

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

Foreign Board Appoints 33; Names New Staff Members

By Charlie Warren

RIDGECREST, N.C.—The Southern Baptist Foreign Mission Board appointed 33 missionaries, appropriated \$36,000 for world relief and named two department heads and two field representatives during its July meeting at Ridgecrest Baptist Conference Center here.

The board also employed two special project workers, heard announcements about the beginning of Southern Baptist mission work in Nicaragua, Belize and Eastern Europe, and voted to change the title of the board's chief executive from executive secretary to executive director.

In other action, the board authorized a new position for an associate to the consultant in evangelism and church development and appropriated \$500,000 from current funds for a new addition to the headquarters building in Richmond, Va. The \$500,000 will be added to funds already designated for a new addition. The board also authorized a contract with an architectural firm for the structures design.

Speaking to a capacity crowd viewing the appointment service during foreign mission week at the conference center, Baker J. Cauthen, executive director, said the 33 missionary appointees were the "fruitage of many efforts in Baptist life."

William W. (Bill) Marshall, a Southern Baptist missionary since 1969, was named secretary of the board's department of furlough ministries, effective immediately. William R. O'Brien, pastor of Lake Country

Baptist Church, Fort Worth, Tex., and former missionary to Indonesia, will be secretary of the newly created department of denominational coordination, effective Aug. 1.

Both departments are part of the board's mission support division, which recently reorganized into four departments. A department of missionary personnel and a department of communications are also included in the division.

The department of denominational coordination will relate to other Southern Baptist agencies and leaders in closer coordination and planning with the entire denomination. The department of furlough ministries will emphasize the effective use of furloughing missionaries for mission support and relate to these missionaries while they are on furlough.

Marshall, a native of Frankfort, Ky., has been stationed in Germany with his wife and three children. Prior to his transfer there, he was field representative for the Middle East, working with missionaries in 11 countries. Before appointment in 1969, Marshall was an associate secretary for missionary personnel at board headquarters in Richmond.

A Texan, O'Brien was born in Fort Worth and has lived in several Texas towns. He and his wife were appointed to Indonesia in 1962. Before resigning in 1974, they served in Semarang where he taught music at the Baptist Theological Seminary of

Indonesia and directed the radio and television programming for Indonesian Baptists.

Of the \$36,000 appropriated for relief, \$10,000 will be used in war-torn Lebanon where several Southern Baptist missionaries continue to minister. An additional \$5000 will help Lebanese refugees in Jordan and \$1000 is for refugee relief in Israel. Ghana will receive \$5000 for hunger relief, \$10,000 will be used for relief efforts in South Africa, and \$5000 will go to the Philippines for disaster relief needs resulting from June's typhoon and flood.

Finlay M. Graham, missionary to Lebanon for 28 years, will be the field representative for the Middle East, effective immediately. A field representative serves as a liaison between missionaries and the foreign mission board headquarters.

Representing missionaries in western South America as field representative, will be H. Robert Tucker Jr., missionary to Bolivia and Venezuela for 13 years, effective immediately.

SBC Cooperative Program Running 13.65% Ahead

NASHVILLE—The Southern Baptist Convention's national Cooperative Program unified budget has collected \$35,127,028 through the first nine months of the 1975-76 fiscal year—13.65 per cent ahead of \$30,909,028 given at the same point last year.

Total gifts from nearly 35,000 Southern Baptist churches in 50 states amounted to \$72,534,774 through the first nine months. That figure, which is 12.05 per cent ahead of year, includes the \$35,127,028 Cooperative Program figure and \$37,407,746 in designated contributions. The designated gifts are running 10.59 per cent ahead of last year.

In the month of June, alone, the Cooperative Program amounted to \$3,637,350, according to Billy D. Malesovas, director of financial planning and assistant to the treasurer of the SBC Executive Committee. That represents an 8.65 per cent increase over last June, when Southern Baptists gave \$3,347,910.

Adding another \$3,361,702 in designated gifts in June, Southern Baptists gave a total of \$6,999,051 in June—a 25.70 per cent increase over June of the 1974-75 fiscal year. The designated portion alone represented a 51.42 per cent increase. (BP)



(FMB photo by James E. Legg)

NEWLY APPOINTED MISSIONARIES FROM TENNESSEE—Of the 33 new missionaries appointed at the June 30 meeting of the Southern Baptist Foreign Mission Board at Ridgecrest (N.C.) Baptist Conference Center, eight have Tennessee ties. They are (front row, left to right) Karen D. Brandon, assigned to Zambia; Mr. and Mrs. Raymond D. Horne, Togo; (second row) Mr. and Mrs. Daniel (Dan) R. South, Chile; Mr. and Mrs. William (Bill) P. Steeger, Ethiopia; and Patricia (Pat) Stooksbury, Costa Rica. All are career missionaries.

CHOOSING THE BEST

By Herschel H. Hobbs

"Follow after charity [love], and desire spiritual gifts, but rather that ye may prophesy."—I Corinthians 14:1

In I Corinthians 12 Paul discussed the nature of gifts of the Holy Spirit. In chapter 13 he showed that they should be expressed in Christian love. Now in chapter 14 he deals with the problem of **tongues** as over against **prophecy**. These two gifts are related to speaking.

However, before launching into this problem he emphasizes the importance of Christian love in the exercise of spiritual gifts. So important is it that he commands that his readers "keep on pursuing love" (present imperative). Actually they are to seek after it or "make love your aim" (RSV). "Love" has the definite article, showing that it is the love discussed in chapter 13.

They are to "desire the spirituals." "Gifts" is not in the Greek text, so "the spiritual things." Of course, at this point he is thinking about gifts of the Spirit. The verb rendered "desire" means to burn, be on fire, or zealous in their use of whatever gift each one may possess. It does not mean to desire or covet the gifts of others, but to use effectively and properly his own. However, this zeal must be expressed in Christian love. These gifts should be a means of

serving God, not of prideful boasting before men.

"But rather that ye may prophesy" places the primary emphasis upon the gift of prophecy. This is the ability to preach God's word with power, to preach it in the language of the hearers. Goodspeed reads "especially inspired preaching." Phillips gives an interpretative translation: "The highest gift you can wish for is to be able to speak the messages of God." This catches the sense of Paul's words. The present subjunctive form means "that ye may keep on prophesying."

This should be the goal of every Christian's life, to declare God's message in plain language that one's hearers may understand.

But even this must be done in love for God and man, not simply as a display of one's oratorical ability. If it be nothing more than selfish activity it will be just so much noise. People can spot a phoney. Doing so, they will be turned off to the message they so much need to hear.



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Pulpit To Pew

By Jim Griffith

So far as I have been able to determine, good intentions are the only things people put off more than bill collectors.

But, as the bill collector would be quick to remind us, it is too often true that tomorrow never comes.

It is no exaggeration to say that life can go by quicker than a cat being chased by a pack of hounds.

Because life is fleeting, let us heed the following: Life is too short to put all your eggs in the one basket of tomorrow and then find that you are no longer around to enjoy the contents of the basket.

Life is too short to miss laying up treasures in heaven because you're too busy laying up treasures on earth.

Life is too short to nurse old grudges and hold on to cherished resentments that squeeze the joy out of life.

In brief, life is too short to be little.

A Birthday Celebration

By Mrs. Robert Brown

One newscaster has called our nation's two-hundredth birthday the greatest celebration of the twentieth century. Yet many Americans were uncertain about how it should be celebrated.

For Baptists this national celebration should have been more than marching bands, political speeches, and fireworks. It should have been a day of worship.

If our own worship has become only a habit or an obligation, a look backward will remind us of the great privilege we have. Because July fourth was on Sunday this year, Christians in America should have found special meaning in worship on that day.

As we passed other church buildings on that morning, we were thankful for our freedom to choose a way of worship. Remember men such as John Clarke who came to America seeking freedom to worship. After helping to settle what is now Rhode Island, he returned to England and sacrificed 13 years of his life away from his home and family to obtain a charter from the King of England that would allow freedom of worship in Rhode Island.

As we gathered with other Christians to sing and pray, we remembered the devotion of men such as Obadiah Holmes, who was publically whipped for conducting a worship service outside the established church.

As our pastors stood to preach, we remembered the Americans who were arrested for preaching the Word of God. James Ireland, arrested for preaching in Virginia, continued to preach from the window of his jail cell even under the threat of death.

As we gave our offerings, we remembered Luther Rice, whose only home was his buggy as he traveled from church to church to stir support for missions among Baptist churches.

Our worship services ought to have been a time of praise and thanksgiving. We ought to find new meaning in the Psalmist's words: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

Our nation's two-hundredth birthday was a time for remembering. It should have been a time for evaluation and looking toward the future. For Baptists it should be a time of rededication to the preservation of religious liberty.

Mrs. Brown is a member of Crieewood Church in Nashville where she works on the library staff and teaches first grade in Church Training. Her husband, a former pastor, is editor of Exploring B for Church Training at the Baptist Sunday School Board.

SBC Foreign Mission Board Urges Doubling Mission Force

By Catherine Allen

NORFOLK—The Southern Baptist Foreign Mission Board pledged itself here to help Southern Baptists preach the gospel of Jesus Christ to all the people in the world, within 25 years.

In its annual report to the Southern Baptist Convention, the board outlined these practical objectives for a "Total Missions Thrust Now:"

—Doubling the missionary force to exceed 5000 appointed missionaries.

—Placing missionaries in at least 125 countries, rather than the 82 now served.

—Mounting massive, extraordinary, unprecedented efforts in evangelism.

—Increasing the tempo of volunteer lay involvement in overseas missions.

—Multiplying by 10 times the number of churches overseas.

—Increasing use of mass media.

—Training more lay and ministerial leaders abroad.

