

# Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

## Nashville D. Min. Program Will Begin On August 30

Southern Baptist Theological Seminary will begin its off-campus doctor of ministry program in Nashville Aug. 30, according to G. Willis Bennett, director of advanced professional studies at the Louisville, Ky., seminary.



Hinson



Tupper

Some 20 persons will be involved in the program this fall, says Bennett. Classes will be held at the Tennessee Baptist Building in Brentwood.

Seminary faculty who will be involved in teaching at the Nashville module this fall include E. Glenn Hinson and E. Frank Tupper.

Hinson, recently named as David T. Porter Professor of Church History, has been on the Southern Seminary faculty since

1962. The former pastor is a graduate of both Southern Seminary and Oxford University.

Tupper, an assistant professor of Christian theology, is also a former pastor and is a graduate of Southwestern and Southern seminaries. He has been on the seminary faculty since 1973.

The off-campus program combines study in Nashville with two short periods of study on the main campus in Louisville. A written field project is also required for the degree.

Information on fees and admission is available by writing Office of Advanced Professional Studies, Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky. 40206, or call, toll free, (800) 626-5525.

### Whitt M. Aiken, Hixson Pastor, Dies At 61

Whitt M. Aiken, 61, pastor of Hixson First Church, died Saturday, July 17, in a Chattanooga hospital. Death occurred during heart surgery which was performed following a heart attack.

Services were held from Hixson on July 20 with Odell Tucker, Claude Mason, and R. Johnson officiating. Burial was in Hamilton Memorial Gardens in Chattanooga. Lane Funeral Home was in charge of arrangements.

Aiken attended Southwestern Baptist Theological Seminary and was dean of Mercer College Extension in the Atlanta area for four years. He was pastor of the Hixson church for 12 years and was a past moderator of Hamilton County Baptist Association. Other pastorates included: Spring Creek Church, East Ridge, Tenn.; Burning Bush Church, Ringgold, Ga.; Peavine Church, Rock Spring, Ga.; Donalson First Church (Ga.); South Broad Church, Rome, Ga.; and Confederate Avenue Church, Atlanta.

Survivors include his widow, Mrs. Margaret Poston Aiken of the home; a daughter, Mrs. Charles C. Hunt, Chattanooga; two sons, James Aiken, Marietta, Ga., and Tom Aiken, Dallas, Tex.; three grandchildren, two sisters, and three brothers.

### Union PR Director Accepts Post At Baylor University

Eugene W. Baker, director of public relations at Union University in Jackson since 1972, has been named director of public relations for Baylor University in Waco, Tex. The appointment becomes effective Aug. 16.

At Union, Baker has directed public relations and alumni activities and edited the university's alumni magazine, the "Unionite." He has also served as publications council chairman and advisor to the student foundation. He also served as minister of music and education for Halls First Church.

A graduate of Baylor, Baker also holds the masters degree from that institution and earned a master of religious education degree in administration and doctor of education degree in administration and pre-school education from Southwestern Baptist Theological Seminary. He has done post graduate study at several schools.

From 1963-65 he served as news director for the seminary, acting as news coordinator and editor and associate editor of the seminary's alumni magazine.

Baker will serve on the staff of Herbert H. Reynolds, dean of the university and executive vice president of Baylor.

### Retreat Dates Announced For Music Ministers

Ministers of music in Tennessee Baptist churches will have an opportunity to attend one of two retreats scheduled for them in August and September. The retreats are sponsored by the Church Music Dept., TBC.

Full-time ministers of music will gather Aug. 19-21 at Montgomery Bell State Park near Nashville. Warren Angell, formerly on the staff of Oklahoma Baptist University, and Louis O. Ball, Carson-Newman College, will direct choral reading, conducting, and technique periods.

Volunteer and part-time music leaders are scheduled to meet at Camp Linden, Sept. 10-11. According to Frank Charton, state director for the Music Dept., this retreat will be designed to meet music needs of small and medium-sized churches. Music reading, problem discussion, choir music from the hymnal, accompaniment, service planning, and other subjects will be explored.

Reservations should be made through the Church Music Dept., Tennessee Baptist Convention, Charton said.

### Fire Destroys Peakland Church, Meigs County

An early morning fire completely destroyed all the facilities of Peakland Church, Meigs County, recently.

According to the church treasurer Jerry Rice, Decatur, the church is without insurance of any type. Destroyed in the fire were the sanctuary including all contents, a public address system, three Sunday School classrooms, and a piano. There were no injuries reported in the 3 a.m. fire.

Rice stated that cost of reconstruction is estimated at \$45,000. The cause of the fire was not known at press time.

Construction has begun on a basement foundation, and members of the church are meeting temporarily in the church yard.

Clifford Coleman has served as pastor of the church for the past year.



# PROPHECY REGULATED

By Herschel H. Hobbs

"Let the prophets speak two or three, and let the other judge."—I Corinthians 14:29

In the Christian context a prophet was primarily one who had the gift of preaching the gospel with unusual power. Paul said that this gift was to be preferred over tongues (I Cor. 14:5, 19).

But as with tongues, so this gift also should be regulated as to its use in church assembly. Not more than two or three should preach in a given service, and that one at a time. And as one spoke others should judge as to the truth of what he was saying. "The other" is a plural form of the word meaning another of the same kind—so other prophets.

If something is revealed of God to one sitting by, the one speaking should be silent while he delivered the revelation (v. 30). The picture is that of one preaching but perhaps not saying much. He should step aside in favor of one who has a message from God.

Come to think of it, this would not be a bad idea to follow today. Baseball teams have "bull pens." If a pitcher loses his

stuff, a substitute takes his place. This might result in better preaching from the **starting preacher**.

Verse 32 reads, "The spirits of the prophets are subject to the prophets." In other words, a prophet should control his own spirit. He should be able to step aside for another if necessary. Failure to control his spirit would be evidence that he is not a true prophet.

Verse 33 sums up the regulation of tongue-talkers and prophets. God is not the author of confusion but of peace. A church service should not resemble the **barkers** at a circus. It should be deeply spiritual but also dignified and orderly.



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Eura Lannom .....Acting Editor

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## 'Be Not Neglectful'

By Carol Pharris



Pharris

"I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not neglect it for I shall not pass this way again."

No one knows who originally wrote or said it. No one knows when it was said, why it was said, or how it came to

take such a firm hold as an inspiring quotation. It has been written in magazines, sermons, and lectures. It has been quoted in plays and on radio and television programs.

"I shall pass through this world but once." This was a favorite quotation of George V of England which he copied with his own hand and kept framed on his writing desk.

"Any kindness that I can show to any human being, let me do it now." Dale Carnegie calls it one of the basic requirements for happiness in life.

This quotation reminds us that we do not live for ourselves alone, that we must do what we can to help others, to lighten a burden or soften a grief whenever the need arises . . . for we shall not pass this way again.

Isn't that what Paul was encouraging us to do in Galatians 6:10? As we therefore have opportunity, let us do good to all men.

There are many fine things we mean to do some day. But our opportunity is the present; therefore, now is the time to speak the word of appreciation and sympathy, to do the generous deed, to forgive the fault of a thoughtless friend, to sacrifice self a little more for others. Today is the day to do at least one worthy thing which you have long postponed. Today can make life significant and worth while. The present is yours.

Mrs. Pharris is associational WMU director for Riverside Association. She is the wife of Donald Pharris, pastor of Livingston First Church.

## Pulpit To Pew

By Jim Griffith

The old saying, "poor as a church mouse" is no longer true because in today's parish kitchens church mice fare better than their cousins who dwell in grocery stores or apartment buildings.

With all the food now served in church kitchens, the once lowly church mouse is the best fed rodent in the world.

Certainly any mouse would be well nourished if he merely got the crumbs from Southern Baptist church kitchens. Why, just the other day when someone asked a heavy-set man, "to what denomination do your belong?"—he answered: "I am an eating Baptist!"

For some, their theme song is a variation of the old hymn: "I'm pressing on the outward way—more weight I'm gaining every day." And in deference to all church members who often meet to eat, church dining halls are becoming "vast waistlands."

Fact is, in too many instances "something to chew on" has been transferred from the preaching service to the church dining hall.

## 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.



# How To Become A Christian



To Nicodemus Jesus Christ said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." The simplicity of the plan bewildered the learned rabbi. Faith is as simple a conception as the human mind can have. Like love it cannot be analyzed into parts, nor can you find anything simpler with which to compare it. It is like laughter, you cannot explain it nor analyze it, but you know what it is well enough.

But if the matter of believing is so simple, we may at least inquire as to what is to be the content of faith. Certainly we must believe what the Bible says about Jesus, we must credit the historical record of his life. We must believe that he lived and preached and healed and sacrificed and suffered and died on the cross and arose from the dead. We must believe what Jesus asserted of himself. He declared that he was the Christ, the Son of God. He declared that he was able to forgive sins, and that he had come to give his life a ransom for many.

Do we believe Jesus when he says, "Him that cometh unto me I will in no wise cast out"? Do we believe him when he says, "He that believeth in me hath everlasting life"? Do we believe him sufficiently to yield ourselves to his love and forgiveness, to lay down our arms and make an unconditional surrender, to espouse and advocate

his cause? If we do, then we have exercised saving faith in the Son of God and by that act we have become Christians.

There is a simple phrase that has been covered up for many centuries by theological discussions. What does Paul mean when he says "Being justified by faith"? Martin Luther found no peace until he came to understand the meaning of these words. On his knees he was wearily climbing the Scala Sancta at Rome. We once saw 17 men and women at one time climbing those stairs. It is a meritorious thing to do — a work of merit. But suddenly it came to Luther, as it must come to all of us, that we can never find peace by any merit of our own. Like a flash Luther saw the meaning of "being justified by faith."

What does that mean? Why it means that if you believe on Jesus Christ, God will regard you and treat you as a just and righteous man. A great scholar puts it this way, "And now as God would treat a man who is just because he deserves it, so the gospel proposes to treat men who are not just and who do not deserve it, if they believe on Christ. A sinful man, an undeserving man, may get God's forgiveness and favor and love, may be regarded with complacency and delight though he does not deserve it, if he believes in the Lord Jesus Christ."

But this justification is only the first step in our salvation. When God declares us just because we believe in Christ, he begins to make us just. When he wraps us about with the robe of Christ's right-

eousness, he plants in our hearts the seeds of Christ's righteousness. One we call justification, the other we call regeneration. In justification he deals with our standing before the law. In regeneration he deals with our characters. Both justification and regeneration are the work of God. All that is essential for us is that we exercise saving faith, that we believe on the Lord Jesus Christ. "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for us." There are no incurables in the hospital of the Lord.

