

Baptist and Reflector

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News Journal of Tennessee Baptist Convention

TBSC board votes to drop Old Hickory sponsorship

The Board of Directors of the Tennessee Baptist Service Corporation voted last week to abandon their sponsorship of Old Hickory Towers, an apartment complex for senior citizens in Nashville. The board held a called meeting June 7 at Brentwood.

The development would have provided 211 living units and would have qualified for rental subsidies from the federal government for senior adults with low incomes.

Old Hickory Towers would have involved a \$5,340,000 loan, which would have been insured by the Federal Housing Administration.

The loan was to be made in the name of the Tennessee Baptist Service Corporation and signed by its officers. This had raised a question in the minds of the lenders' attorneys, the TBSC directors were told, because the messengers to the 1976 state convention had limited the TBSC to a \$5-million debt ceiling. The service corporation is indebted already for approximately that amount in the Belmont Plaza project in Nashville.

Last September the TBC Executive Board voted that the Old Hickory Towers project and the Deer Lake project, also in Nashville, would not apply to the TBSC's debt ceiling. However, at that time the board members were told that there would be "no financial responsibility" involved in these projects. At the same board meeting, the members voted to recommend to the convention that a debt ceiling of \$15-million be placed on the service corporation.

When the recommendation came to the state convention in Jackson, a substitute motion was made and passed to limit the debt to \$5-million so that the TBSC "may proceed with their most viable project at this time." Neither the Executive Board's recommendation nor the substitute motion mentioned excluding Old Hickory Towers from the debt limit.

At their June 7 meeting, the TBSC directors discussed the possibility of a called meeting of the TBC Executive Board to clarify and to reaffirm their action of last September. However, they were told by the convention attorney that this would not satisfy the lending agencies, since the action of the convention (in establishing the debt ceiling) takes precedence over any action by its Executive Board.

During a meeting of the directors with

the Executive Board's Christian Services Committee later that day, several ways were discussed to keep the Old Hickory Towers project alive until the convention meets in November and considers raising the debt ceiling.

After the Tennessee Baptist Service Corporation reconvened, a motion was passed to abandon the Old Hickory Towers project and to seek to find a Baptist group or another organization to take over the project. The TBSC would hope to recover its expenditures for studies, surveys, filing fees, etc. which are related to the project.

Concerning the Deer Lake project, it was pointed out that it is being financed by private investors, and the service corporation has no financial responsibility in that development. After completion, Deer Lake will be managed by the service corporation.

Webb takes top honors at tennis tournament

Winners in the first flight of the recent Tennessee Baptist Convention tennis tournament were Frank Webb, recent pastor of Scottsboro Church, Nashville, and Billie Friel, pastor, Mt. Juliet First Church.

The third annual tournament was held at Belmont College in Nashville. Webb and Friel placed first and second respectively in the singles division.

Jim Sparks, Baptist Student Union director at Vanderbilt University, and Walter Jacobs, minister of education at Union Avenue Church, Memphis, teamed up for first place in doubles division.

Tom Seale, supervisor in the art department, Broadman Press, won first place in singles of the second flight with Tom Billings, pastor, Valley View Church, Nashville, taking second place. Seale combined with John Cooke, BSU director for the mid-area region, for first place in doubles competition.

Tentative dates for the 1978 tournament are May 22-23 at Belmont College.



Eight members of the Baptist Student Union, Tennessee Technological University, Cookeville, deliver summer missions money to Glenn Yarbrough after running with money from their campus, 95 miles from Nashville. Each runner had contact with a sponsor for a pledge for each mile run. Dan Haskins is their BSU director and accompanied them on the trip. Campuses from across the state have raised money to finance the student missions effort for the 1977 summer season. Yarbrough is director of the Student department, TBC.

At each session of the Southern Baptist Convention, the agencies of the convention are required to give an annual report. Here are a few highlights from the reports of these agencies to this week's convention which is meeting in Kansas City.

Reports from Southern Baptist agencies

Historical Commission

The Southern Baptist Historical Commission cited several achievements in the areas of Bicentennial planning, computerized indexing, oral history, publications, general promotion, and library acquisitions.

As a Bicentennial emphasis, the commission, which recently held its annual meeting on "Baptists and the Struggle for Religious Liberty in America," conducted a convention-wide Bicentennial history writing contest to more than 7000. About 34,000 copies, distributed 10,000 copies of a Bicentennial planning pamphlet, and turned two issues of its journal (**Baptist History and Heritage**) into Bicentennial resource pieces.

The commission cited an annual circulation increase of **Baptist History and Heritage** to more than 7,000. About 34,000 copies of Baptist history pamphlets, heritage line drawings, and technical leaflets also were distributed.

Brotherhood Commission

The Brotherhood Commission noted progress on nine fronts, ranging from financial recovery and enrollment growth to record breaking world missions conferences, church lay renewal interpretation, and Brotherhood leader training.

Brotherhood organizations reported 478,000 men and boys enrolled, the largest number in nine years.

The commission assisted Baptist associations in promoting 135 world missions conferences, which attracted 1,353,829 persons, according to the executive director.

Working with the SBC Home Mission Board, the commission interpreted lay renewal concepts and provided leaders and materials to 490 churches in 33 states.

New Orleans Seminary

The 60th year of growth and ministry of the New Orleans Baptist Theological Seminary is a year littered with broken records. The seminary reported a 26 percent increase in enrollment in a one-year period.

The seminary authorized construction on an enlarged athletic center, which will offer saunas, roller-skating facilities, a universal weight lifting room, and four lighted tennis courts. Two dormitories on campus will undergo renovation as a part of the construction program.

The School of Christian Training provides practical, accredited training for ministers who do not have a college education. Enrollment in the School of Christian Training is near 200 at the end of its first year of operation.

Radio and Television Commission

The dedication of a \$3.3 million debt, free building, housing the largest television studio between New York and the West Coast, as well as the launching of three new programs, highlighted the Radio and Television Commission's report.

The three new programs included two for television and one for radio. The new television series "The Athletes" presents the message of Christ through testimony of athletic stars, the report said. "Listen" is a series of documentaries exploring contemporary subjects from a Christian point of view. The radio program, "Streams in the Desert," is a half-hour show created to meet public service programming needs of FM "easy-listening" stations.

The commission's 40 programs are mailed weekly for broadcast by 2731 radio and television stations dotted across the country. This figure rose from 2382 the year before.

Southern Baptist Foundation

Book values of total funds increased \$1,986,316 to a new high of \$16,911,709, according to the Foundation. Earnings from these assets totaled \$1,023,478, which marked the second year the \$1 million mark has been exceeded.

The General Fund—the largest fund and pooled account of many smaller accounts—appreciated 16.3 percent in fiscal '76 and more nearly reflects the Foundation's general investment policy than any other.

Stewardship Commission

Total Southern Baptist giving for this year is estimated at \$1.6 billion, up more than \$300 million above the previous year, according to the Stewardship Commission.

Receipts of the SBC's national Cooperative Program unified budget at the close of the fiscal year 1975-76 amounted to \$46,725,721. That's 13.65 percent or \$5,611,468 more than 1974-75 receipts.

In capital funding, churches and institutions have been led to pledge over \$16 million, a \$6 million increase over any previous year.

Leadership training conferences were held in 16 state conventions and conferences held in 24 conventions with state or associational and state leadership. The report also cited planning conferences with nine SBC agencies, classroom presentations on the Cooperative Program at three of the six SBC seminaries, and distribution of 21,500 Cooperative Program information packets at the six seminaries.

Education Commission

A National Colloquium which reaffirmed the Christian purpose of Southern Baptist schools and a resultant funding of a study of Baptist schools by a national foundation highlighted the report of the Education Commission.

The colloquium, which attracted more than 800 registrants from all levels of denominational life, resulted in an unsolicited grant of \$100,000 to assist Southern Baptist colleges and schools from coast to coast in a comprehensive self-study.

The commission has developed a wide range of follow-ups to the colloquium, including special materials, seminars, and regional meetings.

The follow-up phase is designed to help schools, conventions, associations and churches put the findings and insights of the colloquium into practice.

In other developments, the commission reported a wide range of activities in which it assisted some 71 Baptist schools across the nation in maintaining accreditation, student and teacher recruitment, trustee orientation, admissions office orientation, production of materials, and liaison with SBC agencies in using their facilities and personnel to assist the denomination's worldwide program of evangelism and missions.

Seminary Extension

The Seminary Extension Department of the six Southern Baptist theological seminaries cited record enrollments in extension and home study programs in its report. There are 8,984 persons from all 50 states and 10 foreign countries enrolled in seminary extension courses, including more than 6,000 in a record 292 extension centers across the country.

The report also noted a series of emphases, 1977-1982, designed to help pastors of minority group churches, bi-vocational pastors, persons in critical periods in the ministry, lay persons in need of theological training, and persons in need of continuing education for competent ministry.

Golden Gate Seminary

The current school year at Golden Gate Baptist Theological Seminary was marked by growth in almost every area.

Enrollment showed an 11.3 percent increase to 492, primarily in the area of ministerial students.

A new student housing village, consisting of 24 one-bedroom units, is scheduled for completion and occupancy during the summer.

Midwestern Seminary

Midwestern Baptist Theological Seminary cited its fourth consecutive year of enrollment increases in its report to the SBC.

The youngest of the SBC's six theological seminaries, Midwestern, which is celebrating its 20th anniversary, has 640 students—470 in regular degree and diploma programs and 200 in evening classes for student spouses and members of local church staffs.

A program of restoration and renovation of all seminary buildings (excluding the relatively new married student housing) was initiated in 1976. Phase 1—the modification of the classroom/student center and classroom/faculty office building—was completed in February, 1977. This project increased present classroom facilities by 30 percent.

Southwestern Seminary

Increased enrollment, the opening of a second off-campus center, and expansion of physical facilities highlighted the 1977 annual report of Southwestern Baptist Theological Seminary.

A record enrollment of 4851 represents a 107 percent increase in 10 years. The increased enrollment has resulted in a record 616 graduates during the year.