—Accentuating health care, disease prevention, and benevolent and social ministries.

—Responding to human need in crises.

Baker James Cauthen, executive secretary for the Foreign Mission Board for 22 years, drew applause when he thundered a challenge for Baptists to provide the resources to meet these objectives.

Cauthen pointed a long finger at the audience and said, "You've got more of the Lord's money than you want to think about. Lay it on the altar."

The slight, elder missions statesman sprang into athletic oratory to convince messengers that "the hour is come" for this goal to be accomplished.

"Why this river of giving?" he said of the \$1.5 billion Southern Baptists place in their church offering plates each year.

"Why this great know-how in evangelism, Bible teaching, and women's work? Why the bulging of our seminaries with students?" he demanded.

"Why the gathering of 900 leaders in education who said they want a worldwide purpose?" he asked, referring to the National Colloquium on Christian Education sponsored by the SBC Education Commission in Williamsburg the week before SBC annual meeting.

"Because the hour has come," Cauthen insisted, for Southern Baptist capabilities to confront the world situation.

"A mushroom cloud is hanging over civi-

lization," he said.

"The world is like a dry forest in a long drought. A spark could start a conflagration. It could be a spark by the hammer and sickle, but there's another spark—the flaming power of Jesus Christ."

His audience included a phalanx of 300 foreign missionaries on furlough from around the world and 140 board staff members based in from their Richmond office.

Nineteen new missionary appointees from 10 states headed for nine countries were presented to messengers. They will work in agriculture, evangelism, maintenance, medicine, colleges, and libraries.

Sunday School To Conduct Six Leadership Briefings

In place of one state Sunday School convention, offered in past years, the state Sunday School Department will conduct six Sunday School leadership briefings plus one Sunday School "Gigantic" this year, according to Wendell Price, department director.

The places and dates scheduled are:

Greenville First Church, Aug. 23; Knoxville, Wallace Memorial, Aug. 24; Chattanooga, Red Bank, Aug. 26; Nashville, Judson, Sept. 7; Martin First, Sept. 9; Lexington First, Sept. 16; and Memphis, Highland Heights, Sept. 13 and 14, a Sunday School "Gigantic."

The Leadership Briefing nightly schedule is: 7:00 p.m. assemble, 7:30—age group conferences.

The content will be on "the basics in teaching the new generation"—new items, new concepts, new projects, special youth emphases for 1976-77. The theme is Bible Teaching In The New Century.

The personnel to lead the conferences are all Tennesseans and special workers for the state Sunday School Dept.

Wendell Price will lead the General Officer's conference. The adult section has three conferences. Bill Warfield will lead the conference for workers with senior adults. Warfield is minister of education at Central Church, Johnson City. Mrs. Bill Allen, who will lead the conference for workers with median adults, is director of MYA department at Brainerd Church, Chattanooga. Mrs. Wendell Price, who will lead the

The board appointed 265 missionaries last year, the largest group ever appointed by any evangelical church-related foreign mission board. But leaders said that at least three times more are needed, especially in evangelism, to place a new couple in every field.

In a prayer for the new missionaries, SBC President Jaroy Weber asked God, "Do we have a right to stay at home and witness to people who hear the gospel again and again, or are we duty-bound to go where people have never heard it?"

The Foreign Mission Board Total Missions Thrust Plan came immediately after the convention adopted the report of the Missions Challenge Committee. Both reports share a common objective and many common strategies.

The foreign missions plan evolved from two years of study with input from missionaries, convention and agency leaders, a 300-person special consultation, and the Missions Challenge Committee. (BP)

conference for workers with young adults, is co-director of MYA I at Belmont Heights Church, Nashville.

The youth section has two conferences. Richard Caperton leads the conference for workers with older youth. He is minister of education at Concord Church, Knoxville.

Lyn Brasfield leads the conference for workers with younger youth. Brasfield is director of youth work in the state Sunday School Dept.

Three children's conferences are to be offered. Older children's workers are to be led by Mrs. Eldon Boone of Crieewood Church, Nashville. Middle children's workers are to be led by Mrs. James McCluskey of Wallace Memorial Church, Knoxville. Younger children's workers are to be led by Ray Evette, director of preschool and children's work in the state Sunday School Dept.

The preschool section offers three conferences. Workers with fours and fives are led by Mrs. Bobbie Baggett, preschool coordinator in the First Church, Columbia. Workers with two's and three's are led by Mrs. Audrey Hart, a preschool department director at Haywood Hills Church, Nashville.

Workers with babies, creepers and toddlers are led by Sammie Meek, retired preschool worker for the state Sunday School Dept.

In 1975, 1792 persons registered at these conferences.

Top Honors Go To Talbott And Williams At Youth Tournament

A Maryville boy and a Cookeville girl took top honors in the 1976 Tennessee Baptist Youth Bible Drill and Speakers' Tournament held in Brentwood this month.

Don Talbott, East Maryville Church, Chilhowee Association, utilized skills in Bible knowledge to claim first place in the Bible drill. Talbott, who was participating in the state drill for the second year, demonstrated his ability in book drill, scripture search, identifying verses, and memory passages. The Maryville youth represented Tennessee at the 1976 Youth Bible Drill and Speakers' Tournament in Ridgecrest this month.

The alternate in the Bible drill was Hal Johnson, Emmanuel Church, Humboldt, Gibson Association. Taking third place was Sandra Powell, Highland Heights Church, Memphis, Shelby Association.

Other participants included Yolanda Landers, Shelbyville Mills Church, Shelbyville, New Duck River Association; Janice Fisher, Immanuel Church, Lebanon, Wilson Association; Susan Arnold, Livingston First Church, Riverside Association; Delanie Brown, Oakwood Church, Chattanooga, Hamilton Association; and Bertie Hazelwood, Union Church, Hampton, Watauga Association.

Placing first in the speakers' tournament was Kim Williams, Cookeville First Church, Stone Association. Williams also represented Tennessee at the speakers' tournament in Ridgecrest.

Placing second alternate was Elaine Richardson, Rogersville First Church, Holston Valley Association.

Williams, speaking on "Inreach: A New Discovery," said that every human ability is of divine origin, but that no Christian's life can be great for God until it is focused, dedicated and disciplined.

Richardson said that our nation has forgotten to be thankful to God who has bestowed upon us all that we have. In her speech, "In God We Trust," she reminded that "if we have committed ourselves to Him, He will keep us. That is His promise."

Other participants in the speakers' tournament were: Pat Wilson, Bellevue Church, Memphis, Shelby Association; Rhonda Cary, Huntingdon First Church, Carroll-Benton Association; Leland Parks, Shelbyville Mills Church, Shelbyville, New Duck River Association; Heidi Holt, Joelton First Church, Nashville Association; Janna Schrader, Cleveland First Church, Bradley Association; and Debra Brock, Central Church,

Bearden, Knox Association.

Herbert Gabhart, president of Belmont College, Nashville, presented a \$250 scholarship to each participant and an additional \$250 scholarship to Williams. The scholarships may be used by the candidates should they decide to enter any of the three Baptist colleges in Tennessee.

The Bible drill was conducted by Mary Allen, director of youth work, Church Training Dept. The speakers' tournament was led by Mary Anderson, director of library services and special projects for the department. Johnny Hall, director of the department, led the introductions. The scripture reading and prayer was given by Ralph Norton, executive secretary-treasurer, TBC. Johnny Mack Thomas and Tina Hall had the musical part of the program.

An additional highlight of the drill and tournament was the presentation of a special plaque to Anderson for her years of service with the department. The plaque was presented by Norton in behalf of the Church Training Dept. of the Tennessee Baptist Convention.

Tennessee Residents Work On Conference Center Staff

RIDGECREST, N.C.—Thirty-nine people from Tennessee churches are working on the staff this summer at Ridgecrest.

Young people include Michael Barham and Anne Marie Warner, both of Bolivar; Jennice Wood, Brentwood; Les Bishop, Camden; Alice Spurgeon and Mary Elizabeth Griggs, both of Clarksville; C. Michael Gibbons, Clinton; Kathy McFalls and Lydia Henry, both of Corryton; Joyce Hembree, Dickson; Vickie DePriest, Dyer; John Paul Schuster and Wilburn Simmons, from Dyersburg; and Tim Poole, Green Brier.

The list also includes Elaine Mott and Jenny Peerey, Jackson; Philip Hedgecoth, Johnson City; Susan Dance, Jonesboro; Robert Crawford, and Betty Garrison from Kingsport; Sandra Alley, Kingston; Valerie Carr, Knoxville; Tom Leuze, Lenoir City; Debra Hinson, Lexington; Linda Jetton, Maury City; and Garland Young, Memphis.

Also, Owen Jarrett, Carol Galey, May Henson, all of Memphis; Linda Bagwell and Keith Cook, Nashville; Joyce Johnson, New Market; Susan Adams, Seymour; Harvey Barham, Toone; and Kretta Jennings and Susan Zumbro from Woodbury.

Working on the adult staff this summer are Mr. and Mrs. Ercell Lowrance, Union City. They are working as host and hostess for Ivy and Chesnut Lodges.

As Ridgecrest staffers, these people will help accommodate an estimated 35,000 guests during the summer.

Baptist Seminary Damaged During Fighting in Beirut

BEIRUT, Lebanon—The Arab Baptist Theological Seminary and one missionary residence were hit during recent fighting here, but still no Baptists have been killed or seriously injured.

David W. King, Southern Baptist missionary, reported heavy fighting close to the seminary, including two direct hits on the roof of the main building and several hits on the seminary grounds. The blasts broke most of the window panes in the main building and damaged the contents of two rooms, but no one was injured.

The home of the William O. Hern family suffered three direct hits, destroying most of the furniture. The Herns were not in Lebanon and the house was empty. King said the home would have to be rebuilt. King's own home received no serious damage, but he reported an olive tree near his house was "completely blown out of the ground."