But to be a Christian means not only to be conscious of sin and helplessness, not only to accept Jesus Christ as Savior, but also to obey him as Lord and Master. He said, "If ye love me, ye will keep my commandments." It is ours to yield day by day, and hour by hour to the promptings of the Spirit. We are Christians if we have accepted Christ as Savior, if we are giving our life to Christ's service.

It is well for us to remember also the evidential power of a holy life. Indeed, men of the world are usually able to comprehend only this kind of evidence. Characters wholly changed are the sermons to which they listen and give heed. It was Ian Maclaren who said something like this: "It is in vain to expatiate on the excellency of the machinery so long as the milled article does not come up to the standard." Multitudes of people who have publicly confessed Christ as Savior and have been baptized are actually retarding the cause of Christ by the kind of life they are living.

**Note:** This article appeared originally in the WATCHMAN-EXAMINER which has since ceased publication.



# William G. Tanner To Head SBC's Home Mission Board

By Dan Martin

ATLANTA—William G. Tanner was elected executive director-treasurer of the Southern Baptist Convention's Home Mission Board (HMB) here.

Tanner, president of Oklahoma Baptist University, Shawnee, is the 14th person to be elected chief executive since the board was formed in 1845.

Tanner, 46, is the youngest man to head the denominational agency in the past three quarters of a century. He also is the third college president to lead the board since it was founded in 1845.

He succeeds Arthur B. Rutledge, who retires Dec. 31, after serving 11 years as HMB executive director-treasurer.

Tanner, elected during the July meeting of the 69-member board, is expected to move to Atlanta in October.

In presenting the nomination to the board, Gene Garrison, pastor of First Church, Oklahoma City, and chairman of the board's 7-member search committee, traced its work and procedures.

"When we began, we were aware that the person we would nominate would fill the most strategic position in the entire convention. Winning America for Christ is not an option, it is a must," Garrison said.

He added that 43 persons were suggested to the committee. Each was considered.

"Never did we eliminate anyone. There was never a negative rejection but always a positive direction, praying that one name would surface. We feel this has happened."

"We have a deep feeling this morning that we are not presenting our candidate but that we are presenting the man God has chosen as executive director-treasurer of the Home Mission Board," Garrison said.

In his remarks to the board following the election, Tanner said he comes "without any reservations. I am not in the fleece business. I am in the faith business."

## Tanner Emphasizes Bold Mission Thrust

With his election, Tanner is the third OBU president to lead a major denominational agency and the second to be named HMB chief. His predecessor at Shawnee, Grady C. Cothen, left OBU to become president of New Orleans Baptist Theological Seminary and now is president of the Baptist Sunday School Board, Nashville. J. B. Lawrence, who also formerly was president of OBU, was HMB executive secretary from 1929-53.

"We are facing a radically new situation . . . (calling) for new facts, and the Home Mission Board," he said, "must operate at the cutting edge of creativity" to reach people for Christ.

In a press conference immediately after his election, Tanner said, "I think there

needs to be a creative openness within the ranks of Southern Baptists," referring to a united effort to evangelize the world. "Our commissions, boards and agencies can work together and I would like to see this openness as a primary emphasis," he said.

In a pre-board meeting interview, Tanner likened his new responsibilities to "beginning a new career. I have been in an academic ministry and now I am going into a ministry of missions."

Tanner has been OBU president since July, 1971. During that time, enrollment has grown from 1600 students to more than 1800, and the school's budget has gone from \$3.6 million to \$5.2 million.

As HMB executive director-treasurer, Tanner will oversee a program which includes a \$26 million budget and support of 2300 missionaries across the United States, Puerto Rico and American Samoa.

"It sounds corny to say I feel very humble about this, but it is very humbling," Tanner said. "The thing that is scary about it is that it is a tremendous responsibility."

## Tanner Believes In Reaching Out, Ministering

While he admits he "doesn't know enough about all of the programs" of the HMB, Tanner says his philosophy of home missions is to "reach and to minister to the whole person. I think that is our job. I hope we have a strategy to win America to Christ. To me that is the first priority. We should have a strategy, and we should have a plan of how we are going to do it."

Speaking of Bold Mission Thrust, Tanner said, "I believe in the concept of Bold Mission Thrust to give the opportunity for every person in our country to hear the gospel and to make a decision.

"It is not too bold to say that one of our objectives is to win our nation for Christ. I think that is extremely important and that is what home missions ought to be about.

"There are different ways to accomplish this, but it means to me that when you get down to the bottom line, the program ought to be designed to win people to Christ."

Tanner said he is coming to the board as a "listener, a looker and a learner," and admits he has no "pre-disposed hobby horse" of favorite programs.

"I am sold on what the Home Mission Board is doing. That is not something I conjured up in the last few months, but I have been sold on the Home Mission Board for the last 12-15 years.

"I think the Home Mission Board has done some of the most exciting things of our convention. Literacy . . . language missions . . . interfaith witness . . . minorities . . .

## Heart Attack Claims Life Of Jack Whitson

Former Tennessee pastor Jack Whitson, 46, died following a heart attack July 13 while on the campus of Southern Baptist Theological Seminary in Louisville. At the time of his death he was pastor of Delaney Street Church in Orlando, Fla.

He had gone to Florida in January of this year from the pastorate of Etowah First Church. Prior to then, he served on the staff of Aiken First Church (S.C.), was associate pastor and minister of youth at Brainerd Church in Chattanooga, and was pastor of Ooltewah Church, Ooltewah, and Beaver Dam Church, Knoxville. He was a graduate of East Tennessee State University and Southern Seminary. While in Tennessee he served on the Executive Board of the Tennessee Baptist Convention and was on the denominational cooperation committee of the board from 1974-75.

Funeral services were held from the Delaney Street Church on July 16. Burial was in Chattanooga on July 17 at Forest Hills Cemetery. J. Ralph McIntyre, pastor, Brainerd Church, officiated at the graveside services.

Whitson is survived by his widow, Martha Anne Brown Whitson, four children, Elaine, Beth, Fred, and Bill, all of the home; his mother, Mrs. Edna Whitson, Elizabethton; and four sisters.

## Services Held For Father Of Renate Wilson

Hennann Benthien, father of Renate Wilson, Program Services Dept., Tennessee Baptist Convention, died in Lübeck, West Germany, July 19. He was 70. Death resulted from a heart attack.

Funeral services were held July 23 in Lübeck, West Germany. Benthien was a member of the Lutheran Church. He was a bookkeeper until his retirement in 1971.

Survivors, in addition to his daughter, include his widow, Mrs. Wilhelmine Bethien; another daughter, Mrs. Margot Ours, Suitland, Maryland, four grandchildren, and one sister.

black America . . . rural work . . . inner city . . . metropolitan areas . . . pioneer areas . . . evangelism. These are exciting things.

"I think the board has been on the creative and cutting edge of the convention, and I suspect I am going to have to hurry.

Of Rutledge, Tanner said, "I have heard him called the finest Christian many people have ever known. That is a tough pair of shoes to fill. If they had said he was the greatest administrator . . ., but when they say he is the greatest Christian, that is a pretty good bench mark.

"He is going to be difficult to follow. But we are different. We have different approaches. And that is the way it should be."

Tanner has been pastor of churches in Gulfport, Miss., Houston, Cleburne and Wheelock, Tex. (BP)



# Sunday School Study Conferences To Feature Phoenix Pastor



A Sunday School leadership conference, entitled "Sunday School Gigantic," will be held at Highland Heights Church in Memphis, Sept. 13-14, according to Wendell Price, state Sunday School director.

The program will begin at 6:30 p.m. Monday with a Sunday School fair in the educational building and choral music in the auditorium.

Richard Jackson, pastor, North Phoenix Church, Phoenix, Ariz., will preach at 7:30 p.m. on "What I Want My Church To Be Famous For." On Tuesday night, he will speak on "Our Amazing Assignment."

Twelve leadership conferences will be held each night. In addition to the night conferences, additional special conferences will be offered for each age group at 9 a.m., 10:30 a.m., and 2 p.m. Tuesday. Special conference leaders will include Charles Dill, minister of education at Broadmoor Church, Memphis; Richard Jackson; and Thurman Prewett, minister of education, Shelby Baptist Association.

## Numerous Conferences Offered

The night conferences include five in the preschool area. Mrs. Sammie Meek will teach workers of children birth through one year old. Meek is retired as preschool director for the state Sunday School Dept.

Ray Evette will teach workers with children 2-3. Evette is director of preschool and children's work for the state Sunday School Dept.

Mrs. George Cox will teach workers with children 4-5. Cox is preschool coordinator for Central Church, Bearden.

Mrs. Audrey Hart will teach those who lead in cradle roll work. She is preschool department director at Haywood Hills Church, Nashville.

Mrs. John Start will teach those who lead the mentally retarded. Start is employee development officer in the Greene Valley School, Elizabethton, for the Tennessee State Education Dept. of government.

The children's area offers three conferences. Mrs. Bob Taylor will teach those

## Lee Porter Named To Consultant Post

NASHVILLE—Lee Porter, a former Southern Baptist Convention (SBC) vice president, has been named senior adult consultant in the adult section of the Sunday School department of the Southern Baptist Sunday School Board here.

Porter, former director of organization with the Southern Baptist Christian Life Commission, is a native of Missouri and has served as pastor of churches in Texas, Arizona and Louisiana.

He holds the A.A. degree from Hannibal LaGrange College, Hannibal, Mo.; the B.A. degree from William Jewell College, Liberty, Mo., and the B.D. and Th.D. degrees from Southwestern Baptist Theological Seminary, Fort Worth.

Porter has served in several positions in the SBC, including the first and second vice presidencies of the convention and chairmanship of the SBC's committee on order of business. (BP)

who work with grades 1-2. She is director of children's education at First Church, Nashville.

Mrs. Eldon Boone will teach those who work with grades 3-4. Boone is a children's department director at Crieveview Church, Nashville.

Mrs. Tommy Dixon will teach those who work with grades 5-6. She is a department director at First Church, Nashville.

## Three Youth Conferences

Working with grades 7-9 will be Lyn Brasfield, director of youth work for the state Sunday School Dept. Richard Caperton will teach workers with grades 10 through 12. Caperton is minister of education at Concord Church, Knoxville. A special conference for youth workers on the "Youth Emphases, 1976-'77," will be led by Steve Stubblefield, associate pastor at First Church, Bemis.

