

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

West Jackson Church To Welcome Tennessee Baptist Convention

Messengers to the 1976 Tennessee Baptist Convention will meet Tuesday, Nov. 16 at West Jackson Church in Jackson for the opening session of the convention. The call to order will be given by Carroll Owen, president of the convention. The theme for the 1976 meet is "We Hold These Truths." Highlights of the convention session will include:

Tuesday Morning, Nov. 16, 9:30

Credentials Committee Report, Frank Kemper
Committee on Arrangements, Richard Wakefield
President's Announcements, Owen
Presentation of Budget, Ralph Norton
Convention Sermon, F. M. Dowell

Tuesday Afternoon, Nov. 16, 2:00

New staff recognitions, Ralph Norton
Business Session:
Constitution & Bylaws Committee Report, David Byrd
Committee on Boards Report, Robert Hammer
Committee on Committees Report, Robert McCray
Message, J. H. Taylor

Tuesday Evening, Nov. 16, 6:45

Reports from Agencies
Tennessee Baptist Foundation, Jonas Stewart
Baptist And Reflector, Alvin C. Shackelford
Reports from Central Administrative Departments
Missions, Leslie Baumgartner
Student, Glenn Yarbrough
President's Address, Owen

Wednesday Morning, Nov. 17, 9:00

Report of the Executive Board, John Churchman
Report of the Treasurer, Norton
Adoption of the Budget
Election of Officers
Recognition of Fraternal Representatives
Message, Fred Steelman

Wednesday Afternoon, Nov. 17, 2:30

Committee on Arrangements, Richard Wakefield
Election of Officers, continued
Miscellaneous Business

Memorial Service, Matt Tomlin
Message, Mike Dawson

Wednesday Evening, Nov. 17, 6:45

Recognition of Retirees
Message, Bob Wilson

Thursday Morning, Nov. 18, 9:00

"Tennessee Baptists Ministering Through Institutions"
Schools, Children's Homes, Hospitals, Tennessee Service Corp.
Committee Reports
Committee on Resolutions, George Horton
Committee on Audits, Clarence Edmonds
Sunday School, Wendell Price
Woman's Missionary Union, Mary Jane Nethery
Church Music, Frank Charton
United Tennessee League
American Bible Society
Message, Jack May

Fire Destroys New Church Building, Arson Suspected

A fire, which was discovered at 3 a.m., Oct. 1, destroyed all the facilities of Lakeview Church, Tennessee Ridge, according to a church spokesman.

The 115-member church, which was organized only last year, was in the final stages of construction. Destroyed were the new sanctuary and all its furnishings, five Sunday School rooms, the pastor's study, and the nursery. The dining room and kitchen had not been completed.

Mrs. Kathryn Haneline, wife of V. R. Haneline, chairman of the building committee, stated that arson was suspected.

An acoustical ceiling and new carpeting had been installed in the sanctuary a few days before the fire. Also just purchased before the fire were new pews, two prayer benches, and pulpit furniture. Members of the church had done most of the construction and carpentry.

The church will meet in Tennessee Ridge Grammar School until a new facility is completed. The building was partially covered by insurance. Clifton Green is the pastor.

Dallas Bank Executive Joins Annuity Board

DALLAS—Marvin T. York Jr. has been named senior vice president for investments at the Annuity Board of the Southern Baptist Convention, according to Board president Darold H. Morgan.

York will succeed Frank L. Durham on March 1. Durham plans to retire at that time.

York joins the Annuity Board after serving more than 13 years with the First National Bank of Dallas, and six years as senior vice president and trust officer.

At the Board, York will supervise the investment program of more than \$450 million in pension funds which belong to ministers, church and denominational employees in the Southern Baptist Convention.

The Board is the SBC agency which administers retirement and insurance programs for these employees.

In his new post, York plans to continue emphasizing the acquisition of highest practical returns on investments, so beneficiaries can realize the strongest possible annual benefits.

He is a member of Park Cities Baptist Church and the Dallas Petroleum Club. He holds two earned degrees—a BBA in economics and accounting from Baylor University (1939) and an MBA in retail merchandising from Northwestern University (1940).



York

Cross Keys Mission Holds Constitution Services

Cross Keys Church, College Grove, a mission of Inglewood Church, Nashville, for 22 years, was constituted into a Baptist church recently. The church called George Edward Webb as pastor.

A group of eight members represented the sponsoring church at the services. They included Fred Williams, Mr. and Mrs. Rufus Morrow, Mr. and Mrs. Charles Bobbitt, Jack Frazer, and DeLoy Nelms. The invocation was given by James D. Hopkins, pastor of Inglewood. Owen Jackson, chairman of the deacons at Cross Keys, presented a statement of history, and a statement of purpose.

The church will be affiliated with the Nashville Baptist Association and the Tennessee Baptist and Southern Baptist Conventions.

Product Of God's Grace

By Herschel H. Hobbs

"But by the grace of God I am what I am."—I Corinthians 15:10

To claim that he is the least of the apostles presents another side of Paul. In Galatians 1-2 he insisted that he was an apostle equal to the others. He was not an apostle appointed by men but by God. He received his gospel by divine revelation, not by man's teaching. However, there and elsewhere he was defending his position against charges that he was not a true apostle.

In our scripture we get a look into Paul's heart. Though an apostle he felt that he was the least of all, because he previously had persecuted the church. In genuine humility he expresses his unworthiness to be called an apostle.

His purpose here is to magnify God's grace. "By the grace of God" is emphatic. He did not earn his apostleship by good works, but received it as a gift (the basic meaning of the word for "grace"). By this grace he says, "I am what I am." The closer to the Lord one lives the more he feels his sin and unworthiness.

Paul, then, is a product of God's grace, as is every Christian. But because of who he is he is Exhibit A as to what God's grace can do for us. This grace was not bestowed

on Paul in vain. "Grace" here involves both God's saving grace and His enabling grace. It includes God's grace or gift in making him the apostle to the Gentiles (Acts 9:15-16).

Paul's sense of unworthiness explains in part his zeal in working for the Lord (v. 10b). It is true that he labored (toilsome labor) more zealously than any other. As someone said, it is not bragging if it is true. Even so he recognizes that his work is not of himself, but God's grace working in him. He did not consider himself self-made but God-made. **Self-made** people stop before the job is finished.

No matter how greatly one may achieve for the Lord, he should recognize it as a product of God's grace. So-called self-made people seldom if ever give God the glory. This within itself shows that the job of making is far from done.



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Pulpit To Pew

By Jim Griffith

The story has it that after the morning service, the pastor was standing at the front of the church greeting people as they left.

A little old lady stopped and said: "Preacher, please speak louder. I can't hear you."

The preacher replied modestly, "Oh, you are not missing anything."

She responded: "That is what everybody says, but I want to hear it anyway."

This preacher could probably profit from the assessment of a sermon once preached by a young seminary student: "He had a sermon with a sledgehammer title, a jackhammer introduction, and a tackhammer development."

This certainly hammers home a homiletical truth. And more often than not, it isn't that the preacher does not put enough fire into his sermon—it's just that the preacher doesn't put enough of his sermon into the fire.

Devotional

The Point Of No Return

By Mrs. Isa Lee Freeman

In the novel "The High and the Mighty", a plane is en route across the Pacific to the western coast of the U.S. Somewhere out over the ocean it develops engine trouble. There isn't enough gas to turn back; the only hope for a safe landing is to try to reach California. It has passed the point of no return.



Freeman

There are many places in life where, almost without realizing it, we pass such a point. Consider some of our habits.

In physical posture there is a time when we can, at will, stand up straight or else stoop over. Some persons allow themselves to hunch over so long that eventually, although they wish they could stand up straight, they are no longer able to do so.

In the matter of personality traits and in our dispositions, we may be near a point of no return. Whatever type of person we are, we become "more so" all our lives. If we have a sense of humor and an appreciation for people, these qualities developed slowly over a period of years. If we are selfish and self-centered, critical of all we meet, then we are fast reaching a point in becoming that type of individual permanently.

There is a point of no return in our spiritual development. Are we growing closer to the Lord each day? Have we cultivated habits of systematic stewardship in all areas of life? Do we turn to God's word for daily food just as regularly as we sit down to meals? Some souls are so emaciated and starved, that when spiritual disease and temptations come, the soul hasn't enough resistance to stay well.

The Bible warns against taking those steps which lead so imperceptively and so dangerously past a point away from God that we may never get back.

In a novel "The Point of No Return," by Marquand, a middle-class couple is ambitious to rise to a higher level of society. Every effort is made to bring it about. After struggling most of their lives, they realize that they've reached a point of no return, and they aren't at all happy in it.

Shall we take an inventory of ourselves? Let's search our hearts to determine whether we're becoming more Christ-like, whether our point of no return will mean that we've attained rich, full, and useful lives that will be a blessing to all who know us.

Mrs. Freeman has served as head librarian at Murfreesboro First Church for many years. She is also active in WMU and Sunday School work.

Hollis Johnson Elected Foundation Head

NASHVILLE—Hollis E. Johnson III, a Nashville banking executive, has been elected executive secretary-treasurer of the Southern Baptist Foundation here, succeeding Kendall Berry, who retires Dec. 31.

Johnson, 41, will join the Foundation staff Nov. 1 as executive secretary-treasurer elect to work with Berry during his last two months as chief executive officer, according to G. Frank Cole Jr., president of the Foundation's board.

A native of Nashville, Johnson has been employed at First American National Bank for 17 years and is currently a vice president and trust officer and manager of the bank's investment management division.

He is active in church, civic and professional affairs, serving as an investment advisor for four years for the Southern Baptist Foundation, member of the board of directors of the Nashville Society of Financial Analysts, Sunday School director for Belmont Heights Baptist Church, coach of third and fourth grade football at Franklin Road Academy, and as a member or director of several civic and professional organizations.

Past responsibilities have included serving as president of the Nashville Area Junior Chamber of Commerce and commissioner of Knothole Baseball in Nashville.