The total number killed in Lebanon has now exceeded 20,000, according to King, who made his report during a telephone call to Southern Baptist Foreign Mission Board headquarters from Cyprus where his family had traveled by boat. They were en route to Jordan for a few weeks.

Southern Baptist missionaries remaining in Beirut are the James K. Raglands, Mabel Summers and Emma Cooke, all associated with the Beirut Baptist School which was to reopen the first week of July after being closed for two weeks.

"God has protected us in a marvelous way. We would not complain if we suffered some loss or material damage on our campus here," King had said earlier. "Because we believe that by simply being Christians we are not exempt from the sorrows and tragedies that accompany this life." (BP)

Brotherhood Teams Return From Brazil Mission Trip

During May and June, two teams from the Tennessee Brotherhood spent two weeks each doing construction work at Camp Palma, Brazil. Camp Palma is Brazil's national encampment equivalent to Ridgecrest or Glorieta.

The first team consisted of Fred Rolater, Concord Baptist Association Brotherhood director and Region 19 Brotherhood vice-president; his wife, Mrs. Jeannette Rolater, WMU director of Concord Association and North Central Regional vice-president of the Tennessee WMU and members of Southeast Church, Murfreesboro; Larry and Cheryl Elrod, former members of Southeast Church. Also Kelvin Penuel, student and member of First Church, Murfreesboro.

The second team was composed of Penuel, Charles McKnight, pastor of Third Church, Murfreesboro; John Seals, member of Third, Murfreesboro; Mr. and Mrs. Barry Barrett and their three boys, members of Powell's Chapel, Murfreesboro; and Mark Burke, student and member of First Church, Woodbury. Also assisting with the work was Steve Burke, student at Dallas Baptist College, and son of the Dan Burkes, Southern Baptist missionaries in Campinas, Brazil.

The work was undertaken at the request of the Brazilian Baptist Convention and the South Brazil Mission of the Foreign Mission Board of the Southern Baptist Convention. The missionaries in charge of the Camp Palma complex which consists of 1800 acres of farm, a colony of elderly Latvian Baptists and the encampment are Robert and Ronnie Erwin. Erwin, an agricultural major and graduate of the University of Tennessee, is from Concord Church, Concord.

Strong Witness Built

Camp Palma is the result of an inspiring story of Baptist bravery and frontier spirit. In 1922 the Communist revolution swept westward from Russia proper to take Latvia, a small independent state on the Baltic Sea, into Russia. Many Baptists left. A large group moved into Brazil and settled at the village of Varpa, some 50 miles from the nearest town. One portion of that group under the leadership of pastor Andre Klevin formed a cooperative farm community known as Palma. These people and their descendants built a strong Baptist witness in the area and currently support about a dozen missionaries themselves among the Bolivian Indians. For many years they led the Brazilian Baptist Convention in stewardship. Finally in the 1960's with their children moved away and the youngest aged 59, the Latvians determined their land must continue in God's hands and transferred

control to the Brazilian Baptists with the privilege of continuing to live in their homes. In the succeeding years a 200-bed camp with adequate facilities has been built.

Also, the farm is maintained to pay the elderly a minimum wage and to make a profit to help support the camp which is an expensive operation for a young but rapidly growing convention (Brazilian Baptists have doubled in number to 450,000 in the last 10 years and now represent the fourth largest number of Baptists in any country in the world).

Milking Process Upgraded

The farm crops include silkworms, oranges, tangerines, soybeans, sugar cane, beef and dairy cattle. It was the latter product that the recent teams helped. Already Tennessee Baptists have helped to supply artificial insemination equipment and milking equipment for the dairy herd. However, no adequate facilities for the use of the milking equipment existed. Consequently, the farm was milking about 60 head of cattle twice a day by hand when Erwin asked for help. Because neither the Foreign Mission Board nor the Brazilian Baptists had adequate money for materials or labor for such a facility, the first team was actually a demolition crew. The largest, older home in the Latvian community was no longer occupied and was increasingly dangerous, but contained much valuable structural timber and a fine tile roof. It was taken down by the five-person first team, sorted and stored for use. The 10-person second team then used these materials to

Tennesseans Serve On Glorieta Staff

GLORIETA, N.M.—Nine Tennesseans serving this summer at Glorieta Baptist Conference Center are Susan Bennett, Nashville, day camp counselor; Sherry Caldwell, Lexington, hall girl; Jackie Doyle, Oak Ridge, food service sanitation; Linda Renee Freeman, Nashville, hall girl; Linda Darlene Cox, Nashville, hall girl; John C. Horton, Union City, auditorium crew; Paula DePriest, Dyer, day camp counselor; Allen W. Maxey, Memphis, assistant cashier; and Lauren Ogilvie, Martin, dining hall.

Glorieta Baptist Conference Center, located 20 miles east of Santa Fe, N.M., is a year-round religious retreat owned and operated by the Southern Baptist Sunday School Board, Nashville, Tenn.

reconstruct a dairy barn to the shape necessary for the use of the milking equipment, to lay some 600 feet of water lines to the barns and to build a number of watering troughs. This will not only decrease the work necessary to milk but also allow upgrading of the herd from class C to class B, the normal grade of milk drunk by most Brazilians.

The teams shared their personal testimonies during worship services in a dozen different Brazilian Baptist churches.

Two highlights experienced by the first team, especially the two women, were participation in the state mission offering week of prayer for Sao Paulo State Baptist Convention and WMU Focus Week. Mrs. Rolater had the opportunity to speak twice during these special emphases in Tupa, Brazil. Also, team member Penuel participated in several youth activities including a week-end youth retreat at Camp Palma.



NEW COMMISSION OFFICERS ELECTED—New officers of the Historical Commission, SBC, elected at its annual meeting at the University of Richmond, June 9-11, are (l/r) Walter B. Shurden, Jefferson City, Tenn., vice-chairman; Richard D. Patton, Portland, Tenn., chairman; Mrs. Marguerite Babb, Nashville, Tenn., recording secretary; and Lynn E. May Jr., Nashville, Tenn., treasurer.

Vietnamese Refugee--Suicide Was An 'Honorable Solution'?

By Tim Nicholas

ATLANTA—In some cultures suicide is an honorable solution to seemingly insoluble problems.

And so it was for Vo Van Thu, 38, former South Vietnamese Army Major, turned refugee, turned offset press operator.

His life ended June 14, when he hanged himself by his shirt in the Fulton County Jail here, while awaiting arraignment for murder in the beating death of his three-year-old son, Thanh.

Police had been called in after Thu had rushed his son to an Atlanta hospital after the child suffered injuries which hospital authorities believed indicated child abuse.

"But what Thu's part may have been, no one will ever know," said Lewis Myers, former Southern Baptist Missionary to Vietnam and a friend of the family.

"A partial deterioration of the family through the death of his child may have been intolerable for him," said Myer.

"He keenly felt responsibility, not necessarily in terms of personal guilt, but in view of the fact that the child was gone," said Myers who has been aiding the Southern Baptist Home Mission Board (HMB) in Atlanta with Vietnamese refugee ministries. Thu was employed by the HMB in its offset print shop.

"Not that people didn't try to explain, but Thu didn't understand it all, the process of arrest and of being in jail," Myers said. "He told his wife, his mother and me that he would keep praying and that it was all going to work out.

"It points out the immense struggle people from other cultures are having, trying to translate their cultural values into a different cultural pattern," Myers added.

"For instance, there was an intense frustration on the part of the family, having someone else prepare the body for burial. Body preparation is a part of Vietnamese culture and a part of the grief process," Myers said.

During the funeral, only red and yellow flowers were displayed. "White flowers would be in bad taste because they represent death," said Myers.

A church starter and field evangelist in Vietnam 12 years, Myers was on furlough in the U.S. when Thu and thousands of other families from the Southeast Asian country fled during the 1975 invasion from the North.

A former Buddhist, Thu had attended Bible studies and became a Christian while living at the refugee camp at Ft. Chaffee, Ark. He was later sponsored by Dogwood Hills Baptist Church in East Point, Ga.

His and his son's funerals were Christian. Myers spoke to the congregation in Vietnamese and the church's pastor J. Estill Jones, spoke in English. "Thu's love for his family comes through loud and clear," said Jones at the funeral. "Part of his frustration in jail was that he could not carry out his plans for his children's future. He said earlier that perhaps one would be a doctor, another an engineer."

The church assured the family that it would continue to stand with them for whatever their needs. "But somewhere down the road," said Myers, "the kids will need to go to college."

Thu's mother, Be Thi Troung, who survives along with his wife, Nguyen Thi Lai, and four children, ages 2, 4, 5, 7, told Myers that people of the church had been so good that they would not lack for food and clothes. "But she was worried about the cohesiveness of the family," said Myers.

The basic unit in Vietnamese culture is the family, according to Myers. "Any change in structure throws a lot of stress on the family group," he said.

During Thu's funeral arrangements, his seven-year-old son stepped forward assuming the role of the eldest male. "He corrected his younger brother's behavior," said Myers, "and the boy obeyed. More often than not, he had been sitting with the adults rather than playing outside with the other children.

"No one ever told him to do these things," explained Myers, "he just knew." (BP)

BAPTIST AND REFLECTOR RECEIVES NEW BUDGETS

Another Tennessee Baptist church has placed the **Baptist And Reflector** in its budget.

The association, church and pastor are: Union Association, **Greenwood Church**, Thomas F. Thompson.

Three additional Tennessee Baptist churches are receiving the **Baptist And Reflector** through the Trial Plan. The associations, churches and pastors are:

Madison-Chester Association, **Woodland Church**, Jerald E. Smith;

Duck River Association, **Keith Springs Church**, Howard McGehee; and

Nashville Association, **Faith Temple Church**, Jim Gerhardt.

