect of the national group. He will assume the presidency this December. Cox, who has taught at Southern Seminary since 1959, has been a member of the organization for 10 years. (BP)

New Books

The Doctrine Of Revelation by Arthur W. Pink, Baker, 259 pp., \$6.95. The author's well-reasoned arguments are inspiring and convincing in recognizing God's great power in the world.

Raise the Dead! by Myron C. Madden, Word Co., 118 pp., \$4.95. A book to help you deal with your fears of death.

Baptists Who Shaped A Nation by O. K. and Marjorie Armstrong, Broadman Press, 123 pp., paper, \$1.95.

Growing A Life Together by Fred M. Wood, Broadman Press, 125 pp., \$2.95.

Shadows We Run From by Nelson L. Price, Broadman Press, 122 pp., \$1.50.

Summer Camp Employment Applications Being Accepted

Any young person in Tennessee interested in applying for summer employment at either Camp Linden or Camp Carson should contact the business manager, Tennessee Baptist Convention, according to James McDonald.

A full-time staff is employed during the summer months, allowing Baptist youth to apply for positions including: housekeeper, lifeguard, yard worker, waiters, canteen manager, crafts instructor, manager's assistant, cook, and first aid office helper. Approximately 35 positions are available.

Camp Linden is located 12 miles south of Linden, and Camp Carson is near Newport.

McDonald stated that brochures describing the camps had also been distributed. Any church without a brochure should check with the director of missions of the respective association.

Seminary Fund Campaign Launched By \$400,000 In Gifts

FORT WORTH—Grants totaling \$400,000 have been received from two Fort Worth foundations by Southwestern Baptist Theological Seminary here.

The grants, \$200,000 each from the Amon G. Carter Foundation and the Sid Richardson Foundation, are expected to be applied toward the seminary's current fund raising drive called "Eight by Eighty." The three-month Fort Worth campaign is set to begin in March.

The campaign seeks to raise \$8 million by the year 1980. The campaign is divided into three stages. The initial Fort Worth campaign, with a \$2 million goal, will be followed by a Dallas-Metroplex campaign with a \$1.5 million goal. Subsequent campaigns are planned for key Texas cities, with a total goal of \$2 million, and a national campaign with a \$3 million goal.

The money raised by the fund drive is expected to be applied towards several campus improvements, including a proposed physical fitness center, and endowment needs. (BP)

*Week Of Prayer
For Home Missions*

March 7-14, 1976

Theme: "A New Birth Of Freedom"

Scripture: Galatians 5:1

*Annie Armstrong
Easter Offering*

National Goal: \$9,500,000

Tennessee's Goal: \$675,000

The Tragedy Of Rejection

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

Basic Passage: Matthew 21:23-22:14

Focal Passage: Matthew 22:1-14

One of the highest distinctions of a human being over other creatures is the power of choice. Man has a whole range of alternatives in life.

Without the power of choice one cannot be free. Neither can he be held responsible for his behavior unless he can make a choice.

The abuse of this power of choice is where man has failed most. It must be remembered that the choice of the wrong is not necessary for man to demonstrate his freedom. Choosing the right and wise is the best way to exercise our freedom.

We can reject the highest and best if we choose to do it. However, we can not escape the consequences of our choice.

Choosing God as the Savior and Lord of our lives is the greatest choice and the wisest. To reject Him is the greatest tragedy of our lives.

REFUSING A WEDDING FEAST—Matthew 22:1-10

Christ used the parable of a wedding feast given by a king for his son and then the reaction of the invited wedding guests to illustrate how men treat His invitation to the wedding feast honoring His son.

Some of those invited turned on those extending the invitation and slew them. The majority treated the invitation lightly, continuing their pursuits as usual. A few were violently resentful.

The king ordered his servants to extend his invitation to what are considered outsiders and the neglected. The sumptuous feast had been prepared at great cost.