The adult area offers five conferences. Mrs. Wendell Price will teach those who work with young adults. She is co-director of MYA I at Belmont Heights Church, Nashville.

Mrs. Bill Allen will teach workers with median adults. Allen is MYA department director at Brainerd Church, Chattanooga.

Bill Warfield will teach those who work with senior adults. He is minister of education at Central Church, Johnson City.

Bob Hines will lead a conference on "Growing Leaders Through Sunday School." Hines is director of adult education at South Main Church, Ft. Worth, Texas.

Chuck Wilson will teach a conference on single adults. Wilson is minister of education at Walnut Street Church, Louisville, Ky.



# God's Word In Man's Language

By W. Clyde Tilley

Acting Chairman, Department of Religion and Philosophy  
Union University, Jackson, Tennessee

**Basic Passages:** Jeremiah 31:31-34; Nehemiah 8:1-8; Acts 8:26-39; 2 Corinthians 3:1-3

**Focal Passage:** Acts 8:26-39

To have God's word in human language is a part of what is meant by having a "treasure in earthen vessels" (2 Cor. 4:7). The only time we have had God's word in a divine language is when the word of God (who is Christ) "became flesh and dwelt among us (John 1:4). His is a word that is not seen but "beheld"—a visible word rather than an audible word. As such it is unspeakable (II Cor. 9:15). Unable to speak that divine word, we must be content to speak *about* it in human language—with all of the limitations that that entails.

Even the Bible had to be expressed in human language (Greek and Hebrew) and then translated into our language (English). These inspired Scriptures become for us the written word of God because they bear witness to Christ, the Eternal Word (John 5:39).

In today's focal passage the word of God came to man in two forms. The **private** word of the Spirit's leadership came to Philip (vv. 26, 29). The **public** word of God through the scriptures came to the Ethiopian eunuch (vv. 30, 32-33). These two expressions of the word are always needed to complement each other. The private inward word of the Spirit always needs to be supplemented by the public external word of the scriptures to keep it from distortion and subjective error. The Spirit does not lead contrary to the clear teaching of Scripture. The public, external word of the scripture needs to be supplemented by the private internal word of the Spirit to keep it from legalistic interpretation and wooden application. One does not simply interpret scripture according to its letter but according to its spirit (II Cor. 3:6).

The power of God's word in human language is demonstrated in the experience of the man from Ethiopia as it is read, understood, and followed.

## Reading God's Word (8:27-28, 32-33)

Although a Gentile, the Ethiopian eunuch was a Gentile of a special class called "God fearers." These were non-Jewish people who were inquirers into the Jewish faith and had some degree of involvement in the practice of that faith. This can be demonstrated by the facts that the eunuch had been to Jerusalem to worship and that he had secured and was reading a scroll of

Isaiah. A "God fearer" may be in the process of becoming a proselyte to the Jewish faith or he may have chosen a level of worship involvement which for some reason, stopped short of becoming a full proselyte. The reason for the eunuch's stopping short of Jewish proselytism was one of necessity. Because of his sexually mutilated condition by which he had been rendered a eunuch, he could never be circumcised, one of the requirements for converting to Judaism. The Old Testament law specifically forbade his becoming a part of the congregation of Israel (Deut. 23:1).

The scripture portion which the Ethiopian read may be found in Isa. 53:7-8. This chapter is the last of a series of four servant-poems found in this section of Isaiah. Some scholars regard these poems and this section of the book to have come from the time of the exile while there are others who date them from the time of Isaiah, the eighth century Jerusalem prophet. There is little if any evidence that the Jewish people had ever identified the central figure of these poems, the servant of the Lord (or the suffering servant), with their expected messiah. However, in Jesus the two—servant and Messiah—are brought together in one person and there is every indication that Jesus consciously endeavored to fulfill his Messiahship in terms of the ideal of the suffering servant.

The readiness of the eunuch for the Spirit-directed witness of Philip was paved by his reading of the scriptures and by his intense interest which led him to the written Word. It is a joy to sow the seed of the gospel upon fertile prepared soil.

## Understanding God's Word (8:29-31, 34-35)

Merely reading the Bible is not adequate; it needs to be understood. The saving value of revealed truth is not in the words which express it but in the meaning which it conveys. The ceremonial or dutiful reading of scripture that is not properly understood, the impressive quotation of verses that cannot be interpreted, the insistence upon the use of certain words in religious discussion even when they tend to obscure the true meaning—all of these ignore the crucial question of Philip: "Do you understand what you are reading?"

The eunuch's inquiry (v. 34) may reveal not only an intense yearning to know; it

may possibly also reveal a knowledge of the ways in which the passage was currently being interpreted. Some felt that the prophet was referring to himself as the servant. Others understand him to be referring to a "coming one." In Philip's response, he not only indicated the latter interpretation to be the correct one, but proceeded to identify the servant with one who had come already—Jesus. In doing so, Philip was being true to the claims that Jesus made about his own identity, to the experience of Philip in his own personal encounter with Christ, and to the imperative demand that was upon him to bear witness to his faith.

## Obedying God's Word (8:36-38)

In the eunuch's experience, reading God's word created the urgent demand for obeying it. Seeing a body of water prompted the question: "What is to prevent my being baptized?" (v. 36) His inability to be circumcised had prevented his becoming a Jew. Was there some similar barrier to his becoming a Christian?

Verse 37 is missing from many ancient texts of the Greek New Testament. Whether or not it was a part of the original book, it certainly is in keeping with the spirit and teaching of the New Testament. Philip professes no such barrier to exist for the believer. Belief must precede baptism. The eunuch confessed: "I believe that Jesus Christ is the Son of God." This may have sounded like a mere external confession of intellectual assent to the truth of a proposition were it not for Philip's indication that this belief must be "with all your heart." The heart is the very center of one's being, the core of a total personality. (Cf. Rom. 10:9-10). It thus involves not only a mental act of "believing" but also a total response of will and emotion to the claims of the gospel. To believe with the heart is to respond with one's complete mind, soul, and strength. One wonders if much shallow belief and superficial confession today is truly with the heart.

Belief with the heart is necessary to salvation. Belief and baptism are necessary to obedience. Obedience also includes our willingness to share the witness of this saving faith with others.

## Murfreesboro Pastor Named To Belmont Position

Hall Youree III, Murfreesboro, a graduate of Belmont College, was named alumni director for Belmont recently. He is the first person to hold the newly-created position.

Youree served as pastor of Walter Hill Church in Murfreesboro before resigning in May. He completed his social work requirements at Woodmont Church in Nashville as a student associate pastor.

His parents are Mr. and Mrs. James Hall Youree of Murfreesboro.



# WOULD YOU BELIEVE

*you could have  
a better informed  
a better working  
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# Our People and Our Churches . . .

## CHURCHES . . .

Pleasant Hill Church, Martin, completed remodeling construction which included a baptistry and mural, two furnished dressing rooms, choir lofts, and a pastor's study. Additionally, new pews and lighting were added.

Candies Creek Church, Bradley County Association, held special historical services recently in which **Mrs. Gertrude Brewer** played an organ used at the church in the early 1900's. The instrument, which has been restored and refinished, was played last during a revival in 1919. Three former pastors of the church, **John Kelley**, **Charles Runyon**, and **Reed Wright**, reviewed highlights of their ministry at Candies Creek. A brief history of the church, dating back to its organization in 1835, was presented by **Mrs. Hubert Sharp**.

Sullivan Church, Kingsport, held dedication services for a new fellowship hall. **W. Paul Hall**, state Missions Dept., delivered the main message, along with **Edward Glover**, Carson-Newman College. **Clyde R. Simms**, pastor, led in the dedication.

Members of Fort Hudson Church, Dyer Association, are worshipping in a renovated and redecorated building. Special services were held with former pastor **Emmitt McCoy** speaking along with pastor **Charles McCall**.

Halls Westside Church held dedication services for newly remodeled facilities. **Richard Owens**, pastor, led the service.

Pond Hill Church, Athens, began a church library. **Virgil Turbyfill** is pastor.

Highland Park Church, Columbia, voted to begin construction on a multi-purpose building to be affixed to the present auditorium and educational structure, according to pastor **Bill Delaney**. The proposed building will contain educational space, nursery facilities, a kitchen, and dining hall. The dining hall will be structured in such a way as to be convertible to athletic facilities. **Roy Gilleland Jr.**, Nashville, is the architect.

Antioch Church, Holston Association, is in the process of constructing an educational facility.

Members of Clinch River Church, Clinton Association, celebrated the final payment of the church debt with note-burning services. Included on the program were **Wayne Provence**, **Larry Webster**, **Dorcy Fritts**, **Paul Webster**, **Bobby Leach**, **George DeLozier**, and pastor **Bill Davis**.

## PEOPLE . . .

**Carol Helton** of Chattanooga and **Rich Roney** of Smyrna were among 16 students at Southern Baptist Theological Seminary chosen as student summer missionaries this year. **Helton** is serving at Caddo River Baptist Association in Norman, Ark., and **Roney** is in Balboa, Canal Zone, Panama. The program was student led, planned, and financed.

Members of Glenwood Church, Kingsport, presented a new Impala Chevrolet to **Mr. and Mrs. Freeman Wright** following his retirement after 42 years in the ministry. **Wright** served 25 years as pastor of the Glenwood Church.

**Harold DeLoach** and **Gayle Lewis** were ordained as deacons at Fruitland Church, Gibson County Association. **Billy House**, pastor at Bethpage Church, Kenton, brought the message.

**Wesley Beavers**, associate pastor at Southside Church, Humboldt, was ordained to the gospel ministry. **Ronnie Wilburn**, pastor of Westside Church, Trenton, brought the message.

**Edward Hardister**, 89, a long-time member and deacon at Harmony Church, Haywood Association, died recently. He was buried in the church's cemetery.

In Bradley Association, Tasso Church ordained **Ronald Coleman** as a deacon.

Ramer Church, Shiloh Association, ordained **Randolph Hamm** and **Johnny Blakeley** as deacons. **Noel Edwards**, First Church, Vandalia, Mo., spoke at the service.

New Salem Church, Clinton Association, ordained **Jerry Holbrook** to the gospel ministry.

**Fred Laugherty** was licensed to preach by East Ridge Church, Chattanooga.

Little Milligan Church, Watauga Association, ordained **Douglas Hardin** to the gospel ministry. He has been called as pastor of Powder Branch Church in the same association. Earlier the church licensed **Ronnie Campbell** and **R. L. Poole** to the gospel ministry. They were presented with certificates from pastor **Roger Estep**.