Native Of American Samoa 1st SBC Missionary There

ATLANTA—The Southern Baptist Home Mission Board (HMB) and the Hawaii Baptist Convention have appointed the denomination's first missionary to American Samoa—six tiny islands in the South Pacific just east of the International Dateline.

Ray Viliamu, a native of the island group, is returning to begin mission work in Pago Pago, Samoa's largest city, after a 19-year absence. He will make the first attempt at Baptist mission work in the islands, according to a HMB spokesman.

Annexed to the U.S. at the beginning of this century, the islands have a family-oriented culture, subsist on their own farming—bananas, taro, breadfruit, sugar cane—and raise chickens and pigs. The islands have several industries, including tuna canning, dairy products, and a clothing manufacturer. The lush vegetation, upland waterfalls, and airy grass-roofed homes give the islands a hint of a tropical paradise.

Viliamu is beginning the Baptist work at the invitation of his stepfather, a clan chief. As a child, Valiamu spoke Samoan, but he learned to read and write English in the high school on Tutuila, the largest island in the group.

Viliamu, whose given name is Defanoga, attended East Texas Baptist College in Marshall. There he first attended a Baptist church and made a "profession of faith in Jesus Christ."

After graduation from college, he entered Southwestern Baptist Theological Seminary, earning a master of divinity degree. And he married Lena Sprouse, a Port Monroe, Va., native who was also a student there.

Viliamu will work under the direction of the Hawaii Baptist Convention. He was pastor nine years of First Baptist Church, Nanakuli, Hawaii and two years director of religious activities for Hawaii Baptist Academy. (BP)

Grants To Baylor Total \$126,800

WACO—Baylor University has received \$126,800 in grants for basic chemical research from the Robert A. Welch Foundation of Houston.

Baylor President Abner V. McCall recently accepted the foundation's check for the amount at a Houston meeting in which eight other Texas colleges and universities shared more than \$4 million in new and renewal grants-in-aid for basic chemical research. More than \$5 million in grants was awarded to 31 educational and medical institutions.

The Robert A. Welch Foundation, the 20th largest in the world, was established by the late Texas oil millionaire whose name it bears, a Baylor spokesman said. (BP)

Discerning Truth And Error

By W. Clyde Tilley

Associate Professor of Religion, Union University, Jackson, Tennessee

Basic Passages: Matthew 7:15-29; I John 4:1-12

Focal Passage: I John 4:1-12

Remember the old true-or-false tests? Some students like them because they have a fifty per cent chance of getting the answer right even when they do not know what the answer is.

However, there are some things in life that are too valuable to take chances on. In some cases true-or-false becomes truth-or-consequences. No wise person will gamble on life-or-death issues if there is a way he can be sure. There are ways we can be sure about eternal matters, and John provides us with some standards of certainty.

The presence of moral truth and moral error in the world is a **spiritual** reality. There is a spirit of truth and a spirit of error (v. 6). It isn't enough simply to know that something is "of the spirit." Every spirit can't be believed but one must "test the spirits to see whether they are of God" (v. 1, RSV). Our passage provides four such tests that may be applied.

The Test of Confession (4:2-3)

One way of discerning the spirit of truth from the spirit of error is by what is being confessed about Christ. That spirit which confesses that Jesus Christ has come in the flesh is the Spirit of truth and of God; that spirit which does not make this basic confession about Christ is the spirit of error and of the antichrist.

This simple test is best understood against the background of the first century heresy of Gnosticism (or pre-Gnosticism). Among other things, these false teachers denied that Christ had **really** come in the flesh. He only appeared (or seemed) to have done so. They were led to this conclusion by their conviction that the world and all flesh were inherently evil. Thus Christ could not have become flesh without becoming evil. What they were saying denied the reality of the incarnation, the very basis of the Christian faith.

It is interesting to note that the earliest heresy concerning the person of Christ was to deny his humanity rather than his deity. Plagued as the early churches were by the constant threat of this false teaching, John sees it as a manifestation of the spirit of error and of the antichrist. The antichrist is for him not so much an end-time person as an ever-present spirit of error (cf. 2:18). The spirit of truth expresses itself in the very affirmation of that which the Gnostics were denying—the reality of the incarnation.

The Test of Triumph (4:4)

John's testing program begins with the confession of what is true, but it does not end there. Beyond the initial act of confessing, there are more abiding and costly ways in which the spirit of truth is expressed. Mere vocal confession can become rather cheap and empty unless it is supported by the "back-up systems" of winning (4), listening (5-6), and loving (7-12).

In this confrontation between the Christ and the antichrist, you can tell the spirit of truth by its winning ways. Truth may lose some scattered battles but it will not lose the war. Because "He who is in you is greater than he who is in the world" we can exalt with the poet:

Truth, crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain
And dies among his worshipers.

—William Cullen Bryant

The Test of Listening (4:5-6)

A third test to be applied in discerning truth in contrast to error is by observing who is listening to it. Those who speak error are of the world and the world provides a ready-made audience for them. Intent upon the world's values and standards, they love to hear these reinforced. Those who speak truth have warm reception among the people of God for they find a certain kinship between what they hear and that in which their lives are grounded.

Some tests can be applied in a circular manner. In this case, one can know what the truth is by the fact that it is the people of God who are listening to it. On the other hand, one can know who the people of God are by the fact that it is the truth to which they are listening.

The listening test is not passed because of the popularity of the appeal or the number of the hearers. It is passed because of the quality of the hearers. Since "narrow is the way and few there be that find it," it may well be that those who listen to the truth will often be a faithful minority.

The Test of Love (4:7-12)

There is nothing about which John has more to say throughout his epistle than love. Once again, he extols love, this time as a test for truth. First, there is an **imperative to love** (7a). Secondly, there is the **infallibility of love** as a test for knowing

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those who are born of God (7b-8). Next, he speaks of the **initiative of love** which is to be found in God's love for us and the manifestation of that love through God's gift of his Son (9-10). Finally, there is the **incentive for love** (11-12). We are to love because he loves us and in so doing are promised that "God abides in us and his love is perfected in us" (v. 12).

The thrust of the passage is to show us that the objects of our God-inspired love are to be human objects. Because God loves us, we are to "love one another." Since God is never in a relationship of direct dependence upon us, we can love and serve him only as we love and serve others. We can never love him in isolation from people. This is the test for love, and love is a test for truth.

Our People and Our Churches . . .

LEADERSHIP . . .

Fort Robinson Church, Kingsport, called **Houston Hall** as minister of youth for the summer. He is a student at Carson-Newman College where he is majoring in history and religion.

C. S. Knapp resigned as pastor of South Seminole Church, Chattanooga, to accept the pastorate of Sherwood Forest Church in Rome, Ga. He served the South Seminole Church for nearly eight years.

Maryville First Church called **Richard Smith** as interim pastor. He is already on the field. Former pastor **J. William Harbin** is now director of Church-Ministers Information for Tennessee Baptist Convention. **Smith**, former pastor of Athens First Church, is a graduate of Baylor University and Southern Baptist Theological Seminary. He did postgraduate work at Samford University and the University of Alabama.

Jacksboro First Church called **Joseph Barry Wood** as pastor. **Wood** served as youth director of Blue Springs Church in Cleveland, Tenn., and was associate pastor and pastor of Belmont Park Church in Fort Worth, Tex. before accepting the call to Jacksboro. He is a graduate of the University of Tennessee and received the master of divinity degree from Southwestern Baptist Theological Seminary. He is already on the new field of service.

Roy Vincent resigned as pastor of Newcomb Church, Campbell County Association, to become pastor of Rock Lick Church, Somerset, Ky. While in Tennessee, he served as associate moderator of the association.

Columbia First Church called **Ernest Standerfer** as interim pastor. **Standerfer** is associate director of stewardship development for the Stewardship Commission of the Southern Baptist Convention.

Michael Lee Adams accepted the call to serve as pastor of Grand Junction First Church. He comes to the position from Spring Hill Church in Gibson County and is already on the new field of service. **Adams**, a graduate of Union University, received the master of divinity degree from Southern Baptist Theological Seminary in June exercises.

Dewey Raley resigned as pastor of Longfield Church, Lake City.

Fred Bean resigned as pastor of New Haven Church, Clinton.

Red Hill Church, Andersonville, called **Cecil Hopson** as pastor.

PEOPLE . . .

Randy B. Chandler was licensed to preach by Lookout Valley Church, Chattanooga. **Herbert Thomas** is pastor.

Westhaven Church, Memphis, licensed **Fred Seidler** to preach. He preached his first sermon at Westhaven recently. **J. Paul Palmer** is pastor of the church.

Albert W. Wardin, professor of history at Belmont College, was elected president of the Tennessee Baptist Historical Society. He has been on the Belmont faculty since 1967.

Columbia First Church licensed **Don Adams** to the gospel ministry. **Adams** plans to attend Southern Baptist Theological Seminary. **Ernest D. Standerfer** is interim pastor at Columbia.

Teresa Robison, member of Two Rivers Church in Nashville, was awarded the Service Aide certificate for Acteens at recent recognition ceremonies at the church. The Service Aide is the highest honor of achievement in the Acteens program.

Mavis Allen, editor of "Outreach" magazine for the past six years at the Baptist Sunday School Board, has been named projects consultant in the general officers section of the Sunday School Dept. at the Board. In her new position, **Allen** will work on the development of annual emphases.

Gallatin First Church called **Larry Gilmore** as associate pastor in outreach ministries. **Gilmore** is a graduate of Georgetown University and Southwestern Baptist Theological Seminary. He comes to Gallatin from the pastorate of First Church, Zeigler, Ill.