After graduating from Vanderbilt University in 1956, Johnson served in the U. S. Navy and then joined First American Bank. (BP)



Johnson

Missionaries Survey Needs After Ecuador Earthquake

QUITO, Ecuador—Relief needs for the province of Cotopaxi, shaken by an Oct. 5 earthquake, can be met without the immediate aid of Southern Baptists, according to Southern Baptist missionaries.

Missionary James P. Gilbert went immediately to the site of the earthquake's epicenter, the town of Pastocalle, and confirmed the damage reports made by State Department officials.

W. Eugene Grubbs said both the acting ambassador to Ecuador and the missionary report fewer than 10 people were killed and that food and water supplies are ample. Homes, housing 6,000 to 7,000 people, were damaged but only in rare instances did a roof or wall cave in, said Grubbs, the board's disaster response coordinator.

The U. S. Agency for International Development

Baptists And Buddhists Hold Dialogue In Hawaii

HONOLULU—The first dialogue between Southern Baptists and Buddhists was held here under joint sponsorship of the Hawaii Baptist Convention and the Honpa Hongwanji (Buddhist) Mission.

The dialogue drew about 60 participants—half Baptist/half Buddhist—to the day-and-a-half meeting, held in one of the temples of the Buddhist Mission and in Nuuanu Baptist Church in Honolulu.

"The purpose of the dialogue was to bring representative Buddhists together with representative Baptists to discuss our representative faiths," said Glenn Igleheart, head of the Southern Baptist Home Mission Board's interfaith witness department.

"We have had dialogues with Catholics, with Jews and with Moslems, but never with representatives of an oriental religion," he said. "The experience was interesting, because with Jews and Moslems we start with the same premise. Jews don't believe God came in the person of Jesus Christ and Moslems don't believe Jesus was the last of the prophets, but at least we are talking about the same God.

"With Buddhists, we are talking with people with a totally different world view."

Igleheart said the dialogue centered on the practical aspects of the two faiths, rather than the theological and theoretical.

C. Brownlow Hastings, assistant director of the interfaith witness department, commented: "One of the things which came through to me was that what we already knew about Buddhism before the dialogues had to do with its origins and history. We had not learned about the developments which have taken place in the versions of Buddhism which have come into contact with western culture."

Igleheart explained that Buddhism—at least the particular "denomination" of Buddhism involved in the dialogues—adopted the Methodist versions of church organization and structure when it arrived in Hawaii. Honpa Hongwanji Buddhism has a bishop, assigns its ministers—not priests—to temples and has the Episcopal structure.

Bishop Yoshaiki Fujitani participated in the discussions, as did Edmund Walker, executive secretary for Hawaii Baptists.

oment (AID) is standing by to ship tents if there is a request from Ecuadorian officials.

Grubbs said that if Southern Baptists become involved it will be at a later time to rebuild homes. "The important thing," he said, "is Southern Baptists were there and knowledgeable about conditions if they had been needed." (BP)

Buddhists Stress Religious Education

"There has been considerable adaptation on the part of the Buddhists," Hastings continued. "I was surprised at their stress on religious education. All of their children are more or less born into Buddhism, but they emphasize religious education, particularly for the teenagers."

Igleheart said the Buddhists leaders were very interested in learning methods and materials used by Baptists in religious education.

One of the results of the dialogue, he said, was that "we learned. We gained information about each other that we did not have. One of the purposes of such dialogue is to help people talk to each other . . . to understand each other."

He noted two Baptist ministers and two Buddhist ministers came from the island of Maui to participate. Although one of the Baptists and one of the Buddhists have parking lots adjacent to each other, neither had ever talked about their faith before the dialogue.

"This was not a conversion-oriented situation," Igleheart said. "But it was an occasion to provide an opportunity to present a clear witness to our faith."

He added that the Baptists involved "received training for future engagements. We did not see any conversions here but the pastor of one of our Southern Baptist churches here will see more than 100 Buddhists in the next few weeks. He will be better equipped to talk to them than he was."

Dorothy Pryor, executive secretary for Georgia Woman's Missionary Union, participated in the dialogue as an observer.

"This was the first such experience I have had," she said. "I've met with international students before. But these were leaders of their faith."

"I was surprised to see how satisfied they appear to be with their faith . . . how deeply satisfied and committed and peaceful."

"I think we have to present a more positive witness about what we have; that it's something they don't have."

The dialogue was presented in an ornate temple and in the Baptist church. One participant was a woman Buddhist minister.

Igleheart said the Buddhists were very interested in the water baptism ceremony, and pastor Joe Sanders of the host church demonstrated for them.

Kate Ellen Gruver, assistant director of the interfaith witness department, noted: "I think it was most effective, for a first effort. I think we opened doors—doors that had not been open before—and that the stage is now set for further conversation and dialogue at a local level." (BP)

Baptist Agency Opposes Public Programs For TM

WASHINGTON—Transcendental Meditation (TM) is a religion, and, as such, should not receive public funds or be promoted by public programs, according to a policy statement by a Baptist agency here.

The Baptist Joint Committee on Public Affairs said that TM embodies both transcendent values and engages in ritual practices which are widely recognized aspects of religion.

Because of the religious nature of TM, the committee pointed out "that advocates and adherents of TM should be afforded all First Amendment guarantees enjoyed by other religions, but should be subject to the same limitations imposed by the 'No Establishment Clause' of the First Amendment."

This action is in harmony with a resolution passed by the 1976 session of the Southern Baptist Convention (SBC). The SBC statement on TM asserted that "the No Establishment Clause of the First Amendment forbids government sponsorship, financial support, or active involvement with religion by whatever name called, by whomsoever conducted, and by whatever means propagated, and requires government to observe a posture of strict neutrality which neither advances nor inhibits religion."

Reports Given On Prayer

In other actions the Baptist Joint Committee heard staff reports on "One Nation Under God," trends toward silent prayer and meditation in public schools, Sun Myung Moon's Unification Church, and CIA use of missionaries.

"Perhaps no single phrase in our national liturgy is used more often to describe the nature and destiny of America than 'One Nation Under God,'" James E. Wood Jr., the joint committee's executive director, declared in his report. "At the same time, no

phrase is used more often to mythologize and sanctify this nation before the world—whether right or wrong, good or bad, just or unjust," he said.

Every nation is "Under God," the Baptist executive pointed out. However, he said, "unfortunately, the phrase, 'One Nation Under God,' has also come to be used as a basis of American nationalism. As such, it stands always as a potential threat to the free exercise of religion and the separation of church and state."

"It may well be that the most important problem confronting the church in our public life today lies in the widespread use of religion for political purposes," Wood continued. "God and religion are not national resources which our nation can possess or contain within our national life; nor is God some national resource we can harness or use to serve our 'national interests.'"

Will Give Christian Witness

The churches must insist on the exercise of "the prophetic role of religion," he said. "The Baptist Joint Committee does not exist to serve the national interests of either

the United States or Canada, but rather to give authentic Christian witness to matters affecting public policy, as the exercise of our religious liberty."

In a report on silent prayer and meditation in public schools, W. Barry Garrett, director of information services for the Baptist Joint Committee, reported a slackening effort in Congress for a constitutional prayer amendment but a rise on the state level to provide for periods of silent prayer and meditation in public schools.

Nearly 30 states have undertaken steps or are in the process toward some action that will get religion back into the classroom, according to Garrett's study. It has been reported that 15 states have taken some kind of action, most of which are variations of the silent prayer and meditation periods.

Such laws for silent prayer and meditation are usually pushed and supported by those who want religious exercises back in the schools, even though they deny that they are religious in nature, Garrett observed.

On the other hand, such proposals are usually opposed by civil liberties unions who claim that they are merely ruses to circumvent the Supreme Court decisions of 1962 and '63, he said.

The Baptist Joint Committee has in the past taken strong positions opposing governmentally approved, sponsored or authorized religious exercises in schools. The committee has opposed constitutional prayer amendments on the ground that the First Amendment is adequate to guarantee the free exercise of religion and to prohibit an establishment of religion.

Educate Against Moon Religion

In his report on the Unification Church, Garrett scored the "Moonie" movement as heretical and sub-Christian and urged the churches to educate their members about the true nature of this new religion. However, he insisted that Baptists should be alert to defend the right of free exercise of religion on the part of the followers of Sun Myung Moon.

In spite of the strong reactions against the Unification Church, Garrett pointed out that so far the courts have not ruled that the practices of the Moonies violate the U.S. Constitution and that the Internal Revenue Service has not yet changed its tax status as a religion.

While in Washington, the members of the Baptist Joint Committee met with State Department officials for an "off the record" session on the CIA use of missionaries in American foreign policy. The committee earlier issued a policy statement decrying the mixture of American policy and the missionary enterprises of the churches. The Ford administration has said that CIA use of missionaries will be limited to debriefing sessions occasionally with missionaries on furlough. (BP)

Associations Plan For "M" Night

NASHVILLE—Plans are currently being finalized in many associations across the Southern Baptist Convention for "M" Night, the annual meeting which spotlights church training.

Monday, Dec. 6, is the suggested date for the meeting, which is a convention-wide emphasis for the 29th consecutive year. "M" Night was inaugurated in 1948 in order to launch the associational church training program.

Included on this year's agenda for most associations will be the introduction of the 100,000 Campaign, a convention-wide emphasis to enroll 100,000 new persons in church training during January-April 1977.

Another suggested "M" Night feature is New Day for Training, an effort to help church leaders start church training programs. The church training department of the Southern Baptist Sunday School Board has set a goal of 1197 new church training programs in 1977, the equivalent of one new program for every association in the convention.

Associational church training directors are responsible for planning the meetings, and the board's church training department has provided materials and suggestions for possible emphases related to the theme of "Mobilize for Discipleship."

Approximately 180,000 persons participated in the 1975 "M" Night meetings, according to Luell O. Smith, consultant in associational work in the board's Church Training Department.

WMU Hostess Chairmen Announced For Meeting

The hostess committee chairmen for the Tennessee Woman's Missionary Union annual meeting in Jackson have been announced by Mary Jane Nethery, executive director-treasurer of the state WMU.

The ladies include: Mrs. R. E. Parrish, convention office; Mrs. William Johnson, registration; Mrs. Lowell Meade, signs and badges; Mrs. Horace Armstrong, decorations; Mrs. Carol Kees, BYW banquet; and Mrs. Donna Mulhuff, age-level committee.