After nearly one year into the seminary's fund drive, "Eight by Eighty," more than \$2 million is reported to have been raised. The campaign goal of \$8 million is expected to be applied to capital expansion and endowment needs of the Fort Worth institution.

Ground has been broken for a new physical fitness center. The 39,000 sq. ft. building is expected to provide individual fitness programs and group recreation activities for seminary students and faculty and their families. Married student housing continues to be a priority item with 48 additional units under construction during the year.

Southeastern Seminary

Growing enrollment and completion of a \$1.2-million library highlighted the year of Southeastern Baptist Theological Seminary. The 26-year-old school in Wake Forest, N.C., reports 983 students in the 1975-76 fiscal year.

The library, completed this spring, has a capacity of more than 200,000 volumes on shelves and microfilm.

Trustees adopted broad objectives and processes for achieving specific goals to complete the plan, which looks ahead to the next 20 years. The objectives include a master campus plan that will lead to the renovation of certain buildings and the addition of new buildings, particularly for teaching and housing. The plan also focuses on the addition of several new faculty members to provide adequate instruction for growing enrollment.

Sunday School Board

The Sunday School Board reported sales of \$62,934,000 for 1975-76, up 13.5 percent over the previous year.

In the area of "Bible Teaching," 7000 churches secured the board's ACTION materials for use in Sunday School enrollment, while approximately 2000 churches reported having conducted one or more ACTION campaigns. The average number of new persons enrolled in a church ACTION campaign has consistently held at more than 100.

The Bible Book Series, a new Bible book curriculum for adults and youth, was authorized and begun, with a scheduled release date of October, 1978.

The development of a nationwide Bible correspondence course for television and radio was authorized by board trustees, in cooperation with the Southern Baptist Radio and Television Commission.

Broadman Press, the board's publishing arm, introduced a total of 658 new products this year, including 96 books, six motion pictures, 39 audio cassettes and 25 filmstrips. During the same period, 176 old products were dropped, leaving Broadman with a net increase of 482 products.

Baptist Joint Committee on Public Affairs

Throughout the year numerous services were provided by the staff to Southern Baptist pastors, agencies, churches, associations, state conventions, and denominational leaders. The agency continued to provide research services, news services and a variety of public affairs services to Southern Baptists on a regular and sustained basis.

Personal contact was maintained and relations strengthened with the State Department of the United States and the United Nations for giving greater focus to religious liberty and human rights in international relations. Frequent opportunities were also found to communicate Baptist concerns to executive, legislative, and judicial branches of the U.S. government.

Christian Life Commission

The nation's Bicentennial celebration brought Southern Baptist interest in the commission's program of Christian citizenship development to an all-time high. A special mailing of especially prepared materials was made to about 45,000 pastors and denominational workers to provide information and support materials for Christian Citizenship Sunday, July 4, 1976.

Other mass mailings to churches dealt with world hunger and Race Relations Sunday.

There were 55 production and printing projects prepared last year by the commission staff.

Southern Seminary

With its largest student body, graduating class, and faculty in its 118-year history, Southern seminary continues to grow in size and quality to meet the increasing needs of Southern Baptists.

The report cited a total enrollment of more than 2500 students. Eleven new faculty members, plus additional instructors and visiting professors, have been added to the staff.

Continuing growth has compelled Southern Seminary to launch, with denominational approval, a \$10-million endowment and capital improvements campaign. Funds collected will provide needed endowment for instruction and student aid, construction of 70 new student apartments and health and recreational facilities, and renovation of some existing facilities.

A major success story, is the Boyce Bible School, which was opened in August 1974 to provide a special program of theological training for ministers who are not college graduates. It now has some 250 students.

Home Mission Board

The missionary force increased by 368—the most significant gain in eight years. The 2,492 missionaries were augmented by 1282 student summer missionaries and 142 short-term adult Christian Service Corps volunteers.

The board adopted a far-reaching revision of its missionary personnel policies, with one change creating a category termed "pastors serving congregations receiving language pastoral assistance." This parallels the granting of church pastoral aid to non-ethnic churches.

The HMB joined with the Hawaii Baptist Convention in sending the first Southern Baptist missionaries to American Samoa.

Annuity Board

A promotional campaign called "Route 10" and the new Southern Baptist Retirement Program were outlined during a report from the denomination's Annuity Board. The new retirement program goes into effect Jan. 1.

The promotional campaign "Route 10" is a coordinated series of activities which focus on the merits of the new retirement plan. The plan promises larger benefits for Southern Baptist career ministerial and church lay personnel.

The board holds a record total of \$472,218,669 in trust (assets), an increase of more than \$71 million over 1975. A "balanced" and "fixed" investment fund were established. Members participating in retirement programs can now choose between the two funds for future contributions. Retirement benefits are now based on a six percent interest assumption rate instead of the previous factor of four percent.

(Continued on page 4)

Reports from Southern Baptist agencies

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Foreign Mission Board

Though growing political tensions have placed limitations on missionaries in some countries, the Foreign Mission Board is experiencing record growth as it launches an ambitious new strategy for the next 25 years. Total Missions Thrust, the new strategy plan, outlines 10 objectives through which the Foreign Mission Board challenges the Southern Baptist Convention to join with other mission groups in carrying the gospel of Christ to every person on earth by the year 2,000.

The plan calls for doubling the missionary force, increasing the number of countries where there is work to 125, and stepping up efforts in the areas of mass media, social ministries, and hunger and disaster response. Increased use of volunteer non-missionary personnel overseas is also part of the plan.

In 1976, a record 268 missionaries were appointed and the number of countries where Baptists have work grew to 84. Appropriations for disaster and hunger response and for development in 33 nations totaled \$1,571,131—a record amount of money appropriated for a record number of countries.

In 1976, the efforts of Baptist churches with which the Foreign Mission Board has cooperative relationships overseas resulted in growth from 7,584 churches with 896,063 members to 8,017 churches and 906,542 members. Field reports indicated a total of 84,449 baptisms.

SBC Committee on American Baptist Seminary

Last year's student enrollment was at an all-time high—up 20 percent over 1974. Ninety percent of the students were members of National Baptist churches.

Approximately 35 percent of the students are pastors of churches while attending school.

There were 33 extension units with 679 students enrolled.

The alumni and National Baptists continued to increase their contributions to the seminary.

New Mexico pastor elected by Union City congregation

Mt. Olive Church, Union City, called Pat Murdock as pastor. Murdock comes to the position from the pastorate of Mesquite Church, Mesquite, N.M.

A native of South Carolina, he is a graduate of the University of Tennessee at Martin. He was ordained to the gospel ministry by Calvary Church, Las Cruces, N.M.

State Baptist executives oppose IRS 'integrated auxiliary' rule

OKLAHOMA CITY—The Association of Southern Baptist State Executive Secretaries has joined a growing list of individuals and groups opposing the Internal Revenue Service ruling on "integrated auxiliaries of a church."

The chief executives of state conventions declared: "We are prepared to voice that opposition as necessary to the White House, Congress, and in the courts."

Joe L. Ingram of Oklahoma City, who circulated a mail ballot on the subject to fellow Baptist executives, released the results. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma and secretary of the association, has urged fellow Baptist executives to send copies of the resolution to their U.S. senators and representatives. He has sent a copy to the Oklahoma congressional delegation and to President Jimmy Carter.

In the whereas section of the resolution, the statement charges that "the government has attempted, in part, to define the mission and role of the church and has set for itself the role of determining what is and what is not an agency integral to the religious mission of the church."

The resolution declared that the IRS rule limits free exercise of religion as stipulated in the First Amendment to the U. S. Constitution.

The IRS ruling, as now interpreted, requires certain church organizations to file the annual IRS information Form 990, which calls for such information as annual income, salaries and expenditures.

The IRS says an organization's principal

activity must be "exclusively religious" if it is to be considered an "integrated auxiliary of a church" and therefore exempt from filing Form 990. If the principal activity is educational, literary, charitable or of another nature (other than religious), the organization is not considered by IRS to be "exclusively religious."

IRS has classified hospitals, colleges, homes for the aging, and children's homes as church-related institutions which are not "exclusively religious" and therefore must file Form 990.

However, a spokesman for the Oklahoma Baptists said an attorney for the state convention has issued a legal memorandum stating that, as applied to the Oklahoma convention, the IRS ruling means that any agency or institution—such as a children's home or hospital—which are part of the convention itself and does not maintain a separate legal identity will not be required to file Form 990.

A spokesman said that in Oklahoma child care homes and hospitals are operated directly by the convention and do not possess their own articles of association, organization or bylaws and do not have separate boards of trustees. (BP)

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Tennessee leads SBC in CT enrollment gain

Church Training in Tennessee led the Southern Baptist Convention in the highest enrollment gain for 1976 over the previous year, according to statistics released from the Church Training department of the Baptist Sunday School Board.

The "Summary of Churches by State Conventions—1976," showed a Church Training ongoing enrollment of 156,684 for 1975-76 which was an increase of 1,520 over the previous year's 155,164 enrollment.

In commending the state Church Training department, Philip B. Harris, secretary for that department at the BSSB, said that the total convention enrollment reported a loss of 35,771 during the same period. He added that Florida and Mississippi were the only other "Bible Belt" states reporting enrollment gains.

Miami voters in record turnout repeal rights for homosexuals

MIAMI, Fla.—Southern Baptist Anita Bryant, who led anti-gay forces to victory in a special Dade County election repealing a controversial law prohibiting discrimination in employment and housing against homosexuals, says she will carry her fight to other cities having similar ordinances.

Miss Bryant, a prominent entertainer and television star, said she has been contacted by many cities that have laws similar to the Dade County ordinance. She specifically referred to San Francisco, Minneapolis, and San Antonio, Tex., as cities where she expects to carry the Save Our Children fight against the "gay rights" law.

The controversy arose after Miss Bryant objected publicly to an amendment to Dade County's Fair Housing and Equal Employment ordinance extending the act to prohibiting discrimination due to an individual's "affectional or sexual preference," in addition to race, sex, religion,

and marital status. Some 40 other cities in the country have similar laws, reports say.

