

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

'IRS Infringes On Religious Freedom'; Business Officers

By Theo Sommerkamp

DALLAS—The commissioner of the Internal Revenue Service (IRS) of the United States has no authority to try "to define the nature of the church" and its mission, the Southern Baptist Officers Business Conference said here.

This action of the IRS commissioner infringes on constitutional rights to free exercise of religion, says a resolution passed by the business officers group in their annual meeting. Further, they added, the state unconstitutionally defines for the churches "the nature and scope of their religious missions."

The conference is composed of business officers of churches and denominational organizations. Many of the denominational organizations whose business officers were present would be affected by the IRS effort to define an "integrated auxiliary of a church," conference officers indicated.

While their tax-exempt status would not be affected, the religious organizations would have to file copious forms with the IRS. The organizations are exempted at

present from filing such materials.

Also, there is fear this would be a "foot in the door" from which IRS would push itself deeper and deeper into the affairs of churches and church-sponsored organizations.

The issue revolves around a rule being proposed by the commissioner of Internal Revenue in Washington. The IRS is seeking to require information from church-related organizations, even though the organizations are tax-exempt.

To try to head off the rule's becoming effective, an interfaith effort is under way in Washington to have the IRS reconsider the proposed adoption of the rule. The Baptist Joint Committee on Public Affairs is taking part in this.

The Baptist Joint Committee is urging IRS to follow the standard dictionary definitions of "integrated" and "auxiliary" in interpreting an act of Congress in which the term "integrated auxiliary" appears in a religious context.

The Baptist Joint Committee echoed the Business Officers Conference contention that it is not the duty of the IRS to define church relationships on its own initiative.

Instead, various religious groups argue that IRS must take a case by case approach in dealing with church-related organizations, since every denomination is constituted along different lines. (BP)

Youth Ministry Coordination Meeting Scheduled May 10-14

NASHVILLE—A seminar for coordinators of youth ministry in a church is scheduled May 10-14 in the Church Program Training Center at the Southern Baptist Sunday School Board here.

A "Basic Seminar on Youth Ministry Coordination," the five-day meeting will include approximately 25 hours of conference study.

Topics to be discussed include Bible study and application of Bible truths to youth ministry; youth minister's role in the ministry of affirmation; how to motivate volunteer leaders; concept and practice of a total, balanced youth ministry; the minister of youth as educator, coordinator, administrator and minister; helping youth and leaders discover gifts; working in interpersonal relationships; and an update in Sunday School, church training, church recreation, church music, Pioneers and Acteens.

According to Bob R. Taylor, seminar director and youth ministry coordinator in the board's church administration department, time for worship and fellowship will also be a part of the conference.

Interested persons should send a \$20 registration fee to the Church Program Training Center, Sunday School Board of the Southern Baptist Convention, 127 Ninth Ave., North, Nashville, Tenn. 37234.

The registration fee pays for the opening night banquet, two luncheons, conference notebook and other supplies. Participants are responsible for their own lodging. A list of Nashville hotels and motels will be sent to each participant upon confirmation of registration.

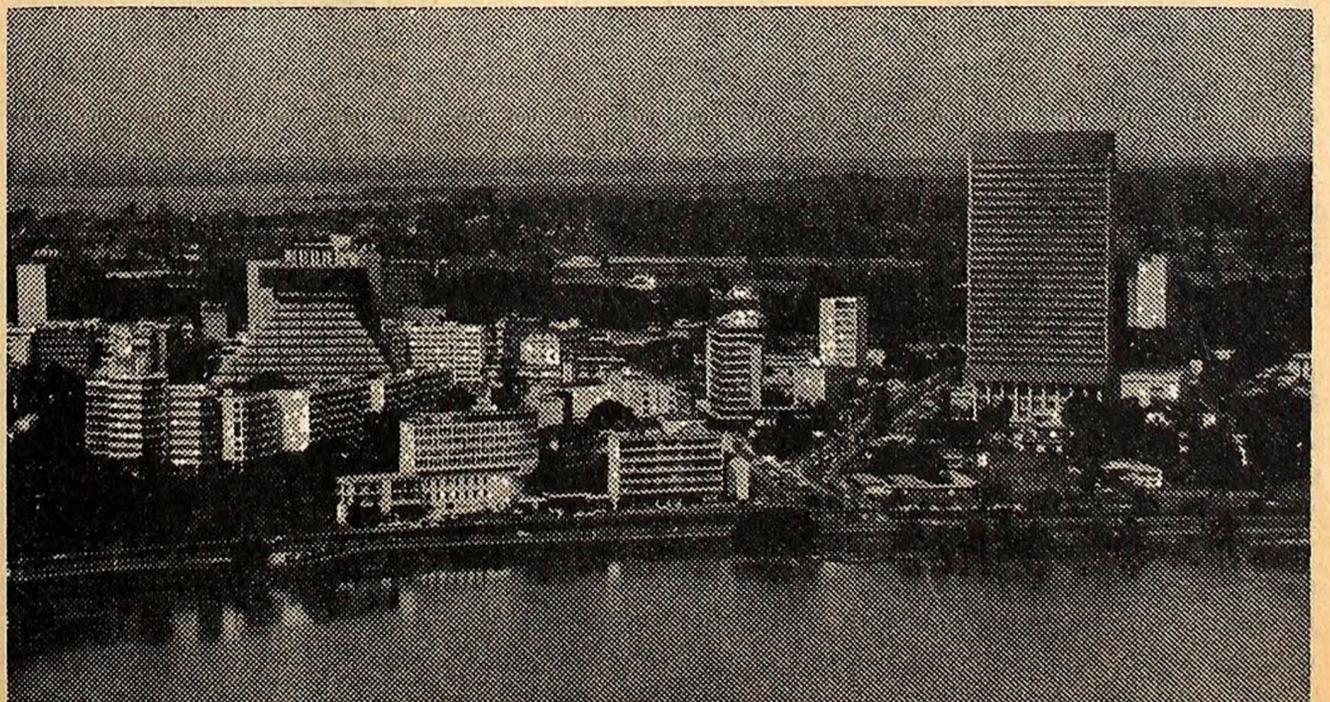
Churches To Give Children's Homes Offering May 9

A statewide goal of \$360,000 has been set for the 1976 Mother's Day Offering for Children's Homes, according to E. B. Bowen, executive director-treasurer.

Bowen said that the monies will be used to help furnish all the operational needs in the four Tennessee children's homes, located in Memphis, Franklin, and two in Chattanooga. Operational needs include such items as food, clothing, medical, school, dental, recreation, farm and garden equipment, utilities, etc.

The Tennessee Baptist Children's Homes Inc. ministers to approximately 500 children and youth throughout the year, the executive director pointed out.

The Children's Homes offices in Brentwood make promotion materials, information packets, and envelopes available to churches promoting the offering. "We encourage churches to set goals for the offering," Bowen said. He reported that the Mother's Day Offering goal has been met in Tennessee for the past five years. The offering will be taken in most churches on Sunday, May 9, but churches may elect to take the offering any Sunday before the last Sunday in July.



THE NEW AFRICA—The gleaming skyline of Abidjan, Ivory Coast, shatters the image of Africa as a continent of grass huts and mud trails. Both images still exist, but Baptist missionaries increasingly find themselves ministering in larger cities rather than remote villages.

Preaching Versus Tongues

By Herschel H. Hobbs

*"For he that speaketh in an unknown tongue . . . But he that prophesieth."
—I Corinthians 14:2-3*

Since these gifts were related to speaking, Paul isolates them for comparison. The only reason that he treated tongues at all is because it was creating a problem in the church. It is still a problem in non-Pentecostal churches.

Incidentally a Nazarene scholar, Timothy Seneth, the renowned Johns Hopkins historian, challenged "classic" Pentecostals and modern-day charismatics to abandon the use of tongues. "Christianity Today" magazine summarizes his message.

He acknowledged that tongue-speaking is attractive "because of its mystery," because it "transcends the rational," and represents a renunciation of intellectual pride. But he called it a "mistaken bypass" based on a misunderstanding of Scripture. He insisted that glossolalia in the New Testament refers to known dialects, not unknown tongues. He concluded that there is "no evidence of [such] religious glossolalia in the New Testament, the early Church, or in history." He could not have stated this writer's position any better!

But what about prophecy and tongues? Keep in mind that "prophecy" refers to the ability to preach the gospel in a language understood by the listeners. "Tongues" do not speak to men who do not understand the language used. God alone understands, so the speaker is speaking not to lost sinners but to God. "Understandeth" means to hear with understanding. If one does not know the language, he hears the sound but not the message. It is a mystery to him. So it is a useless exercise.

On the other hand, if one preaches in a language understood by his hearers, they are built up, exhorted or encouraged, and

consoled—as each one's need may be (v.3). A tongue-speaker builds up himself; a prophet builds up literally "a church."