Grace Church, Watauga Association, called **Gerald F. Linton** as minister of music and youth. **Linton** served part-time at the Grace Church for over a year. **Leslie L. Bruce** is pastor at Grace.

Guy Smith resigned as pastor of Clingan Ridge Church, Bradley Association, to become pastor of a church in Cedartown, Ga.

Sand Springs Church, Stone Association, called **Dewitt Sampley** as pastor. He is already on the field.

Cedar Hill Church, Baxter, called **Randy Tate** as pastor. He is already on the new church field.

Harold F. Ford retired from the pastorate of Whitsitt's Chapel in Nashville and plans to do supply and interim work.

REVIVALS . . .

Riverview Church, Loudon County Association, held revival services recently with **Elmer Hearst** doing the preaching. There were four professions of faith and many rededications. Seven persons were baptized.

Duck Creek Church, Holston Valley Association, reported revival services with **Donnie Cantwell** serving as evangelist. There were five professions of faith. **Albert Bentley** is pastor.

Mary Jessica Berry, daughter of Mr. and Mrs. **H. P. Nolen**, Erin, Tenn., was among 71 graduates of Golden Gate Baptist Theological Seminary in recent ceremonies. **Mrs. Berry** was awarded the master of religious education degree. She is married to **Chester Mac Berry**.

Two Tennesseans, **Bob Weaver** and **Doyle Harris**, will participate in the President's Scholar Program at New Orleans Baptist Theological Seminary this summer. The program grants students seminary credit which may be applied toward a degree from the seminary. **Weaver** is a senior at Carson-Newman College, and **Harris** is a Cumberland College senior.

Henderson First Church ordained **Rick Myer** to the gospel ministry. **Myer**, a graduate of Union University, has served as minister of youth and music at the Henderson church since Feb. 1975. **Matt Tomlin**, pastor of Selmer First Church, gave the charge to the church. **Stanley Smith**, pastor of Falcon Church, Selmer, gave the charge to the candidate. **Richard Wakefield**, pastor of the Henderson church, gave the ordination sermon. A surprise occurred at the beginning of the service when **Myer's** home church pastor, **Kenneth Hall**, Maplewood Baptist Church, Cahokia, Ill., and three of the deacons of that church arrived. They had flown in a private plane in order to be present for the service. **Myer** plans to attend Southern Baptist Theological Seminary this fall.

J. William Harbin was honored by members of Maryville First Church on his closing day as pastor of the church. **Harbin** resigned to accept the position of director of Church-Ministers Information of the Tennessee Baptist Convention. He served the Maryville church for nearly 16 years.

HOUSEPARENTS NEEDED at Franklin Home, Tennessee Baptist Children's Home. If interested contact **Bob Nelson** or **Cliff McClendon** at 615-794-6648.

HMB Proposes Vast Plan To Take Gospel To Nation

By Catherine Allen

NORFOLK—The Southern Baptist Home Mission Board (HMB) with a heritage intertwined with the roots of the nation proposed a plan to give every person in the nation an opportunity to hear and accept the gospel of Jesus Christ.

During the board's bicentennial report closing the 119th session of the Southern Baptist Convention (SBC) here, messengers honored Arthur B. Rutledge, the HMB executive director for 12 years, now, six months from retirement.

Rutledge is the architect of the board's three-year bold mission advance strategy which aims to give every person in the nation an opportunity to hear and accept the gospel of Jesus Christ and to become associated with a congregation.

"Here is the starting place for reaching the whole world for Christ," Rutledge said, referring to goals adopted by the convention for a 25-year missions advance plan.

Rutledge said that more than half the nation's people do not "truly know Christ." "We live in the midst of one of the largest evangelism fields," he said. "What happens to the soul of America will affect the whole world."

Rutledge said the board will attempt to plant churches in many of the 670 counties in the United States that have no Southern Baptist witness or ministry.

The strategy will focus heavily on cities and on assistance to some 2000 Southern Baptist churches thought to be in crisis because of a changing community context, Rutledge explained.

Young people in the board's summertime traveling musical drama group tunefully conveyed the idea that home missions will help build a lasting nation, while they constructed a frame church on stage.

The Centurymen, 100 Southern Baptist ministers of music sponsored by the SBC Radio and Television Commission, joined the young people in musical thanksgiving for what the nation can yet become.

Rutledge, aided by sounds and images generated through the convention's video system, traced the parallel development of home missions and national history. He cited the military chaplaincy, ministries and evangelism among Indians, blacks, and language groups, and development of churches as the population spilled into new territories.

When Southern Baptists formed a board to direct missions in the USA in 1845, only seven million of 20 million people were within its target territory. In the first year of operation, six missionaries were commissioned to work in five states on a budget of

\$1824.

The HMB's 1976-77 budget is \$22.9 million to support about 2200 missionaries. Last year Southern Baptists designated \$17 million for home missions and sent 2100 missionaries into 50 states and Puerto Rico to work among a population of 215 million.

Rutledge was hailed for his leadership in cementing Southern Baptist relationships

Bicentennial Feature

Baptist Ministers Win Right To Perform Va. Marriages

RICHMOND, Va.—Baptists and other dissenters gained a major victory in their fight against the state church of Virginia with enactment of a law that recognized the validity of marriages performed outside the state church.

Prior to its passage, marriages were not recognized as legal unless they were performed "according to the rites and ceremonies of the Church of England," which was the Virginia state church. Most marriage licenses were worded to that effect.

The new law stated, "that it shall and may be lawful for any minister of any society or congregation of Christians . . . to celebrate the rites of matrimony . . . and such marriages, as well as those heretofore celebrated by dissenting ministers, shall be . . . good and valid in law."

Patrick Henry, a friend of Baptists, had earlier advised Baptist ministers to go ahead with marriage ceremonies. His opinion was that the best way to have the unjust law repealed was to disregard it. The action of the General Assembly proved the astute lawyer correct, observers noted, although some did not approve of this strategy of "doing evil that good might come."

Baptists also led in the fight which earlier gained the abolition of punishment for opposing the established church as well as exemption from taxes to support it.

The General Assembly of Virginia in October, 1776, ruled invalid every act of Parliament "which renders criminal the maintaining any opinions in matters of religion . . . or which prescribes punishments for the same."

At the same time, because "it is contrary to the principles of reason and justice that

with blacks and ethnic groups. During his tenure a Mexican-American was named to direct the language missions department and a black was named to lead cooperative ministries with National (predominantly black) Baptists.

Nearly half of the home missionaries work with 30 language groups, and Rutledge said that Southern Baptists now worship in more than 20 languages every Sunday.

Rutledge was also praised for laying down patterns of cooperative work between the national and state missions programs in the United States.

"His interest is in people, in evangelism," one observer said.

any should be compelled to contribute to the maintenance of a church with which their conscience will not permit them to join, and from which they can therefore receive no benefit," the Assembly further ruled "that all dissenters of whatever denomination . . . shall . . . be totally free and exempt from all levies, taxes and impositions whatever towards supporting and maintaining the said Church as it now is . . . established, and its ministers."

The established church held stubbornly to its prerogatives, however, and even in the case of performing marriages, Baptists and other dissenters did not yet hold equality. The law limited the right of pronouncing vows to only four ministers of each sect within a county, and these ministers could not perform a marriage outside their county.

Carpenter Named To Chilhowee Position

Jackie Owen Carpenter, Knoxville, was named business manager for Harrison-Chilhowee Academy, according to a recent announcement from Hubert B. Smothers, academy president.

Carpenter was employed as an accountant with Rentenbach Engineering Co., Knoxville, at the time of the appointment. He is a native of New Tazewell.

Mrs. Carpenter, the former Nancy Drummonds of New Tazewell, has also joined the academy staff, temporarily serving as financial secretary.

Currently residing in Halls Community, the Carpenters are members of Salem Church.

'We Hold These Truths To Be Self-Evident . . .'

By Robert E. LaFavre

"Nothing happened today," wrote England's King George III in his diary on July 4, 1776. Little did the English monarch realize to just what extent the events of that day 200 years ago would affect the entire world.

A few days before, sandy-haired and freckled-faced Thomas Jefferson, who lacked much as a public speaker but was a master with the pen and page walked from his two rented rooms on the second floor of a brick-layer's home on Philadelphia's Market Street.

Beneath his arm he carried the draft of a document which was essentially his. Others—placid, rotund Benjamin Franklin, portly John Adams, Roger Sherman and Robert Livingston—had been named with Jefferson by the Continental Congress to prepare a declaration putting forth the American colonies' desire to sever political ties with Great Britain.

Those committee members deferred to Jefferson's mastery with the written word and left him to work out the document.

Violent rain squalls had lashed the Pennsylvania city during the night and early morning hours of July 2, and the heat and humidity in the meeting hall was oppressive as they gathered for consideration of Jefferson's declaration.

Flies coming in through open windows, heavy perspiration-laden clothes and burdensome wigs added to their discomfort.

With no negative votes that day, and only minor changes in wording on July 3, representatives of the 13 American colonies gave final approval to the Declaration of Independence on July 4.

Although many documents in human history, particularly in America, may have stronger religious overtones and undercurrents, this declaration refers to God in four ways.

Its opening paragraph, where it talks about the laws of "nature's God" combines with the final sentence of the historical work in asking for the protection of "Divine Providence."

Within its body, the declaration refers to the "Creator" of man and later asks that the "Supreme Judge" be the one who assesses

the correctness of the colonies' action.

Not only did King George fail to note the significance of the day, but the only mention of the historical action carried in that night's Pennsylvania "Evening Post" was squeezed in between advertisements and routine news on the last page.

It said only, "This day the Continental Congress declared the United Colonies free and independent states."