Miss Bryant headed the Save Our Children organization formed to lead opposition to the Dade County law. Her opposition to the law triggered a national fight and campaign between anti-gay forces and homosexuals. Anti-gay forces won a referendum on the homosexual amendment, then won the fight for repeal of the law.

The Florida Baptist Convention's State Board of Missions adopted a position statement opposing homosexual activity at its May meeting, declaring that homosexual activity "is not in the interest of the social order," that it is "not simply a private matter as it has a negative effect upon families who become its victims," that it is "contrary to the teaching of the Bible."

The position statement noted also, "we believe that those who are homosexuals have an intrinsic value in the eyes of God, and a positive program of rehabilitation through guidance and counseling should be provided."

Strong backing of Miss Bryant's stance on gay rights came from the Miami Baptist Association's Christian Life Committee, which sponsored a full-page advertisement in the **Miami Herald** the day before the June 7 election.

The ad, endorsed by 110 clergy from various denominations in the greater Miami area, advocated repeal of the ordinance amendment on the basis of religious freedom, since "the ordinance required that private and parochial schools employ homosexuals," according to a Save Our Children spokesman.

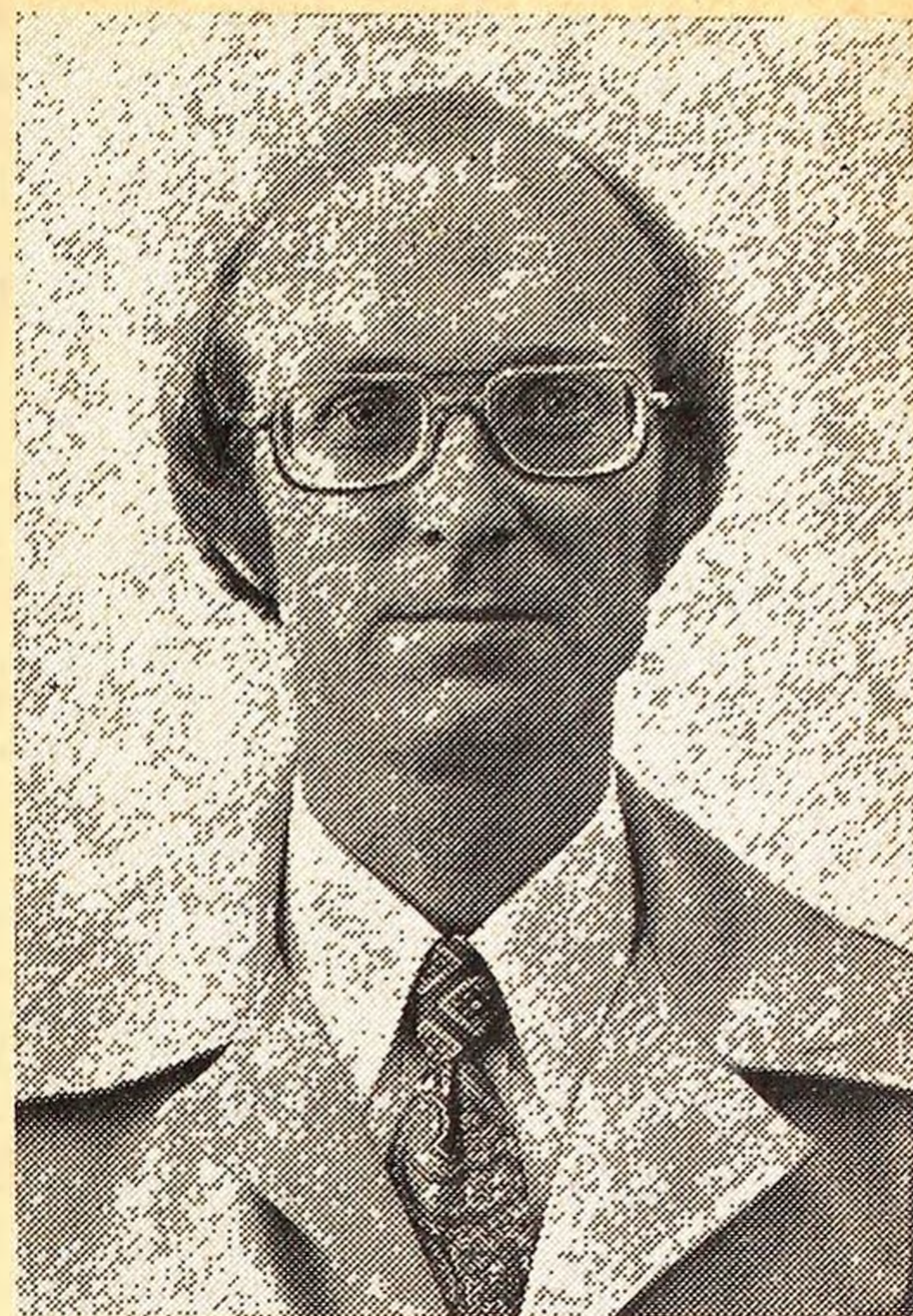
Final votes on the question of repeal were 202,319 for repeal and 89,562 against. Not quite 45 percent of the Dade County registered voters turned out. Originally, a 15-20 percent vote had been predicted. No other major issues were cited on the ballot, although one observer noted it was the largest non-Presidential election voter turnout Dade County has had. (BP)

Martin Southside church calls Jerry Powell from Hollow Rock

Southside Church, Martin, called Jerry Powell as pastor. He is already on the field, coming from Prospect Church, Hollow Rock.

Prior to that time, he served an eight-year pastorate at White Hall Church, Trenton.

Active in denominational work, he was moderator for Gibson County Association and regional pastor-advisor for Brotherhood. He attended Union University.



JAMES LEE YOUNG
'Rocky Mountain Baptist' editor

Young named editor of Colorado paper

DENVER—James Lee Young of Nashville has been elected editor of the **Rocky Mountain Baptist**, weekly news publication, and public relations director for the Colorado Baptist General Convention, effective July 1.

Young, 34, feature editor of Baptist Press, the Southern Baptist Convention news service, since October 1973, succeeds Larry R. Jerden, who resigned May 15. Jerden will become religion editor of the Alexandria (La.) **Daily Town Talk**, July 1.

Before joining the SBC Executive Committee to accept the newly-created feature editor function of Baptist Press, Young had served as media representative for Family Stations Inc., Oakland, Calif.; director of news and information services at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and reporter for the **San Diego Evening Tribune**.

He has also served as minister of music and minister of music and youth at churches in California.

A native of Altus, Okla., Young was reared in Arizona and California. He holds a bachelor of arts degree in journalism from San Diego State, and a master of religious education degree from Golden Gate Seminary.

He married Glenda Charlene Melton of El Cajon, Calif. in 1969 and has two children, Renae, age two, and Lance, nearly six months old. (BP)

Diplomas awarded to 49 at Harrison-Chilhowee

Keith Parks, director of the missions support division, Foreign Mission Board, SBC, and John A. Fincher, president, Carson-Newman College, delivered the baccalaureate sermon and commencement address to graduating seniors at Harrison-Chilhowee Academy recently.

Parks replaced Baker James Cauthen on the program. Cauthen, who was scheduled to deliver the baccalaureate sermon, was unable to attend.

Diplomas were awarded to 49 seniors, including three deaf students. The school estimated that over 75 percent of the seniors are planning to attend college this fall.

Parks told the students that their estimation of themselves would determine what they put into their lives for the future. The former missionary to Indonesia challenged the young people to make the most of their worth as individuals.

Fincher pointed out that commencement is a beginning and that, as seniors, they should look to the future with courage and integrity. Using Philippians 3:14 as his text, he urged the young people to not look where they have been, but to look to where they are going.

Valedictorian for the 1977 graduating class was Rachel Schlafer, daughter of Fred Schlafer, pastor, Fifth Avenue Church, Knoxville. Salutatorian was Jan Donaldson, daughter of Buck Donaldson, director of public relations, H-C Academy.

For such a time as this

Esther, a beautiful Jewish girl, had risen from the ranks of an exiled semi-slave people to a place of prominence in the court of Xerxes, ruler of Persia. From slave girl to a king's harem, and to take the place of Vashti on the throne was a miracle in and of itself. However, anti-semitism had infected Persia; and Haman, the Prime Minister, had incited the king to authorize the destruction of all Jews in the empire (3:8).

When Mordecai heard of this, he informed Esther, urging her to appeal to the king. In his appeal to Esther, he made it quite clear that the providence of God had placed her in the royal court at this decisive time in the life of Israel. He further reminded her that even though she was queen, she would not be spared when the destruction came (4:14).



William L. Self

The words used by Mordecai were simply, "Who knows whether you have not come to the kingdom for such a time as this?" Mordecai was persuasive and was able to overcome her hesitancy to risk her life. Esther agreed to his plan and said to Mordecai: "If I perish, I perish."

Esther, in her response to the appeal of Mordecai, had clearly seen that (1) where there was a need, and (2) an ability to meet that need, (3) there was a calling from God. Her people had been spared because she was willing to seize the hour that God had provided.

Southern Baptists stand at a critical juncture in the national life. We did not ask for this mantle—it was thrust upon us.

I. The Need

The temptation in a sermon like this is to talk too much about the needs of our day. But in the midst of all of the peripheral needs our world is experiencing, I suggest that there are two basic needs which we are uniquely equipped to meet. From these needs all of the peripheral needs seem to grow.

First of all, our world has lost its sense of meaning. In our effort to secularize, we've given up any sense of belief in the spiritual. Modern science may have given us a world where some men live longer and better, but we are also more frightened and disturbed, more rebellious and alienated.

We are learning that man can bear great physical and spiritual hardship, but he cannot bear a sense of meaninglessness. Our theological understanding of life today in our search for meaning is not being filled by strong churches preaching and living the gospel but rather by media experts who manipulate the minds with sick religion.

The second need Southern Baptists must address in our national life is: we live in a land of people who are trying to survive. Our technology has reduced us to the primitive state and every new technological advance brings us new technological disaster.

II. Our Ability To Meet These Needs

There is a little book that I have enjoyed entitled **Children's Letters to God**. It contains one letter that seems appropriate for this hour. The child said: "Dear God, some of my friends say that you're not real. If you are real, you'd better do something quick."