Members of West Hills Church, Knox County Association, honored **Mr. and Mrs. Don McBride** with a dinner in recognition of their faithful service to their church. **McBride**, a former Tennessee Valley Authority employee, has taught in Sunday

## LEADERSHIP . . .

Apsion Church, Hamilton Association, called **Ken Walker** as associate pastor. He is already on the field.

McLean Church, Memphis, called **Boyce Moon** as pastor. He is already on the field, coming from Rose Hill Church in Texarkana, Tex., where he served as associate pastor in evangelism. A native of Shreveport, La., he is a graduate of East Texas State University with a degree in church music and voice. His seminary work was done at New Orleans Baptist Theological Seminary with studies in religion and church music.

North Cleveland Church, Bradley Association, called **Gene North** as minister of music.

**Raymond Simpson**, pastor, Tasso Church, Cleveland, resigned because of ill health.

**Sam D. Melton** resigned as pastor of Dalton Pike Chapel, Bradley Association.

**Harrill Millsaps** resigned as pastor of Little Flat Creek Church, Corryton.

**Robert E. Hammer** resigned as pastor of Winchester First Church to become pastor of Madison First Church. **Wayne Todd**, Baptist Sunday School Board, will serve the Winchester church as interim pastor.

**Darrell Hodge** began his work as minister of music and youth at Main Street Church, Lake City, recently. He comes to the position from Salem Church, Knox County, where he was minister of youth and youth music. He is a student at the University of Tennessee majoring in music education.

**James Bond**, pastor at Meadow View Church, Lawrenceburg, resigned to accept the call as pastor of Mount Carmel Church, Signal Mountain. Members of the Meadow View Church honored him and his family during a special fellowship. They were presented with a silver service and monetary gifts.

School for 50 years. **Mrs. McBride** has also taught in Sunday School for several years. Their daughter, **Roberta Damon**, is a foreign missionary with her husband, **Bill**, to Brazil.

**Mrs. A. W. Savage**, a member of Speedway Terrace Church in Memphis, celebrated her 100th birthday in June. She and her daughter, **Mrs. W. S. Ray**, reside together in Memphis.



# Biblical Faith Works In The Midst Of Tragedy

By James E. McReynolds

Barbara lay paralyzed in a hospital bed that looked more like an instrument of torture. Her head was pulled back by heavily weighted ropes. Her legs were stretched with other weights. Young, beautiful, bright, she lay motionless, aware that she would probably never be able to move again.

When I met Barbara on my rounds as minister-at-large of Patee Park Baptist Church, St. Joseph, she had been paralyzed for more than three months. Her small car was demolished in a serious accident on a Missouri highway. She was rushed to the hospital. That is where I came to know her.

Barbara had been married hardly a year. She and her husband had a small home in North Carolina where they worked. When the extent and seriousness of her injuries became clear, her husband quit his job, moved to Missouri, and found a room and a part-time job near the hospital.

Tom spent every evening at the hospital. When I came by each evening, the two were always close together. Tom sat on a chair by the bed and held his wife's hand as he read to her. I noticed he was always reading from the same book of the Bible, Paul's letter to the Romans.

I was touched by their love, by the constancy of Tom's affection for his pretty blonde wife whose accident had paralyzed her body and their lives. I was touched by how the two of them were coping with a terrifying tragedy. I was moved by Barbara's peace in the midst of what must have been a dreadful daily torture.

One evening Tom and I ate supper together in the hospital cafeteria. He told me how hard the whole experience was for him. He confided that if it were not for the Bible, he could not find reason or courage to go on. It was the nightly sharing with Barbara the eighth chapter of Romans that brought them hope. These biblical words of total confidence that nothing could separate one from God's love helped Barbara and Tom make sense out of what seemed so senseless a situation. The Bible helped them find life in what appeared to be a death-dealing experience.

Those two people taught me something I have not forgotten. They showed me that the Bible must be read in relation to one's life. They taught me that the Bible is really about the mystery of daily experience. It is not a book of theories; it is a book about experience. It needs to be read as it was written, as an interpretation of life's meaning in the light of the reality of God.

*McReynolds is minister-at-large, Patee Park Baptist Church, St. Joseph, Mo.*

For Barbara and Tom, the apostle Paul was writing about their lives and what sense there can be in a senseless, tragic accident. Paul was helping them discover the hand of a caring God present to help them face the results of an awful accident. As they read each night, the two found meaning, hope, and courage because of Paul's words. They began to understand the Bible in a new way because of their suffering.

Barbara and Tom taught me that the Bible is meant to be read and understood. Day-to-day experiences—sorrow, birth, death, joy, suffering, pleasure, work, play, hate, freedom, sin—can help us grasp the meaning of the Bible because the Bible is about day-to-day living. Familiarity with the Bible, read in relation to life, can be helpful in finding one's way through the confusing, shadowy paths of life.

The story of Abraham is about my Baptist faith, that of Moses and the exodus is about our struggle for freedom. The story of David's sin is about sin in all of our lives. Adam and Eve are you and me. What Jesus says about blindness is about my own lack of vision and insight.

The key to understanding the Word of God is to approach it in direct relation to daily life. Life enables us to grasp the meaning of the Bible. The Bible helps us to penetrate the mystery of life. For that awareness I thank a young paralyzed woman and her faithful husband.

## William Carey College To Open Coast Campus

**HATTIESBURG, Miss.**—William Carey College will open a 20-acre beach-front campus on the Gulf Coast, in addition to its facilities here, to enrol about 300 upper level and graduate students for the fall semester, 1976, the Baptist school's president announced here.

William Carey College on the Coast, as the facility is now known, was owned formerly by Gulf Coast Military Academy. William P. Osborn, administrative dean and a native Mississippian, will direct the coastal facility, according to William Carey President J. Ralph Noonkester. The school has used borrowed facilities on the Coast for three years, he said. The Baptist school opened an auxiliary campus in New Orleans five years ago when the Carey School of Nursing joined forces with Southern Baptist Hospital of New Orleans to offer the bachelor of nursing degree. (BP)

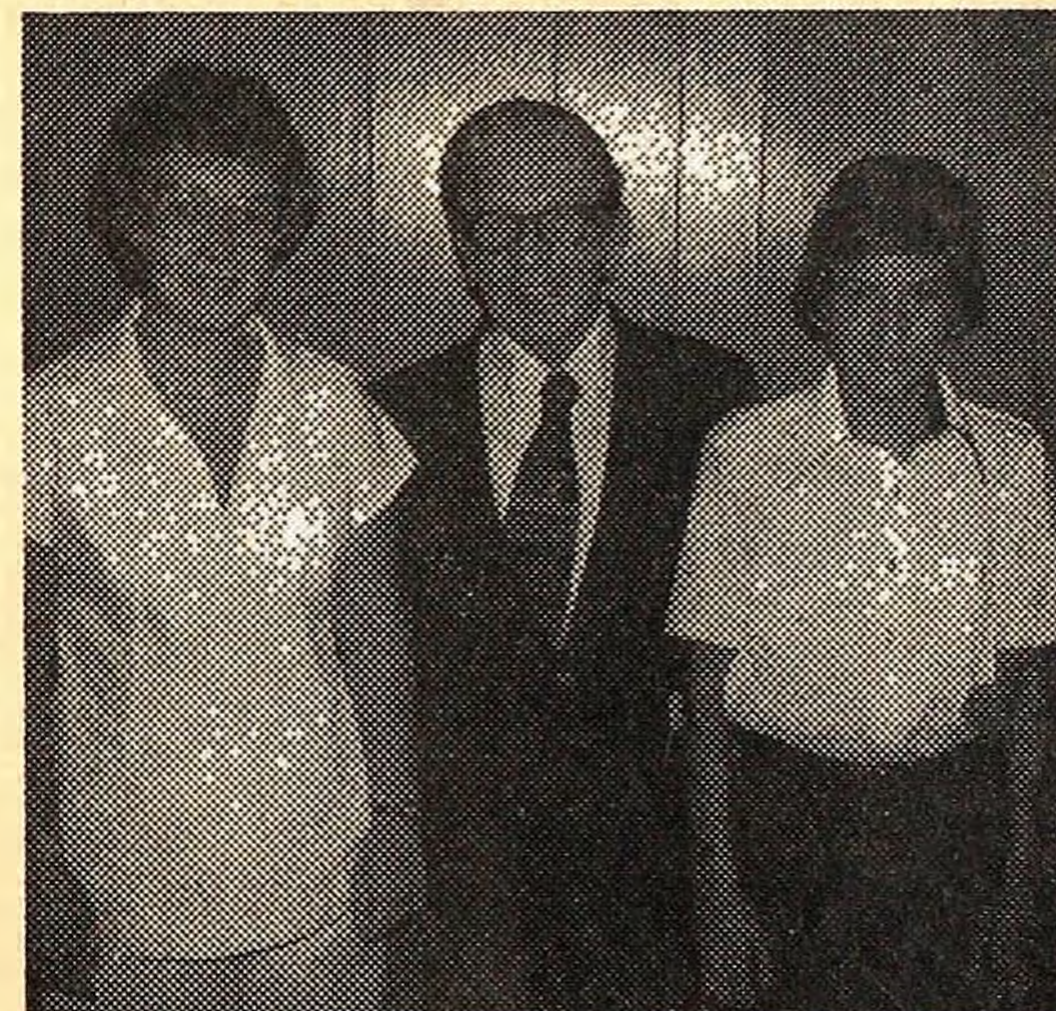
## Tennessee Youth Demonstrate Talents At Ridgecrest

Tennessee Youth Tournament winners Don Talbott and Kim Williams represented their state at the 1976 Youth Bible Drill and Speakers' Tournament in Ridgecrest in July.

Williams, who took top state honors for her speech, "Inreach: A New Discovery," was selected from among the 13 entrants at Ridgecrest to present her speech to the entire assembly. One speaker is selected from the group each year, according to Philip B. Harris, secretary, Church Training Dept., Baptist Sunday School Board.

Talbott, a member of East Maryville Church, Chilhowee Association, participated in the Ridgecrest Bible Drill. He won first place in Tennessee after having participated in the state drill two years.

Alternates to Ridgecrest were Elaine Richardson, (Speakers' Tournament) a member of Rogersville First Church, and Hal Johnson, (Bible Drill) a member of Emmanuel Church, Humboldt.