Paul wishes that all spoke languages other than their native tongues (v.4). But he prefers that they preach in the language they have. The prophet is greater than the tongue-speaker. So Paul definitely places plain preaching above the other. If someone speaks in another language someone should interpret to those not familiar with it in order that the entire church may be built in the faith.

In verse 6 Paul uses himself as an example. Should he come to Corinth speaking in languages they do not understand, it will profit them nothing. The only way he could help them would be by speaking in a language they comprehend, whether he brings a revelation from God, knowledge about the Christian life, preaching, or teaching. Without question the apostle values plain talking to tongue talking.

Pulpit To New

By Jim Griffith

Returning home from the Sunday evening worship service, the pastor of the First Baptist Church of Drexel, N.C., discovered that a thief had broken into his home and turned everything upside down in a search for money.

In commenting on the would-be robbery, the preacher said: "This is the joke of the century—a thief breaking into the house of a Baptist preacher to steal money!"

Imagine that—what a demonstration of faith, hope and hilarity!

The only thing the thief got was a tremendous surprise and a disappointment.

In fact, after ransacking the house, the thief turned up nothing more lucrative than 200 pennies.

Like so many other people, the thief made the common mistake of thinking that the preacher had a lot more money than he actually had. But at least, in this case, the thief did get more than a penny for his thought.

Be Ready

By Sarah Patterson

To my husband and friends, my most infuriating habit is never being ready on time. I've tried every trick to overcome this habit,



Patterson

but nothing works. I simply cannot get into the right "gear" until the last three minutes.

Sunday morning at Sunday School time usually finds my husband in the car "honking", while I frantically dab on lipstick and grab for my purse and Bible. "You're going to be late to your own funeral!" he always grumbles.

Has God called you to an important task? Do you feel compelled to prepare for some task that is not quite clear as yet? Perhaps He is gently nudging you to consider a particular field. There are some things we can all do to be ready to move as He directs.

We must be ready to put away playthings. Prosperity and invention has given us a sizable storehouse of toys that keep us occupied and distracted. These often keep us from prayer and Bible study. The apostle Paul realized this when he wrote ". . . but when I became a man, I put away childish things." (1 Cor. 13:11)

We must be ready to believe God's promises and take him at His word. It is easy to let doubts destroy our certainty of having heard correctly. Christ said, ". . . and the sheep follow him: for they know his voice." (John 10:4 KJV)

We must be ready to follow God's impressions upon us and lay aside every mental and emotional hindrance and with Paul ". . . run with patience the race that is set before us." (Heb. 12:1 KJV)

Then too, we must be ready to accept physical affliction for spiritual growth. Health problems of the last two years have helped me to grow in a way that would have been impossible otherwise. Each episode had its kernel of truth and goodness.

Lastly, we must be ready for thrill and amazement at what God will do as we yield to Him. He will keep His promise to be with us to the end of the world.

Note: Mrs. Patterson works as secretary in social services for the Department of Human Services. She is a member of Zion Church in Bells, where she works with young married adults.

NOTICE!

Photographs submitted for use in "Baptist And Reflector" must be black and white glossy prints. We cannot use color. No pictures are returned unless a self-addressed stamped envelope is sent with the picture. This is due to the increase in postal rates.

Baptist Board Fills Editorial Post

NASHVILLE—The Church Training Department of the Southern Baptist Sunday School Board recently named Bill Latham as editor of adult curriculum materials.

Latham, a native of Mississippi, came to the board from the Mississippi Baptist Convention where he was employed as a consultant. He also has served as pastor and minister of education in Mississippi churches.

Latham is a graduate of Mississippi College and New Orleans Baptist Theological Seminary where he received the bachelor of divinity degree.

Baptists Protest Proposed Rule On Church Agencies

By W. Barry Garrett

WASHINGTON—"The churches have not agreed and cannot agree with the proposition that the state is competent to develop a definition of a church into which each member of the diverse religious community must fit."

This is a quote from a statement submitted to the Internal Revenue Service by the Baptist Joint Committee on Public Affairs of which James E. Wood Jr. is executive director.

Yet this is precisely what the Internal Revenue Service (IRS) would be doing if its proposed definition of an "integrated auxiliary" of a church is approved, according to John W. Baker, director of research services for the Baptist Joint Committee, who developed the position paper at the committee's instruction.

The IRS is now in the process of deciding whether or not to define in precise legal form the meaning of an "integrated auxiliary," of a church. Representatives of other mainline denominations also filed statements similar to that of the Baptists, protesting the proposed IRS definition.

The term, "integrated auxiliary," was without hearings or other legislative history as an amendment to the Tax Reform Act of

1969 by Sen. Wallace F. Bennett (D-Utah). Now, in 1976 the little-noticed amendment has become a threat to the churches.

The Tax Reform Act of 1969 amended the Internal Revenue Code to require certain tax-exempt organizations to "file an annual return, stating specifically the items of gross income, receipts, and disbursements, and such other information for the purpose of carrying out the Internal Revenue laws" as may be prescribed by IRS.

The Tax Reform Act of 1969 required that "churches, their integrated auxiliaries, and conventions or associations of churches" be exempt from the above-stated requirements.

"Integrated Auxiliary"

The confusion that may be created for the churches arises out of the attempt by IRS to define an "integrated auxiliary" of a church.

What is this vicious definition and what are the objections being raised by the religious bodies fighting the IRS proposal?

According to the proposed IRS regulation, "Integrated auxiliary of a church means an organization. . . . (A) whose primary purpose is to carry out the tenets, functions, and principles of faith of the church with which it is affiliated, and (B) whose operations in implementing such primary purpose directly promote religious activity among the members of the church."

As illustrations of what this means, the proposed IRS regulation says that a seminary, a religious youth organization, or a men's fellowship association that promoted the primary purpose of the church and which stimulates the members to religious activity are exempt from the required annual report to IRS.

But not classified as an "integrated auxiliary," according to the proposal, would be such church agencies as an elementary grade school, a hospital, an orphanage, an old-age home, or other similarly related agency.

The reasons cited by the proposed IRS regulation are that a hospital is primarily concerned with healing; a school is concerned primarily with education; an orphanage is primarily concerned with housing, medical care, guidance, etc.; and an old-age home is primarily concerned with housing, limited nursing care, etc.

Such agencies of the churches would not be classified as "integrated auxiliaries" by IRS because (according to IRS) they do not carry out the tenets, functions, and principles of faith of the church with which they are affiliated, and neither do they directly

promote religious activity among the members of the church.

Baker Asks That Definition Come From Dictionary

Baker's statement for the Baptist Joint Committee asked IRS to abandon its attempt to draw up a hard and fast definition of an integrated auxiliary of a church. He based his contention primarily on two points (1) the legal incompetence of the state to define the nature of the church or to define its mission; (2) the unconstitutional excessive entanglement of the state with the affairs of the church that would result from an application of the definition.

As an alternative and adequate solution to the problem of definition faced by IRS, Baker proposed the accepted definitions of the words "integrated" and "auxiliary" as set forth in Webster's Third New International Dictionary.

Thus, the word "integrated" would mean "composed of separate parts united together to form a more complete, harmonious, or coordinated entity." The word "auxiliary" would mean an organization "offering or providing help or assisting or supporting especially by interaction, and functioning in a subsidiary capacity."

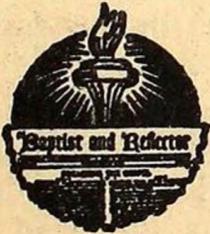
"These definitions are clear, rational, and sufficient," Baker declared. "The Internal Revenue Service does not need to define, through its quasi-legislative powers, a term to be applied to all churches, conventions or associations of churches," he continued. "To attempt to force differing religious organizations into a single mold would seem to be unwise policy, and, perhaps, unconstitutional action," he said.

In his opinion, Baker further told IRS, if the proposed definition of an "integrated auxiliary" of a church is approved, it will "almost inevitably lead to legal confrontation between some of the mainline churches and the government." "Such a confrontation, regardless of the outcome," he said, "would be counterproductive for both church and state."

The current status of the IRS-proposed definition is that a tentative regulation has been set forth in the Federal Register. Interested parties were invited to submit written statements on the proposal (March 29 was the deadline). The next step could be either an oral hearing, or dropping the matter altogether, or announcement of an officially approved definition.

In the event that the decision of IRS is not satisfactory to the churches, they could challenge the action in the courts or they could appeal to Congress to pass legislation instructing IRS on the matter of an "integrated auxiliary" of a church.

In the meantime, in Baker's opinion, it is too early for the churches to mount a letter-writing campaign to members of Congress. The next move is up to IRS. The churches should remain alert for action in the event the IRS decision needs to be contested. (BP)



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Eura LannomActing Editor

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EDITORIALS

Proof Needed

A church member should be a member in more than name. No one is so foolishly idealistic as to expect perfection here and now, but there are some elementary signs of spiritual life that are evidence of an attempt to witness before the world that the life belongs to God through faith in Jesus Christ.