Perhaps this is God's word to us now. If we are real, we'd better get at our task quickly, for it is to this world we are called to minister.

I confess that there are times that I wonder about the powerlessness of our churches. My mind runs through the buildings that we occupy, the bureaucracies that we have built, the wealth that we control, the programs that we have mastered, and the brains that we have commandeered. This drives me to ask myself: Did ever so many labor with so much to produce so little? Jesus said to His disciples, not to the world at large: "Without me ye can do nothing" (John 15:5).

When is a hotel a home in Florida?

When you get the First Baptist Church and the Princess Martha Hotel together in St. Petersburg, Florida . . . then you have a residential hotel run by people who really care about you. The church has just purchased the hotel next door which is conveniently located in the center of beautiful St. Petersburg. For rates and information, write to First Baptist Church, Post Office Box 26, St. Petersburg, Florida 33731.

There are times when it seems we have everything in the church in the Christian community except the power of God's Spirit. We have developed a form of godliness but have denied the power thereof (II Timothy 3:5).

Perhaps we are suffering from sterility that comes when we abandon our first love. We need to rediscover Jesus Christ. A dead church cannot witness to life, but a living church can. A dead society will respond to a living Christ and a living church. That's bold.

I wish for our pastors that they would rediscover the essentials of their calling. They need to be delivered from the errand boy mentality and to rediscover the joy of serving living bread to dying men rather than delivering Sunday School literature and keeping records for a committee. God called our pastors to preach His Living Word and the preaching of the Word of God is the Word of God. (Luther). Perhaps our churches are not bold because of the generations of leaders who have trivialized the gospel. Now abideth administration, counseling, and preaching, but the greatest of these is preaching. God intended for a living church to be His instrument for winning this world.

Now to the agencies. This is God's hour for you, too. Make some mistakes. Be willing to risk some money in marginal ministries. I'd rather see you strike out aiming for the center field fence than not even coming to bat. Boldness and playing it safe seem to be at opposite ends of the pole.

Let's be bold enough to devise a workable urban strategy. Let's be bold enough to crusade against the ghettos of the mind. Let's be bold enough to act redemptively toward singles and divorcees. People on the streets of the world are still asking the crucial question: "Is there a God and does He care?" The Bible still answers this question affirmatively. Let's break some barriers.

III. Our Calling From God

It is hard to recognize the providence of God in this hour. It is easier to acknowledge where He was in the past. However, it is our responsibility today to read the signs and follow even if it is into "the darkness where God was."

Esther cried: "If I perish, I perish." This is a clear focus on risk **taking** and not risk **management**. It is incumbent upon us to seize this hour whatever the cost.

Southern Baptists, who knows whether you have not come to the kingdom for such a time as this?

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Let the church reach out

Southern Baptists now stand at a threshold. God is calling, even ordering. The hour to move out and upward is upon us. We have named the movement the **Bold Mission Thrust**. We are declaring courageously "Let the Church Reach Out." This is not the time for the routine and the ordinary.

I. Survey of Our Heritage

All too many people think of the church as a building on a corner with a spire, pews, and an organ. The church may meet there, but the church is the people. In a sense a church is a meeting of equals, under God each with a voice and a vote. But while it operates by democratic processes, it is not really a democracy. Rather it is a theodemocracy, with members discussing and voting, but with each seeking God's will rather than the mere wish of the majority.

Qualifications for church membership are not to be conditioned on social or financial standing, or intellectual capacities. All have sinned, all suffer, all hunger, all need a Savior, all need fellowship with fellow-believers. Therefore, the church is not made up of handpicked people, but of God chosen ones who can serve Him with faith and in devotion.

Our Baptist beliefs go back to the very beginnings of the church by Jesus Christ Himself. So without apology we go back to the New Testament for our sources in matters of faith and in practice.

Every institution they say is the lengthened shadow of some man. The founder's very personality reflects itself in the institution he has founded. Such is even truer of the church which Jesus began. It was Jesus who gave the church its life, heartbeat, reason for being, and sense of destiny. He gave it its message, methods, and motivation.

No one has had a more glorious history to review than that of our own Baptist forefathers who crusaded for soul freedom of all people in America's early days. They worked hard, practiced self-discipline, and started little churches and schools wherever they went. God blessed their efforts.

Our Baptist history is glorious and our people have been courageous. Imprisoned they have not been embittered or silenced. Publicly whipped and humiliated, they have not backed up or backed down.

The world will never welcome the

church. It considers the church to be made up of meddling busybodies interfering with the personal affairs of others.

No one would argue that the church is perfect, yet it is one of the truly dynamic forces of history.

The security of the church lies in its maintaining the spirit and purpose of Christ, and not just the arguments or logical defenses of men. The church has not been obliterated by hardship and persecution. Nor will it be. So the question, "Will the church survive?" is superfluous. Christ answered, "I will build my church, the gates of hell (hades) shall not prevail against it" (Matt. 16:18). This is its guarantee from Christ.

II. Sensing Our Obligations

A church cannot wait for everything to be ideal before it moves out and up, nor can a denomination. We must start where we are with what we have and move forward as God leads step by step and day by day.

The responsibility of every church in every community is to evangelize. God took every initiative in human redemption and expects us to do likewise. He sent His Son. He gave His Son. He gave His church. He sent His spirit. So must we exercise initiative. And a church is to lead out in searching for lost people. Sinners cannot be expected to flounder their way to church doors and find their way to the cross accidentally.

A church also has other major duties. Note a few:

(1) Help Believers Communicate with Their Maker—Ability to worship is not only humanity's greatest capacity, but is often man's most neglected opportunity. The church is to help people exercise this greatest capability, that of worship, and do it with regularity as well as with reverence and awe.

(2) Proclaim the Truths of God—The pulpit is central in a Baptist church. The preacher is not an echo of tradition, but like John the Baptist he is a voice of revelation. Like John this announcer of God's Word is to condemn sin, exhort sinners to turn from their evil ways, call the world to prepare to follow the Savior, then identify Christ in such unmistakable terms that the world cannot fail to understand.

(3) Provide Christian Instruction—God not only ordered us to teach in the Great Commission, but He also gave us our textbook, the Bible, with which to do it. Our teaching must be zealous and for results. The lessons must be related to life. The equipping of the saints is an endless and ever incompleting task.

(4) Fulfill its Local Responsibility—The work of the local churches is indispensable.

As churches go, so goes the denomination. As churches prosper, our convention prospers. When churches are filled with despair, our denomination is affected adversely. Like gushing springs the local churches are the starting points of the broad river of our Baptist witness.

(5) Share and Share Alike With Others—One of the real needs is the development of religious bifocals, so a church can see clearly both at home and abroad and be as concerned beyond itself as it is about itself. No church exists to serve itself. Only as it blesses others can a church prosper and have grounds for survival.

III. Surging Into Action

Baptist associations and state conventions play a vital role in this spiritual conquest by giving vision, meaning, interpretation, and know-how. Great is their influence on the churches to whom they minister. No one would coerce a local church, yet if our churches can only know what is expected of them they do their best. Knowing what is expected, they usually respond and measure up. They will work harder to increase mission support and giving by every means available to them.

The world must be penetrated with the piercing Gospel. Jesus spoke meaningfully when He likened us in our work to "salt" yea, even "light." Each is ineffective in isolation. Each does its work by penetration—sharp, cutting, incisive, influencing action.

The very size of the world may intimidate us. The disciples must have popped out in cold sweat when Jesus laid a world, a whole world on their hearts and shoulders in one bold sweep. They knew they could not do so great a task alone. But with God's help there was no limit to what they could do. When God's finger points the way, God's hand helps us walk in it. So the disciples did their best. History records the rest. The whole world has had the impact of their dedication and proclamation. If God could do so much and such great things through twelve men, imagine what He could do with twelve million if we were as committed as they.

Our denomination is in the era of its greatest strength and testing. For the first time we have the resources, the manpower, the know-how, the national coverage geographically, and the nation's eye. Too, we have the methodology. We have dedicated missionaries committed and in training, or already there. And the Cooperative Program which was a long time being born is now a dynamic instrument for regular sustained, and systematic sharing of our message with the whole world. So are the special mission offerings. It is not only the

(Continued on page 10)



James Sullivan

Pastor, senator speak to Union graduates

Jesse Fletcher, pastor, Knoxville First Church, told 197 graduating seniors at Union University earlier this month to beware of counterfeit quality as they seek to change a world for Christ.

Using Colossians 3:23 as his text, the Baptist speaker exhorted the graduates to be concerned that quality in their work not be sacrificed in favor of crowd-pleasing quantity. "Unless we address our future to a commitment of seeking quality among all things, we will find ourselves duplicating the mistake of those who came before us," the East Tennessee minister added.

In a graduation address later that day, James Sasser, U.S. senator from Tennessee, challenged the graduates to help tackle the problems of the world. "Your responsibility is to build on the good that your parents have left you and strive to eliminate the bad that previous generations have left," he said.

The senator, serving his first term, said that he had confidence in the ability of the nation's youth to use education "as a means to an end—a meaningful life."

Receiving the honorary degree of doctor of humanics was Elisabeth Jarrell Fossey, former associate professor of music at Union. Retired, she now lives in Memphis.

Regional dates set for competition in Bible drills, speakers' tournaments

Dates for 1977 regional Church Training Bible drills and speakers' tournaments have been announced by Johnnie Hall, director Church Training department, Tennessee Baptist Convention. The theme for this year's drills and tournaments is "Exploring Discipleship."

In Bible drill competition, age groups are divided into children, ages 9-11 or grades 4-6, and youth, ages 12-14 or grades 7-9. Participants in the speakers' tournaments are youth, ages 15-18 or grade 10 through high school.

Locations and dates for regional drills and tournaments are: Southwestern, June 20, West Jackson Church; Northwestern, June 21, Paris First Church; South Central, June 23, Columbia First Church; Central, June 24, Immanuel Church, Lebanon; North Central, June 27, Crossville First Church; Southeastern, June 28, Cleveland First Church; Northeastern June 30, Piedmont Church, Dandridge; and Eastern, July 1, Alcoa First Church.