Representing Tennessee at the 1976 Youth Bible Drill and Speakers' Tournament were Kim Williams, left, and Don Talbott, right. The young people are shown with Philip Harris, secretary, Church Training Dept., Baptist Sunday School Board, following the tournaments at Ridgecrest. Williams was selected from 13 entrants to present her speech to the entire assembly.

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# WMU Building Reminds Visitors Of Art Gallery

By Pamela Hammett

"What a lovely tapestry! I didn't know such beautiful things were here."

These are the usual comments heard at a museum, but they are also heard at the national office of Woman's Missionary Union in Birmingham, Alabama.

The WMU Building is not an art gallery, although it may look like one. An international collection of artistic and historical valuables surrounds the workaday routine at WMU. Baptists from all over the globe visit the building to admire the collection and to see the work in motion around it. Hundreds of visitors are seeing the treasures for the first time during a Bicentennial tour emphasis this summer.

Two favorite historical attractions are Lottie Moon's trunk and prayer stool which are found in the lobby of the building. The worn condition of both testify to Miss Moon's many years as a missionary in China.

A portrait gallery gives visitors a glimpse of famous WMU names such as Annie Armstrong, Fannie E. S. Heck, and Marie Mathis.

Tying the historic to the artistic is a tapestry hanging behind the desk of the WMU executive director, Carolyn Weatherford. It is a Chinese embroidery with a hand-stitched inscription. The inscription says that the tapestry was presented to Kathleen Mallory, a past executive secretary of WMU, on her visit to Wuchow, China in 1924.

In contrast to the graceful Chinese tapestry are the vibrant African artifacts also found in the executive director's office. They include ivory and ebony carvings, beadwork and hand-dyed cloth. In the same room and of historic importance is a square medallion of wood which came from the Broad Street Methodist Church in Richmond, Virginia. This was the building where WMU first became a formal Southern Baptist Convention-wide organization in 1888.

Birthdays have brought treasures to WMU. For the WMU 75th anniversary, the Hong Kong WMU presented two handsome brass lamps displayed on black gilt-edged tables. Molded into the brass globes of each are the Chinese characters for peace, prosperity, and long life. Also for the 75th anniversary, the Henrietta Hall Shuck School in Hong Kong presented a hanging of hand-carved ivory and jade. Other oriental silks and watercolors were

ceremonial gifts from mission points.

The "vase of a thousand flowers" was given to WMU in 1936 by women of China to commemorate 100 years of Baptist witness in China. It was chosen as a gift because its perfect roundness symbolized the unending love of Christ.

Also a commemorative gift is the hand-painted Chinese punch bowl in the conference room. The family of Janie Lowery Graves, principal of the Pooi To School in China from 1888 to 1936, presented the bowl to WMU.

An eyecatcher is a huge embroidered silk wall hanging in the lobby. The black background creates the perfect backdrop for the rainbow-hued border which depicts the "eight immortals" of Chinese culture. It was acquired by a missionary in mainland China and given to WMU.

Dozens of other gifts show the appreciation of people afar for the contributions of WMU to foreign missions.

## Christian Colleges Still Viable, Trueblood Says

**WILLIAMSBURG**—"I am among those who believe that the fair dream which we call the Christian college is still a live option for modern men and women," Elton Trueblood told more than 900 participants at a National Colloquium on Christian Education here.

A professor-at-large of Earlham College in Richmond, Ind., Trueblood traced the idea, decline, and regrowth of the Christian college in history, during his speech at the three-day meeting sponsored by the Southern Baptist Education Commission.

"The Christian college as it grew to maturity in American culture, was something markedly different from either the secularized university or the institution for vocational religious training," the noted educator, lecturer and writer said.

The function of the Christian faith, according to the Quaker, in such an educational pattern determined the mood in which students were taught and provided them with a powerful motivation for learning.

"The Christian College is a place of general education where everything is taught with a special point of view," he said, completing the idea. "It is one of our greatest assets and if we lose it we will have lost a great deal. It represents a solid place to stand."

Warning participants meeting on the Col-

## Heilman Named To IAUP Council

**RICHMOND**—President E. Bruce Heilman of the University of Richmond, a Baptist school here, has been named to the North American Council of the International Association of University Presidents (IAUP).

Heilman also will serve on the steering committee of the council, which consists of 28 USA members representing as many states, plus 10 from Canada and five from Mexico.

The IAUP consists of seven councils. The others are South America, Europe, Mid-East, Far East, Africa and Australia.

Each council encourages its member institutions to increase the number and variety international students, initiate student-faculty exchanges, create international cultural and study abroad programs, and internationalize the curriculum. They also share ideas and work toward world peace through various types of cooperation with institutions in other countries. (BP)

The WMU Building provides visitors much to see of world culture and art. Each object, artistic or historical, reminds them of a rich missions heritage.

lege of William and Mary campus, Trueblood said, "I can see in many places the complete eclipse of the Christian college. Many of our colleges are more immoral than the world around us and the great majority are not Christian colleges any more. You are in the minority."

Trueblood outlined a four point "concrete plan of action" to redeem the Christian college: "We must accept our weakness. We cannot survive unless we recognize that we are doing something different from the rest of the world.

"Secondly, we must once again accept the principle of requirement. There has been a general lowering of standards in effort to maintain a supposedly desirable level of enrollment. We need to know that permissiveness is destructive.

"Thirdly, we must accept the requirement of excellence, because we have to do better, not less, than the world.

"Lastly, we must reinstate the vision of wholeness, because as Christian educators, we affirm the necessity of a number of values and we believe that they can be nourished together better than in separation.

"The dream which possesses us is truly a noble one. There is nothing wrong with the dream. The question is whether we have that devotion sufficient to give embodiment." (BP)

*Pamela Hammett is a Home Mission Board student summer missionary assigned as a tour hostess and feature writer to the WMU, SBC office in Birmingham.*



# 'Church Has Adapted Cultural Patterns, Codes As Its Own'

GREENVILLE, S.C.—The surrounding culture has become so entrenched in the contemporary church in America that it is often difficult to distinguish where one leaves off and the other begins, two Furman University professors charged here.

This is particularly seen where southern evangelical influence holds sway, said Robert W. Crapps and L. D. Johnson, who were among speakers during a public seminar on ethics at the Baptist school here.

"Southern evangelical influence especially reenforces the situation in which the church is reading its behavior code from the culture," said Crapps. He cautioned against merely having a "personal experience" in religion that is not "theologically based." Rather, he told Baptist Press, "Personal experience in Christianity must be tested in the context of the church's life, its history, biblical heritage and theology.

"Religious experience based on personal experience alone makes it easy to adapt to the (prevailing) cultural code of conduct because such requires no authority of scripture or historic experience of the Christian community to correct one's personal error," Crapps said in his seminar address.

"Along with this emphasis on personal experience often is an absence of thinking and makes me wonder whether the person is talking about God or himself," the professor added.

Johnson called for a renewal of prophetic leadership in which the authority of the Bible and the church—disestablished from cultural snares—faces ethical problems in the changing context of life.

"One of the real issues of the Christian religion in modern times is that it has failed to deal with timeless moral issues as they emerge in the context of contemporary society," he said.

"There must be bench marks for a Christian other than saving his (or her) own skin," Crapps added. "We must consider the implication and application of the gospel. If we have no definition on theological grounds of what is right and wrong, then it's easy to adapt cultural patterns as one's religious codes—particularly if you are related to the power structure in such a way as to survive."

While he saw some assurance that the spiritual leadership of the religious community can be prophetic, Johnson said he saw little other hope of introducing any ethical dimension "at the cutting edge of life."

The church today "has become so much like the world that it's hard to tell where you enter one society and leave the other. I suspect this grates on some of us that have given a lot of time to the church," Johnson

said, "but the standards by which the world measures successful behavior have by and large become the standards by which the church measures success, especially among Southern Baptists . . . The point is, if the church becomes like the culture then obviously it has lost its soul. And to whatever

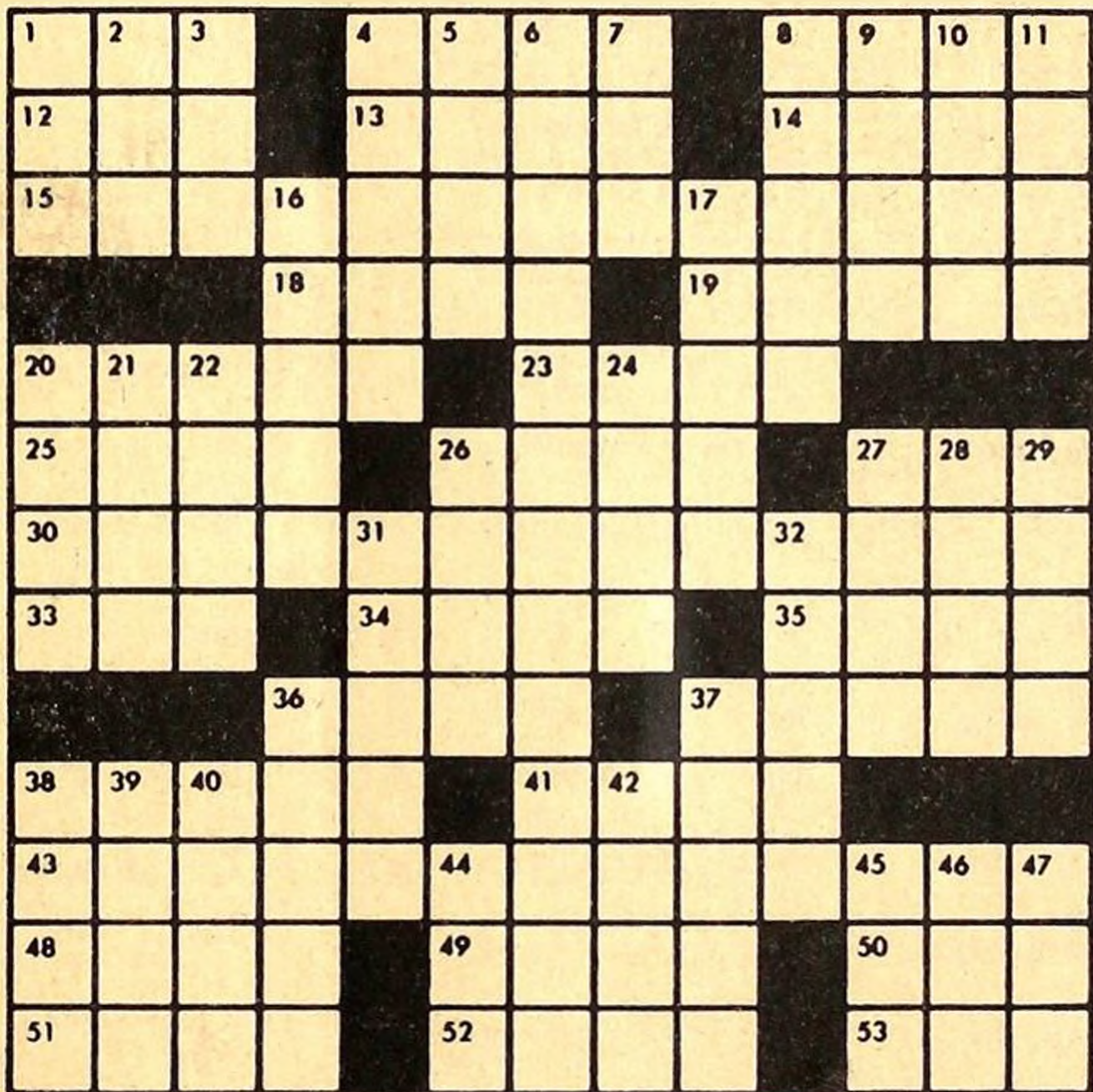
extent this has happened we have blunted the ethical dimension."