Court Decision On Tax Aid To Schools Criticized

NASHVILLE—The recent 5-4 Supreme Court decision allowing use of tax money by religious colleges has drawn sharp criticism from several Southern Baptist leaders as a "return to taxation without representation . . . a cruel irony in this Bicentennial year."

James L. Sullivan of Nashville, president of the Southern Baptist Convention, and Foy Valentine of Nashville, executive secretary of the Southern Baptist Christian Life Commission, told Baptist Press they agree with a recent statement by leading Texas Baptists opposing the Supreme Court decision.

Sullivan called the Supreme Court decision a "bold violation of the principle of separation of church and state." Valentine said use of tax money by religious institutions "is now legal but not now right" and urged Baptist institutions to turn down use of it.

The Texas Baptist Christian Life Commission approved a statement, joined by Texas Baptist President James G. Harris of Fort Worth and Texas Baptist Executive Director James H. Landes of Dallas, which declared:

"It is gravely immoral for church-related institutions of higher learning to accept aid which has been taken by the duress of the tax gathering process. Thomas Jefferson said, 'To compel a man to furnish contributions of money for the propagation of opinions he disbelieves is sinful and tyrannical.'

"Institutions with the strongest sort of sectarian special interests will totally escape public control over the tax dollars they receive," the statement continued.

"The Court's approval of the use of public funds for 'nonreligious purposes' is meaningless—a thin veil that does not hide the

Today, there is no question that the Declaration of Independence has been one of the greatest factors of influence in our heritage.

Everything stems from it—the revolution itself, the Articles of Confederation, the Constitution with its Bill of Rights and our republican form of government.

From that beginning, men of Godly conviction joined those who might have denied the existence of God as we know Him, but believed that man was destined to be a creature of freedom in the struggle that wound its way through five more years of bitter strife.

In their hearts beat the drums of freedom, spurred on by the knowledge that such freedom was given them by the God who created them in His image. (BP)

inevitable shuffling of accounts," it continued. "Money is obviously freed for religious purposes. The principle of church-state separation could be reduced to slick accounting, simply moving money from one pocket to another."

Applying the ruling to Baptist schools, the statement said: "If Baptist colleges are not openly and boldly religious institutions, they should refuse tithes and offerings from the churches. If they are evangelistic and missionary, they should turn down tax dollars.

"Baptists will surely reject state aid for our colleges," the statement continued. "Our belief in separation of church and state is a matter of principle. Before the Constitution was written, separation as a safeguard for religious liberty was a Baptist doctrine. It is not simply a question of Constitutional law. The Baptist General Convention of Texas repeatedly has made it clear that our institutions' refusal of public funds is an issue of morality, not merely legality."

Valentine, whose agency deals with citizenship and other social concerns, said of the decision and its relation to Southern Baptists:

"The Christian citizenship of Southern Baptists is about to be tested as by fire."

Calling the 5-4 decision "a grievously divided" one, Valentine said, "This can be one of Southern Baptists' finest hours. We must continue our Baptist commitment to the great principle of separation of church and state. We must decline 'Caesar's' offer to gather money from all taxpayers to help us perform our Christian ministries.

"This is the perfect opportunity and ideal time for Southern Baptists to reject the evil idea of taxation without representation. Christian citizenship is truly an unfinished task to which we must now set our hands anew." (BP)

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Major Study Announced For Southern Baptist Schools

By Dan Martin

NORFOLK—A major study of the 43 Southern Baptist-affiliated colleges and universities will be conducted by the program in liberal arts studies at the University of Arizona, which is funded by the Lilly Endowment of Indianapolis, Ind.

The study was proposed by Earl J. McGrath, executive director of the program of

liberal arts studies and senior advisor for education of the Lilly Endowment. It is expected to take about 15 months to complete and will be coordinated through the office of the Education Commission of the Southern Baptist Convention in Nashville.

"I have for many years been concerned with the role of the church-related liberal

arts colleges, McGrath said in his proposal. "I firmly believe that these institutions provide an essential element of strength and diversity in American education and deserve greater attention and support than they now receive."

He recommended that the study be aimed at "establishing priorities for the future and guidelines for their development."

McGrath discussed his proposal with leadership of the SBC Education Commission during its National Colloquium on Christian Education at Williamsburg, which studied the purposes, processes and potential of Christian higher education. Ben C. Fisher, executive director-treasurer of the Education Commission, announced the study during the 119th annual session of the SBC the following week in Norfolk.

McGrath said the study will focus on a number of areas in institutional life: goals, leadership and management, financial health, curriculum, campus environment, admissions and recruiting and the attitudes of the laity toward Southern Baptist higher education.

When he addressed the colloquium, McGrath said the private schools which maintain a strong Christian distinctive will survive financially in the modern world.

"It is my conviction that to the extent that the church-related college stands firm on its dedication to its religious commitment, it will remain financially sound," declared the former secretary of the U.S. Department of Health, Education, and Welfare.

"More importantly, it will restore order to our society laboring under a confusion of purpose and regain for this generation of youth an appreciation of those transcendent eternal values which give enduring meaning to the human enterprise."

Fisher said additional details on the mechanics of the study will be worked out in mid-July during a meeting of the college representatives.

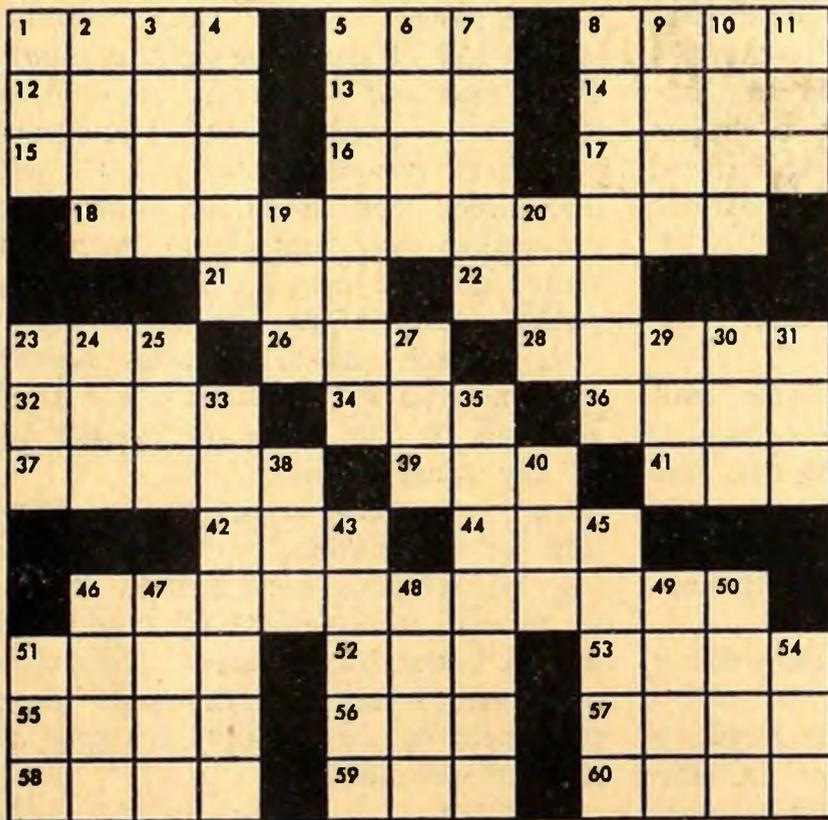
"I view this (the study) as a strong vote of confidence in Southern Baptist higher education and believe that it can be of inestimable value in the three-year follow-up to the National Colloquium on Christian Education," Fisher added. The colloquium and its follow-up are designed to be an intensive study of priorities, opportunities and purposes of Baptist schools.

E. Bruce Heilman, president of the University of Richmond and president of the Association of Southern Baptist Colleges and Schools, commented: "I feel this (the study) is a very positive affirmation of the significance of our Baptist colleges to the totality of our system of higher education."

George Bagley of Montgomery, executive secretary of Alabama Baptists and chairman of the Education Commission, said the study will enable Southern Baptist colleges to evaluate their function and Christian purpose and help them set realistic goals for the future." (BP)

Bible Puzzle Page

Answers On Page 13



ACROSS

- 1 Son of Onam (1 Chron. 2:28)
- 5 Pieces of silver (Luke 15:8)
- 8 Greek letter
- 12 —melech (Jer. 38:7)
- 13 Eggs
- 14 Highway Sign
- 15 Vogue
- 16 Crime fighters: abbr.
- 17 Italian coin
- 18 "ye shall have —" (John 16)
- 21 Swiss river
- 22 Insect
- 23 Health resort
- 26 He built Geba (1 Ki. 15:22)

- 28 Kind of ant
- 32 Aorta: comb. form
- 34 WW II area: abbr.
- 36 Money drawer
- 37 Young son (2 Sam. 9:12)
- 39 Hill dweller
- 41 Spring month
- 42 Sin
- 44 Consume
- 46 "in your mind by —" (Col. 1)
- 51 Female name
- 52 Sticky stuff
- 53 Knows about: 2 words
- 55 Fill forcibly
- 56 Suffix denoting one that deals in
- 57 Wait
- 58 Asiatic herb

- 59 Minimum reacting dose: abbr.
- 60 Village (1 Chron. 4:32)

DOWN

- 1 Aquila (Acts 18)
- 2 Countenance
- 3 "of his — son" (Col. 1)
- 4 Place (Acts 27:27)
- 5 "he began —" (Mark 14)
- 6 Bad
- 7 Died before the Lord (Num. 3:4)
- 8 "and my burden —" (Matt. 11)
- 9 Medley
- 10 Ripped
- 11 Milkfish
- 19 Sheep sound
- 20 Egyptian king
- 23 O.T. prophet: abbr.
- 24 Luau food
- 25 Curve
- 27 Ant genus: var.
- 29 Place (Num. 33:45)
- 30 High note
- 31 Insect
- 33 "are burned without —" (Heb. 13)
- 35 "is fulfilled in —" (Gal. 5)
- 38 Hebrew sacred chest
- 40 Philippine peasant
- 43 Son of Jahdai (1 Chron. 2:47)
- 45 Gad or Dan
- 46 "They were — of it" (Acts 14)
- 47 Duke (Gen. 36:43)
- 48 One that does
- 49 "being — together in love" (Col. 2)
- 50 Beverage
- 51 Educational institution: abbr.
- 54 Thread: comb. form

CRYPTOVERSE

VAR BYPD GMMAKRFYT YT RQFTOV GIYCA
TYR YT RQFTOV YT RQA AGDRQ

Today's Cryptoverse clue: M equals F

NO CONGREGATION IS AN ISLAND

By W. C. Fields

Christianity is preeminently a communicating movement.