Also named were Mrs. Gene Walker, book store; Mrs. Bob Moore, ushers; Mrs. Leonard Clemens, co-chairman; Mrs. Richard Askew, information; Mrs. W. H. Johnson, ladies lounge and hospitality; Mrs. Banford Phillips, preschool; Mrs. Allen Truex, first aid; Mrs. Leroy Johnson, age-level director; and Mrs. E. S. Jackson, transportation.

Ministers' Wives Call For Better Understanding

NASHVILLE—A group of ministers' wives meeting here has issued a plea for a re-education of Southern Baptists concerning the unique role of the pastor's wife, particularly in such areas as individuality, time management, conflicting expectations and finances.

Fifteen women from 13 different states participated in the special Pastors' Wives Consultation, sponsored by the church administration department of the Southern Baptist Sunday School Board. The conference focused on the needs of the pastor's wife and possible denominational resources to help meet those needs.

After three days of discussion, the participants drafted a summary statement directed toward Southern Baptist church members.

In the statement, the pastors' wives emphasized that they were not attempting to speak for all ministers' wives, noting that one of the most significant needs of the minister's wife today is to be recognized and treated as an individual.

"We are Christians just like you are—sometimes struggling, hopefully always growing and needing very much to be allowed to be less than 'perfect' at all times," the statement reads. "We do not want to be confused with all the other ministers' wives you have known or expected to be like them. We really are not appendages to our husbands.

"We like for you to introduce us and

refer to us, at least some of the time, by our own names and not by our relationship to our husbands or to the church. Do not necessarily expect us to be our husbands' assistants unless we see this as our own particular avenue of service. Be assured that as we seek our own obedience to Christ we are trying to find that special place of service that is uniquely ours. Help us exercise our own gifts rather than feeling that we must automatically adjust to fill some immediate need of the church."

Wives Need Time For Family

Another concern expressed in the consensus statement is the need for time for pastors' wives to give to their husbands and to their families.

"Let us love you," the statement says to the church member, "and you will make that more likely if you will make non-emergency calls to our husbands at the office during stated office hours rather than waiting until evenings or Saturdays, which just might be the only time that they have with their families.

"Realize that our husbands are married to us and not to the church," the statement continues. "The ministry is their calling, but they can fulfill this call more effectively if the workload at the church allows us time together and church members encourage us to nurture our relationship.

"Treat our children as children and not as some special kind of beings who are

expected either to be as perfect as little angels or as mean as little imps," the statement reads. "If you will help us to have a rich family life by expecting us to have adequate time together, they might be just as ordinary or as special as your own children."

The statement also adds a comment about financial needs and a need for friendships.

"Please know that you do not necessarily improve our characters by keeping us poor," the conference participants stated. "Our husbands may have done as much formal study as other professional men in the community but may not be compensated as well. Also, they must necessarily be in the public eye, which requires a reasonable income. Mostly we would be happy with the median income of our church members."

The statement concludes by stressing that the friendship of church members is vitally important to the pastor's wife. (BP)

Glorieta Accepting Applications For Summer Staff

GLORIETA — Glorieta Baptist Conference Center, a year-round religious retreat 18 miles east of Santa Fe, N.M., is accepting applications for employment on the 1977 summer staff.

Approximately 200 staffers will be employed to serve the 30,000 guests expected to attend the 13 weeks of conferences offered at Glorieta this summer.

Positions are available in the areas of food services, housekeeping, day camp, preschool work, guest relations, transportation, registration, guest recreation, security, media center operations and auditorium/conference room operation.

Conference center personnel are interested in hiring Christian young people and adults who are willing to serve the guests while they are attending conferences. Applicants must be between 17 and 75 years of age, a high school graduate before the summer of 1977 and physically able to work at an elevation of 7500 feet.

George Walker Elected Northern Moderator

George Walker, Carrs Branch Church, Northern Association, was re-elected to the post of moderator at that association's annual meeting recently. Also re-elected were vice moderator Horace Dyer, pastor of Cedar Ford Church, and Carl Coppock, a member of Alder Springs Church. J. V. Waller, a member of Warwicks Chapel Church, was elected for the first time to serve as treasurer.

Irby Russell, retiring treasurer, was recognized for his contribution. He has served in the post for four years.

The 1977 sessions will be held Sept. 30 and Oct. 1 at Maynardville and Alder Springs Churches.



NASHVILLE—Mrs. Joan Coyle of Memphis was one of 15 pastors' wives from 13 states who participated in a Pastors' Wives Consultation held at the Baptist Sunday School Board. Mrs. Coyle is the wife of Bruce Coyle, pastor of Highland Heights Church, Memphis. The special conference was directed by Jerry Brown (left), pastoral ministries consultant in the board's church administration department. Ernest Mosley (right) is supervisor of the department's pastoral section.

Missions Is Carrying Coffin At Chilean Indian Funeral

By James Lee Young

TEMUCO, Chile—It was a cold rainy night as Southern Baptist missionary Jean Huckaby and I drove the empty, dark streets to meet four Mapuche Indians from the nearby reservation.

The man who had called was a Baptist and knew the missionaries had carryall vehicles that would suit the Indians' sad task.

The Indian's friend had lost his wife in childbirth, and her body was in the morgue at the regional hospital in Temuco.

We pulled up to where the men said they would meet us and got out. A drizzle of rain made the night seem even colder, but the Indians paid it no heed. They talked in quick Spanish to Huckaby, explaining the situation.

A pine coffin lay across the street on the curb where it presented a curious and not-too-pleasant picture, even to the local carabineros (police) who wanted it moved.

The four hoisted the coffin, carried it to the backend of the carryall and slid it into the vehicle. Huckaby tried to adjust it to fit, but it wouldn't. So we removed the bolts, then the lid so the casket would ride inside with the back gate closed.

Three Indians climbed into the vehicle's back seat. Huckaby drove; I sat between him and the Baptist Mapuche. We rode, mainly in silence, to the hospital and pulled up to a gate, where the four got out and went around to the hospital's entrance.

Some 20 minutes later, a hospital employee opened the gate. Huckaby drove the carryall into an enclosed area, turned it

around and backed it up to the double doors. Then began a half-hour wait for the body to be delivered from the hospital morgue. The coffin—a pine box with no lining—was lifted from the carryall and placed in a back room near the doors.

Huckaby talked briefly with his Baptist friend and found that the Indians had come a long way by oxcart from the reservation to the highway, after the woman began having physical problems. They got on a bus with her and rode to the hospital in Temuco. She died in the hospital. We did not know what happened to the baby and never found out.

Christian Witness: Willingness To Help

The widower was not a Christian, and his Mapuche friend had already tried to witness to him verbally. Much of the witness, however, came through the Baptist Indian's and the missionary's willingness to help. The Indians had no other way to get the body back to the reservation for burial.

"People here are very close to death," Huckaby explained. "There is no middle man, no one to shield them from the reality of death. The only thing the undertakers do here is furnish the coffins and burial sites. The rest is up to the family." I watched as the father of four children stood stoically by the coffin waiting for his late wife's body.

Huckaby and I walked outside while the Indians dressed the body and placed it in the coffin, fastening the lid on. No one had cried.

They brought the coffin out and again placed it in the carryall's back section. But again it wouldn't fit, so we had to take the lid off—this time with the body inside.

The Indians, Huckaby and I climbed into the vehicle and bounced over the cobblestone streets of Temuco toward the Mapuche reservation. Finally, in the country, we left the mainroad and bounced even more over rocks and ruts and mudholes on what was supposed to be a road.

After about an hour the Indians began to ask Huckaby to blow the vehicle's horn, which he did. Sound carries a long way in the country night air, and they wanted to alert their family and friends they were coming.

Some winding turns, and we came to a halt in a field. Huckaby sounded the horn a few more times, then we lifted the coffin over a fence to carry it to the Baptist Indian's home.

That's when I became a pallbearer at a Mapuche Indian funeral. One of the Indians lit a candle and we were off.

The coffin was heavy as we walked in

silence through the mud and drizzle the 100 or so yards to the house. Huckaby was to my left, and two Indians carried in front.

Missionary Conducts Funeral

As we came to the house, I noticed to the left a thatched-roof structure and on the right, a larger but none-too-pretty building. This was the Baptist Mapuche's home. He opened the front door and went inside; then we lifted the coffin into the house. It barely went through the door, widthwise.

Not wanting to violate custom or courtesy, I waited outside as Huckaby and three Indians went inside. The man of the house (the Baptist Mapuche) invited me inside.

I walked into a small, makeshift living room that even most North American hunters would find lacking. There were virtually no luxuries. It reminded me of movies I had seen about the old west. It was home to them. I was at once impressed with their strength and their poverty.

Huckaby and I were both escorted to the head of the coffin at the far end of the room from the door. I was told later these were honored positions. The room filled with Indians until there were about 10 or so standing around the coffin. Then I realized—they had asked Huckaby to preach the funeral. He hadn't known either this would happen. I heard someone coughing behind the wall, and Huckaby spoke to them in Spanish, explaining we were there because Christ loved them. He preached a Christian message of salvation; then he prayed for the family. Our Mapuche Baptist friend prayed also, entrusting his friend's late wife to God's care.

The stirring of the candle flame made the whole scene chilling, yet even more sad.

The funeral ended. The husband took out a handkerchief and dabbed at his eyes. I still hadn't seen any tears. His Baptist friend dabbed at his own eyes. That was it—no other crying or emotion.

Huckaby went around the room, stopping to shake hands with each Indian and say a few words of comfort. I stood quietly, waiting, again not wanting to be out of line or discourteous.

They thanked us; four of us hoisted the coffin and carried it outside. Then four Indians picked it up and began to follow the lead Indian who carried the candle toward the widower's home—where the woman's body would be buried, after a "wake."

As we followed, the sight of the candle flame silhouetting the flapping mantas (like serapes), hats and the coffin created an eerie effect.

Huckaby and I climbed the fence, got into the carryall and drove away. As we pulled away from the field, I commented on what an unusual adventure it had been.

His comment: "That's missions."