The local church should help every member to produce such evidence. It should insist that in some measure they be produced. It will not do to insist in theory and not in practice. No one believes in the thumb-screw or any other form of force, for all firmly believe in that splendid old doctrine of voluntarism. However, it is wise to insist that when voluntary association has been sought with a church, the individual shall produce at least some of the fruits of that voluntary association. The local churches should no longer allow hundreds of thousands of people either to openly impugn their own intelligence and that of the organization, or else disclose the falsity of their claims as Christians, thus revealing the rest of us as false to God, to ourselves and to our fellowship. We must justify God's love and our own witnessing love.

Many church leaders are greatly burdened by the convictions that confront the institution. If these church leaders will undertake a real effort to help every individual enrolled in the membership of any local church a remarkable change will take place. Such an effort born of a revived brotherly love and empowered by the Spirit of God and energized by prayer and personal ministry, will change tens of thousands of liabilities

or frozen assets into realizable productive assets for the glory of our Lord and Master.

Great sermons are fine when a prayerful love of people is in the heart of the preacher. A well organized church is a wonderful help provided the people who project and carry out the plans are prayerful and folk-loving Christians; otherwise the great organization will produce nothing worth while.

Physical equipment such as buildings and appliances are the last things needed. They are helpful when the members are inclined to personal ministries and constant participation, but when the chief objects of pride in the life of a church are its edifice and its equipment, and the people are cold and indifferent, those members have wasted the Lord's substance in riotous living.

When we love each other enough to pray for and minister to each other, once again, as in the days of the Apostles, we shall have the world about us saying, "How those Christians love one another." No member could then be forgotten or forsaken. Absence would be noticed and the absent followed up. Non-participation, ignorance, non-residence, could not become a habit because love would soon perceive the danger and remove it. Churches would not remove from ghetto neighborhoods; they would remain to serve and to grow sacrificially.—**O. L. Bayless**, editor, "Rocky Mountain Baptist," Colorado

Nation's Birthday

Start planning now or your church will miss one of the calendar's choice dates in our efforts to bring America closer to God.

The nation's 200th birthday falls on a Sunday. What in other years is little more than a holiday should this year be a religious observance.

There can be little gain in prayers for God to bless America when America pays so little attention to God. We should unite in making July 4th a day of repentance, of turning to God with a prayer that righteousness become dominant in the halls of government and in the hearts of the citizenry.

Recent history, just as history in other times, proves there is no security guarantee in military might. Nor does prosperity of itself bring joy to the people. We have learned, although

reluctant to admit it, that just as in the days of the early prophets a nation prospers only as it looks to God.

We must make the Declaration of Independence and other documents of two centuries ago speak to our time. A divided nation cannot stand nor can a nation independent of God.

Civic organizations throughout the land are planning patriotic rallies for the July 4th weekend. All that is fine, and especially if the religious note is sounded, but churches must not lose their own special opportunity on this birthday Sunday.

Sunday—July 4th—in this Bicentennial year must be more of a religious observance than a patriotic rally. It is for the churches to decide.—**John J. Hurt**, editor, "Baptist Standard," Texas.

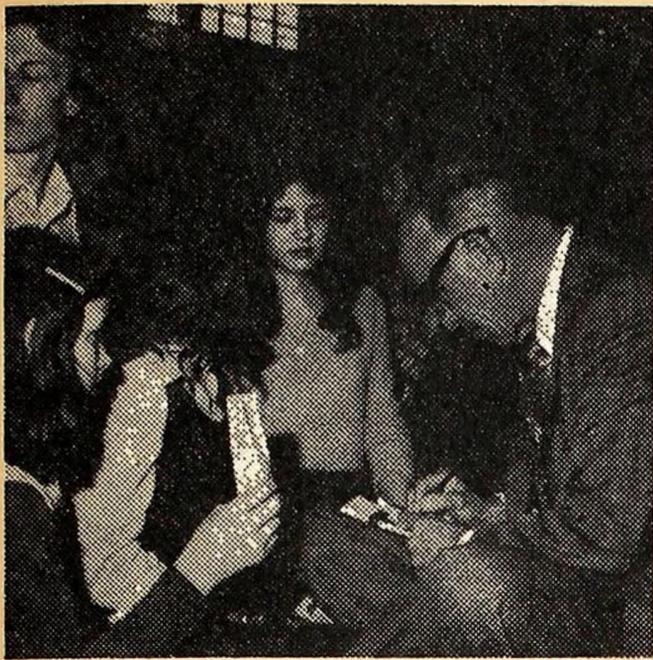
Cults Proliferating Everywhere

Francis Du Bose, professor of missions at Golden Gate Seminary, told Baptist editors recently in San Francisco that cults are proliferating everywhere. He cited the growth of Mormons, "now larger than some of the main line protestant bodies," and the rise of The Jehovah's Witnesses, Christian Scientists, Bahais, and others. He said that the fastest growing Christian group in the world today are Pentecostal and that many of their churches and institutions are among the most prestigious in the U.S.

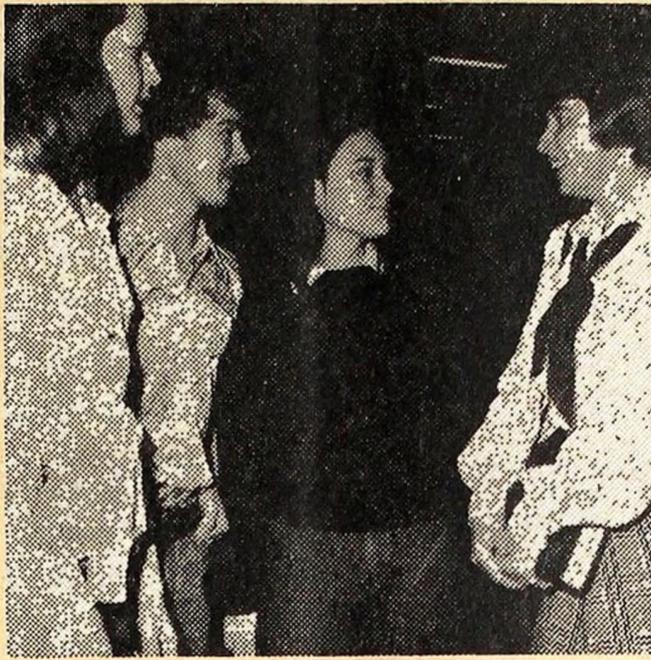
Even though Southern Baptists seem to be one of the few

large "mainline" Protestant bodies that continues to grow, this momentum and growth cannot be taken for granted. There is too much evidence that the various cults and sects are very efficient at proselyting; that is, reaching out to bring in those who are already members of the more traditional churches. The message to Baptists ought to be clear. If you doubt the seriousness of this trend, talk to a parent who has lost a youngster to one of the aggressive cults. It'll break your heart.—**J. Marse Grant**, editor, "The Biblical Recorder," N.C.

Scenes From Youth Evangelism Conference



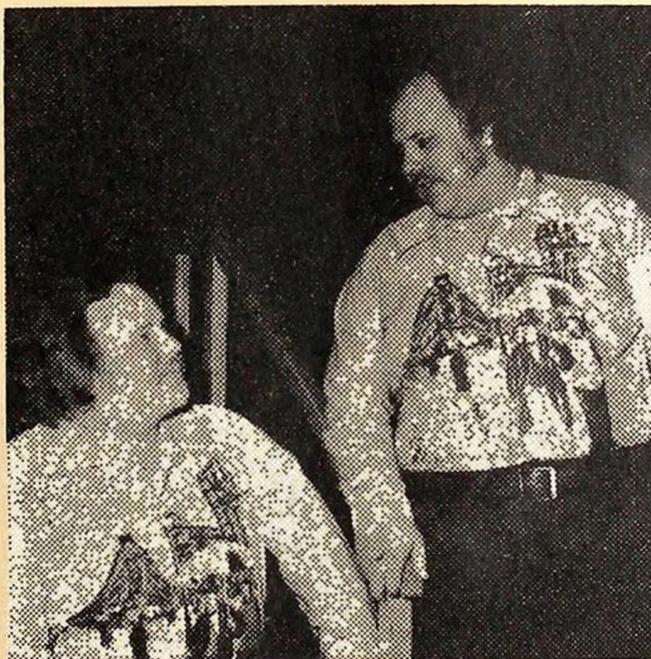
F. M. Dowell, director, Evangelism Dept., Tennessee Baptist Convention, signs autographs and scripture verses for youth attending the 1976 Youth Evangelism Conference at Vanderbilt Memorial Gymnasium, March 26-27. It was the seventh youth conference promoted by Dowell, who will retire this year after having served 21 years in the position.



Kathy Powell, right, who gave her testimony at the last session of the Youth Evangelism Conference, talks with high school and college students attending the conference. Powell is a senior at Belmont College in Nashville.



Youth from Woodland Church, Jackson, arrive for the 1976 sessions of the Youth Evangelism Conference. The conference was attended by over 20,000 young people and sponsors.