All regional drills and tournaments are

scheduled to begin at 7 p.m. Participants in youth Bible drill competition will be notified if a preliminary drill is held at 5:30 p.m.

The state children's Bible drill will be held at 2 p.m. at each regional location. Children do not advance past the state drill in their region. Registration for the drill will be held between 12:45 and 1:45 p.m.

The state youth Bible drill and speakers' tournament will be held at the Tennessee Baptist Convention building in Brentwood, July 5. Participants will include representatives from each region.

Morrison congregation dedicates structure

Members of Morrison First Church held dedication services for a new educational wing which was completed last winter. Included in the 3,600 sq. ft. structure is a fellowship hall, kitchen, assembly room with library, and five classrooms.

Leslie Baumgartner, director of missions, Tennessee Baptist Convention, spoke at the dedication service. Also participating on the program was Morrison mayor H. C. Jacobs Jr. and Central Association director of missions Ray Maynard.

J. B. McGregor, McMinnville, was the general contractor, and Mike Bradley served as architect for the project. The Church Architecture department, Baptist Sunday School Board, assisted with the plans.

The facility was built at a cost of approximately \$60,000, according to pastor Ralph Hoover. Earl Barr, Lynn Bouldin, J. B. Casey, and Robert Mullican composed the building committee.

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Midwestern Seminary Graduates contribute to Lebanon school

KANSAS CITY, Mo.—As its class gift, the 1977 graduating class of Midwestern Baptist Theological Seminary here is collecting money for the Arab Baptist Theological Seminary in Beirut, Lebanon. The students' goal is \$1,000.

The Arab International Seminary, begun in 1960, trains pastors and church leaders who serve in Egypt, Jordan, Syria, and Palestine. The seven-acre campus is 10 miles from the center of Beirut. The seminary was damaged in 1976 during the Beirut Civil War. All the windows were broken and shells tore two holes in the roof. (BP)



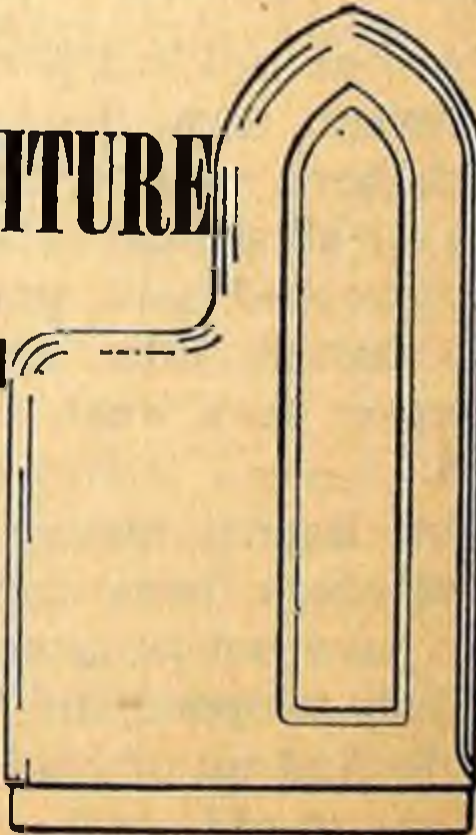
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Cicero's comment



By the editor

With **Father's Day** coming up this Sunday, this seems like a good time to refer to another significant accomplishment by a long-time friend.

I have known William Hall Preston since my student days at Mercer University. At that time—and many years before and after—he was a worker in the then-called student department of the Baptist Sunday School Board. He retired in 1964 after 37 years in that department.

Preston has written a little volume with the title **Fathers are Special**. It contains a lot of short items, poetry, and prose related to fatherhood. Some of these are familiar, but many of them were written personally by Preston.

The book was inspired by Preston's own father, a physician and a doctor, who had served as a medical missionary in Cuba before the Spanish-American War. It is obvious that the strong ideals of his father had a distinct and lasting impression on William Hall Preston.

The arrangement of the book is somewhat chronological—running from the “expectant father” to grandfather. It all fits together into a warm, challenging book—especially for us who share the title of “father.”

Another interesting side note: the book is in honor of Preston's father, but it will benefit the memory of his mother. All royalties will go into a scholarship loan fund to help college students—and helping students has always been a passion of William Hall Preston.

New Position

You are aware that the Executive Board, on May 9, created the position of **public affairs and Christian Life consultant**, which will be assigned to the **Baptist and Reflector** although the new employee will not have editorial responsibilities for the paper.

He will lead in the area of moral, ethical, and legislative concerns—such as alcohol and drug abuse, family life, religious liberty, gambling, human relations, etc.

A joint committee of the board's Public Affairs and Christian Life Committee and Administrative Committee will be assisting in finding a leader in this needed area. We need the prayers and help of concerned Tennessee Baptists.

Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

Commends, questions

Dear editor:

I read your editorial (June 2) about missing letters and that two of them were mine.

I just wanted to commend Jimmy H. Davis for his letter (April 21) on his belief in the infallible Word of God instead of the fallacy of man.

I would also like to question Mrs. Tonya Tucker's letter (March 17) in which she implies that there is a difference between Jimmy Carter being born again and the new birth of the Bible. I believe that we should all pray for our new President and pray that God has set up a spiritual leader who will lead us in His way. This has nothing to do with politics because I am not a Democrat, but I believe in supporting and praying for our leaders. The only proof of my salvation is the Bible, because I am far from perfection. Let he who is without sin cast the first stone.

Odas H. Hall
Rt. 4, Box 81
Blountville, TN. 37617

Concerned about co-pastors

Dear editor:

The article of June 2, 1977, concerning the Louisville, Ky. church calling a husband-wife team as co-pastors of that church concerns me greatly. I believe that a woman has a place in the church (God's), but I don't believe that that place is in a preaching capacity. “Pastors should be the husband of one wife” (I Tim. 3:2).

Ms. Johnson says she kept her maiden name in order to retain her own identity. She should want to lose her own identity and take on that identity of Jesus Christ. In Ephesians 5:22-33 Paul explains that the husband is head of the wife just as Christ is head of the church.

I also note that the couple are graduates of Southern seminary. It seems that Southern seminary graduates are the most liberal people in the SBC. Others have noted this to me also. Upon hearing or reading a sermon or lesson, I can usually determine that the person speaking or writing is from Southern seminary.

It is high time we as Southern Baptists get back to the basics of the Bible as the Word of God and not as a book in which we liberalize our beliefs in order to make “our” church look better.

L. F. Aldridge, Jr.
522 Hillcrest Drive
New Johnsonville, TN 37134

Unusual spring

Dear editor:

We have had an unusual season of recruitment. It has included a Jewish banker, a Moslem student, and a Christian Scientist organist.

Each of these joined our church this spring by baptism. This is an indication of the changes taking place in our little town of 4,200 population which is located in east Tennessee Bible belt.

Mrs. Gail Shupe was a Christian Scientist by religious background. She and her husband, a career Navy man, have chosen Rogersville for their retirement home. Gail is a bubbling, vivacious “Welcome Wagon” representative during the week; our interim organist on Sunday; and a vocal witness for Christ everywhere.

Moses (Mousa Al-Asmar), a student at Harrison-Chilhowee Academy, is a convert from the Mohammedan religion. He came to America from the Arab section of Jerusalem, following four years of tireless effort by Holston Valley Association director of missions, Henry Jackson, and wife. Moses will be licensed to preach by our church.

Don Saloman came into our church membership on Easter 1977. His religious background is Jewish. Don is from Miami, Fla., and became interested in our church through the youth activities. He is associated with a local bank. Incidentally, Don was baptized in a creek.

For a church that is accustomed to baptizing mostly those who grow up in the community, this has been an exciting spring.

James L. Austin, pastor,
First Baptist Church,
P. O. Box 267
Rogersville, TN 37857

Unpublished protests

Dear editor:

Where are the letters in protest of Andrew Young speaking to the Southern Baptist Convention that have been mailed to the **Baptist and Reflector** on this subject?

Why have some of them not been published?

Harold B. Key
276 Old Malesus Road
Jackson, TN 38301

I have not received any letters to the editor on this subject. Such letters to the editor would have been printed on this page. (editor)

Unwanted confession

By Herschel H. Hobbs

"And devils also came out of many, crying out, and saying, Thou art the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."—Luke 4:41

Jesus had healed many people outside Simon Peter's home in Capernaum. Prior to this He healed Peter's mother-in-law. Earlier in the day He had cast an evil spirit out of a man in the synagogue (Luke 4:31-40). When that evil spirit confessed Jesus as "the Holy One of God" He told

Let the church reach out

(Continued from page 7)

first time in our individual lifetimes that such a situation holds, but it is the first time in our denomination's lifetime as well. God has brought us to this hour.

The fields we, as Southern Baptists, have entered already are many and worthy. Our missionaries are widespread. We have established churches, hospitals, schools, children's homes, homes for the aged, and many other worthy endeavors. They are already a reality. Our goal is to use these forces to extend, expand, let God empower, and move with force to the ends of the earth and through us, so each person can hear of and respond to Christ before this century ends.

Victory is assured if we meet God's conditions. By God's grace and power we have enlightenment, encouragement, and divine strength. We must have the power of God to achieve.

Pentecost was imperative for the disciples because there had to be spiritual power sufficient for the task they were assigned. They sensed their inadequacy. They knew they could not achieve without the leading of God's spirit. So Pentecost was given.

Pentecost would have been meaningless and powerless had it not been bathed in the prayers of those early believers. People never stand taller than when they are on their knees praying for others, asking God to use them to bless a world.

The time is heavy upon us. Let the church reach out—now!

it to be silent. Now He does the same thing to demons outside Peter's home.

Jesus had come into the world that men might confess Him as the Christ, the Son of God. But here He rebukes the demons for doing so. This was an **unwanted confession**. Three thoughts stand out.

For one thing, even though most of His contemporaries did not do so, these demons did recognize and admit the true identity of Jesus. They were evil spirits, minions of the devil. And being spiritual beings they "knew that he was Christ" or God's anointed one for man's salvation. Their confession was not made unto their salvation. They simply acknowledged Jesus as the Christ, God's Son, who had come to destroy them and their evil work (Luke 4:34).