The king's servants went out into the highways and hedges and gathered in enough guests to have a glorious feast.

SADLY OVERLOOKED PREPARATION—Matthew 22:11-14

There appeared at the feast a man who had overlooked putting on proper clothes for the wedding. The king sensed it immediately and commanded that he be expelled at once. He was cast out into the dark to bemoan his terrible folly.

We cannot rush into the eternal presence of God unprepared. First, we are to put on the white garments cleansed by the blood of the lamb. Then, we should wear white

garments of the righteousness of the saint. This will be most rewarding.

God's servants, or messengers, should be alert and diligent in giving the invitation.

Those who are invited should take seriously the generous invitation and make profound consideration before rejection is made.

Pulpits Need Preachers, Not Administrative Giants

By Nancy Carter

LOUISVILLE—Don't put administrative giants in Southern Baptist pulpits—put dynamic preachers there instead, a Scottish Baptist leader urged here.

"If the church is so big that it needs a business manager, it should appoint one, but it should not be the pastor," stressed Andrew MacRae, secretary of the Baptist Union of Scotland, in an interview at the Southern Baptist Theological Seminary.

MacRae has just completed teaching a one-month course in "Preaching and Teaching" at Southern Seminary and a January Bible Study at Walnut Street and Green Acres Baptist Churches, Louisville.

He noted some may not agree with his belief in divorcing administrative duties from the pastor as much as possible.

"Immediately I can hear arguments against this: 'But won't the pastor lose his position as leader of the church?' I don't think he will. Anyway, in the New Testament, the concept of ministry is first a concept of service and second one of leadership."

MacRae feels the over-emphasis on administration is a particular danger of Southern Baptist churches, especially in ones with larger staffs.

When too much time is given to "house-keeping" duties, the intensive study time necessary for dynamic preaching suffers, MacRae said, adding that delegation of authority is the key to seeing that administrative duties don't whittle away at essential time.

"Of course, delegation still requires super-

Youth Ministry Meet Scheduled In Tennessee

GATLINBURG—A "State Conference on Youth Ministries," designed for ministers of youth in Southern Baptist churches, is scheduled here April 1-2.

The conference will offer an up-date on youth work in Sunday School, Training Union, church recreation, church music, Acteens and Royal Ambassadors.

In addition to ministers of youth, anyone responsible for youth ministries in a church is invited to attend the conference, says Bob R. Taylor, conference leader and in youth ministry coordination, church administration department at the Southern Baptist Sunday School Board.

Persons interested in registering for the conference should contact Bob R. Taylor, 127 Ninth Ave., North, Nashville, Tenn., 37234, telephone (615) 254-5461.

vision. You've got to show an interest in the work of the person to whom it's been delegated so that he simply doesn't flounder and get lost with it," he said.

Once delegation has been accomplished, then the pastor can devote himself to re-searching the Scriptures and reading other supporting books and articles. To indicate the amount of time he believes necessary, MacRae noted in his own ministry he tried to devote the entire morning to study, adding that pastoral emergencies and other needed interruptions are to be expected.

"The real danger is when the pastor's morning becomes an hour," he said.

What happens when a minister does not devote himself to adequate preparation? MacRae believes many "dangers" will follow him into the pulpit—such as superficiality, brought about because the pastor "cannot handle the word of God so that people can be fed."

Another danger is that of diversion—the pastor diverts to an area of his own interest, since that is all with which he is familiar.

"In three months he has covered the same ground four or five times," MacRae said.

"There is also the danger of dullness—when the preacher's own experience has become blunted. But if you've really met God in the Scriptures, you won't be dull."

MacRae stressed a preacher must have a "fire" within him—a certainty of the message he preaches as well as his call—which compels him to preach with excitement.

"If your preaching doesn't excite you, it sure doesn't excite anyone else." (BP)

Family Living

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

How To Plan Now For A Vacation Without Conflict

Now is the time many people begin to attend travel shows, send away for vacation brochures and dreamily look forward to the warm summer days when they shall put away their cares and enjoy refreshing, conflict-free days with spouse and children.