Gospel twin singers Boyd and Floyd Amason, Richmond, Va., performed at the Saturday afternoon session of the 1976 Youth Evangelism Conference. The twins write their own music.

New Pastors' Orientation Set For May 17-18

An orientation meeting for new pastors who have come into the state since last May has been set for May 17-18 at the Executive Board Building, Tennessee Baptist Convention, Brentwood, according to an announcement by Ralph Norton, executive secretary-treasurer, TBC. The meeting will begin at 1 p.m. on Monday and conclude following a luncheon on Tuesday. Wives are invited.

The purpose of the meeting is to orient new pastors about the work of the Tennessee Baptist Convention. Heads of the various departments of the TBC will be present to discuss their work along with Norton who will preside at the orientation.

Letters of invitation are being sent to those pastors whose names are on file. If you are a new pastor and do not receive a letter, please get in touch with Ralph Norton, P.O. Box 347, Brentwood, TN 37027. Telephone 615-373-2255.

Memphis Baptist Hospital Receives Full Accreditation

Baptist Memorial Hospital has been notified by the Joint Commission on Accreditation of Hospitals that it has been granted full accreditation covering a two-year period. This accreditation is the result of a three-day on-site survey made in December 1975, by representatives of the Joint Commission's Hospital Accreditation Program.

The granting of full accreditation indicates that the hospital has met the optimal achievable goals of excellence which the Joint Commission has established as a standard for its survey.

The Joint Commission on Accreditation of Hospitals is a non-governmental, non-profit organization sponsored by the American College of Surgeons, the American College of Physicians, the American Hospital Association, and the American Medical Association. Of the 7150 hospitals in the United States, Baptist Memorial is one of approximately 4800 that has earned accredited status from the Joint Commission on Accreditation of Hospitals.

67 Seniors Receive Degrees At Baptist Memorial Hospital

Graduation ceremonies for the Baptist Memorial Hospital School of Nursing, Memphis, were held at First Baptist Church at 8:00 p.m., March 26.

Sixty-seven senior nursing students received their diplomas. Eighty-five per cent of the graduates plan to be employed at the hospital.

Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention, was the speaker.

Illinois Board OK's 4-Years \$1 Million Fund-Raising

SPRINGFIELD, Ill.—A four-year \$1 million fund-raising drive for new Baptist work in Illinois was authorized by the Illinois Baptist State Association board of directors in semi-annual session here.

The board also requested the committee on order of business to consider the feelings of those Baptists who oppose having State Association meetings in places where alcoholic beverages are sold.

Jim Doom of Washington, Ill., who presented the \$1 million proposal, said the funds would be divided equally as "seed money" for buying property for young

churches and salary subsidies for pastors serving new churches and missions.

The campaign will extend from 1977-1980 and will be modeled after the "Together We Build" program of the Southern Baptist Stewardship Commission, Nashville.

Pledges would be sought through the churches from each Baptist in the state and from "potential big givers" in and outside of Illinois, the Illinois Baptist noted: "The \$1 million would give impetus to the North Central Thrust, a cooperative effort to double the number of churches in seven Great Lakes states between now and 1980."

Musical Drama Opens Conference For Youth Evangelism Gathering

By Bobbie Durham

NASHVILLE—A special musical/drama presentation, "The Fabric of Freedom," opened this year's Tennessee Youth Evangelism Conference at Vanderbilt Memorial Gymnasium in Nashville, March 26. The conference is sponsored by the Evangelism Dept., Tennessee Baptist Convention.

Over 20,000 young people and adults crowded into the gymnasium to witness the Bicentennial drama with lyrics written by Ed Seabough and music by Bill Cates. Focusing on freedom for all men, the drama revisited scenes at Valley Forge, the Oregon Trail, Gettysburg, Kansas City, and Philadelphia. Portraying the strength of America as a gift from God, singers relayed, "It is for us, the living to be dedicated to the great task remaining before us that this nation under God shall have a new birth of freedom." The portrayal drew a standing ovation from the young people. It was directed by Bob Mulloy, Nashville, and Cates.

Music for the conference was under the direction of Don Madaris, Church Music Dept., TBC. He was accompanied by Vicki Hancock, Nashville Inglewood Church, and Michael Crick, Belmont College.

Testimonies were brought by three college students, including Melody Ackley, Terry Moore, and Kathy Powell.

Must Be Willing To Go

Ackley, a student at the University of North Alabama, challenged the young people on the meaning of commitment in their lives. She stated that a youth could not be committed unless he was willing to go where God wanted to go.

Volunteer fullback Moore related the effects of a selfish life on one's soul and warned against having only a head knowledge of Jesus Christ without a heart knowledge. The University of Tennessee student has served as director of youth at North Knoxville Church.

Speaking on Saturday afternoon, Powell, a Belmont College student, recalled when she first attended the Youth Evangelism Conference in 1973. She shared that the conference had been a turning point in her life, and that she had learned through a message from Arthur Blessitt, that living means having faith. "In the years since then," she said, "even when I have left the Lord for a short time, He has never left me."

Amason Twins Sing

Boyd and Floyd Amason, gospel singers from Richmond, Va., presented special music Saturday afternoon, March 27. The twins, who write their own songs, gave five

special numbers during the afternoon.

Delivering two messages during the conference was William Self, pastor, Wieuca Road Church, Atlanta. Using the stories of Zacchaeus and the Prodigal Son, Self explained to the young people that God looks faithfully for man, and that when man leaves God, man can come home to God.

"In the story of Zacchaeus, we see the picture of a man thinking he is looking for God," he said. "But man doesn't need to go looking for God. God comes to man. He seeks man out just as Jesus sought out Zacchaeus." The vital factor in God seeking us out, he declared, is that we be ready for Him when He comes. "We should be still so that when God finds us, we will be ready to do His will."

The story of the prodigal son was portrayed in three scenes, according to Self. They were: the scene of rebellion, the scene of repentance, and the scene of returning to the father. Comparing the parable of the young man to today's youth, Self stated that like the prodigal, many young people today feel like rebelling, but have a chance to turn to God before they go wrong. "However," he added, "like the prodigal, the young person of today can also repent and go home if he has made a mistake." He

added that the prodigal was not going home to negotiate, nor to get more money. "He went home because he had repented," he declared.

"Be Ready To Be Used"

Also speaking at the final session was Joe Ford, director, young adult evangelism section, Home Mission Board. The young denominational leader, too, stressed being ready to be used by God when God gives the opportunity. "As you go through life, God will present the opportunities for witness. If you are ready, you can witness to the name of Jesus."

The East Texas State University graduate said that if a person is filled with the Holy Spirit, the person will be glorifying Jesus, not merely the Holy Spirit.

In a joint tribute at the conference, F. M. Dowell, director, Evangelism Dept., TBC, told the young people that he had been blessed by them more than any other single thing in his ministry. In appreciation for Dowell, who will retire as director on Dec. 31, 1976, a special offering was taken at the first session. Dowell also introduced his office staff, and his wife, whom he credited with much of the success of the conferences, held for seven years.

In addition to the sessions held at the Vanderbilt gym, youth attended personal witnessing conferences throughout the city on Saturday morning. They were led by various church staff members.

Sound for the sessions was provided by Lowrance Sound Co., Union City.

See Photo on Page 5



Members of Greeneville First Church honored Mrs. Frank W. Gass recently. Mrs. Gass, "Mama Carrie," has been a member of the church for 80 years. She was born June 15, 1882, and joined Greeneville First on Feb. 9, 1896. She was president of the WMS for 25 years and taught the Banner class for 35 years. The "Carrianna Sunday School class" was named for her. Pictured above with Mrs. Gass are, left, Mrs. W. R. Hubbs, and right, Mrs. B. D. Waggoner. Mrs. Gass received red roses and an orchid. Members of the committee for the observance were John Preston, Charles Dawson, Mrs. W. R. Hubbs, and James W. Best, pastor.

The Rejected King

By Roy A. Helton

Professor Emeritus of Religion, Belmont College, Nashville, Tennessee

Basic Passage: Matthew 26:1 to 27:66

Focal Passage: Matthew 27:11, 15-23, 27-31

Matthew has previously recorded three predictions of Jesus' arrest and death at the hands of his enemies in Jerusalem (16:21; 17:12; 20:17-19). He dramatically portrays the fulfillment of these predictions in the basic passage of this lesson (Chs. 26-27). The Crucifixion story is the nucleus of the Gospels. It was perhaps the first written part of an incredible story of God's redeeming love for sinful man. The importance which the writers attached to the story is evidenced by the fact that each one devoted nearly one third of his work to the events of the week in which Jesus died.