From the days of the Founder until now, the faith has been full of communication imperatives: Go! Tell! Make disciples!

The Christian experience is first inward, then outward. The possibilities of change, of personal transformation, of discovering through our Teacher the way to the Good Life, are too earthshaking to keep to ourselves. They must be shared.

The congregations into which we gather for worship, inspiration and spiritual growth, however, are often afflicted with a let's-stick-to-our-own-knitting, don't-get-involved, garrison mentality. Geared to defense rather than offense! They sometimes also suffer from an Edifice Complex, a tendency to relegate all things religious to the church house. Such an attitude is a betrayal of the Christian mission. It demands corrective action.

A relatively new profession—public relations, the product of the Twentieth Century revolution in communication—offers some important services to local congregations desiring to galvanize their own membership and let down the drawbridges to share their messages more effectively in the marketplace.

Public relations is a systematic approach to persuasion. It specializes in opinion and attitude change. It sets out to win understanding and support for its cause.

The public relations practitioner surveys the problem, considers the alternative means for solution, plans a program to change the situation, orchestrates the most appropriate media of communication, and measures the progress made toward the desired goal. The profession has much to offer churches.

Each local church has some kind of reputation. Whether or not the membership has a public relations program, they inevitably have public relations. The statements of leaders, the programs undertaken, news reports about activities, the appearance of the building, rumors and word-of-mouth reports, advertising, and a multitude of other impressions add up to the man-in-the-street's perception of a local church.

No church is "above" public relations. No church escapes the consequences of its reputation in the community. It therefore makes sense to plan programs and activities that will not only be true to the church's mission but also communicate positively

and constructively to both the membership and the public-at-large.

A good public relations program can strengthen the membership of any congregation, large or small. Keeping the members informed is a must. There are many ways to accomplish this: Announcements, posters, letters, telephone calls, exhibits, photo displays, skits, banners, newsletters, luncheons, visitation by leaders, and so on. A sense of participation by each member—old, young, divorced, ethnic minorities, newcomers, old-timers, the disaffected—requires communication that is planned and tuned to their particular receivers.

The impact of a congregation on its community will likewise hang heavily on the attitudes which people in the community have toward the congregation. A church's outreach to the neighborhood, its influence on community affairs, its ability to witness to non-Christians, its ministries to the needy, will be affected by several public relations factors.

1. Whether or not the public-at-large is even aware of the congregation's existence.

2. The reputation of the minister, staff and leadership.

3. The public understanding of the spirit in the congregation: growing, lack-luster, active, youth-oriented, snobbish, compassionate, dull, friendly, faction-ridden, generous, etc.

4. The congregation's seriousness about religious commitment.

5. The intelligence the congregation shows in dealing with issues of importance to the entire community.

The alert congregation will want to plan an on-going public relations program which will anticipate these concerns on the part of the community-at-large. This calls for a commitment to good community relations, a public relations committee to give constant attention to communication matters, and some money budgeted for this purpose.

Creative people—volunteers—can accomplish much with very little money and careful planning. News stories of unusual events concisely written with full information and delivered on time to daily newspapers, suburban weeklies and radio stations can get good play. Unique situations of general interest to the public can draw television coverage when planned well in advance.

There are other ways to relate meaningfully to the media while doing something worthwhile in the community: newspaper ads, radio spot announcements, television talk shows, musical programs

for the public, special clinics on medical or social problems, recreation activities which include people outside the membership, plus other activities which minister to human need and which reflect love and care for people.

One way to help keep the members of the congregation informed and equipped for intelligent action is to provide each family with the major denominational newspaper or news magazine. And, don't forget these publications when the church has news of general interest to share with those beyond the community!

Among the 150,000 or so public relations professionals in the USA today there are perhaps 5000 who are staff members of religious agencies and institutions. About 350 of these are Southern Baptists. These men and women (in addition to the journalists, psychologists, photographers, publishers, printers, radio and TV personnel, direct mail specialists, and advertising people here and there) are good resource persons to help develop an effective public relations program for a congregation. Church public relations handbooks crammed full of useful ideas are available and can be put to work for the benefit of any congregation.

In a pluralistic society where the volume of communication is constantly rising, no religious congregation can fulfill its mission in isolation. We are maintaining an honorable Christian tradition when we learn to relate effectively to all kinds of people in the rapidly changing conditions of our time.

*Reprinted from THE BAPTIST PROGRAM
June/July 1976*



NEW SOCIETY OFFICERS ELECTED— New officers of the Southern Baptist Historical Society elected at its annual meeting at the University of Richmond, June 10-11, are (l/r) David O. Moore, Liberty, Mo., recording secretary; Stan Rushing, Newport, Tenn., president; Lynn E. May Jr., Nashville, Tenn., treasurer; and Leon McBeth, Fort Worth, Tex., vice-president. The Society met along with the Historical Commission, SBC.

W. C. Fields is assistant to the executive secretary and director of public relations, SBC Executive Committee, Nashville, Tenn. He is also editor of Religious Public Relations Handbook, a new practical guide for churches available from Baptist Book Stores.

More Fellowship, Please!

By Donald S. Whitehouse

Having been led, as we believe, by the spirit of God, to receive the Lord Jesus Christ as our Savior, and in the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, We do now in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

The church covenant adopted by most Baptist churches contains this introductory statement or one similar to it. It is a beautiful statement with high ideals—but most members of Baptist churches have either never heard of it or choose to ignore it.

Few churches can account for more than a third of their membership on any given Sunday. All churches have on their membership roll the names of many people who, for all practical purposes, have no relationship with the church. Certainly for these persons a covenant fellowship does not exist.

Churches have a responsibility for maintaining the covenant fellowship with all members—the “dropouts” as well as the consistent supporters. Sometimes the efforts to reestablish the covenant fellowship are less than all-out.

Many churches spend most of their time and resources trying to win lost persons to Christ and have little left over with which to reach out to persons who already claim to be Christians and who are church members. Also, most active church members are not as concerned about the spiritual welfare of persons who have “dropped out” as they are for people who have never entered into the covenant relationship with Christ.

Some active church members don't know how to deal with dropouts. They think it is much easier to deal with a person who has never accepted Christ than with one who has withdrawn from the covenant fellowship of the church.

Other than comments such as “we miss you” or “you ought to attend church,” nothing is said or done to gather people back into the fellowship.

Churches that do want to bring dropouts back into a meaningful relationship now have available a simple plan called the Covenant Fellowship Emphasis, with accompanying materials. Produced by the Church Training Department, the Covenant Fellowship Emphasis is to be used in training church members how to help inactive Christians rediscover meaningful church fellowship.

The materials and methods used are similar to the WIN materials for reaching lost persons.

Materials to be used with the Emphasis include:

The Covenant Fellowship Emphasis Guidebook. It deals with the biblical teach-

Whitehouse is supervisor, staff services section, church training department, Baptist Sunday School Board.

ings on restoring fellowship, reasons Christians become inactive, how to handle hostility and excuses, and prayer preparation. Included also is a detailed outline for planning and conducting a Covenant Fellowship Emphasis in a local church and instructions for using the following:

● **The Covenant Fellowship Story—Illustrated**—A flipchart to use in training people to visit and during visits to homes.

● **The Covenant Fellowship Story—(Cassette)**—A dramatic narration to be used with the flipchart during the home visit.

● **“Your Covenant Fellowship With God”**—A small tract containing a condensation of the cassette narration and art used on the flipchart, to be left in the homes visited.

All of these items are available from the Materials Services Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Reprinted from THE BAPTIST PROGRAM June/July 1976.

NEW BOOKS

Facing Life's Experiences by L. H. Coleman, Christ for the World Publishers, 63 pp., paper, \$1.95. Facing life's experiences deals with a decision for Christ, adolescence, bereavement, choice of vocation, discouragement, divorce, loneliness, marriage, mental illness, parenthood, retirement, the service, surgery, open heart surgery and others.

Pale Moon by Princess Pale Moon, Tynedale, 110 pp., \$4.95. The author hasn't always been proud of her Indian heritage and recounts her own years of struggle with self-acceptance. She found God's love freed her to accept everything—because he loved her, she could love herself.

What Do You Say to a Hungry World? by W. Stanley Mooneyham, Word Co., 272 pp., \$6.95. A book on the real hope of helping a starving world.

Crisis in the Pulpit by Chevis F. Horne, Baker, 144 pp., \$4.95. The author presents the problems and possibilities in pulpit preaching today.

Preaching for Today by Clyde E. Font, Harper & Row Co., 195 pp., \$8.95. The author combines skillfully homiletical theory with a theology of proclamation. A book in sermon construction and pulpit delivery.

Seventeen Tennesseans Named To Convention Boards

Seventeen Tennesseans were named to Southern Baptist Convention committees and as trustees of boards and agencies by the convention in Norfolk recently.

Those named to new terms from the Volunteer State included:

Executive Committee: William A. Fortune, term expiring 1980.