The catch is that vacations are oftentimes of great conflict and tension in families. How often we return home exhausted, wondering why it all didn't turn out the way we had hoped. (Marriage counselors often report a sharp rise in the demand for their services shortly after Labor Day!)

The most common and dangerous threat to happy holidays is for each person involved not to make known their own hidden expectations of the vacation to the others involved. This is the opinion of Dr. George R. Bach.

Says Dr. Bach: "Do not have hidden expectations. Make them explicit. Sit down when you make your plans and list everything you expect from the vacation—everything you expect from yourself, from your husband or wife, from your children. Each of you do the same thing. Where they're unrealistic, or where they conflict, cross them out. That's the only way to avoid disappointments."

According to Dr. Bach, vacations require psychological as well as logistical planning. Further, he believes an equally damaging element is the belief that when a family is totally isolated it is driven together and thus automatically bonds of love and interest are reinforced.

"Watch out for isolation; it's dangerous," says Dr. Bach. "Remember that in our penal system it's the next worst punishment to the death penalty." Numerous case studies have convinced him that 72 hours is the maximum one group can remain together exclusively without an intermission of some sort. Dr. Bach maintains that often it is better to take several short holidays throughout the year rather than to try to cram all the family fun into one long one.

How can you have a successful family vacation? Dr. Bach says you should begin by listing everyone's expectations in advance. "Then pace the vacation so the most important expectations of each member are met. If father wants to be with the kids, fine. But he should be with them one at a time on a prearranged schedule. Plan what we call 'duets' and have the kids take turns pairing off with him. If mother wants some freedom, everyone should cooperate to give it to her

HISTORICALLY FROM THE FILES

50 YEARS AGO

For the special Christmas offering for foreign missions and the orphans' home, Tennessee gave \$62,174. Of that amount, \$42,890 went to foreign missions, and \$19,284 went to the orphans' home.

Ordained to the gospel ministry in 1890, J. W. Mount wrote, "I still read the **Baptist And Reflector**. I began it with the union of the old **Tennessee Baptist** and the **Baptist Reflector**. Previous to that time my father was a subscriber to the **Tennessee Baptist**, and I learned to appreciate Baptist newspapers by reading my father's papers. I don't want to be on the charity list, but if I am ever unable to take the paper, I hope some good friend will be kind enough to send it to me as long as I live."

20 YEARS AGO

A. U. Boone, 95, pastor of Memphis First Church for 32 years, died. He had served numerous other churches and had been retired from the active pastorate for more than 20 years. He served as president of the Tennessee Baptist Convention for six successive terms and was the only man who was ever twice preacher of the convention sermon.

The new pastor at Hartsville First Church was John H. Buchanan Jr.

10 YEARS AGO

Carson-Newman College had begun construction of a four-story addition to Burnett Hall. Plans called for the completion of the addition the next fall. Costs were estimated at \$343,000.

Carlton R. McDowell was the new minister of education at Nashville First Church.

part of the time, but then let her reaffirm herself in the role she plays best: Mothering."

He adds: "This can be one of the most positive things about a family vacation, because it lets the father see what a beautiful thing mothering is. It increases his respect for her. Vacation can be a time for rewards, a time when each gains respect for the other."

From the Executive Secretary

By Ralph Norton

A search for men to fill several vacancies created by retirement and establishment of new staff positions is now under way. The



Norton

committees whose responsibility is to seek out and recommend these new leaders have already met and will continue to have meetings in an effort to fill these vacancies. Their chief concern as they meet is to feel the leadership of the Lord in all of their deliberations.

May I urge you to join with me in asking God's blessings upon these committee members. The weight of this task rests heavily upon their heart and shoulders as they earnestly desire to find the Lord's man for each of these places of great responsibility.