The King Anointed, Betrayed, Arrested 26:6-12, 14-16, 47-50

Anointed. A woman alone dared act upon her insight (or her superstition) and perform a deed fitting for the man soon to be crowned with thorns. Who was she? We really do not know. Mark does not name her; Luke calls her a sinner; Matthew simply designates her as a woman. Why did she anoint Jesus? We don't really know the answer to that question, either. She may have anointed Jesus as King of the Jews, but with no real understanding of what that meant. It is helpful to note that Luke interpreted it as an act of a forgiven sinner (7:36-39); while John has named her as Mary, sister of Martha and Lazarus, and interpreted her action as a tribute of love (12:1-8). Perhaps most of us are quite happy to take the viewpoint that a forgiven sinner will indeed pour out his most precious possession in love upon Jesus as king of his life.

Betrayed. Will men never cease to ask, "Why did Judas betray Jesus?" To be perfectly honest, we must again answer, "We don't know." Many guesses have been made. Judas loved money. John plainly states that Judas was a thief, and often stole what was put in the bag (12:6).

Whatever the motive, how different the story might have ended for Judas if he had gone to Jesus and confessed his sin and asked forgiveness for his senseless act! It is possible for us to know Christ well, and yet betray him.

Arrested. Judas carried out his secret bargain in the darkness of Gethsemane.

Whatever may have been the motives of Judas, Jesus' example of concern for his disciples and for Judas stirs one's heart: "Friend, why are you here?" (v.50). That question could have saved Judas, if he had accepted the opportunity. But he did not choose to abandon himself in love and confession, and find what no man can find in pride and self-esteem. But what of ourselves? We may have all the intelligence and skill that one could ask, and yet betray Christ because we are not willing to pay the price of supreme loyalty to him.

The King Forsaken and Denied 26:56-62, 69-70

After the arrest of Jesus, Matthew states, "Then all the disciples forsook him and fled" (v.56). "Forsook," "fled," what words to hang on the record of men who had been bosom friends and followers of Jesus! Why did they do it? Perhaps we would best ask the same question about ourselves. We vow that we would not have forsaken him. But is this because we think of him as "back yonder in history?" What about it when he stands clearly in some flaming social or political issue trying desperately to put out the fire? Where are we then? Do we wash our hands and plead non-involvement?

While Jesus was on trial before Caiaphas, Peter was on trial before public opinion. He had pledged loyalty unto death for Jesus. Yet three times accusing fingers were pointed at Peter, and three times he winced and denied any identity or knowledge of Jesus. Jesus suffered more in Peter's mockery of his faith and commitment than he did in the mockery of pagans. We could make excuses for Peter. It had been a hectic night, he was physically tired and mentally distracted. But for all that Peter learned, and we must learn, that Satan strikes when our resistance is low. Peter was caught by one last look from Jesus, and that look pierced the heart of Peter like an arrow, and he burst into tears of repentance. But at least he repented. Jesus later sent Peter a special announcement that he had risen (Mark 16:7); and still later probed the loyalty of Peter by asking three times, "Do you love me?" (John 21:15-17). Are you ready for your test?

By combining the Gospel accounts it is possible to see three appearances before Jewish authorities and three before Roman authorities. The charges before Jewish authorities were blasphemy and sacrilege (threat to destroy the temple). The charges in the Roman appearances were treason, and inciting to insurrection, and refusal to pay taxes to Caesar. Many have been puzzled by Jesus' reply to Pilate's question, "Are you the King of the Jews?" His answer was, "Thou sayest" (27:11 KJV). Did Jesus affirm that he was, or was the answer non-committal? Was Jesus saying, "That is what you say"? If it is non-committal, as the context would appear to imply, it is because Jesus could not accept the way Pilate or the Jewish leaders understood the meaning of the term. Perhaps this is why Jesus is reported to have made no further answer (Matt. 27:14; Mark 15:5). The fact that Jesus was asked, "Are you the King of the Jews?" (Mark 15:2); the fact that the Roman soldiers mocked Jesus by placing on him a purple robe and a crown of thorns (both symbols of royalty); the fact that they gave him an imperial salute and struck him with a reed (scepter), and knelt before him in homage (Mark 15:16-19); and the fact that the placard on his cross read, "The King of the Jews," leaves no room for doubt that Jesus was crucified on the charge of being a king.

The choice between Jesus and Barabbas posed a real issue for the Jews. Some early manuscripts report Barabbas' first name as being "Jesus." If this is so, the choice might well have been, Do you want a Savior (Jesus) of a political order or a Savior of life? This is a choice which we face daily. Too often when situations arise in which it must be asked, "What shall I do with Jesus?", our answer is, "Put him on the waiting list until I find out whether I am really going to need him."

The King Crucified 27:27-31

A clear understanding of the nature of death by crucifixion makes one shudder. It is the most cruel death which man ever devised for taking vengeance on his fellowman. Crucifixion originated in Persia. The custom went from Persia to Carthage in North Africa, and from Carthage it went to Rome, but the Romans used it only for rebels, runaway slaves, and the lowest criminals. To describe it is sickening, but maybe we need to be made sick occasionally. The victim was fastened to his cross, bleeding from scourging. There he hung to die of hunger, thirst, and exposure, unable to defend himself from the torture of gnats and flies which settled upon the bleeding wounds of his naked body. For Jesus, add to that the taunts and jeers of bystanders. Let us remember that he endured this willingly for us.

Our People and Our Churches . . .

PEOPLE . . .

Kenton First Church ordained **Mickey Vernon Hanks**, pastor, Beech Grove Church, Dyer, to the gospel ministry. Members of Beech Grove met with the Kenton Church for the ordination. **Kenneth Sparkman**, director of missions for Gibson County Association, preached the ordination sermon, and **Hoyt Wilson**, pastor, Kenton First Church, delivered the charges to the churches and to the candidate.

Riley Bruton Owen, retired merchant, and deacon at Oak Grove Church in Covington, died unexpectedly at Tipton County Memorial Hospital, Feb. 18. **Owen** had served as a magistrate of Civil District 12 for 18 years. Funeral services were conducted at the church with **Fred Tubbs**, **Teddy Evans**, and **T. C. Thurman** officiating. Burial was in Tipton County Memorial Gardens. He is survived by his widow, **Elizabeth McWilliams Owen**; a son, **John Riley Owen**, Covington; and a daughter, **Carolyn Owen**, Jackson.

Bernard F. Bull, assistant professor of education at Carson-Newman College, was presented the Governor's Outstanding Tennessean Award at the Kappa Delta Pi National Convention in Orlando, Fla. Kappa Delta Pi is a national honor society in education. The award was signed by Governor **Ray Blanton**.

Richard Simerly and **Steve Ford** were ordained as deacons at Pleasant Grove Church, Chilhowee Association. **Dan Dunkel** is pastor.

Sherrill Heaton was ordained as a deacon at East Side Church, Elizabethton. The ordination sermon was delivered by **W. Kenneth Griffin**, pastor. Deacons **Bob Barnette**, **Ray Richardson**, and **Bill Bristol** assisted in the service.

Robert G. Lee, former president of the Southern Baptist Convention and pastor-emeritus of Bellevue Church, Memphis, was Founders Day speaker at Bryan College in Dayton last month. Following morning and noon activities on the Bryan campus, **Lee** preached at Dayton First Church in a community-wide Bicentennial service.

Halls First Church ordained **Johnny Kerby** to the gospel ministry. **Nick Harris** preached the ordination sermon, and **Charles Collins** presented the charge to the church. **Ronnie Armstrong**, pastor, Halls Church, presented the charge to the candidate. **Kerby** was called as pastor of New Mitchell Grove Church.

LEADERSHIP . . .

George B. Scott, Union University graduate, has accepted the call as minister of music and youth at First Church, California, Mo. He was formerly minister of music and youth at Parkview Church, Jackson.

Calvary Church, Lenoir City, called **John R. Walker** as pastor. He comes to the position from Little West Fork Church in Clarksville.

David A. Goode has accepted the pastorate of Walnut Grove Church, Big Hatchie Association. He comes from Feathers Chapel Church in Fayette Association. A senior at Union University, he served as moderator in Fayette Association. The Walnut Grove Church has been without a pastor for approximately a year.

B. Ralph Palmer, pastor of Ivy Memorial Church, Nashville, resigned, effective April 5.

Judge B. Johnson resigned as pastor of Hunter Memorial Church, Elizabethton, to accept the call as pastor of Pleasant Grove Church, Mountain City. He is already on the new church field.

Broadmoor Church, Nashville, called **Rick Palmiter** as interim minister of music. His emphasis of work will be with young people. **B. L. Willis** is pastor at Broadmoor.

Charles Pyles resigned as pastor of Enville Church, Madison-Chester Association.

James A. Nunnery was called as pastor of Unity Church, Duray.

Alfred Smith is the new pastor at Marbledale Church, Knox County Association. He is former pastor at Holston Memorial Church in Strawberry Plains.

Robert Cummings Jr. was called as pastor by his home church, Macedonia, Nola-chucky Association. The church also ordained him to the gospel ministry.

Brown Springs Church, Mosheim, welcomed their new pastor, **Charles Rodgers**, recently. He is a graduate of Temple Bible College in Chattanooga.