Home Mission Board: state representation—Gerald Stow, term expiring 1980.

Local members of the Baptist Sunday School Board: John B. Daley, G. Wayne Brown, with terms expiring 1977.

Golden Gate Seminary: Jesse C. Fletcher, term expiring 1981.

Southern Baptist Foundation agency representation: Hiram Lemay, (American Seminary Commission); Tom Madden, (Education Commission); and William B. Cockroft, (Southern Seminary); with terms expiring 1980.

Southern Baptist Commission on the American Baptist Theological Seminary (state representation): Hiram A. Lemay and Mrs. J. Thomas Bryan, with terms expiring 1980.

Christian Life Commission: John Laida with term expiring 1979.

Radio & Television Commission: Fred W. Issacs Jr. with term expiring 1980.

Midwestern Seminary: Roger L. Abington, term expiring 1981.

Committee on Committees: Carroll C. Owen and Wendell Crews.

Committee on Boards: Fred Kendall II and Malcolm Barrett.

BIBLE PUZZLE PAGE ANSWERS

J	A	D	A	T	E	N	I	O	T	A
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“Set your affection on things above, not on things on the earth” (Col. 3:2).

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'O God, Our Help'

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

Basic Passage: Exodus 5-14

Focal Passages: Exodus 5:1-2, 6-8a, 22; 12:29-34

Israel had many ups and downs. Yet, they had such striking experiences that they were convinced God had intervened in their behalf. In fact, the long history of Israel and their survival with so many exalted ideas and superior values constitutes evidence of a chain of providences of a remarkable nature.

The psalms of praise reflect gratitude for amazing deliverances. No group in history has suffered so much so long and survived with such continuity and vitality. The Lord must have been with them in spite of their lapses and periods of rebellion and misery.

This Jehovah must be the true and living God and their help in ages past.

PHARAOH DEFIANTLY REFUSES— Exodus 5:1-2

Pharaoh hears the Lord's request for the release of Israel—that they go for a feast in the wilderness.

He appears amazed at such a request. He ridicules the idea. He declares that he does not know the God whom they call the Lord. He abruptly and insultingly declines the request.

PHARAOH SHOWS HIS CONTEMPT BY ADDING TO THEIR MISERY— Exodus 5:6-8a, 22

Pharaoh emphasized his defiance of the Lord and His request by making a bad situation much worse. He ordered the taskmasters to compel the Israelites to make brick without straw. Their situation became intolerable.

Moses naturally inquired of the Lord why He had permitted his effort to help the people create a still worse predicament for them.

JEHOVAH PLAGUES PHARAOH INTO SUBMISSION—Exodus 12:29-34

Jehovah sent one terrible plague after another on Egypt. Each plague was aimed at some Egyptian deity or sacred object of worship. It was a terrible ordeal. At times it looked as if Pharaoh would relent, but each time he would change his mind and harden his heart. There is a statement also that God hardened his heart. Literally, it means, in this instance, that Jehovah made his heart "stout." That is, God enabled him to do what he really wanted to do after all. Jehovah would not let the plagues coerce his choice. God wanted him to really change his mind and preference.

It finally came when the death angel slew the first born of Egypt. This stroke did the work. Jehovah was victorious and Israel was permitted to go.

The liberation and the trek of a whole nation into the wilderness to the promised land was one of the great feats of history.



NASHVILLE — Tennessee Education President Studies At Board—Dan Watkins (left), minister of education at First Church, Jackson, is shown with Will Beal, church administration consultant at the Baptist Sunday School Board, during the recent Religious Education Association presidents' meeting. Watkins is president of the Tennessee Religious Education Association.

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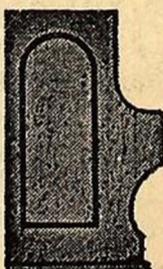
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Grady C. Cothen



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 Director, Marriage and Family Program
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Bias Against Moral Tradition Unjustified, Says Campbell

Present-day psychology and psychiatry in all their forms are more hostile to the inhibitory message of traditional morality than is scientifically justified, says the president of the American Psychological Association.

This hostility, suggests Dr. Donald T. Campbell of Northwestern Univ., has permeated the teaching of perhaps 90 per cent of college undergrads and increasing numbers of high school and elementary school pupils, and may be helping "to undermine the retention of what may be extremely valuable social-evolutionary inhibitory systems which we do not understand."

For years, psychologists and psychiatrists have tended to teach—as truth—"the assumption that the human impulses provided by biological evolution are right and optimal, both individually and socially, and that repressive or inhibitory moral tradition are wrong," Dr. Campbell points out in *American Psychologist*.

"In my judgment, this assumption may now be regarded as wrong from the enlarged scientific perspective that comes from joint consideration of population genetics and social system evolution."

On purely scientific grounds, he says, "the recipes for living that have been evolved, tested and winnowed through hundreds of generations of human social history might be regarded as better tested than the best of psychology's speculations on how lives should be lived."

Campbell recommends, as an initial change, that psychology now assume an underlying wisdom in the recipes for living traditions have supplied.

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Baptist And Reflector rejoiced over the word that the son of Editor S. M. Brown, Missouri "Word and Way," had decided to enter the gospel ministry. He was licensed to preach in Kansas City, Mo.

Under the leadership of W. F. Carlton, the church at Bradford voted to build a new house of worship at a cost of \$15,000. It was to be located on the site of the old church.

25 YEARS AGO

S. C. Grigsby resigned as pastor of Cedar Grove Church, Maryville, and retired to his home in Knoxville.

Hughes Avenue Church, Chattanooga, called John Wood as pastor. He succeeded Dewey Adams.

10 YEARS AGO

The C. N. Warrens of Knoxville held an open house on their 50th wedding anniversary. Warren had been a Baptist preacher for 45 years, serving over 15 churches.

Greenbrier First Church licensed Larry Poole to the gospel ministry. Jerry A. Songer was pastor.

CBS To Feature Buryl Red Musical, Virginia Church

CUMNOR, Va.—Virginians and a Virginia Baptist church standing during the American Revolution (as a Church of England house of worship) will be seen coast to coast July 18 on the CBS network.

Mattaponi Baptist Church here in King and Queen County, will be the setting for "Revolutionary Ideas," a Bicentennial musical play by Buryl Red and Grace Hawthorne.

The musical play was filmed in May and will be shown on the CBS network's "Lamp Unto My Feet."

Members of the Mattaponi Church choir, joined by choir members from nearby Olivet, Bruington and St. Stephen's Baptist churches will appear as members of the congregation.

Red told "The Religious Herald" he and a CBS crew examined several old churches before selecting the Mattaponi site. It was suggested by Fred Laughon, special assistant to the president of the Southern Baptist Convention's (SBC) Radio and Television Commission, Fort Worth.

Stars of the CBS production will be "The Buryl Red Singers," 10 members of a young singing group seen in the Southern Baptist Home Mission Board's television series, "Spring Street, USA."

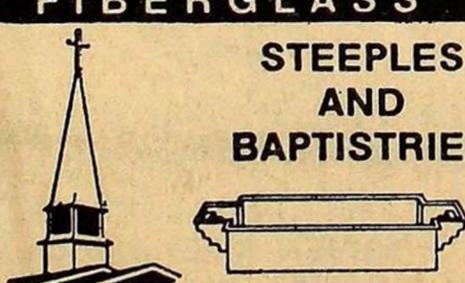
Red directed the show. Alan Harper of CBS produced it for Pamela Ilott, the network's director of cultural and religious broadcasting. Sharon Benge of Fort Worth was in charge of choreography and costuming.

This is the first time a Buryl Red production will have appeared on network television, although he is noted for several musical plays for church groups. He is director of The Centurymen, Radio-TV Commission men's chorus.

"Revolutionary Ideas" is written from the viewpoint of young people changing from British subjects to Americans. As the play progresses and the final battle is won, the cast reflects on the cost of freedom deciding that, after all, it was worth the effort.

Mattaponi Church, built around 1690, became a Baptist church in 1785. Early members of the church were the parents of Carter Braxton, one of the signers of the Declaration of Independence. (BP)

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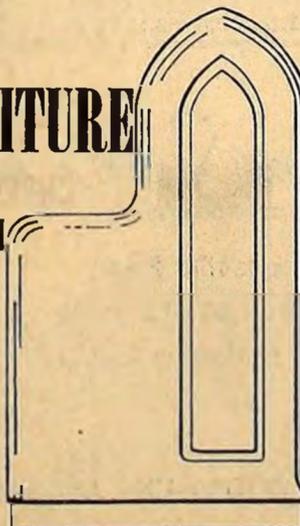
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Foundation

Miss Jennie Is Not Dead

By Jonas L. Stewart

Miss Jennie Ashburn called to say, "I have been reading about the Foundation in the Baptist And Reflector and like what I read. Could you come to see me?" My visit was immediate.

She met me at the door with a smile. A cloth tied over her head was extended to cover a large tumor under her chin. Upon introductions, and amenities having been completed, she referred to the tumor and said, "It's malignant. I won't live long." The latter part of her statement was evident since she was 92 years of age.

Her question was "Could I give you in trust some bonds that I own, with an agreement that provides for their return in case of dire need?" Happily I could give her a positive response.

The bonds were delivered; the contract prepared and executed. At that time she inquired about legal help with a will. Information was transmitted to a lawyer. The will was prepared and executed.

A phone call about two months later from her landlady said, "Miss Jennie is dead!"

But Miss Jennie is not dead, for if the Lord should tarry for a thousand years there will still be little children with shoes on their feet, clothes on their backs, food on their table and a shelter over their head, being reared in a Christian atmosphere that could never have had these things without this trust fund that designates the income to be paid forever to the Tennessee Baptist Children's Homes.

For information about preparing a Christian will or charitable trust write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

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