The choice of men to lead in the various programs of your convention is always of great importance. It is doubly true at this particular time when so many need to be selected. I can recall no previous time in our history when a need of such magnitude occurred. Your prayer concern during these next several weeks will be deeply appreciated.

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New Language Center Aids Missionaries To Indonesia

BANDUNG, Indonesia—Southern Baptist missionaries in Indonesia are involved in a new program which they hope will improve their approach to language learning and cultural orientation.

The Indonesian Baptist Mission is one of the major sponsors for the Inter-Mission Language Center for Cross-Culture Com-

munication (IMLAC) which opened here recently.

Teaching methods of the center emphasize cultural involvement, personal independence and "learning how to learn" a new language.

The founding of IMLAC grew out of a visit to Indonesia more than two years ago by anthropological linguist Donald N. Larson. Larson, a Baptist college professor and coauthor of *Becoming Bilingual*, came in 1973 as a guest of the Indonesian Baptist Mission. The newly opened language center is based on plans suggested by Larson at that time.

Funds channeled through the Cooperative Program and the Lottie Moon Christmas Offering helped provide initial capital for IMLAC. Other supporters of IMLAC include the Christian and Missionary Alliance, the Inter-Mission Business Office (which represents 14 evangelical groups working in Indonesia), and several other missions.

Edmund A. Anderson, linguistic scholar

from St. Paul, MN, directs development of the new language center. Anderson has trained many Southern Baptist missionary appointees in linguistics during missionary orientation.

Mrs. Rieke Sumual, a Baptist pastor's wife, and Armand Jonathans, a Baptist layman, are among the first four language instructors selected and trained by Anderson.

Among representatives of the evangelical groups who advise and assist Anderson and his staff are two Southern Baptist missionaries. Mary Alice Ditsworth, language study coordinator of the Indonesian Baptist Mission, is a member of the IMLAC Board of Managers. William N. McElrath serves as chairman of the board.

All new Southern Baptist missionaries will study Indonesian, the national language, at IMLAC. Refresher courses and study of regional languages will be offered for experienced missionaries.

1000th Baptist Student Campus Program Launched

KOKOMO, IN—Southern Baptist student work passed a milestone here with the beginning of the 1000th Baptist student ministry program on a college campus.

The program at the University of Indiana at Kokomo represents the 389th student program begun on a college campus since 1969, when there were 611 such programs, according to Charles Roselle, secretary of National Student Ministries of the Southern Baptist Sunday School Board, Nashville.

Roselle said it took 49 years, from 1920 when the first Baptist student ministries were organized in Texas, to organize the first 611. The increase in the seven years since 1969 represents a 63.66 percent increase.

National Student Ministries has set a goal of reaching 1400 campuses with a student ministry by June 1, 1984.

Many of the new ministries since 1969 have been launched by volunteer or part-time workers, such as Mrs. Mary Jefferson, who serves as the volunteer director of the new program at the University of Indiana at Kokomo while enrolled in nurses training. Many of the part-time or volunteer situations will develop into positions for full-time directors as the programs grow, a National Student Ministries spokesman said.

Roselle said Southern Baptist student ministries operate in all 50 states and Canada, with 328 full-time directors, 94 part-time directors and 374 volunteers.

About 700 of the student ministries are in state Baptist conventions in the South and Southwest, with the remainder in the "pioneer" or new-work areas of the Southern Baptist Convention, which has 12.6 million members in 34,734 churches in all 50 states.

Several activities have been planned to honor the 1000th Baptist student ministry, including a banquet in Kokomo this spring with the presentation of a plaque to Mrs. Jefferson from Roselle.

Special recognition will be made at Student Conferences at Ridgecrest (NC) and Glorieta (NM) Baptist Conference Centers this summer, and the achievement also will be recognized at the 1976 Southern Baptist Convention in Norfolk, VA. (BP)

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