Gary Briggs was called as pastor of Statem Gap Church, Morristown. He was ordained by his home church, Morningside.

Bill May, minister of music and youth at East Athens Church, Athens, resigned. **Robert Peek** is pastor.

Herschel Woodburn, associate pastor at Concord Church, Chattanooga, resigned his position to accept the call of Silverdale Church, Chattanooga, where he will serve

REVIVALS . . .

Bellefounte Church, Cleveland, reported 85 decisions in a recent revival. There were 29 professions of faith and two additions by letter. **David Walker**, Cleveland, was the evangelist. **Lake Walker** is pastor.

Jonas L. Stewart, executive secretary-treasurer, Tennessee Baptist Foundation, conducted revival services at Zion Church, Brownsville. **Bob Matthews**, minister of music, led the music. There were two professions of faith and numerous rededications. **J. D. May** is pastor.

Cedar Hill Church, Jacksboro, was led in revival by **Dillard Hagan**. There were numerous rededications, one addition by letter, and one profession of faith. **Lester Anderson** is pastor.

Evangelist **John Humphrey** and music director **Paul Griz** led revival services at Emmanuel Church in Jefferson City. There were 35 professions of faith and over 50 other decisions. **Earl C. McCosh** is pastor, and **Gary Radcliff** is associate pastor. **Humphrey** and **Griz** are members of Harvest Evangelism Inc.

as pastor. He is already on the new field of service. **B. Carter Elmore** is pastor at Concord.

Aaron Mathis was called as pastor of Chalk Level Church, Carroll-Benton Association. He is already on the field.

LaGuardo Church, Wilson County Association, called **D. Lewis White** as interim pastor. **White** is employed at the Baptist Sunday School Board, specializing in bus ministry promotion and training.

Charles Lynch has accepted the pastorate of Highland Church, Knox County Association.

Friendsville First Initiates Hunger Relief Program

During the last several weeks, the **Baptist And Reflector** has published information on programs sponsored by various Baptist churches and associations in Tennessee in an effort to relieve world hunger.

An additional program was instituted recently by Friendsville First Church. Under the leadership of Church Training director Mrs. Charlotte Graves and pastor Fred Garner, the church developed a "Ministry to the Hungry" program through the Church Training departments. According to Garner, the program's effectiveness lies in its ongoing support of world hunger. "It was not just a one-time collection," he stated, "but is a program that we keep on an active basis."

Goal Of Guatamalan Relief 'Reaching People For Christ'

GUATEMALA CITY—Money given for relief supplies, volunteer reconstruction crews and Spanish-speaking pastors in evangelistic efforts are enabling Southern Baptists to "reach people for the Lord," while helping this nation rebuild, a missionary said here.

"The ultimate goal of any plan we might have is reaching people for the Lord," said William W. Stennett, Southern Baptist missionary, of relief and construction efforts underway in Guatemala.

One of the most recent contributions from Southern Baptists came after Grey Stone Baptist Church in Durham, N.C., gave a plea over their television program.

The community responded with \$15,000. The money is being channeled through the Southern Baptist Foreign Mission Board, partly to purchase medical supplies and instruments for Guatemala City's Roosevelt Hospital and partly for reconstruction efforts.

"Right now we have a tremendous need to see our church buildings restored so people will have a roof under which to gather to praise God," Stennett said. "We also want to help by providing a roof over their own families."

Crews composed of Baptist laymen from various states have been aiding reconstruction efforts. They are helping to rebuild Baptist churches and pastors' and church members' homes. Crews from Texas and Alabama were next scheduled to arrive in Guatemala, each for a week of work.

Tennesseans Involved

Starting in mid-April, Arkansas, Georgia, California, Kentucky, Tennessee, Virginia and Oklahoma will have crews leaving for a week at a time. Finances for the trip and stay in Guatemala is at each crew member's expense.

According to W. L. (Wimpy) Smith, the board's associate consultant for laymen overseas, each crew will include 11 to 15 men, at least two of whom will be able to speak Spanish. Four experienced block masons, three carpenters, one electrician, and one steel-bender will also be part of each crew. The remaining crew members will be construction and masonry helpers.

"Those (volunteers and missionaries from other countries) who have come to help us have offered their own strength and service," said Stennett. "Guatemalans have seen in the lives and service of these people a real witness for Christ."

In addition to personnel already in Guatemala, Wendall C. Parker, Southern Baptist missionary assigned to Guatemala now on furlough, has returned for a month to

assist in relief efforts. Charles G. Norwood, Southern Baptist missionary doctor from the Philippines who speaks Spanish, is also assisting. Ten Spanish-speaking pastors from Honduras and Costa Rica are assisting in evangelistic efforts now underway in the devastated country.

More than 100 professions of faith were reported in a two-week period when 26 Spanish-speaking pastors from Texas helped with evangelistic efforts, according to Ted E. Yarbrough, Southern Baptist missionary in Guatemala.

March 12 other Spanish-speaking pastors were engaged in general evangelism. The evangelists are coordinated through Charles P. McLaughlin and Leobardo Estrada of the Baptist General Convention of Texas.

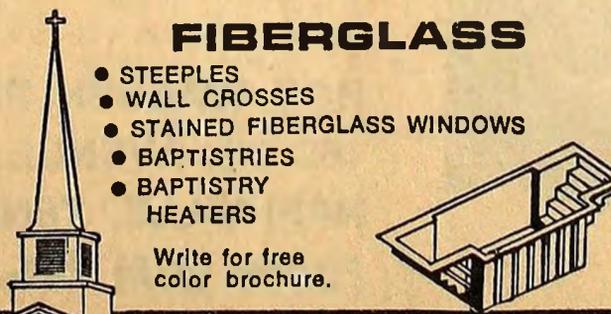
"Just days after the earthquake, we visited some villages that were badly damaged," Yarbrough said. "People there told us, 'More than anything else, we need spiritual help."

"Will you please send someone to preach the Gospel?" I'd like to thank Southern Baptists for making that possible through missionaries and other volunteers," Yarbrough said. (BP)

TEENAGE DRINKING PROBLEM A CRISIS

A study was made for the National Institute of Alcohol Abuse and Alcoholism by the Research Triangle Institute with students filling out a questionnaire. The results were reported in the "New York Times" on November 21, 1975. It found that 28 per cent of the nation's teenagers are problem drinkers. The survey of 113,000 youth in 450 schools around the country found that 28 per cent reported that they were drunk at least four times in the last year or that their drinking got them in trouble with peers or superiors at least twice in the last year . . . beer was the teenager's most popular beverage, boys drank more often than girls and children of drinking parents tended to drink more frequently.

(The New Jersey "Council News," March-April 1976)



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Seminary Offers Help With Summer Youth Programs

LOUISVILLE, Ky.—The eighth annual "Summer Youth Program Workshop" is scheduled at Southern Baptist Theological Seminary April 23-25, according to William Cromer, professor of religious education and coordinator of the three-day workshop for youth leaders.

Topics for discussion will include retreats, Bible study, puppetry, drama, and many other ideas to add life to any church's youth program. Special participants will include the Agape Puppeteers of First Baptist Church, Asheville, N.C., The Word Formers, a seminary drama group, and a number of leading church and denominational youth workers.

Cost of the program is \$16.00, and information and applications are available from William Cromer, Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

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Here In This House by Erma Hallmark, Knox Co., 118 pp., \$4.95. A charming inspirational book which reflects the clear, uncomplicated philosophy of a woman who feels the love and presence of God in everything around her.

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Christian Career Conference Is . . .

● a week-end retreat at Camp Linden, April 30-May 2 for older youth (15-17) and young adults (18-24) and leaders interested in vocational guidance.

● a learning lab featuring informal learning activities and using various media (filmstrips—slides—tapes) showing many opportunities in church vocations.

● a place in an informal setting for vocational testing and evaluation.



Martin

● a gathering place where small groups will explore mission and summer job opportunities. The focus will be on conversation with mission personnel one of whom will be Henry D. Martin, foreign missionary currently stationed in Jos, Nigeria.

● an opportunity to play an educational game "Nexus" based on the scripture I Corinthians 12—discovering your gifts and calling forth the gifts of others.

● a time of exploring the Biblical meaning of calling; delving into self; and noting the trends in tomorrow's vocations.

● fun and fellowship with young people from all over the state of Tennessee.

● climaxed with a celebration and commitment service to follow God's will and way for your life.



Presidents Confer—National alumni officers of Southwestern Baptist Theological Seminary greet Tennessee state alumni president Kenneth Hubbard, center, pastor, Ridgedale Church, Chattanooga.

Thirty state presidents met on the Fort Worth campus recently to plan state alumni meetings and alumni participation in the seminary's "Eight by Eighty" campaign. R. H. Dilday, right, pastor, Second Ponce de Leon Church, Atlanta, is national president and Lavonn Brown, left, pastor, First Church, Norman, Okla., is national vice president and president elect.