The second thing is that Jesus did not welcome lip confession which does not involve the heart or will. All too soon His enemies will accuse Him of being in league with Satan (Matt. 12:24). So He ordered the demons to be silent.

The third thought is that Jesus does not welcome lip confession which does not involve the heart or will. James 2:19 says, "Thou believest that there is one God; thou doest well: the devils [demons also believe, and tremble." Demons have an intellectual belief as to the true nature of Jesus. But it only produces fear of His judgment. People who believe **about** Him intellectually but who do not believe **in** Him as their Savior should also tremble, for the same reason.

Jesus wants you with your mouth to confess Him as your Savior, said confession being a conviction growing out of a heart which has yielded to Him in spiritual faith (Rom. 10:9-10). Any **confession** short of this is contrary to His will.

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Devotional

A father's day thought

By Melody Gill



Melody Gill

Try to imagine your father before he had any children. He must have wondered what kind of father he would be. He probably had a definite idea of what values he wanted to instill in his children and of what kind of relationship he wanted to have with them. And if the truth were told, he probably

had a secret dream about what each one's life might be like.

You may not have turned out exactly as your father had envisioned. The plans he had for raising you may have been altered by circumstances or shaved by reality. Or you may not have valued the same dreams and goals that he did. But the chances are good that even if your present life is different from his vision of what it would be, he appreciates the relationship the two of you share. And you would not be the same you were it not for his influence.

Consider the fact that an increasing number of men in our society do not have children, whether they are married or single. Also, many divorced men do not have custody of their children and, therefore, do not know their children well. Father's Day must be an awkward holiday for these men. What of their dreams for influencing someone's life? Is there a way for them to be a father to someone, even though they have no one to celebrate Father's Day with?

The Bible says yes. In Job 29:16 is a record that Job "was a father to the poor." In this sense it may be said that a father is one who ministers to persons in need—whether those persons are his actual children or not. He takes care to supply their material necessities; he shares in their periods of depression and troubles; he rejoices with them over happy news. In these ways he provides them with physical, emotional, and spiritual help.

In short, all persons can be vibrant examples of their Father God.

Gill is a copy editor of Broadman books at the Baptist Sunday School Board. She also serves as Acteen leader at First Church, Nashville.

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Pulpit To Pew

By Jim Griffith

Father's Day reminds us of the awesome responsibility of being a good father in today's world.

A famous psychiatrist says "No child will think more of God than he thinks of his father."

Robert Ingersoll, brilliant orator and militant atheist, who went all over the continent speaking against God and the church, declared: "Why should I, as a boy, have been moved to pray with reverence, 'Our Father, who art in Heaven' when the only father I knew on earth was harsh, narrow, and unloving?"

A father may boast of how he broke all the speed laws or pulled some "slick deal"—but his child may think he is simply too clever to trust. The father who truly excels is the one who quietly sets a Christian example for his children.

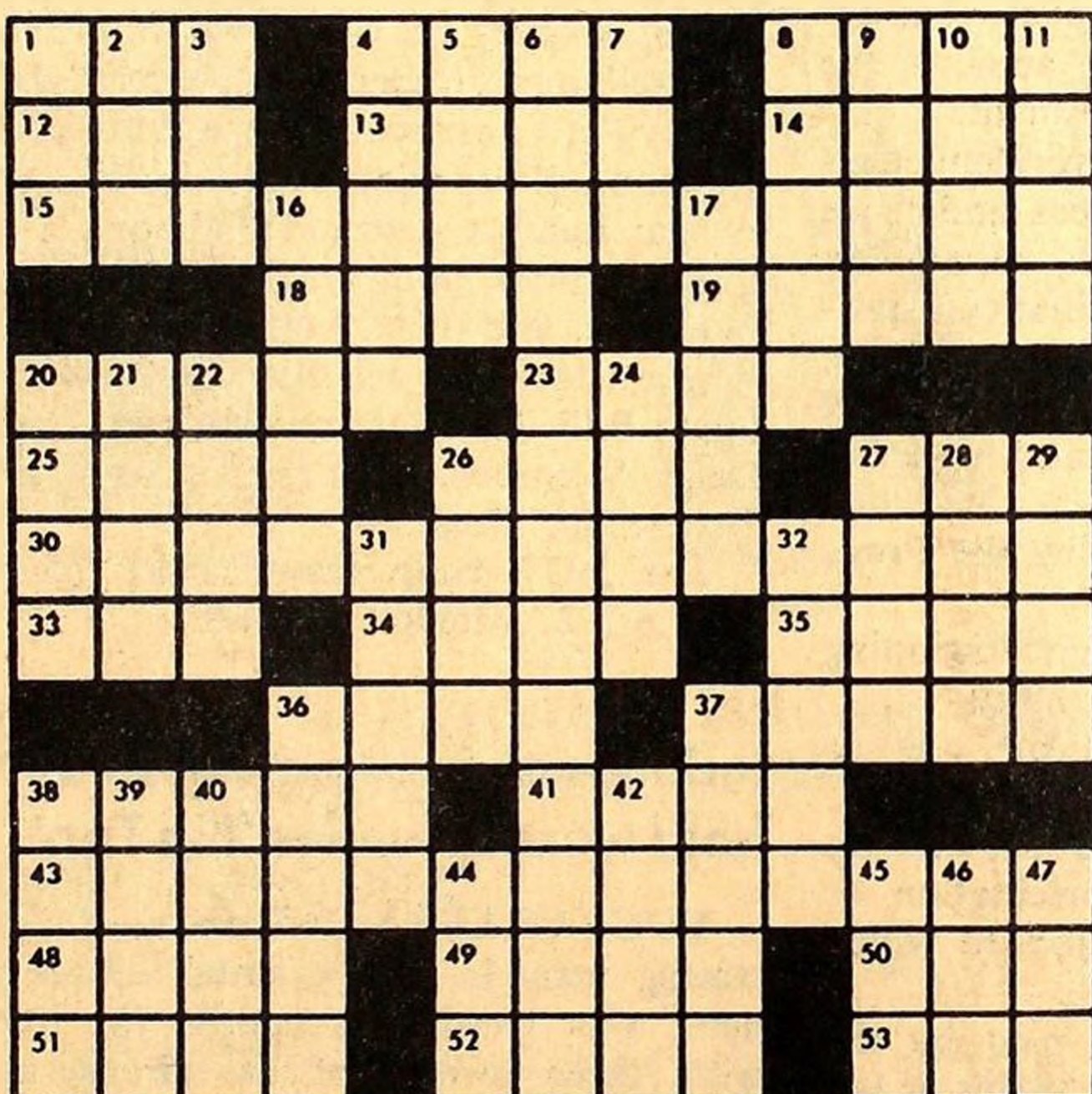
A little boy, riding alone on the train, was asked by a lady if he did not get tired on the long ride.

"No ma'am," said the boy, "I don't mind—because my father is going to meet me at the end of the line."

So may it be on the last run of the train of life.

Bible puzzle

Answers on page 14



ACROSS

- 1 "— boweth down" (Isa. 46:1)
- 4 Old Greek pitcher
- 8 The Lord spoke to him (Amos 7:8)
- 12 Arab garment
- 13 Spin: Scot.
- 14 Word on the wall (Dan. 5:25)
- 15 "stumblingstone and ——" (Rom. 9)
- 18 Barrier or coral
- 19 Inhume
- 20 Place (Acts 20:15)
- 23 Swiss river: poss.
- 25 Irish islands
- 26 Pay
- 27 "he was —" (Mark 10)

- 30 "eleven stars —" (Gen. 37)
- 33 Nigerian city
- 34 Ancient Mayan gods
- 35 Dried up
- 36 Put on Jesus (John 19:2)
- 37 Sold in the temple (John 2:14)
- 38 City (1 Chron. 6:59)
- 41 Indian princess
- 43 "they —" (Acts 7)
- 48 U.S. President
- 49 Greek letter
- 50 Adam's wife
- 51 Speaks
- 52 Father of the giants (Num. 13:33)
- 53 Apprehend

CRYPTOVERSE

PLJ ZJDW VZ PLJ SVWA OR PLJ HJBOIIIOIB

VZ FIVUSJABJ

Today's Cryptoverse clue: Z equals F

DOWN

- 1 "—jesus" (Acts 13:6)
- 2 African people
- 3 Resinous substance
- 4 Musical instruments
- 5 It is in his Son (1 John 5:11)
- 6 Esau (Heb. 12:16; 2 words)
- 7 Sprite
- 8 Prayers' last words
- 9 Suffix for judg or atone
- 10 One time only
- 11 Hanani (2 Chron. 16:7)
- 16 Norwegian coin
- 17 Dismisses
- 20 Very
- 21 Canaanite king (Num. 21:1)
- 22 "love — perfect" (1 John 4)
- 24 The sweetsop
- 26 Month of the passover (Deut. 16:1)
- 27 Dirk
- 28 Israeli city
- 29 Abysmal
- 31 Gas
- 32 "and finding —" (Acts 21)
- 36 Rows
- 37 Furtive move
- 38 Snakes
- 39 Portico
- 40 Kind of hands (1 Tim. 2:8)
- 42 Ant genus
- 44 Part of a circle: abbr.
- 45 Chicken
- 46 Stowe character
- 47 Bill

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Bell Avenue Church, Knoxville, called Herbert D. Weaver as educational director. Weaver was a graduate of Carson-Newman College. He had served as a teacher and school superintendent.

E. C. Dargan, one of the editorial secretaries of the Baptist Sunday School Board, planned to retire July 31 after completing 10 years' service with the Board as well as 50 years in pastoral and denominational work. At that time he would have reached his 75th birthday.

25 YEARS AGO

H. G. West, Jr. was the new pastor of First Church, Collierville.

Genter Stephens was re-elected director of the department of music, Tennessee Baptist Convention, on a full-time basis with permission to continue his studies at Peabody school of music. He was working on a Doctor's Degree in music.

10 YEARS AGO

R. Trevis Otey had resigned as pastor of Glasgow Church, Glasgow, Ky., to become pastor of First Church, Jackson. He would succeed Wayne Dehoney who had become pastor of Walnut Street Church, Louisville, Ky.