Young, feature editor, Baptist Press, SBC, Nashville, has just returned from a trip to Chile along with a group who were invited by the Chilean government.

NEW BOOK

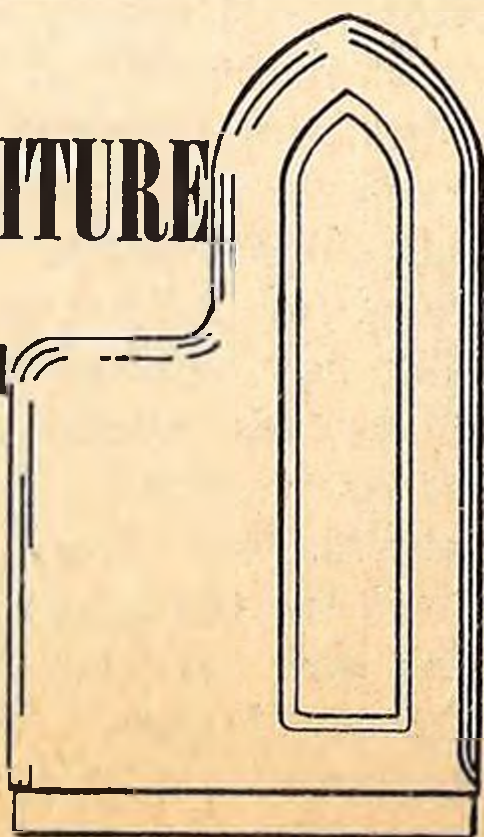
The Development of A Church Manual of Administrative Policies by Robert A. Young, 136 pp., \$4.95. The book contains suggestions as to how a church develops such a manual and then contains the actual example of the Church Manual of Operations. Copies may be obtained from the author, 220 W. St. Catherine St., Louisville, KY 40203.

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The New Life As Freedom

By W. Clyde Tilley

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

Basic Passage: Romans 7:1-8:17

Focal Passage: Romans 7:14-8:2

The Concept of Self

Until one has taken time to ponder the Biblical teaching concerning the nature of the self, he cannot expect to understand properly the conflict which Paul describes in today's lesson. There are at least two common misunderstandings by means of which people have often confused what the Bible teaches about the self. The first is the erroneous notion that the self is essentially evil. The second is the view that man is a two-part (or dichotomous) being, consisting of two separate entities, a visible one called **body** and an invisible one called **soul**. This is basically a Greek understanding of man which has often been read into and confused with the Biblical teaching.

When we stop to examine more thoroughly all that the Bible teaches about the self, we are forced to modify this picture somewhat. Although a fallen creature existing in a broken world, man is not essentially evil. He is a being made in the image of God and the crowning act of God's creation. Concerning this creation, including man, the Bible says: "Behold it was very good" (Genesis 1:31). The divine image in man, to be sure, is damaged or distorted in man's fallen condition but, with few exceptions, Christian theologians have maintained that the image is not lost altogether. To be a sinner in the world is not man's natural role (the role man was created to have) but an unnatural one. It was acquired through the misuse of man's freedom. Man is totally depraved not in the sense that there is no good in him but in the sense that there is no good in him that is left untarnished by his sinful inclination. The focal passage of this lesson shows man, even when left to himself, to be a mixture of good and evil: "**I of myself** serve the law of God with my mind, but with my flesh I serve the law of sin" (7:25 RSV). This unnatural depravity within man is being progressively dispelled from man's life as God's grace is increasingly operative within us.

Also, and contrary to common opinion, man is treated in the Bible as a single unified being. According to one way of expressing it, man is one two-sided being rather than two one-sided beings. Man does not **have** a body and a soul; he **is** a body when viewed from the standpoint of his external visible fleshly aspect and he **is** a

soul (Genesis 2:7) when viewed from the standpoint of his inward invisible spiritual aspect. The two aspects of man (flesh and spirit) cannot be separated from one another except for purposes of discussion; they are always found together in a concrete unity. Both the spiritual and fleshly aspects of man's nature are under the blight of sin and in need of salvation. It is not God's purpose to rescue the one from the other or to destroy either but to redeem man as a total being inclusive of both spirit and flesh as attested by the glorious truth of the resurrection.

It is instructive to observe how Paul uses the personal pronoun "**I**" in the passage. Sometimes he uses it to refer to the self in its depraved condition (e.g., 7:25, "**I of myself**"). Sometimes he uses it to refer to the self in its state of natural nobility (e.g., 7:22, "**I . . . in my inmost self**"). It is the same "**I**" that both wants to do good but does evil. These considerations indicate that man is a unity, although an ambiguous unity. The central issue is whether the "**I**" represents a self in separation from God or a self that has become realigned to God through Jesus Christ.

The Conflict of Self (7:14-24)

Here Paul depicts himself as in bondage, "captive to the law of sin" (v. 23). As such he is wretched and in need of deliverance (v. 24). The civil war taking place within him was due to the presence of two laws which rivaled each other for his loyalty. First, there is "the law of God" in which his inmost self delights (v. 22) and which his mind serves (v. 25). This law of God activates sin in man, which prior to the law had been dead or dormant, by arousing sinful passion (7:5) and by making us aware of our sinful plight (7:7). Although providing an occasion for sin, God's law is not evil but good (7:12) and is simply the means by which the sin in man works death (7:13).

Secondly, there is the law of sin (v. 25, or "the law of sin and death", 8:2). This law dwells in man's fleshly members, wars with the law of his mind, i.e., the law of God which his mind delights in, and makes him a captive by ruling his conduct (v. 23). When Paul speaks of sin rather than himself as being the guilty party when he does wrong (vv. 17, 20) he is not providing an

excuse that absolves us of responsibility for wrongdoing like the bumper sticker which reads: "The Devil Made Me Do It." Rather he is rooting sin in his depraved condition of separation from God rather than in his essential self as God intended for him to be.

In describing his internal conflict, is Paul referring to his life before he became a Christian or to his Christian life? Some have tried to relegate this conflict in which sin has the upper hand to the time before his conversion. However, both the tense and the tension of the passage make it difficult to avoid applying it to Paul's conflict as a Christian. One need not assume that there had been periods of moral lapse and overt wrongdoing in Paul's life in the light of this passage. Paul is claiming something like this: "Insofar as my tendency to rely upon myself is concerned and to the extent that I have done so, I still find it impossible to deal with the passions and impulses that beset me." Like the alcoholic man on skidrow who was asked to sign an abstainer's pledge card and keep it, Paul is saying: "Man doesn't need something to keep; he needs something to keep him."

The Conquest of Self (7:25-8:2)

Paul's autobiographical account of his spiritual pilgrimage ends with a victory celebration. The intense interjection of verse 25, "Thanks be to God through our Lord Jesus Christ!" demolishes the agonizing interjection of the preceding verse: "Wretched man that I am!" What Paul could not do for himself in his wretchedness, God can and does do through Jesus Christ. In 8:2 there is a third law that resolves the conflict between the law of God and the law of sin. It is "the law of the Spirit of life." Because of Christ there is now no condemnation (8:1). Because of the Spirit there is freedom (8:2).

E. Stanley Jones reports an interesting study on Romans 6-8 in his book, **Christ and Human Suffering**. Romans 6 contains a vision of victory and uses the word "Christ," its emphasis, 19 times. Romans 7 depicts the gloom of defeat and uses the word "sin", its emphasis, 19 times. Romans 8 describes the victory of experience and refers to the Holy Spirit, its emphasis, 19 times! "Thanks be unto God who gives us the victory!" (I Corinthians 15:57).

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Our People and Our Churches . . .

CHURCHES . . .

Members of Sharon Church, Knoxville, held dedication services for a new sanctuary earlier this month. **F. M. Dowell**, director, state Evangelism Dept., spoke at the morning worship hour. The dedication service was held in the afternoon with **Clarence Jett**, director of missions for Knox County Association, and **Bill Edmonds**, moderator, bringing greetings from the association. Former pastors and music directors were recognized. **James Robertson** is pastor at Sharon.

Counce First Church celebrated its 173rd anniversary in special services earlier this month. During homecoming services, the church dedicated a fellowship area, kitchen, and educational space. **O. M. Dangeau**, director of Cooperative Program and Stewardship, TBC, was the guest speaker. **Jimmy Bryant** is pastor.

Members of Volunteer Church, Bristol, voted to purchase property and building at 1841 Volunteer Parkway in Bristol. The congregation, organized January 1976, plans to move to that location sometime in November. **Joe Blankenship** is pastor.

Martin First Church observed a centennial celebration recently. **Tom Pope**, pastor, Somerville First Church, and **Bill Bates**, Union University, both former pastors, spoke during the morning worship service. A pageant, depicting the history of the church, was presented that night. **William Dodson** is pastor.

East Cleveland Mission of North Cleveland Church, Bradley Association, is in a new building. Dedication services have been planned.

Decaturville Church, Beech River Association, celebrated its 75th anniversary recently. **Don Franks** is pastor.

Waynesboro First Church reported the organization of a Girls in Action and Acteens groups.

Estill Springs Church, Duck River Association, purchased the lot adjoining the church property for future expansion. **Harlin Loggins** is pastor.

New Lebanon Church, Greeneville, dedicated a church building recently. The history of the church was presented by **Don McNeese**. The prayer of dedication was led by **Ralph Hobbs**. **Jack Campbell** serves as pastor.

Fellowship Church, Milan, held ground-

PEOPLE . . .

Hermitage Hills Church, Hermitage, ordained **David Donaldson**, **Jerry Greeson**, **Bill Latta**, and **Leonard Yoakum** as deacons. **Ron Johnson** brought the ordination message and charges.

Fred L. Williams Jr. was ordained as a deacon at Northside Church, Chattanooga. **Arthur Bruner** is pastor.

Stanley Hammonds was licensed to the gospel ministry by East View Church, McMinn Association. **Gennis Best** is pastor.

East Athens Church, Athens, ordained **Don Harriell** as a deacon. **Bob Peek** is pastor.

E. Doyle Chatham, minister of education at Inglewood Church, Nashville, observed his 30th anniversary in the ministry of education and music recently. His first position was as minister of education and music at Memorial Church, Temple, Tex., in Sept. 1946.