New Books

Commentary on I and II Thessalonians by Ronald A. Ward, Word Book, 178 pp., \$5.95. A verse by verse exposition of each epistle along with an introduction that looks at the history of each letter.

A Quest for Vitality in Religion by Findley B. Edge, Broadman, 251 pp., paper, \$2.95. Thrust of the book is helping persons and churches toward "vitality in religion."

The Gospel of John by James Montgomery Boice, Zondervan, 443 pp., \$9.95. An expositional commentary of John 1:1-4:54. The first in a planned five-volume exposition of the Gospel of John.

Tennessean One Of 12 New Annuity Board Trustees

DALLAS—Twelve "state trustees" of the SBC Annuity Board, including one Tennessean, have been appointed to serve on the agency's executive committee.

Board Chairman W. Gordon Hobgood Jr., Dallas, named the new executive committee members in line with a decision by the full trustee meeting earlier this year.

This decision gives trustees elected from state conventions more participation in Annuity Board business and policy throughout the year. The full Board meets twice a year; the executive committee meets quarterly.

Previously, the executive committee included only "local trustees," chosen from the area surrounding the Board's offices in Dallas.

Annuity Board President Darold H. Morgan reported the SBC wants state trustees to share with local trustees the committee work formerly assigned only to local members.

The 12 state trustees appointed by Hobgood bring to 30 the number of trustees on the executive committee. The appointees are: William D. Geer, Birmingham, Ala.; Sam Burk Jr., Englewood, Colo.; John Lee Pelham, Palatka, Fla.; Frank A. Norman Jr., West Point, Ga.; Harold Wainscott, Covington, Ky.; Claude Anthony, Jackson, Miss.; E. Lee Cain, High Point, N.C.; Charles W. Cheek, Greensboro, N.C.; Robert N. Hammons, Clinton, Okla.; Carl B. Allen, Murfreesboro, Tenn.; Ralph Langley, Houston, Tex.; Reginald M. Wood, Roanoke, Va.



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Letters To The Editor

Dear Editor:

You might be interested in knowing that several of the shut-in families in our church look forward to solving the crossword puzzle. We take back issues to some homes so both the husband and wife can work on the puzzle.

I enjoy the **Baptist And Reflector**. You are doing a good job.

Dan J. Dunkel, Pastor
Pleasant Grove Baptist Church
Maryville, TN

Dear Editor:

There is no way to avoid the necessity of dollars since the world system of trade is based on some form of monetary exchange. The need for dollars is as inescapable for the local church as it is for state conventions and the Cooperative Program. We all clamor for dollars, dollars and more dollars in order to lengthen and strengthen the thrust of the gospel from our particular point of interest. This is neither selfish or wrong: It is understandable.

It is equally understandable that the current emphasis in the world is not on how well one runs a race, but whether one wins. We are a winner-oriented society whether our interest is directed to sports, business, or the church. It must be granted that in all these areas we either move forward or lag behind since very few things can remain in a static condition. Evidence indicates that this winner complex of the biggest is always the best has made its way into the very fiber of our convention. This truth emerges to express itself in many forms and fashions. A singular case in point might well be the listing of the "Top 25 Tennessee Churches in Cooperative Program Giving." Even in this listing, the emphasis is directed to the dollar amount. The percentage is also provided, but it certainly takes a rear seat to the number of dollars contributed.

Christ observed the casting of coins into the temple treasury and could compute the underlying motive as well as the overwhelming amounts. Obviously, we do not possess such keen insight and therefore are constrained to deal with the figures available. But which figures should we use? If we apply the single principle of giving recognition based on a final figure added from some record book, we may find that the larger church always gives the larger amount, and thus receives the greater recognition. This appears to be fair enough upon first observation, but considered from the perspective of percentage giving, the list could be changed, or better yet done away with all together.

Though effort and sacrifice as such cannot be measured with a base ten system, we should be aware that many small, rural, mission or low socio-economic churches put forth great effort to cast in the widow's mite and more. Though the contributions may be small, the cost to those congregations could extend well beyond the personal sacrifice of larger congregations.

I say, hats off to the majority of small-to-medium size churches who will never be listed in the top 25 Who's Who and What's What, but nevertheless provide above 82% of Tennessee's Cooperative Program income.

Vernon Johnson, pastor
Memorial Baptist Church
4445 Hixson Pike,
Hixson, TN 37343

Southern Names Kelley To Graduate Studies Post

LOUISVILLE—Page H. Kelley has been named director of graduate studies for the School of Theology at The Southern Baptist Theological Seminary, according to Roy Lee Honeycutt, dean of theology.

Kelley will succeed Morgan Patterson, recently elected dean of academic affairs at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Kelley has been professor of Old Testa-

ment interpretation at Southern Seminary since 1969 and has been on the faculty since 1959. The Hartford, Ala., native has served several churches as pastor and was on the faculty and staff of the Baptist seminary in Rio de Janeiro, Brazil, before coming to Louisville.

Kelley will assume the directorship on Aug. 1, 1976. (BP)

Bible Puzzle Page

Answers On Page 13

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
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51						52				53		

ACROSS

- 1 Unclean kind of flesh (Lev. 13:15)
- 4 N. T. book
- 8 Noise abroad
- 12 Wing
- 13 London district
- 14 Woman in the Bible (Luke 2:36)
- 15 "And — — from thence" (Matt. 15)
- 18 Boil slowly
- 19 Indistinct
- 20 Jerusalem (1 Chron. 11:4)
- 23 "which hath been hid from —" (Col. 1)
- 25 Famous pen name
- 26 Hebrew letter
- 27 Thee: dial. var.

- 30 "and all the — —" (Rev. 13)
- 33 Noise: abbr.
- 34 Sprite: poss.
- 35 Whom God quickens (Rom. 4:17)
- 36 Speech defect
- 37 Father of the Aralites (Num. 26:17)
- 38 Fundamental
- 41 "— somewhat the yoke" (2 Chron. 10)
- 43 "Repent, — — —" (Acts 2)
- 48 Man's nickname
- 49 Maple genus
- 50 Son of Ikkes (1 Chron. 27:9)
- 51 South American monkey
- 52 Roman ruler

CRYPTOVERSE

HGP OZ QJ ZVWBOTJ IVP KJI PLJOW
PWJRNDRRJR IJOPLJW UOSS QVGW ZDPLJW
ZVWBOTJ QVGW PWJRNDRRJR

Today's Cryptoverse clue: I equals N

53 Trivial falsehood

DOWN

- 1 Rule: Hindu
- 2 Publican's offering
- 3 A Burmese people: pl.
- 4 Helpers: abbr.
- 5 Morse, for one
- 6 They have not known it (Rom. 3:17; 4 words)
- 7 "And after the — Satan entered" (John 13)
- 8 European capital
- 9 Gates or doors: abbr.
- 10 The dill
- 11 "The — of kingdoms" (Isa. 47)
- 16 Wanted
- 17 Improve
- 20 They stirred up the devout (Acts 13:50)
- 21 Esau's father-in-law (Gen. 36:2)
- 22 "Calling a ravenous — from the east" (Isa. 46)
- 24 Traps
- 26 Piercing tools
- 27 Fig or ash
- 28 "Physician, — thyself" (Luke 4)
- 29 Man in the Bible (Luke 3:28)
- 31 Free of ice
- 32 Place (Josh. 13:12)
- 36 Son of Gershon (Ex. 6:17)
- 37 Star: comb. form
- 38 Fish
- 39 Tapir
- 40 State: abbr.
- 42 Mimicker
- 44 Bar
- 45 Month (1 Ki. 6:1)
- 46 Father of the Erites (Num. 26:16)
- 47 Flatfish

Denominational Crossroads, Kentuckians Converge At Nashville First Church

By Jim Cox

More ex-Kentuckians may be members of First Baptist Church, Nashville, Tenn., than any other Baptist church in the world outside Kentucky.

Converging in this church is not necessarily a step they have taken by accident. Kentuckians have found a kinship here which exudes warmth and communion similar to the churches they have left "back home." And while Pastor H. Franklin Paschall described himself to a Kentucky audience recently as a "Tennessean," in his own church the distinguished Hazel, Ky., native tells a different story.

On a Sunday morning not long ago he recounted an incident in the life of Daniel Boone to illustrate a point to the Nashville

Cox is associate editor of the Western Recorder, Ky. Before going to his present position last September, he was director of public relations at Belmont College, Nashville.

congregation.

"When Boone came out of the mountains to Cumberland Gap, he erected a sign which left word for those coming behind him. It said, 'Follow Me North.' Those who came after him who could read went north into Kentucky. Those who couldn't read ended up in Tennessee," Paschall smiled.

Commenting on Paschall's fondness for his native state, one of his own members discloses, "When someone joins the church from Kentucky we practically turn and bow down three times towards Bowling Green!"

On a Sunday last year Paschall almost overlooked asking his congregation to vote on a candidate from Bowling Green who presented himself for membership. Paschall served First Baptist Church of that city before going to Nashville in 1956.