America is in an ethical dilemma, Johnson continued, "because the church is unable to break away from the culture and unwilling to return to the biblical view that man is a fallen creature in need of God's redemption . . .

"Part of our ethical dilemma is that we still believe man is okay if you educate him and put a shirt and tie on him," he concluded. (BP)

## Bible Puzzle Page

### Answers On Page 15



#### ACROSS

- 1 "The lot is cast into the —" (Prov. 16)
- 4 Devoid of interest
- 8 Dense tropical American forest
- 12 Former Japanese outcast class
- 13 "he — upon a cherub" (Psa. 18)
- 14 Dream: comb. form
- 15 "This — —" (Pet. 3)
- 18 Flag maker
- 19 Oral and written
- 20 They had gone out (Matt. 25:8)
- 23 Money lender's abbrs.
- 25 Thought
- 26 Diva's forte
- 27 Hail or farewell

- 30 "— — — them not" (Gen. 45)
- 33 Direction: abbr.
- 34 Current
- 35 "according to all the — of it" (Num. 9:3 sing.)
- 36 Hypocrisy
- 37 Place (Matt. 11:21)
- 38 Home of Amos (Amos 1:1)
- 41 Old Italian princely house
- 43 "bring forth your — —" (Isa. 41)
- 48 School subject: abbr.
- 49 Maple genus
- 50 Very early
- 51 Precipitate
- 52 Sister city of
- 37 Across

#### CRYPTOVERSE

H X I M M I N V M B I J B F J E T A M V N I O I J B J B I  
Y T T O J B I X T O N S V X X N I X V Z I O B V U V A  
J V U I T C J O T R H X I

Today's Cryptoverse clue: U equals M

53 Kind of lambs (Gen. 21:28)

#### DOWN

- 1 Man's nickname
- 2 "and — the sacrifices" (Psa. 106)
- 3 Heelless felt shoe
- 4 Italian river: poss.
- 5 Of green poplar (Gen. 30:37)
- 6 "For — — —" (Hos. 6)
- 7 Made at the bank: abbr.
- 8 He was faithful (Heb. 3:2)
- 9 Pariah and velvet
- 10 — at windmills
- 11 Land measures
- 16 She returned to Moab (Ruth 1:14)
- 17 The Gittite (2 Sam. 15:19)
- 20 — belt
- 21 Stirs
- 22 Maori war club
- 24 River of Africa
- 26 Ancestor of Jesus (Matt. 1:7)
- 27 Eager
- 28 Forbid
- 29 Garden (Gen. 3)
- 31 The Ezrahite (1 Ki. 4:31)
- 32 An Iroquoian people: poss.
- 36 Truism: archaic
- 37 "and — upon me" (Psa. 22)
- 38 Ivan, for one
- 39 Mountain in Sicily
- 40 Crab-eating macaque: pl.
- 42 Asaph (2 Chron. 29:30)
- 44 Channel
- 45 Be in debt
- 46 Kind of man (Col. 3:10)
- 47 Perceive



# 1976 Annual Associational Meetings

(Associations arranged in order of dates of meetings)

The following is a listing of meetings for the District Associations in fellowship with the Tennessee Baptist Convention:

ASSOCIATION	DATE	PLACE	ASSOCIATION	DATE	PLACE
Mulberry Gap	August 18 (M & Aft) August 19 (M & Aft)	Bridgeport, Washburn Bridgeport, Washburn	Gibson	October 18 (Aft & N) October 19 (M & Aft)	White Hall, Trenton First, Dyer
Cumberland Gap	August 18 (M & Aft) August 19 (M & Aft)	Cedar Fork, Tazewell Cedar Fork, Tazewell	Hardeman	October 18 (N) October 19 (Aft & N)	First, Hornsby First, Whiteville
Midland	September 14 (N) September 15 (M & N)	Black Oak Ridge, Knoxville Black Oak Ridge, Knoxville	Knox County	October 18 (M & N) October 19 (M & N)	West Haven, Knoxville Second Baptist, Knoxville
Salem	September 21 (N) September 22 (M & Aft)	Salem, Liberty Dowelltown	Madison-Chester	October 18 (N) October 19 (Aft & N)	Parkburg, Jackson Union University, Jackson
Holston Valley	September 23 (M) September 23 (N) September 24 (M & Aft)	North Fork, Rogersville Duck Creek, Sneedville Maple Hill, Camelot	Polk County	October 18 (N) October 19 (M) October 19 (N)	Oak Grove, Benton Blue Ridge Temple, Oldfort Delano
Hiwassee	September 24 (N) September 25 (M)	Concord, Ten Mile Concord, Ten Mile	Robertson County	October 18 (N) October 19 (M) October 19 (N)	Springfield Ebenezer, Greenbrier Special Session
Truett	September 30 (N) October 1 (N)	Oak Grove, McEwen Trace Creek, New Johnsonville	Dyer	October 19 (N)	First, Dyersburg
Judson	October 1 (M & N) October 2 (M & N)	Missionary Ridge, Bon Aqua Missionary Ridge, Bon Aqua	Nolachucky	October 19 (M & Aft) October 19 (N) October 20 (M)	Alpha, Morristown Warrensburg, Mohawk Fairfield, Morristown
Northern	October 1 (M & Aft) October 1 (N) October 2 (M & Aft)	Cedar Ford, Luttrell Warwicks Chapel, Luttrell Cedar Ford, Luttrell	Sevier County	October 18 (N) October 19 (M & Aft) October 19 (N) October 20 (M)	First, Pigeon Forge Zion Grove, Camp Smoky First, Sevierville Zion Hill, Sevierville
Big Emory	October 7 (M & Aft) October 7 (N) October 8 (M)	Pleasant Grove, Coalfield Pine Orchard, Oakdale Liberty, Wartburg	New River	October 21 (M & Aft)	Bethlehem, Oneida
Crockett	October 7 (N) October 8 (Aft & N)	Providence, Crockett Mills South Fork, Friendship	New Salem	October 21 (Aft & N)	Peytons Creek, Monoville
Union	October 8 (M,Aft,N)	Gum Springs, Walling	Beulah	October 21 (N) October 22 (M & Aft)	First, Martin First, Martin
Big Hatchie	October 11 (N) October 12 (N)	Woodlawn, Brownsville Trinity, Covington	Chilhowee	October 21 (M & Aft) October 21 (N) October 22 (M)	Madison Avenue, Maryville First, Alcoa Bethel, Townsend
Indian Creek	October 11 (N) October 12 (Aft & N)	Friendship, Eagle Creek First, Clifton	Clinton	October 21 (N) October 22 (M) October 22 (N)	Robertsville, Oak Ridge Mt. Pleasant, Norris First, Lake City
Shelby County	October 11 (M & N) October 12 (M & N)	Merton, Memphis Cherry Road, Memphis	Concord	October 21 (N) October 22 (N)	Christiana Florence, Murfreesboro
Haywood	October 12 (Aft & N)	Antioch, Brownsville	Fayette	October 21 (N) October 22 (N)	Mt. Moriah, Whitewell Rossville, Moscow
Holston	October 12 (N) October 13 (M & Aft)	Cherokee, Jonesboro Central, Johnson City	Grainger	October 21 (N) October 22 (M & Aft)	Lea Springs, Blane Bean Station
Weakley County	October 12 (N) October 13 (M & Aft)	Beech Springs, Gleason Beech Springs, Gleason	Jefferson County	October 21 (M, Aft & N) October 22 (M & Aft)	First, Dandridge Good Hope, New Market
Maury	October 13 (N) October 14 (M & N)	Southside, Mt. Pleasant Highland Park, Columbia	Lawrence	October 21 (N) October 22 (M & Aft)	Meadow View, Lawrenceburg Mt. Horeb, Ethridge
Alpha	October 14 (M,Aft & N)	Edgewood, Centerville	Loudon County	October 21 (N) October 22 (M) October 22 (N)	Corinth, Loudon Kingston Pike, Lenoir City Shady Grove, Lenoir City
Copper Basin	October 14 (M & Aft) October 14 (N)	Isabella Mount Harmony	McMinn County	October 21 (M & Aft) October 21 (N)	Eastanallee, Riceville Mt. Pisgah, Niota
Hamilton County	October 14 (M & N) October 14 (M)	Oakwood, Chattanooga Ridgecrest, Chattanooga	Sequatchie Valley	October 21 (N) October 22 (M & Aft)	Ebenezer, Dunlap Kimball, Jasper
Stone	October 14 (M,Aft & N)	First, Baxter	Shiloh	October 21 (N) October 22 (Aft & N)	Hopewell, Savannah First, Chewalla
Sullivan	October 14 (Aft & N)	First, Bloomingdale, Kingsport	Stewart County	October 21 (N) October 22 (N)	Lake View Circle, Tenn. Ridge Carlisle
Tennessee Valley	October 14 (N) October 14 (M & Aft)	New Union, Dayton Yellow Creek, Spring City	Watauga	October 21 (M & Aft) October 22 (M)	Sinking Creek, Johnson City Sinking Creek, Johnson City
Sweetwater	October 14 (N) October 14 (M & Aft)	Rocky Springs, Madisonville Murrays, Sweetwater	Western District	October 21 (N) October 22 (M & Aft)	New Hope, Paris Jones Chapel, Paris
Beech River	October 14 (N) October 15 (M,Aft & N)	First, Lexington First, Lexington	Cumberland Plateau	October 25 (N) October 26 (M) October 26 (N)	Emmanuel, Crossville Pomona, Crossville Emmanuel, Crossville
Wilson	October 14 (N) October 15 (M & Aft)	Immanuel, Lebanon Prosperity	New Duck River	October 25 (N) October 26 (N)	First, Shelbyville First, Lewisburg
Riverside	October 15 (Aft & N) October 16 (M)	West Fentress, Jamestown Fellowship, Allons	William Carey	October 25 (N) October 26 (M & N)	Pleasant Grove, Fayetteville Cash Point, Ardmore
Campbell County	October 18 (N) October 19 (M & Aft) October 19 (N)	First, Coolidge, LaFollette First, LaFollette Demory, LaFollette	Nashville	October 26 (M & N)	Park Avenue, Nashville
Carroll-Benton	October 18 (Aft & N) October 19 (Aft & N)	First, Bruceton First, McLemoresville	Bledsoe	October 28 (Aft & N)	Indian Hill, Gallatin
Central	October 18 (N) October 19 (M & N)	First, McMinnville First, Campaign	East Tennessee	October 29 (M & Aft) October 29 (N) October 30 (M)	Pleasant Grove, Newport Wilsonville, Newport Camp David, Del Rio
Cumberland	October 18 (N) October 19 (N)	First, Erlin Park View, Clarksville	Giles County	October 29 (N) October 30 (M & Aft)	Bradshaw, Pulaski Bradshaw, Pulaski
Bradley County	October 18 (N) October 19 (M) October 19 (N)	Samples Memorial, Cleveland Calvary, Cleveland Georgetown			
Duck River	October 18 (N) October 19 (N)	First, Winchester Highland, Tullahoma			