Mrs. Laura Greene Tallant, 84, Chattanooga, widow of **Joseph Bernard Tallant**, a Baptist minister for many years, died recently. **Tallant** was a member of the Executive Board of the Tennessee Baptist Convention for more than 20 years, served as a pastor in Sweetwater, Harriman and several other churches; was instrumental in organizing at least two churches in that area; and was the first city missionary under the Home Mission Board in the old Ocoee Association. **Mrs. Tallant** was past president of the Baptist Pastors' Wives of Chattanooga. She also taught at the Barbourville Baptist Institute in Kentucky under the Home Mission Board. Services were held at Ridgedale Church in Chattanooga where she was a member. **Kenneth Hubbard** officiated.

Paris First Church ordained **Jerry Walker** as a deacon. **Carroll C. Owen** is pastor of the church.

Roy Lewis, **Tom Montgomery**, **Larry Myers**, **Billy Pierce**, **Charles Pratt**, and **Waddy Winchester** were ordained as dea-

breaking ceremonies for new facilities. Construction has begun.

Center Hill Church, Counce, announced that the church is debt free. Members are proceeding with the construction of a fellowship area which can be divided into six Sunday School rooms.

cons at Temple Church, Paris. **Richard Skidmore** is pastor.

Lockeland Church, Nashville, ordained **E. T. Gregory** as a deacon. **E. B. Bowen** is interim pastor.

Lenox Church, Dyer Association, ordained **Charlie Lovelace** as a deacon. **Don Williams** is pastor.

Calvary Church, Jackson, ordained **Dan Davidson** and **Danny Arnold** as deacons. **E. L. Smothers**, former pastor of Milan First Church, brought the ordination message. **Paul Clark** is pastor.

Ed Busic was ordained as a deacon at Snow Memorial Church, Holston Association. **James Harris**, director of missions, brought the ordination message. **Ron Pelfrey** is pastor.

Bradleys Creek Church, Lascassas, ordained **Dayton Lester** and **E. G. Wilson** as deacons. **James Lassiter** is pastor.

Calvary Church, Lenoir City, ordained **Holland Borden**, **Charles Brown**, **Leroy Humphreys**, **Glen McDaniel**, **Willard Price**, **R. C. Tipton**, and **J. R. Williamson** as deacons. **John Walker** is pastor.

Jay Hamman was named information assistant for the office of public relations of the Baptist Sunday School Board. A native of Lubbock, Tex., he is a graduate of Texas Tech University. In his new post he will be responsible for press coverage at Ridgcrest Baptist Conference Center during the summer months.

Lincoya Hills Church, Nashville, ordained **Mike Dennis** as a deacon. The charge to the candidate was given by **Jack Stevens**, and the charge to the church by **Norman Briley**. Pastor **David Moore** preached the ordination sermon.

Cliff Jackson was ordained as a deacon at Mt. Juliet First Church. Pastor **Billie Friel** preached the ordination sermon.

Steven Bryant Angus was ordained to the gospel ministry by Northside Church, Columbia. **Glenn Patton** is pastor at Northside. **Angus** was called to serve as pastor of Mars Hill Church, Lynnville.

Martin First Church ordained **Larry Ingram** and **Dru Crawley** as deacons. Pastor **William Dodson Jr.** gave the charge to the church, and **Rick Barker** gave the charge to the candidates.

FMB Sets \$55 Million Budget; Elects Staff; Appoints 24

RICHMOND—The Southern Baptist Foreign Mission Board, in its major meeting of the year, voted a record \$55,340,918 budget, named three new staff members, and appointed 24 missionaries.

Those appointed with Tennessee connections were Rev. and Mrs. Ken R. Clayton. They will be assigned to general evangelism in Spain. They have been living in Spring City, where he has been pastor of First Church. She is the former Joyce Riddle of Mountain City. They have a daughter, Jill Elizabeth, born in 1973.

Leona (Mrs. H. B.) Cooper, who attended Belmont College and graduated from City College of San Francisco, will be employed as a missionary associate assigned to Yemen as a nurse. She had also been employed at Baptist Hospital, Nashville. Her husband, Harry Blaine Cooper, died in 1975.

Mr. and Mrs. Richard A. Holder will serve as nurses in Paraguay. Holder was born in Nashville and grew up in California. She is a native of Marfa, Texas. Both are students at Golden Gate Baptist Theological Seminary.

John E. Mills, currently the board's field representative for West Africa and a missionary since 1947, was named area secretary for West Africa. Mills will begin his new duties Jan. 1, 1977. He succeeds H. Cornell Goerner, who retires at the end of the year after 19 years with the Foreign Mission Board.

Elected as secretary of the board's newly created department of communications was Thomas W. Hill, missionary director of the Baptist Spanish Publishing House, El Paso, Tex. A missionary since 1956, Hill will assume the new position Jan. 1, 1977.

Harold D. Richardson, controller and assistant treasurer of the Baptist General Convention of Texas, was elected as senior assistant treasurer. He will replace Ralph A. Magee, who retires in December.

Programs To Be Inaugurated In Rwanda And Burundi

In other action, the board authorized that steps be taken toward the inauguration of mission programs in Rwanda and Burundi, and appropriated \$124,800 for world relief. Relief appropriations during 1976 now total \$1,055,973.

The newly-adopted 1977 budget exceeds that of 1976 by \$4,304,494, an increase of about 8.4 percent over last year.

Announcing the record total, Baker J. Cauthen, executive director of the board, raised the rhetorical question, "Where does that money come from?"

Answering his own question, Cauthen said, "It comes week by week as 34,902 Southern Baptist churches contribute through the Cooperative Program (Southern

Baptist unified budget).

The Cooperative Program gifts provide almost a half of the budget and the Lottie Moon Christmas Offering for foreign missions accounts for about one half.

In spite of inflation and the demands of their local programs, Cauthen took note of the fact that the churches of the Southern Baptist Convention (SBC) increased Cooperative Program giving by 13.45 percent during the convention's fiscal year.

Referring to the other major source of the board's budget, Cauthen pointed out that the \$29 million goal for the 1976 Lottie Moon Christmas Offering is probably the largest goal for a special offering ever attempted by any Christian group in history.

Of the \$124,800 in relief appropriations, \$50,000 will provide housing for earthquake victims in Guatemala, \$42,300 will assist victims of Mexico's recent hurricane and floods, \$22,500 will assist emergency needs following a recent earthquake in Ecuador, \$5000 will purchase basic food supplies and seed for emergency relief in Nicaragua due to recent drought, and \$5000 will construct a silo for grain storage in Ghana.

An additional \$13,900.00 was transferred from funds appropriated for relief in Vietnam to undesignated relief funds.

The board also expressed gratitude for 1975 missions challenge funds totaling \$2,320,537 received through the Cooperative Program at the close of the SBC's fiscal year, which ended Sept. 30.

Of the challenge funds, \$397,126 was appropriated for a new addition to the headquarters building in Richmond. The board had appropriated \$1.25 million for the addition in earlier meetings. Anticipated cost of the new wing is in excess of \$1.5 million.

The appointment of 24 missionaries to 12 countries brings the total additions to the missionary force in 1976 to 220 and the overall total to 2694 missionaries in 84 countries. (BP)

Mullinax Will Serve As Truett Moderator

Messengers attending the annual meetings of Truett Association elected E. G. Mullinax, pastor of Cedar Grove Church, as moderator to succeed Foy Phillips, pastor, Immanuel Church.

Other officers elected included vice moderator Thomas Drake, pastor, McEwen First Church; treasurer Clyde Capps, a member of Immanuel Church; and clerk Mrs. Robert England, a member of Sylvia Church.

The 1977 meeting is scheduled for Sept. 29-30 at McEwen First Church and Cedar Grove Church.

Franklin High Senior Earns RA Award

Mark Scott, Brentwood, has completed five service aide awards in the areas of education and application under the Royal Ambassador program for boys ages 15-17. This award requires a minimum of 750 hours of service and work in the RA program.

Sponsored by the churches of the Southern Baptist Convention, the award carries with it a scholarship to any one of the three Baptist colleges in Tennessee. Scott has earned \$1200 scholarship money for the five awards and the "Service Aide Nation Award" from the Brotherhood Commission.

He is the son of Mr. and Mrs. Ed Scott, Brentwood, and a member of Belmont Heights Church, Nashville. Bob Norman is his pastor, and Bill E. Highsmith is his RA leader.

Scott, 18, is a senior at Franklin High School and plans to enter Belmont College next fall, majoring in business administration. He is employed part-time at the Tennessee Baptist Convention building in Brentwood and worked full time this past summer at Camp Carson.

Letter To The Editor

I am a retired professional man who recently celebrated my 94th birthday. For 60 years I was active in various church duties.

Ordinarily it is not a good practice to spend time looking back but when this is done for the purpose of weighing the present and planning the future, it is acceptable.

So now this backward look brings to view a great number of God-called and God-directed men and women who over many years have succeeded in building an outstanding organization known to man—The Southern Baptist Convention.

The outstanding support given to the success of this Convention is found in our various state Baptist papers, who stand in solid support of every agency in our budget.

Yet, throughout the state we observe a number of numerically strong churches who claim the honor of being Southern Baptist who are not using this state paper support, but are giving support to causes out of harmony with our Convention.

May we, throughout the state, give due backing to the Baptist And Reflector as it leads us in our church programs.

Cordially,
Dr. L. J. McRae
816 Wrenwood
Memphis, TN 38122



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FAMILY PRAYER EMPHASIS FOR SUPPORT OF MISSIONS

During Cooperative Program Month in October

Families praying together can give immeasurable support to all areas of ministry and missions. Prayer is a vital part of the Christian life style.

Keep this handy as a prayer reminder. Read aloud the prayer suggestions for each day in the week. Ask family members to mention other matters of prayer. Pray together for the people and ministries suggested.

Sunday, October 24

Support of Christian ministries must begin with the individual and the family. Discuss the ministries you are already involved in. Name other areas in which you could be of service. Decide how your family can best minister where you are. Remember the importance of financial support which you can provide. Pray—that each family member will better understand the need for his individual support and will commit himself anew to the task of sharing Jesus Christ with the world both personally and financially.