Oak Grove Church, Moscow, held ground breaking ceremonies to begin construction of a new auditorium seating over 200.

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Carter challenges Baptists to start massive volunteer mission effort

WASHINGTON—President Jimmy Carter, a Southern Baptist layman, challenged Southern Baptists to a massive world mission program at a White House luncheon attended by 10 Southern Baptist leaders.

Earlier, the President had been inspired by a Sunday School lesson on Timothy taught by Fred Gregg at the First Baptist Church here. The President has been impressed by the volunteer mission program of the Mormon Church, in which young Mormons regularly are encouraged to give two years of volunteer mission service. The Mormons regularly have about 26,000 young people on a two-year mission for the church.

President Carter urged the Baptist leaders to develop more fully the volunteer

mission programs of the denomination to encourage larger numbers of both young and older people to give up to two years of service at their own expense, or paid for by their families, or by the church of which they are members.

"The test of a church is not in its building or in its staff, but in the number of people reached for Christ," the President said.

Following the White House luncheon, which was initiated by the President himself, the Southern Baptist leaders issued a statement to Baptist Press. They said, "The President shared with us his concerns for a greater missionary effort at home and abroad. We felt his heart concerns about winning the world for Jesus Christ. We all came away from the consultation with a determination to convey the President's concerns to the Southern Baptist Convention and to make plans to achieve the goals set before us by the President."

During the consultation, President Carter discussed several of his ideas and goals for the proposed step-up in missionary activity. He noted the denomination's mission program targeted at the year 2000, but he wondered why Baptists should wait that long to get a massive and effective mission program underway.

Among the ideas advanced by the President are the following:

—Volunteers should be sought beginning at age 19 with no upper age limit;

—They should be enlisted for one or two years of voluntary mission service;

—The denomination should provide up to three months of special orientation or training for the particular project to which they may be assigned;

—The expenses should be paid by the volunteer, or his or her family, or his or her church with no reduction in contributions to the Cooperative Program. (BP)

Camp staffs announced for Carson and Linden

Camp staffs for Linden and Carson have been announced for the 1977 summer season, according to Jim McDonald, business manager, Tennessee Baptist Convention.

Serving at Camp Linden will be: manager Mike Adams, Cheryl Adams, Lena Hensley, all of Linden; Mark Cooper, Don Darden, and Richard Hugh Sullivan III, all of Brentwood; Kevin Willis and Scott Jones, Franklin; Nelda Sue Frazier, Lawrenceburg; Alan Frye, Sweetwater; Keith Gervickas and Richard Hurley, Nashville; Doug Hensley, Chattanooga; Gerald Hyatt and John Miller, Clarksville; Mark McDaniel, Murfreesboro; Robert Peacock, Maury City; Mark Stafford, Bolivar; and John Walker Jr., Savannah.

The staff at Carson will include: manager George Neil Green, Hickman, Ky.; Tommy Giles, Hulda Mae Gray, Viola Holt, Echo McMahan, Marilyn Hall White, and Lola Leota Wood, all of Newport; Phil Clay Cantrell and Frederick R. Freed, both of Nashville; Lawrence Keith Adkins and Todd Jackson, Knoxville; Kirk Casey, Chattanooga; Larry Gowen, Tullahoma; Geoffrey Phillip Jones and David Willis, both of Franklin; and Dan Lethcoe, Church Hill. Also on the staff will be: Joe Powell, Monterey; Billy Ray Shirley, Wartrace; Matthew Dean Simmons, Brentwood; and Michael Testerman, Concord.

The 1977 camp season runs from June 13-Sept. 2, McDonald said.

Indonesia circus performers hold worship under 'Big Top'

YOGYAKARTA, Indonesia—Benny, the strong man in the oriental circus based here, was baptized recently. So were his wife, three owners of the circus, and 19 other employees. Twelve others are awaiting baptism, according to missionaries here.

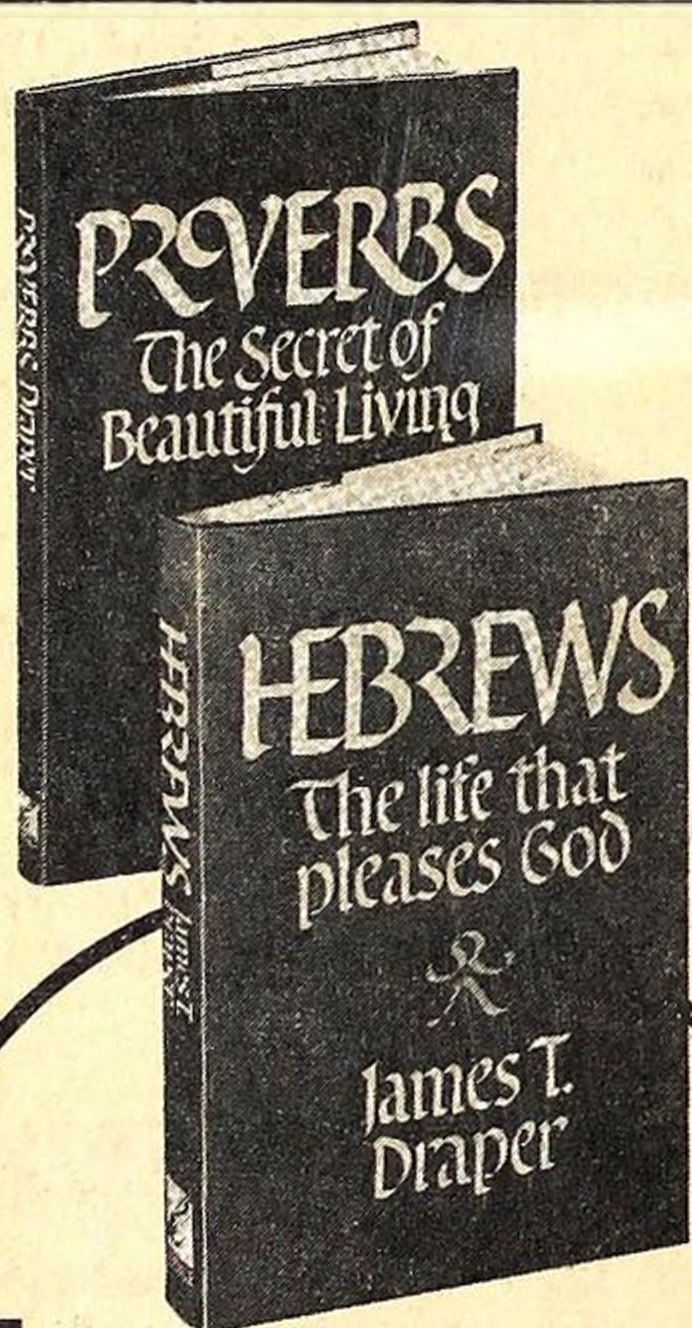
The same tent that draws up to 15,000 for circus performances in one day is a sanctuary of worship and praise on Sunday mornings for many of the 70 circus team members.

"It's a strange phenomenon to drive to the town square on Sunday mornings and be greeted by the sounds of songs of praise pervading the whole vicinity coming over the public address system," said Southern Baptist missionary John D. Smith.

The circus performers are now looking for ways to witness through their acts, Smith noted. (BP)

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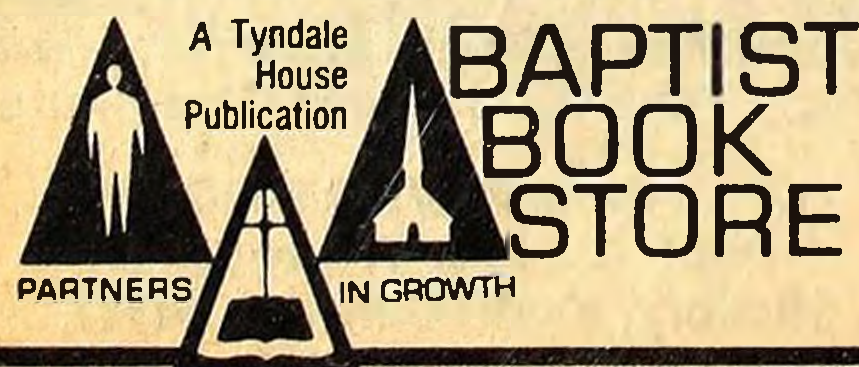


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★ Youth Leaders should send all of the registrations and a \$5 registration fee for each individual attending at one time. Deadline is July 10. Mail to: RITA CODY, P. O. BOX 387, Sweetwater, TN 37874, Phone: (615) 337-6208 or (615) 337-5903.

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(Adv.)

Let my people go

By Don H. Olive

Coordinator of the Philosophy Department
Carson-Newman College, Jefferson City, Tennessee 37760

Text: Exodus 11:1-6, 13; 17-22

We almost convince ourselves. We tell ourselves that of all the creatures made by God only we love freedom. We like to pretend that the human heart is the least tamable of all. It cannot rest in captivity. It has no relish for prison food. We live in a land of the free. Our patriot spoke of liberty or death. On and on we go, almost convincing ourselves that the natural state of man is boundless freedom; and the burning desire of every man is to remove the shackles.

Along this line Stephen Vincent Benét wrote a short-story entitled, "Freedom's a Hard-Bought Thing." In this tale Benét wrote of a young slave, Son Cue. Son Cue, bothered immensely by the fact that one man could own another and call it right, approached Aunt Rachel, the plantation conjurer. In the ghostly light of her fire and the sound of night she heard Son Cue's trouble. Aunt Rachel called it a sickness in his liver and his veins. It was the freedom sickness. She reported that some they tame and some they break, but some are neither tamed nor broken.

How we wish it were just like that! But it's not. And that is what is so frightening about the Bible. It deals with the realities of man and not his fancies and dreams. And the stolid reality is that there are very few Son Cue's. Freedom sickness, if ever had, is easily cured. That's the real story of the Exodus of Israel. God's insistence that Israel

be free was counter to every instinct of both master and slave. Moses, the leader, battled on two fronts. He contended with Pharaoh and he contended with Israel. Neither was convinced that God's people should be free. It's painful to have to learn this about ourselves; we squint against such a reality. But here it is anyway in the cry, "Let my people go."