# New Institution Makes Progress

By Wade Darby

Tennessee Baptist Service Corporation in its first 18 months of existence has made considerable progress even though no facilities are under actual construction at this time. Preliminary plans sufficient for costing out by a contractor have been completed for Holly Oaks Retirement Village and negotiations are underway to secure financing. As soon as firm commitment is secured on the sale of bonds, construction will be started.

The project is located on Douglas Lake two miles east of the Dandridge, White Pine Exit—Interstate 40, and ¼ mile off US 70 & 25 W. The first phase will include 261 units, 16 of which will be congregate, 63 studio, 40 one-bedroom—single, 100 one-bedroom—double, and 42 two-bedroom units. There will also be facilities for central food service, health care, craft room, meeting room, store, laundries, library, pool and fishing pier. Along with these facilities, security for all residents will be provided.

The village is to be built as part of a larger community on property donated by Mr. and Mrs. Bill Catlett. It was originally the Stokley Home where they started the canning business many years ago.

The project has been delayed by unavoidable events and a deliberate effort on the part of the directors to proceed with wisdom and caution.

Legal advisors, financial advisors, and au-

thorities in the field of public housing all advised the Tennessee Baptist Service Corporation during the early stages of its efforts in 1974 that 100% financing would be available. Since that time, New York City defaulted on moral-obligation bonds and major lending institutions began to suffer losses on real estate loans. The financial climate changed completely, and the Tennessee Baptist Service Corporation has experienced difficulty in obtaining adequate financing. Gene Kerr, executive director of the program, said, "We are determined to move forward as wisely as possible and in the best interest of the entire convention even though this means we must move slowly."

This is the first project planned by the corporation which was established by the 1975 annual session of the convention for the purpose of providing services and facilities for the aging.

I was recently elected as assistant executive director and will direct a fund raising campaign to secure front money to assist with planning and starting new projects. The campaign will be divided into three phases beginning in West Tennessee—July 1 through December 31; East Tennessee—January 1 through June 30, 1977; and Middle Tennessee—July 31 through December 31, 1977.

Information concerning the work may be secured by writing: Tennessee Baptist Service Corporation, P.O. Box 347, Brentwood, Tn. 37027.

## Renewal Evangelism Conference Set For Oct. 25-31

ATLANTA, Ga.—The fifth National Renewal Evangelism Conference, sponsored jointly by the Southern Baptist Home Mission Board and the Brotherhood Commission, will be held Oct. 25-31, 1976, at the Georgia Baptist Assembly, Toccoa, Ga.

Theme of the conference is "Hear the Call of God's Silver Trumpets, Numbers 10:1-10."

"The conference is a time for a gathering of the silver trumpets that testimonies, gifts, ministries and life messages might be heard," said conference coordinator, Reid Hardin of the HMB, "to the end that the call of the trumpets might be sharpened and amplified 'to the ends of the world.'"

Program resource persons include: Laddie Adams, Brotherhood director, Baptist General Convention of Oklahoma, Lewis A. Drummond, Billy Graham chair of Evangelism, Southern Baptist Theological Seminary; Quinn Pugh, pastor of Calvary Baptist Church, Bel Air, Md.; Calvin

Cantrell, associate director of evangelism, Louisiana Baptist Convention; plus national associates in renewal evangelism.

In large and small groups, participants will be involved in relational Bible study, discovery of spiritual gifts, personal family discipleship, renewal weekend leadership, witness training, community fellowship, inspirational messages and music. Special conferences include youth and children's leadership.

Joe Ray Land, associational director of missions, Pittsburg Baptist Association, McAlester, Okla., and R. Allan Pollock, associational director of missions, Southeastern Baptist Association, Memphis, Ind., will conduct a special interest conference for associational directors of missions and chairmen of evangelism.

For registration information, write: Reid Hardin, Renewal Evangelism, 1350 Spring St. N.W., Atlanta, Ga. 30309.

## Senior Adults Need Adequate Information, Peacock Says

PINEVILLE, La.—"Possibly the greatest need that today's older adults have is the need for information," a Texas minister said here at a three-day senior adult conference.

"Senior adults today must know where to go in their community to receive help and advice in various matters, and with this help they can continue to make their own decisions," said Richard Peacock, minister to adults at First Church, Dallas.

Peacock informed the gathering at the first annual three-day Louisiana College Senior Adult Conference that "nearly every community has prepared information available to older adults about where to seek needed services, advice, and other information."

He offered several points of advice to the adults. Among the points, he said, senior adults should "live one day at a time and thank God for each day. You must continue to live in an attitude of sweetness and positivity, despite the hardships and pain." Quoting from the Bible, he said, "Bury those things that remain in the way of your service."

Peacock also told the group to stay active. "If we retire from life then life will retire from us," he said.

Other sessions at the conference included coping with prolonged illness, estate planning, church planning for senior adults, health and nutrition, crafts, Bible study and Biblical archaeology, and the 1976 presidential campaign. (BP)

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# A Faithless People; A Faithful God

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

Basic Passage: Exodus 32:1-34:9  
Focal Passages: Exodus 23:1-6, 9-10; 34:1, 6-7

A faithless people, a faithful God is the story that applies too frequently to humanity in comparison to the God in Jesus Christ. Israel, like the United States of America, has had a very checkered history.

In so many cases there have been good times and then serious declines.

Israel could reach very high periods of godly, creative living. Then they could drop to a very low level of living. They had higher ideals and standards than the surrounding pagan people.

They were a very small people compared to their pagan environment. The pressure on them was tremendous. Every time they yielded, sooner or later they got into plenty of trouble. However, they achieved many good things for the Lord and harmony in the long run—in spite of their lapses.

The Folly Of A Faithless People—Exodus 32:1-6

Moses stayed up in the mount so long that the people became very impatient. They surmised that he may have disappeared altogether. They wanted visible action all at once.

They asked that Aaron take over and do something immediately. Aaron yielded easily, it seems. The pressure for action must have been terrific.

Aaron asked them to give up all of the golden earrings among them. This they did.

Aaron melted and fashioned a golden calf out of the big collection of earrings. He pointed to the golden calf as representing the gods who had led them out of Egypt.

He commanded them to make burnt offerings and peace offerings before it. The next morning a great assembly worshiped the golden calf. They feasted and rose up to pray.

It is amazing what impatience, ingratitude, and a short memory will do. It is also astounding that Aaron would participate in such a farce and falsehood.

Divine Reaction And Test—Exodus 23:9-10

The Lord witnessed Israel's ridiculous faithlessness and was sore displeased. He requested Moses not to intervene for Israel

but to let divine wrath consume Israel as was so rightly deserved.

This put Moses to a most severe test. God proposed to wipe Israel out and start all over again with the seed of Moses. The Lord knew the stuff out of which Moses was made. Yet, He wanted it revealed to the ages as an inspiration to succeeding generations.

Moses Meets The Crises Superbly—Exodus 32:11-14

This is one of the most sublime intercessions ever made. Moses marshalled one of the strongest cases ever proposed. Instead of being flattered by the honor seemingly offered to him, he put his very existence and interest in the breach in behalf of Israel.

God's Mercy Responds Gloriously—Exodus 34:1, 6-7

God's kindness, love and mercy take over. Justice is not ignored. His nature is not changed but mercy rises above justice. He answered Mose's prayer and spares the people. But he warns them that justice is still one of His attributes. They are not to presume that He is being soft or indulgent. Looking back from the cross we know that God can be just and justify the ungodly because one qualified stood in the break. We refer to Jesus Christ of whom Moses was a type in his intercessory offer.

HOUSEPARENTS NEEDED at West Tennessee Branch, Tennessee Baptist Children's Home. If interested contact E. A. Butler, 901-386-3961, 901-386-4898; or Dr. E. B. Bowen, 615-373-5707.

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## Gresham To Direct Pioneer Department

MEMPHIS—Jimmie L. Gresham, Brotherhood secretary for Missouri Baptists, has been named director of the Pioneer Royal Ambassador Department at the SBC Brotherhood Commission here effective Aug. 1.

He succeeds Charles Doggett who resigned in January 1975 to become minister of education and administration at Bethany Baptist Church, Dallas.

In his new position, Gresham will be responsible for the development, implementation and promotion of the Pioneer Royal Ambassador program, the Southern Baptist missions education organization for boys in grades 7-12.

Gresham, 37, served as an associate in the Missouri Brotherhood Dept. for two years prior to his election as secretary.

Gresham was graduated from Wayland Baptist College with a degree in secondary education. He has completed 86 hours towards a Master of Divinity degree at Midwestern Baptist Theological Seminary.