Monday, October 25

Jesus established the church to be his ministering agent here on earth. Church staff members and elected leaders bear a heavy responsibility as they seek to understand God's will in leading the church to perform ministries. Your church budget reflects the church's commitment to these ministries. Pray—for your church staff members by name; for the elected leaders in your church; for the church members to be faithful in support of church ministries.

Tuesday, October 26

Mission activities beyond the local church begin with the association. This fellowship of churches strengthens the ministries of all and enables each to share proportionately in personal and financial support. Pray—for your associational director of missions and other staff members by name; for the elected associational leadership; for your church to invision the bold mission thrust that would be possible through an increase in personal and financial support.

Wednesday, October 27

Your state convention is one of 33 state Baptist conventions. Its ministries are supported through the Cooperative Program. As your church gives a percentage of its budget through the Cooperative Program, you are having a daily part in all of the ministries within your state convention. Think about it! Every day you share in training leaders in Sunday School work, Church Training ministries, evangelism, missions, and countless other mission areas. Pray—for your state executive secretary and the other leaders in your state Baptist convention office; for the ministries being performed; for those within your state who are being ministered to through your Cooperative Program support and prayer support.

Thursday, October 28

Ministering to students is another area of work supported through the Cooperative Program in your state convention. This is true both on the campuses of our Baptist colleges and through Baptist Student Unions on other campuses. The lives of countless young people may be guided into areas of Christian service during these formative years through this ministry. Pray—for these and other ministries supported through your Cooperative Program gifts to your state convention; for the churches in your state to increase financial support.

Friday, October 29

Our 33 state conventions join together to form the Southern Baptist Convention. Again this enables us to reach out together as we could not possibly do alone. The ministries of our Home Mission Board are supported through your Cooperative Program gifts. One of our approximately 2,300 home missionaries is Job Maldonado who lives in Denver, Colorado, and works among Spanish-speaking people. Pray—for the leadership of our Home Mission Board; for Job Maldonado, and our other home missionaries.

Saturday, October 30

Troy and Marjorie Bennett are two of our missionaries in the troubled land of Bangladesh. The Bennetts represent 2,500 missionaries appointed overseas by our Foreign Mission Board. We support their ministries as we vote each year to increase the percentage of our church budget for Cooperative Program causes. Pray—for Troy and Marjorie Bennett and our other foreign missionaries; for those to whom we are ministering; for the leadership of our Foreign Mission Board.

Sunday, October 31

Today is Church Commitment Day through the Southern Baptist Convention. Churches will be making a specific commitment to the financial support of missions around the world through the church budget. Missions, Christian education, leadership training, evangelism, and countless other ministries in your own church, association, state convention, and throughout the world depend upon your prayers and financial support. Pray—that your church will catch a vision of bold thrust in mission support; for your church to increase giving for the associational mission program and through the Cooperative Program.

**BOLD
BELIEVERS
IN GIVING**



**Through a
Christian
Life Style**

House Kills \$3.2 Billion College Tax Credit Bill

WASHINGTON—The House of Representatives killed a \$3.2 billion tax credit measure to aid parents with dependents in college by refusing to act on an amendment the Senate tacked on to a bill for the relief of Smith College in Northampton, Mass.

The original bill from the House would have admitted duty free 33 carillon bells produced by the Packard Bell Foundry in France for Smith College. The bells were subject to a 7 percent duty which amounts to approximately \$2250. There was no objection in either house of Congress to this relief for Smith College.

When the bill reached the Senate, an amendment was proposed by Sen. Russell B. Long (D., La.) to allow an income tax credit to individuals for certain educational expenses paid for dependents. The tax credit would have been allowed up to \$100 in 1977, \$150 in 1978, \$200 in 1979, and \$250 in 1980.

Sen. Edmund S. Muskie (D., Me.) opposed the bill which would have cost the government \$3.2 billion in loss of revenue over a five-year period. Muskie said the bill would not result in real help to taxpayers, since colleges would likely raise their tuition costs in the amount of tax credit to the taxpayer.

This tax credit plan was earlier included in the larger tax reform bill, but it was knocked out in the Senate-House Conference Committee. At that time, it was promised that both houses would have opportunity to vote on it as a separate item.

In the closing days of the 94th Congress, Rep. Al Ullman (D., Ore.), chairman of the Ways and Means Committee, brought the Senate amendment before the House. However, the House refused to appoint a conference committee and the measure (along with the relief for Smith College) died with the adjournment of Congress.

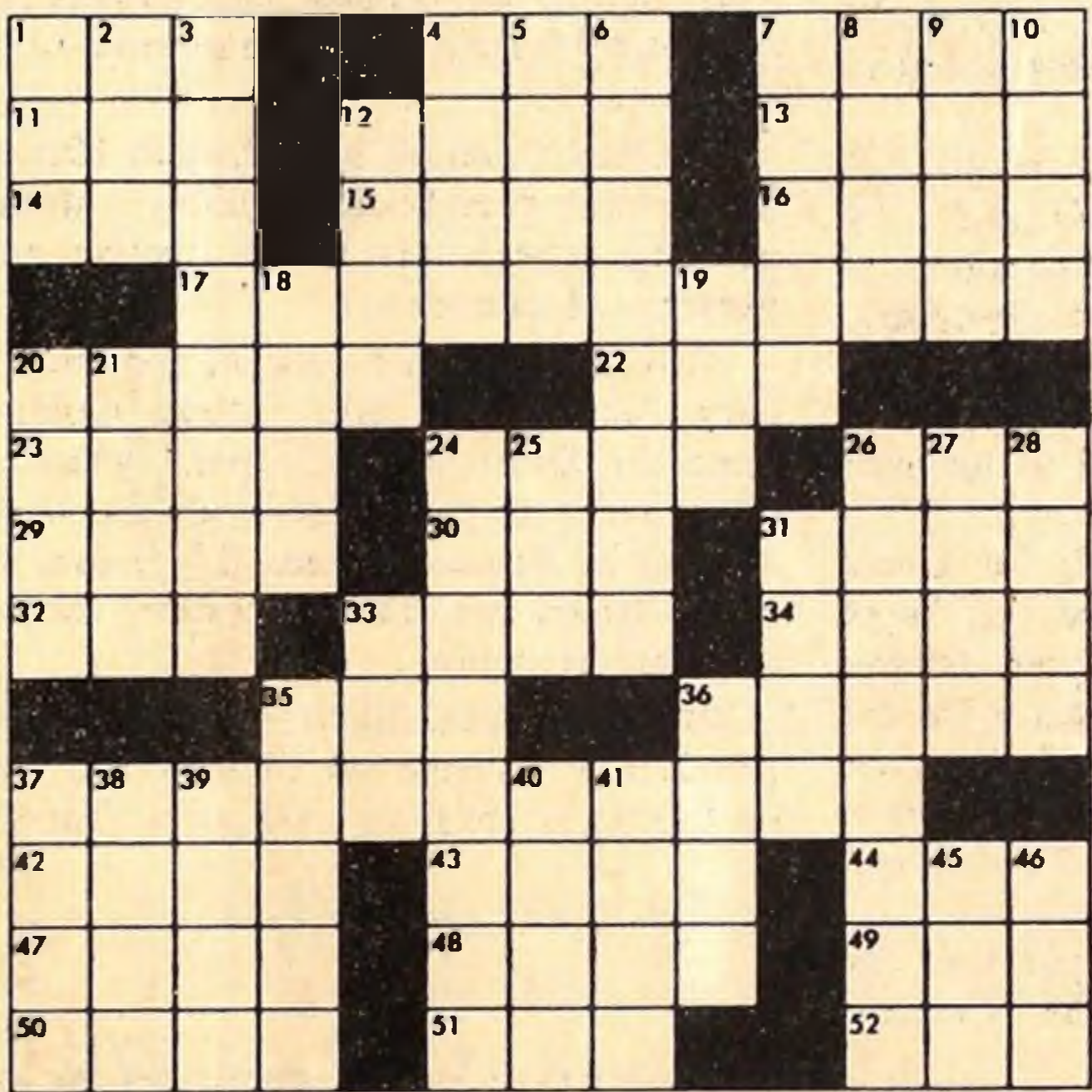
Parents of students in Southern Baptist senior and junior colleges would have re-

ceived approximately \$75,948,300 in tax credits if the bill had passed Congress and had been signed into law by President Ford. This figure is based on the regular enrollment reported for the 1975-76 school year.

If colleges decided to increase tuition by the amount of tax credit allowed to parents, the beneficiaries would then have been the schools rather than those paying the tuition. (BP)

Bible Puzzle Page

Answers On Page 13



51 Slender finial
52 Cunning

DOWN

- 1 "a — not unto death" (1 John 5)
- 2 He thought Hannah drunk (1 Sam. 1:13)
- 3 "God shall wipe away —" (Rev. 21)
- 4 Full of silver and gold (Isa. 2:7)
- 5 Decorative moulding
- 6 "chosen men, which were —" (2 Chron. 11)
- 7 "— with sins" (2 Tim. 3)
- 8 Indonesian island
- 9 Pomace
- 10 David ran toward it (1 Sam. 17:48)
- 12 By the sea (Heb. 11:12)
- 18 Sense organs
- 19 He is like to vanity (Psa. 144:4)
- 20 The wicked man gets one (Prov. 9:7)
- 21 — the riot act
- 24 "— upon these things" (1 Tim. 4:15)
- 25 Before
- 26 Wise ones (Matt. 10:16)
- 27 Noun suffix denoting places for
- 28 He walked with God (Gen. 6:9)
- 31 Harbors: abbr.
- 33 A chief (2 Sam. 20:26)
- 35 King of Israel (2 Ki. 15:29)
- 36 Kind of test
- 37 A people of India
- 38 Biological factor
- 39 Polynesian chestnut
- 40 Sound of thunder
- 41 Tangelo: Brit.
- 45 Lubricate
- 46 It went forth (Zec. 6:7)

ACROSS

- 1 The Canaanites dwelt by it (Num. 13:29)
- 4 "brother of — degree" (Jas. 1)
- 7 Word from the cross (Mark 15:34)
- 11 — at ease
- 12 Myth
- 13 Winglike
- 14 None
- 15 Abraham's friend (Gen. 14:13)
- 16 Campus building
- 17 "Through the — — of our God" (Luke 1)
- 20 "unleavened — of sincerity" (1 Cor. 5)
- 22 Noun suffix denoting one skilled in
- 23 Fictional king
- 24 Baal- — (Num. 32:38)

- 26 "Marcus my —" (1 Pet. 5)
- 29 Paddles
- 30 Make a mistake
- 31 Brave one
- 32 Football abbrs.
- 33 March date
- 34 Elaborate melody
- 35 Kind of election: abbr.
- 36 Naomi's daughter-in-law (Ruth 1:14)
- 37 "under — —" (Acts 23)
- 42 Support them (1 Thess. 5:14)
- 43 A plant
- 44 Where David came (1 Sam. 21:1)
- 47 Tapir
- 48 "A people great and —" (Deut 9)
- 49 Spanish aunt
- 50 Place (Josh. 19:13)

CRYPTOVERSE

J F C T Z Q N Q K H L Q K E F N J Z V C F S W J Q R A Z
N Z L P J Q K U X F S E F P N S Q K Z W N J Z
P F A A L K E A Z K N W F X A Z K

Today's Cryptoverse clue: P equals C

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1977 January Bible Study Offers Resources For All Ages

NASHVILLE—A more effective church-wide 1977 January Bible Study can be implemented in local churches through the planning of an all age-group study.