The Master's Viewpoint

Masters want to remain masters. At least, that was the situation with Pharaoh. In the contest between God's will and the king's will the Pharaoh repeatedly resisted. Through every plague he remained adamant. That is, he remained adamant, until the arrival of the death angel. From the palace to the hovel, everyone was touched by the death of the first-born. A cry went up, unlike any cry before or since. The anguish was universal, except in the houses where the angel passed over because of the faith of the householders, who, believing God, followed his prescription for deliverance.

So great was the act of God that forevermore the Israelites observed the Passover as sign and symbol of the deliverance of God. But for the Egyptians, only this extreme was sufficient to impress God's will upon the masters: "Let my people go." As the drama unfolded, even this was not enough to finally convince of God's desire that the slave be free. Whether because of the economic or the psychological benefits, the master resists any reordering of the status quo. The master enjoys the fruits of another's labors. He wants the slave in his place, for the master's place depends upon it.

Masters don't make good Christians. Camels and needle-eyes just don't mix. So it was then; so it is now. God's act of deliverance is in behalf of the enslaved. How difficult it is for masters to see this. God's nature is such that he seeks the rescue of the enslaved. And this rescue is never accomplished around the conference table. Usually it takes war. And this war with the masters is a bloody one. First-born somehow get killed in the struggle in Egypt and upon Golgotha. For masters do not give up easily.

The Slave's Viewpoint

But as Moses discovered, not all the problem lies with the masters. For all our

rousing words praising ourselves for our love of freedom, we usually have to be dragged into freedom. Slaves fought for the South in the Civil War, and the people of God desired the fare of the Egyptians. So fond was the slave of his manacles that Moses, the deliverer, was suspect. Only through the miraculous granting of favor in the sight of the Egyptians did Moses' greatness become apparent to the Israelites. No one had ever heard of masters giving jewelry, silver, and gold to slaves. Yet it was done. And it took this much to cause blind slaves to glimpse the freedom of God offered through Moses' leadership.

Again, when delivered, so tenuous was the slave's desire for freedom that God led them the round-about way. Always pulling them onward, dragging the bones of Joseph as a token of their past freedom, God shoved them into the wilderness. With half a chance they would have returned to Egypt. Freedom is so difficult to bear! Offer us security, and we will welcome any bondage. How very difficult to face forward and walk away from Egypt! The clanking of chains is music to the ears of the slave. Slaves, as well as masters, need to hear: "Let my people go!"

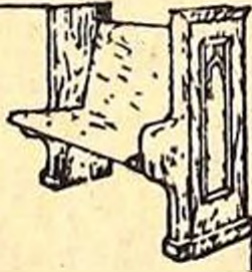
Yet, God remained with this stiff-necked, bondage-loving people. In a cloud by day and a pillar of fire by night God did not depart from before His people. They **would** be born, no matter how tightly they gripped the womb. Through the tantrums of childhood, the rebellion of adolescence, and the stubbornness of adulthood, they **would** be freed again and again, for God did not depart from before His people.

And still He remains. When we love our chains, when we would return to bondage, when we see too little of freedom, when we love masters more than God, God does not depart. The death of the first-born, our own Passover Lamb, will not let us, slaves to sin and self, forget the command: "Let my people go!" When we kiss our bonds, "Let my people go." When we disdain the deliverer, "Let my people go!" When we side with the masters who oppress us, "Let my people go!" Slaves are to be freed, despite themselves.

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"The fear of the Lord is the beginning of knowledge" (Prov. 1:7).

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The inspired Scriptures

By David C. George, Pastor
Immanuel Baptist Church, Nashville

Basic Passage: 2 Timothy 2:14 to 3:17

Focal Passages: 2 Timothy 2:14-19; 3:10-17

How can we know the truth about religion? In religion we are dealing with things that are beyond us, and therefore hard to be certain about, and things that are within us, and therefore subject to very personal interpretation. Some seem to feel they are right and others are wrong. And some feel that everybody is right. Whatever you sincerely believe, that's right for you. The modern explosion of knowledge and communications has intensified the problem. Everywhere we turn, there is someone who offers to show us a new way to truth. The ancient words of Paul to Timothy have an amazing relevance to a situation like this. According to Paul, truth can be known through the continuing study and application of the redemptive message of the Bible.

A Positive Message (2 Tim. 2:14-19)

Having just stressed the faithfulness of God, Paul turns his attention to the problem of false teachers in Ephesus. Timothy is to hold up the work of Christ and the dependability of the Father as he counters the heretics. He is not to become involved in a verbal battle.

It is easy to argue about religion, else why would the pastime be so popular. But it is a mistake, Paul says. It is useless and it is harmful. Debate between two adversaries may be the best way to arrive at justice in a court, but it is not the best way to arrive at truth in the church. Truth comes from God, and not from the clash of human opinions.

There are, of course, some areas of doctrine where we do not have perfect knowledge, but concerning the basics of the faith, the Biblical teaching is clear. Paul points to this core of Christian faith and compares it to the foundation of a building. Just as a building in that day had an inscription on its foundation, the foundation of our faith is inscribed with two great verities: (1) "The Lord knows those who are His." After all, it is not what we know that secures our salvation; it is the fact that God knows us. His perfect knowledge and wisdom provide the way of redemption. (2) "Let every one who names the name of the Lord depart from iniquity." Our greatest need is not for new approaches to doctrine but for a new approach to life. God has revealed Himself in Christ and has given us the

privilege of calling on Him. It is up to us to make the right response.

A Proven Message (2 Tim. 3:10-13)

Paul never separated his teaching from his living. In fact when he recommended his teaching to Timothy, he reminded him that it had been validated by the way he had lived. Paul's behavior had been something for Timothy to observe. The term **observe** here has the idea of **follow** and **practice** as well as **watch**. Christian truth is incarnate truth. When we talk about the Word becoming flesh, our own lives must embody the truth of what we are saying.

Paul's teaching had been proved, not only by Paul's willingness to suffer for it, but also by God's faithfulness in delivering him. True, he had suffered many things for the Gospel, but God had rescued him over and over. In contrast, Timothy would be able to observe the decline and decay of the false teachers. Such people may flourish for a while, but eventually their false teaching leads to false living, and they become entangled in their own webs of deception.

A Profitable Message (2 Tim. 3:14-17)

What a contrast between the speculations and controversies of the false teachers and the religious instruction which Timothy had received from childhood and his early years with Paul. Basic in this had been the Scriptures. Paul was speaking specifically about the Old Testament; the New was just in the process of being written. But it is clear that he included the oral message of salvation in Christ as having authority also.

The primary quality of the Scriptures, according to Paul, was that they were able to make one wise unto salvation. The purpose of the Bible is not to satisfy our curiosity about all points of knowledge, but to give us saving knowledge, knowledge of God's redemptive activity climaxing in Christ. This means that the appropriate response one must make to the Bible is to receive salvation. No one has adequately understood the Bible until he has experienced this response in his own life.

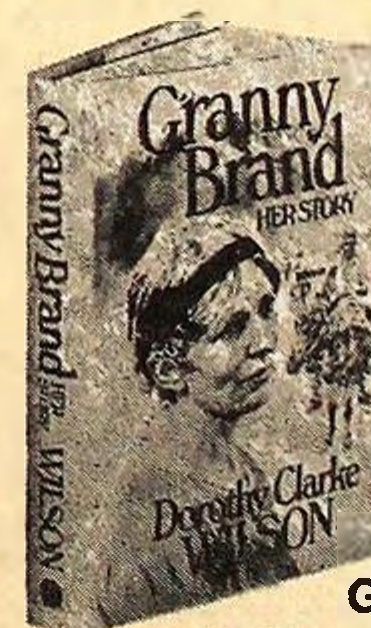
Another quality of Scripture is that it is inspired. This is a graphic word that literally means **God-breathed**. This is highly symbolic language, and therefore subject to varying interpretation. But at the very least it means that God is the source of what

we find in the Bible and that the Bible speaks with a living force that originates with God.

The Bible is also profitable. It is a result-producing book. If anyone says he has read the Bible, we have a right to expect that his life will show evidence of Biblical influences. Among these results will be doctrine or teaching. Careful study of the Bible will yield more than just a mystical experience. It will produce a growing body of facts and ideas that will fit together to produce a lively knowledge of God and His ways for man. Such study will also have a disciplinary effect. Negatively, it will reprove. It will confront and destroy error. Positively, it will correct, replacing wrong thoughts and deeds with right ones. It will, furthermore, provide training in righteousness, a constructive curriculum for continuing education leading to a life which is right with God and man.

The climax of Paul's description of the man who learns the Bible is an image or a model. He has Timothy in mind. He pictures him as a workman, as he had already done in 2 Timothy 2:15. With the benefit of Scripture, Paul's instructions, and his own experience, Timothy will be ready for all the good work God has for him. He will be an expert in bringing life to the people and leading the church.

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Urges reduced salt intake

Limit salt intake in childhood and our national high blood pressure would plummet within a single generation, an authority on hypertension asserted here. The reduction in salt consumption would have to be drastic—the average American eats 25 times more salt than is needed—but the results would be dramatic, Dr. Lot B. Page, chief of medicine at Newton-Wellesley Hospital, Newton, Mass., assured the fourth science writers forum held by the American Heart Association.

The physician emphasized his conviction that over-use of salt in early childhood establishes the pattern of the blood pressure the baby will develop, a pattern that is not—in his opinion—altogether reversible even if the individual cuts down on salt consumption later in life.

He cited results of several studies linking low-salt intake with low blood pressure and high-salt intake with high blood pressure, which is often a precursor of strokes and heart attacks.

“What about the other factors usually implicated in hypertension, especially psychosocial and urban stresses? They surely play a role, but studies of pre-industrial societies show that salt alone, in the absence of other factors, is sufficient to initiate high blood pressure,” said Page.

There is no relationship at all between salt craving and salt need, he pointed out. Children brought up on a diet low in salt won't miss the salt and will be far more likely to escape the perils of high blood pressure than youngsters growing up in households where food is salted before, during and after cooking.

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