## Laughs

A child, about to receive a shot from the doctor, put on a bold front until the very last minute, when he saw the approaching needle. Then, he leaned over and whispered to the doctor, "I think I hear your mother calling you."

\* \* \*

When a teacher took over a new class, she asked a little boy his name. "Jule," he replied, but she objected: "Not Jule. You shouldn't use contractions. Your name is Julius." The teacher wanted to know the name of the next boy, and he answered, "Bilious."

\* \* \*

When God measures a man, he puts the tape around the heart, not the head.

\* \* \*

Gene: What happened to Roy's hand?  
Dale: He put it in a horse's mouth to see how many teeth the horse had.  
Gene: So what did the horse do?  
Dale: Shut his mouth to see how many fingers Roy had!—Boy's Life.

SHARE BAPTIST AND REFLECTOR  
With A FRIEND



# Family Living

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

## BACKLASH ANYONE?

You may have become increasingly aware of late of a backlash setting in against such programs as esp, transcendental meditation and Silva Mind Control.

You may also have noticed that some of the more intellectual magazines have discussed the historical and philosophical aspects of many human growth movements today, intimating that when a society turns inward on itself it faces the possibility of self-destruction.

However, the 4/16/76 issue of *New Times Magazine* takes a lighthearted look at what they call "Total Self-Absorption"—or TS, for short.

Tongue-in-cheek (or is it pen-in-hand), they note that "Since 1972, over 4 million people around the world have accepted Guru Scheinblum's Truth: That nothing matters but yourself. Simple as that message may seem, Guru Scheinblum emphasizes that it cannot be fully absorbed unless a student undergoes training at one of the 219 TS Centers that dot the globe. (A one-week course costs \$110 per person, \$218 per couple.)"

They suggest some familiar sounding "exercises" including contemplation and when you have managed that they recommend a *sisboomba* which is a "word or phrase which you chant endlessly . . . to make sure no THOUGHTS slip stealthily into your consciousness."

How do you know when you've achieved TS? *New Times* says, "When, through regular use of your exercises, you reach the point where you can spend all your time in your clubhouse—when you live there even while going through the motions of existing in the real world—you have achieved Total Self-absorption. Congratulations. Now nothing can faze you. There's a new war in the Middle East, an earthquake in Los Angeles, a death in the family? What do you care? Down where you are, all is bliss."

And, finally, "Now you are truly your own best friend. In fact, you are your only friend. Let others waste their time with each other; you don't need them. You are everything you've always wanted. Revel in yourself. Did you ever imagine you could care this much about someone?"

This satirical piece has many implications for marriage and family living.

# HISTORICALLY

## FROM THE FILES

### 50 YEARS AGO

Young people of Tennessee met in Ovoca for the 11th annual conference of the State B.Y.P.U. Among major actions at the conference was a unanimous vote by the young people voicing opposition to mixed bathing. Jesse Daniels, state president, delivered a keynote address on "The Call of Youth."

L. O. Leavell, Ripley, was re-elected moderator of Big Hatchie Association during its annual meeting with Woodlawn Church near Brownsville. W. H. Furst was elected clerk.

### 25 YEARS AGO

Robert B. Oldham was the new pastor of Monterey First Church. He succeeded Clyde Cobb who resigned to become missionary for Chilhowee Association.

An elderly lady from Arkansas died and left a large estate to her church. Friends of Miss Sally Dollahite, 82, said that she had lived sparingly all her life with the intention of leaving all her belongings to the church. The estate amounted to many thousands of dollars.

### 10 YEARS AGO

White Oak Grove Church, Morristown, erected a 75-ft. steeple. The church was organized in 1910. S. D. Rhodes was pastor.

John J. Hurt Jr. was elected to serve as editor of the "Baptist Standard," state Baptist paper for Texas. He had served as editor of the Georgia Baptist paper for 19 years.

# From the Executive Secretary

By Ralph Norton



Norton

In a Convention calendar of emphasis, August 15 has been designated as **Baptist And Reflector Day** in our churches. Our Baptist state paper is the best means of communication on religious events and issues that we have today. It is true that the **Baptist And Reflector** is the best link of communication between all of our work and our Baptist people. The state paper has always sought to strengthen Baptists in their role through the program of the local church and the cooperative program's world-wide missions.

We are fortunate to have a very capable and dedicated staff working on the **Baptist And Reflector**, but they need the support of each of you in promoting the **Baptist And Reflector** among the church members. By providing the **Baptist And Reflector** for every resident family, your church can invest in its own stability and future as well as in the advancement of the Kingdom of God.

Your state Baptist paper can go into church homes under the paper's Every Family Plan for only pennies per family per week. This plan is payable monthly and allows adds and/or drops weekly. **Baptist And Reflector** also features a Club Plan for 10 or more individuals subscribing at the same time. Individual subscriptions are also available. For further information, write the **Baptist And Reflector**, P.O. Box 347, Brentwood, TN 37027.

Remember **Baptist And Reflector Day**, August 15!

## BIBLE PUZZLE PAGE ANSWERS

L	A	P		A	R	I	D		M	A	T	A
E	T	A		R	O	D	E		O	N	I	R
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"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41:1).



# Lesch Named Assistant To BSSB Executive Office

**NASHVILLE**—Gomer R. Lesch, director of the office of public relations of the Southern Baptist Sunday School Board, has been named a special assistant to the board's executive office, according to President Grady C. Cothen.

In the newly created position, Lesch will be responsible for special assignments and studies for assistance to the president and executive vice-president. He will have additional responsibility for coordinated promotion planning relationships to state conventions.

## Philippine Families Receive Food, Supplies

**MANILA, Philippines**—Philippine Baptists distributed food and other supplies to more than 1000 families in the aftermath of one of central Luzon island's worst floods.

Purchase of the supplies was possible as a result of a \$5000 disaster relief appropriation by the Southern Baptist Foreign Mission Board along with funds contributed by Filipino church members, according to Robert L. Stanley, Southern Baptist missionary press representative.

Caused by slow-moving Typhoon Olga in late May, the flooding isolated the entire central portion of Luzon for about a week.

G. Dean Dickens, pastor of Clark Field Baptist Church, said that relief money channeled through his church was used to feed 500 persons for four days. Rice, fish, and canned milk for small children were distributed. On the first day of the flood, Clark Church members waded through chest-deep waters to deliver the food. As the waters continued to rise, reaching some areas became impossible.

In Manila, aid was administered through the Tagalog Area Baptist Churches Association. Pastors Larry Macasero and Henry Cabalang said 308 families received help.

Charles D. Brock, Southern Baptist missionary in San Fernando, La Union, estimated that some 50 families were given rice, vegetables, milk and bread through eight churches in that area.

F. P. Montenegro of Dagupan, editor of the Luzon Baptist Convention newspaper, said the West Pangasinan Association assisted 223 families.

More than 400 pesos or about \$55 was donated by individuals through the Luzon convention.

Damage to churches in the flooded areas appeared to be relatively minor, Dickens reported. The roof of one church building was damaged when a tree fell on it. Several other churches sustained water damage as flood waters rose in the buildings, according to Stanley. (BP)

Cothen pointed out that Lesch will serve as acting director of the office of public relations until that position is filled by trustee action.

"We are delighted that Mr. Lesch will be moving to this new position," said Cothen. "His lengthy service with the Sunday School Board, in addition to his wide contacts throughout the Southern Baptist Convention, will be particularly meaningful as he undertakes special assignments in furtherance of the board's mission."

Lesch joined the church administration department of the board as church public relations consultant in 1959. He was named assistant for denominational relations two years later and in 1962 was elected as the first director of the office of denominational relations. The office name has since been changed to public relations.

A native of Buffalo, N.Y., Lesch has a bachelor of science degree in education from State University College at Buffalo and did graduate study at George Peabody College for Teachers, Nashville.

From 1950-59, he was program director of WFMY-TV in Greensboro, N.C. Earlier, he filled radio and television positions in Erie, Pa., and Buffalo.

Lesch and his family are members of First Baptist Church, Nashville, where he has served as chairman of deacons and director of library services.

A member of Baptist Public Relations Association, the Middle Tennessee Chapter of Public Relations Society of America, and the Nashville Chapter of Religious Public Relations Council, Lesch has served as president of each group.

He has written "Church Public Relations at Work" for Convention Press and "Creative Christian Communication" for Broadman Press. In addition, he compiled "Memos for Christian Living" and "Reach Out." He continues to contribute articles to curriculum and general publications of the Sunday School Board. (BP)

## \$1 Million Gift Largest In Texas School's History

**MARSHALL, Tex.**—East Texas Baptist College here has received a bequest of more than \$1 million, the largest in the school's history, from the estate of the late Mrs. Mayme Patterson Jarrett of Garrison, Tex.

Mrs. Jarrett's estate consists of stocks and bonds, cash, rare coins and 1500 acres of timber land. Her will asked that money from the sale of the land be used for buildings and furnishings at the college.

Mrs. Jarrett, who died last year, is survived by her husband, N. H. Jarrett. (BP)

## Foundation

### He Loved His Church

By Jonas L. Stewart

R. E. Stewart was a deacon at Zion Baptist Church, Brownsville, for more than fifty years. Active in his church until the time of his death at 90 years of age, he had attended that one church all of his life. His mother took him there as a baby. He lived at the same location (not the same house) from birth until his death, never being away from home more than two weeks at any one time.

In addition to being a deacon he had served as Sunday School superintendent, church clerk, treasurer and on most committees at various times. It is said by those who knew him that "The doors of the church were never open without Edwin Stewart being present." This writer believes that he might have set some kind of record as to the number of meetings attended at one church.

With this record in life, it was only natural that he remember his church in death. The executor of his estate has sent a check for \$10,000 to the Tennessee Baptist Foundation to fund a trust established by his will. The income will be paid annually in his name to the Zion Baptist Church until Jesus comes. People who knew him know that he loved the church; others in the future who never knew him will also know.

For information about how to include the Lord's work in your will, write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

## Virginia College Names Roberts To Post

Bluefield College, one of four colleges associated with the Baptist General Association of Virginia, named David Harrill Roberts as director of public information and alumni activities. A former Southern Baptist missionary to Zambia, Roberts is already on the new field of service.

Before moving to Bluefield, Mr. and Mrs. Roberts served in Zambia, where he was language consultant and translations supervisor.

He is a graduate of Lander College in Greenwood, S.C., and the University of South Carolina. He also attended Furman University and did graduate study at the University of Richmond and Southeastern Baptist Theological Seminary.