January Bible Study resources and supplies are available for younger preschoolers, older preschoolers, younger children, older children, youth and adults.

Ralph Murray, editor of the Adult January Bible Study materials in the Sunday School department of the Southern Baptist Sunday School Board, said the age-group study was preferred over the churchwide study because it helped provide individuals with a learning opportunity closely suited to their learning capacity.

In 1977 January Bible Study, adults will study "Romans: Everyman's Gospel," by J. W. MacGorman, faculty member at Southwestern Baptist Theological Seminary, Fort Worth, Tex. This layman's textbook contains eight chapters and gives a verse-by-verse treatment of chapters 1-11 in Romans and an overview of chapters 12-16.

Youth will study "Certainties for God's New People," by David George and Janet Burton. This book, volume seven of the Youth Bible Survey Series, deals with the church in a time of persecution, but a time of hope. It focuses on the book of Hebrews; James; 1 and 2 Peter; 1, 2 and 3 John; and Revelation.

Also available to aid in preparation for Youth January Bible Study is the "Certain-

ties for God's New People Resource Kit."

Older children will study "In the Land Where Jesus Lived," by Lillian Moore Rice. The content of this study will guide learning experiences about the Bible land. Both pupil's and teacher's editions are available.

"The Story of Joseph," the younger children's study book by Betty Mason, uses this familiar Bible story to teach younger children personal and spiritual insights.

For older preschoolers, Mary Llew Browne has written "Discovering Sounds." This resource helps older preschoolers recognize and identify sounds common to their experience.

"Animal Friends" by Elizabeth Hutchens, for younger preschoolers, guides in desirable learning experiences which involve animal names and sounds.

Also available as resources for 1977 January Bible Study are: "Study Guide for Romans: Everyman's Gospel," which provides a double-page spread on the Romans text in the Revised Standard Version, study notes based on the Scripture text, and learning activities;

"Romans Teaching Resource Kit, 1977" provides a 32-page set of expository notes on the Scripture text, a 60-minute tape with

teaching and administrative suggestions, and a four-frame filmclip of maps related to the Roman letter;

"Romans: Everyman's Gospel Cassette" offers a 60-minute content review of Romans;

"Romans: Everyman's Gospel Filmstrip" is a 52-frame audiovisual aid based on the Romans textbook; and

"Proclaim: The Pastor's Journal for Biblical Preaching" (October-December 1976) contains preaching resources for use in conjunction with the Romans study.

Administrative aids available include: "A More Effective January Bible Study," which provides helpful suggestions on planning, promotion and conducting a January Bible Study;

"January Bible Study Preview/Plan Kit, 1977" offers a copy of each of the 1977 age-group resources, as well as the Promotion Aids packet and an order blank for the 1977 resources; and

"January Bible Study Promotion Aids," which is a packet containing items designed to assist local church leaders in the promotion of January Bible Study in a local church.

Baptist Book Stores carry all of the above-mentioned resources with the exception of "Proclaim," which may be obtained from the materials services department of the Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.

Church Tax Exemption Crisis Looms

AWARD-WINNING BOOK — "We Were There" was named second place winner in national contest sponsored by SBC Historical Commission. Tells the story of Baptists in Illinois in first-person, anecdotal style. Described by one reviewer as "oral history at its best." Albert McClellan says, "I recommend it to people who don't like history books. It breathes, it talks, it runs. It makes the past present. In short, it lives." Interviews and text by Robert J. Hastings. \$4.99 plus .36 postage. Illinois Baptist State Association, Box 3486, Springfield, Il. 62708.

PROGRAMMER

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SILVER SPRING, Md.—"Abuses of tax privileges by religious and other organizations could well bring on a widespread tax rebellion and the collapse of existing tax exemption policies," according to Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, in a statement released today.

"The ordination into the so-called Universal Life Church of many hundreds of residents of the Catskill Mountain community of Liberty, N.Y., recently could be the 'shot heard round the world' of such a tax revolt," Gunn added. "The amount of tax exempt property in Sullivan County, N.Y., leaped from 15% in 1968 to 42% in 1974, and is still increasing. Local taxpayers, 'ordained' by Universal Life Church mail-order 'Bishop' George McLain, a local plumber, are threatening to try to remove their property from the tax rolls unless the state legislature acts to put reasonable limits on tax exemptions and thereby relieve taxpayers of increasingly intolerable burdens."

"Religious tax exemptions," Gunn went on, "are an extremely complex affair. They apply to federal and state income taxes, and

state and local sales and property taxes. Policies vary widely from state to state. Involved in exemption policies are properties used for worship, education, health and welfare projects, recreation, and summer camps, and income from donations, sales, lotteries, stocks and bonds, and businesses. According to a recent book, **The Religious Empire**, by Lowell and Larson (Robert B. Luce Co., 1976), total tax exempt wealth of religious organizations exceeds \$117 billion and total religious organization income from all sources tops \$20 billion."

"The Supreme Court ruled in the Walz case in 1970 that religious organization tax exemptions are neither required nor prohibited by the U.S. Constitution's First Amendment, but are a matter of social policy to be decided by citizens and their elected lawmakers," the religious liberty group's director pointed out. "While government may not involve itself in religious matters, attention to abuses of religious tax exemptions must be paid by legislators, citizens, and religious leaders before overtaxed wage-earners and property owners rebel and force through drastic changes." (C/SNS)

Commission Compiles List Of Oldest Baptist Churches

CHARLESTON, S.C.—While most of America is focusing its attention on the country's 200th anniversary, a Baptist church here is nearing its tricentennial.

First Baptist Church, Charleston, the oldest church in the Southern Baptist Convention, will celebrate its 300th birthday in 1982. The historic church is included in a list of 108 Southern Baptist churches which are 200 years old or older.

The list, compiled by the Historical Commission of the Southern Baptist Convention, includes 94 churches which have passed the bicentennial mark in their history and 14 now observing their bicentennial.

While complete accuracy is extremely difficult, the commission utilized several sources to make the list as precise as possible, including 1975 Baptist state convention annuals, selected Uniform Church Letters and volume one of the "Encyclopedia of Southern Baptists." Three state Baptist historical authorities also helped

verify the information.

The list, published in the October issue of "Baptist History and Heritage," publication produced by the Historical Commission, are located in five states. Virginia has the highest number with 59, followed by North Carolina with 25, South Carolina with 20, Georgia with 3 and Maryland with 1.

Fredericksburg Baptist Church, Fredericksburg, Va., established in 1767, has the largest current membership of the 108 churches, with more than 1700 members. (BP)

Meeting Planned For Tennessee Annuitants

Southern Baptist annuitants from Tennessee will meet Tuesday, Nov. 16, at the Madison-Chester Association Center in Jackson. Time of the dinner meeting is 5 p.m.

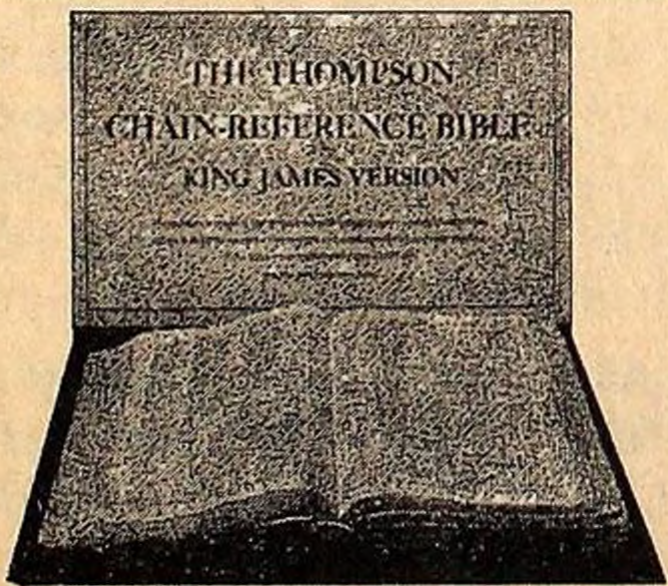
Transportation to the association center will be provided immediately following the afternoon convention session at West Jackson Baptist Church. Those attending the meeting will be returned to the church in time for the evening session.

Reservations should be made through Vern Powers, director of Protection Plans, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027, not later than Nov. 8.

BIBLE PUZZLE PAGE ANSWERS

S	E	A			L	O	W		L	A	M	A
I	L	L		S	A	G	A		A	L	A	R
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"Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).



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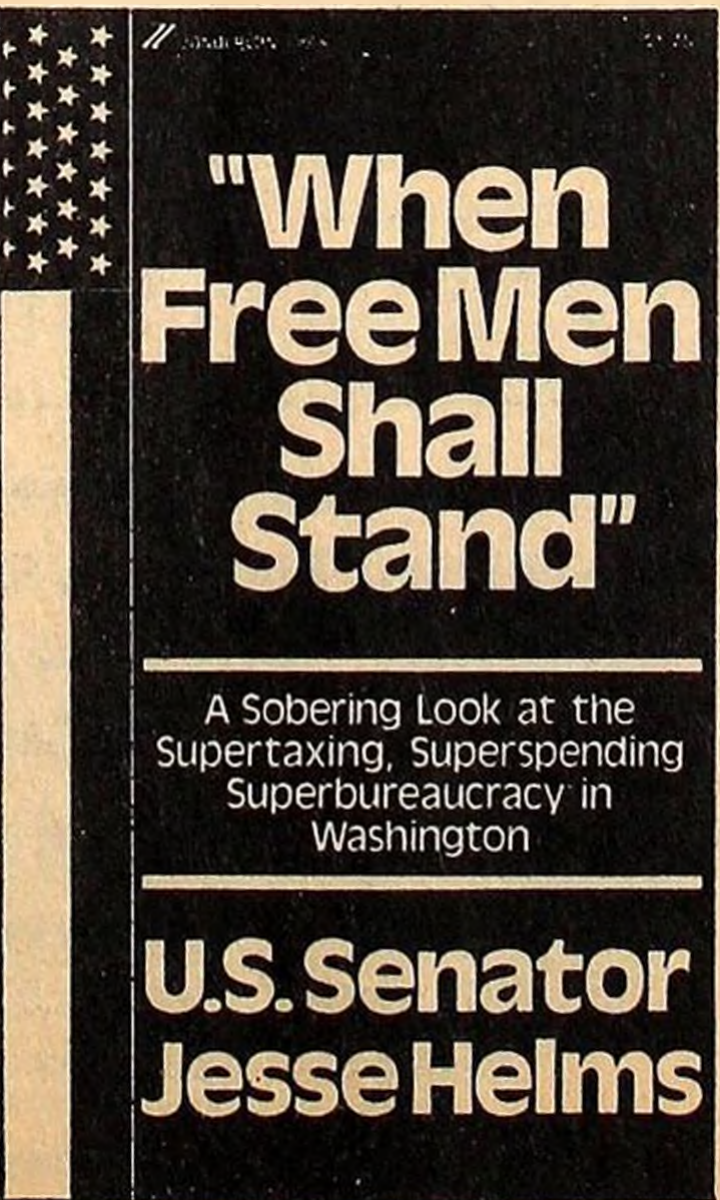
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Telling Others About Christ

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

Basic Passages: Acts 1:6-8; 4:5-31; 11:19-21
Focal Passages: Acts 1:6-8; 4:16-18, 29-31; 11:19-21

The disciples are still thinking about the setting up of a Messianic kingdom. This is within God's provence—not theirs. It is very different from leading others to Christ one by one.

God will establish His kingdom when times are ripe and He is ready. There is a sense in which the kingdom is the rule and reign of Christ in our hearts. There is the idea also of the kingdoms of this world becoming the kingdom of our God and His Christ. That great hour of divine sovereign sway over the universe, with all opposition defeated, is to be in our prayers as Jesus taught us. We are to witness to the ends of the earth and leave the other crisis to Him.

On the Day of Pentecost the disciples were empowered for a witness to all nations. That is going on now.

OUR WITNESSING IS GOD'S WILL— Acts 1:6-8

The Psalmist said that God's people shall be willing in the day of His power. Christ said that when the Holy Spirit should come upon them, they would be His witnesses beginning at Jerusalem—then step by step to the ends of the earth. The urge to witness, the desire and the power would come with the Holy Spirit. The will to witness is too often lagging.

UNABLE TO SUPPRESS WITNESSING —Acts 4:16-18, 29-31

The enemies of the Christians could not gainsay a marvelous witness of divine miracles in the name of Jesus. They try to shut the mouths of the disciples, who went to their own group and laid the matter before Jesus and asked Him to answer with signs and wonders.

The place was shaken. They were filled with holy boldness. The threats did not deter them.

THE PLACE TO WITNESS— Acts 11:19-21

The disciples were scattered far and wide, due to the persecution that arose about Stephen. Everywhere they went, they witnessed. They dared to witness to Greeks as well as to Jews.

Converts were made on every side. A new center for Christianity came into being at Antioch. A mighty missionary movement started at Antioch that shook Asia Minor.

A return of a consuming passion and holy boldness would do wonders today.

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World Relief Gifts Top \$1 Million Mark in 1976

RICHMOND—Gifts for world relief and disaster response through the Southern Baptist Foreign Mission Board have topped the \$1 million mark in 1976.

The \$1,384,838 received from January through September is \$33,987 more than the amount received in the same period during 1975. Total relief gifts last year reached a record \$1.67 million.

The board has appropriated \$836,173 from relief funds through September. In addition, relief gifts designated for specific purposes, which can be sent to the field without being appropriated, totaled \$58,107. This makes a grand total of \$894,280 made available for use by missionaries in areas of need.

"It is a great blessing to have relief funds in hand so that response can be made instantly to critical situations," said Baker J. Cauthen, executive director of the board. "Because of having funds on hand to meet disasters, it was possible to authorize \$50,000 for relief in the Philippines as soon as word came of the disaster in that land."

More recently, \$25,000 was made available for relief efforts in Mexico, immediately following Hurricane Liza.

In recent years, relief funds have been appropriated for many parts of the world, including Bangladesh, the Philippines, Guatemala, Honduras, Lebanon and many other countries. Plans for the use of relief funds are made by Southern Baptist missionaries and national Baptist leaders. Southern Baptist missionaries also administer relief with the knowledge and cooperation of the individual governments of the countries in which they serve.

"Missionaries are giving careful attention to the administration of relief, and we can rest assured that the love they express to the people is a vital part of the tangible expressions made in relief of suffering," Cauthen said. "Many remarkable doors for evangelism are opened as funds are used to provide food, emergency shelter, medicines, aid in rebuilding homes, and many other forms of assistance to our fellowman."

"Southern Baptists can rightly feel great joy in the ministry of relief that is being extended in our Lord's name," Cauthen said. (BP)

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Family Living

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

Changes In Parents' Behavior Confuse Child Of Divorce

The departure of one parent from the home and the consequent change in family structure are only two of the problems children face when parents divorce. New study findings show that kids must also contend with changed relationships with both parents and with confusing alterations in parental rules, expectations and routines.

It takes approximately two years for parental behavior to stabilize after divorce, E. Mavis Hetherington, author of **Beyond Father Absence: Conceptualization of Efforts of Divorce**, reports in the *ERIC/ECE Newsletter*. The disruption of parental function tends to be less extreme and of shorter duration when the couple manages to retain a cooperative working relationship, the study of 96 middle-class families suggests.

Comparison of the functioning of divorced parents with that of married parents revealed that mealtimes, bedtimes, bedtime reading rituals and nursery school arrival times were more erratic in households recovering from divorce. Communication between parents and children suffered and parental consistency in dealing with children's behavior was weak. The turbulence in parent-child relationships seemed to reach a peak at the end of the first year after divorce.

Baptist College Gets \$30,000 Estate

CAMPBELLSVILLE, Ky.—A new scholarship fund amounting to \$30,352 has been established at Campbellsville College here from the proceeds of the estate of E. C. Pelley of Columbia, Ky.

Although the Baptist college may select how it will invest the money, J. Alvin Hardy, advancement vice president, said it will be put into a trust, as requested, and that the interest will be given each year to deserving students in the name of Pelley's wife, Mrs. Sylpha B. Pelley. (BP)

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

Special day's services were to be held at Eastland Church in Nashville as the congregation entered the new church auditorium and John A. Wray preached his first sermon as pastor. The dedicatory address was to be given by W. F. Powell, First Church.

The WMU of Cumberland Gap Association met with Blairs Creek Church. Superintendent Mrs. J. W. Crowley presided. Devotionals were led by Mrs. J. P. Kivette of Tazewell.

25 YEARS AGO

Tennessee Baptists invested nearly \$7 million in church property in 1950, according to figures released by the Department of Survey Statistics and Information of the Baptist Sunday School Board. The 1950 increase raised total church property value of Tennessee Baptist churches to \$46,528,859.

Mr. and Mrs. W. H. McGinnis, Southern Baptist missionaries to Nigeria, moved from Joinkrama to Benin City. McGinnis was a native of Big Rock, Tenn.

10 YEARS AGO

Nearly 130 new students from throughout the U.S. began their 1966-67 school year in four educational programs of Baptist Memorial Hospital in Memphis. Heading the list was the School of Nursing.

J. Lowell Knupp resigned as pastor of Highland Park Church, Columbia.

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No End To Begging

By Jonas L. Stewart
Executive Secretary-Treasurer

It seems at times that we are a generation of beggars. Television, radio, newspapers, magazines, billboards and road blocks scream out at us to give to some pet charity. Several writers of church newsletters picked up a recent article by Dr. Carl Bates, former president of the Southern Baptist Convention. The article reveals that he had received a letter from singer Pat Boone. Pat was asking Dr. Bates, along with 15,000 others, to send him ten dollars each month for the distribution of Bibles. This would be \$150,000 per month—that's a lot of Bibles! This is a noble ambition. The Word of God needs to be in the hands of every person in the world.

We Baptists have channels for Bible distribution—the Foreign Mission Board, the Home Mission Board, local associations and churches. Why, we not only distribute Bibles, we teach it. That's not all—our gifts provide preachers, teachers of music, doctors, care for unfortunate children, feeding of the hungry, medical care for the sick, Christian education and aid to those in distress.

When I started writing the above list, I thought, "surely we can't do all of this." But we do this and much, much more. Moreover, we can know where every dime is spent as against some groups who take your money, pay themselves and let the needy world go begging from others.

Your Tennessee Baptist Foundation provides a channel through which God's people may keep on using their assets to support a needy world even after men call them dead. Make a Christian will. Leave a portion of your estate to support your favorite cause or the total program through the Cooperative Program. Write our office for information about preparing a Christian will—Tennessee Baptist Foundation, Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

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