"While he's been here over 20 years, you

know the sun still rises and sets on Kentucky," said one of his flock.

A Denominational Mecca

Aside from being a haven for "alien" Kentuckians, First Baptist Church, Nashville, has traditionally and historically heavily influenced much of Southern Baptist life and thinking as a direct result of its strategic location.

In 1891, for example, the Baptist Sunday School Board originated in the pastor's study of this church. W. R. L. Smith, then pastor, who had been elected president of the new board by the Southern Baptist Convention, presided at the first meeting.

The board elected J. M. Frost as first executive secretary. Frost resigned from the board less than two years later to succeed Smith as pastor of First Baptist Church. His action suggests the influential role the church played in denominational affairs even then.

The physical surroundings which were present at the creation of the fledgling Sunday School Board have been preserved by the board. An exact replica of the original founder's room has been erected in the board's present structure, using authentic furnishings from Smith's and Frost's study at the church.



Conventional And Transit Type



New And Used

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While Paschall is the only pastor of the church to have served as SBC president while pastor (1966-68), two previous pastors, R. B. C. Howell and Lansing Burrows, were convention presidents while they held other pastorates. And W. F. Powell, Paschall's predecessor, was Sunday School Board president from 1921-54.

Today, the influence of the church in denominational life continues even more strongly than ever. Unquestionably, many of the programs, concepts and educational philosophies of Southern Baptist churches are born in the minds of Nashville First Church members.

First Baptist Church is often the "guinea pig" for experimental ideas which eventually find their way into educational programs of Southern Baptist churches everywhere. Many of the ideas for the convention's current grouping-grading plan, for example, were first "tried out" here.

The church regularly hosts several denominational meetings, national in scope, every year. Its close proximity to both the Sunday School Board and denominational agencies housed in the SBC Building make it a natural location for conferences, banquets, worship experiences, conventions, executive sessions and training opportunities of all types.

In practically every Sunday and Wednesday night service Baptist leaders throughout the nation and the world are present. These guests are often singled out in the services. A reception was held honoring denominational leaders following an evening service recently when the SBC Executive Committee was in town. Events such as this underscore the church's joy in receiving its distinguished guests.

"It is our privilege to host these meetings, for we are at the crossroads of the denomination," Paschall affirms.

The church's leadership role in the denomination is indicated by the fact that, of eight SBC organizations headquartered in Nashville, the agency heads of four of them are members of First Baptist Church. Included are the Stewardship Commission, Executive Committee, Southern Baptist Foundation and Sunday School Board. Staff members of these and each of the four remaining agencies are spiritually fed weekly at First Baptist Church.

About 200 members of the Nashville church are currently labeled "denominational servants," being employed by a convention agency. Together with their families they represent approximately 500 members of the 4112-member church.

Speaking at Ridgecrest several summers ago, Paschall requested, "Would all those in the audience who are members of First Baptist Church, Nashville, please stand up?"

It was a startling revelation when dozens of people throughout the auditorium rose to their feet.

"Thank you!" their pastor exclaimed. "I just wanted to see where you've been all summer so I could tell the folks back

home!"

From this church, more than any other, come the summer assembly leaders, the writers, editors, artists and educational consultants who influence 34,000 other Southern Baptist congregations every week.

There are approximately 75 ordained ministers of the gospel in the membership at First Church, Nashville. In addition, there are scores more who are ministers of other types (education, music, youth, elementary work, etc.).

Denominational Influences

"The denominational people of our church are among the most faithful and supportive members we have," says Paschall. "They allow me and other staff members freedom to do our work. I have found great encouragement and inspiration personally from the personnel of Southern Baptist agencies," he says.

"The greatest advantage of having denominational members in the church," according to Minister of Education Tim Hedquist, "is that they are outstanding resources for all areas of the program. As a group they are most anxious and willing to make themselves available to their church. I have not had the problem of them trying to force their particular program to the point that they are a problem."

Hedquist continues: "One of the hardest things for me to realize is that these people who have such a leadership role across our convention have the same basic spiritual needs that all our members have and that our church must attempt to meet. For those who travel our church has a special opportunity to meet the unique needs of their families that such a travel schedule imposes."

Paschall adds, "If I have a worthy message to communicate and if our church is able to minister well, denominational people are not only on the receiving end for whatever good may come to them, but in terms of Christian stewardship they can multiply it 'world without end.'"

Last summer James L. Sullivan, retired president of the Baptist Sunday School Board, and a member of First Baptist Church, Nashville, since 1953, was elected vice president of the Baptist World Alliance. While this recognition is typical of the influence members of this church have worldwide, Paschall interjected humor into it as he brought it to the congregation's attention.

Said he: "I'd like for you folks to meet Dr. Sullivan. Stand up, Dr. Sullivan. He's not very well known around these parts, but he's been elected vice president of the Baptist World Alliance."

The congregation simultaneously broke into spontaneous laughter and applause.

The influence of First Baptist Church, Nashville, will continue to be felt in your church and mine because of the faithfulness of its members who serve the Lord at home, abroad and especially in their own place of calling.

SBC Pastors' Conference Schedules Norfolk Program

NORFOLK—A retired U.S. congressman, two former Southern Baptist Convention presidents and singer Anita Bryant will be among program personnel on the program of the Southern Baptist Pastors' Conference here, June 13-14.

The annual meeting, which addresses itself to the theme, "Faith of Our Fathers," is one of several meetings preceding the annual meeting, June 15-17, of the Southern Baptist Convention, the nation's largest Protestant denomination.

Walter Judd, a physician and retired U.S. Republican congressman, from Minnesota, and W. A. Criswell, pastor of First Baptist Church, Dallas, and Robert G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, both former SBC presidents, will be among an array of speakers.

Other program personnel besides Ms. Bryant and the Anita Bryant singers, include Adrian Rogers, pastor of Bellevue Church, Memphis, and Pastors' Conference president; Joe Crumpler, pastor of Mt. Carmel Baptist Church, Cincinnati, and Pastors' Conference vice president; Charles Stanley, pastor, First Baptist Church, Atlanta.

Also, Russell Clearman, pastor, Olivet Baptist Church, Little Rock; Ron Dunn, a Bible conference speaker, Irving, Tex.; Homer Lindsay Jr., pastor, First Baptist Church, Jacksonville, Fla.; Jerry Vines, pastor, Dauphin Way Baptist Church, Mobile, Ala.; Peter Lord, pastor, Park Avenue Baptist Church, Titusville, Fla.;

Also, Jack Taylor, evangelist, San Antonio, Tex.; Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.; Col. Heath Bottomley, USAF-Ret., San Bernardino, Calif.; Thomas P. Lane, minister of music, Bellevue Baptist Church, Memphis; Joe Helms, minister of music, Sheridan Baptist Church, Hollywood, Fla., and the Seventy-Six Singers youth choir, Bellevue Church. (BP)

BIBLE PUZZLE PAGE ANSWERS

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"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

Faithful Unto Death

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

Basic Passage: Matthew 26:57-27:56
Focal Passage: Matthew 27:35-50

The crisis deepens. Death becomes unavoidable. That is because Christ chooses it as God's will. Circumstances develop in that direction. Jesus has had a bout with the flesh. The spirit was willing all along. After the struggle with the flesh, Jesus accepts the bitter cup as a part of the Father's plan and the Son's mission. There is no further thought of an alternative. Jesus deliberately walks right into the jaws of death.

He is faithful unto death for us. That is the central motivation that leads Him on to the most agonizing of all deaths.

ROYALTY CRUCIFIED—Matthew 27:35-37

We have here a remarkable contrast at the crucifixion of Jesus.

There are the callous gamblers casting lots for His garment. The most moving event of all history does not seem to register with them.

Yet, we have a group that watched Him closely as He experienced His unprecedented agony.

His royal status as King of the Jews is flaunted in the face of all Israel. They resented it and sought to have it changed but with no success. Although it was meant to

taunt the Jews, it carried a measure of truth.

Jesus of Nazareth was a descendant of David and will someday be acclaimed as King of kings and Lord of lords. Here we see Him seemingly helpless in humiliating shame; yet, there was something kingly in His demeanor. Did not one of the thieves dying by His side see something royal about Him? Did he not say, "Remember me when thou comest into thy kingdom"?

ROYALTY DYING WITH CRIMINALS—Matthew 27:38-44

They jeered Him in every possible way as He was on a cross between two thieves. They challenged His title as King of Israel—daring Him to come down from the cross to prove it. The one who saved others cannot even extricate himself, they claimed.

If He as the Son of God trusts the Father, why does God not deliver Him now. It is time for a demonstration of the validity of

His high claims, they insist. Then we will believe Him.

The thieves hanging on crosses beside Him hurled the same insults. One thief later changed his mind completely with reference to Jesus.

ROYALTY SACRIFICING FOR SINNERS—Matthew 27:45-52

Jesus could have saved Himself, but He would not, for our sake. God could have delivered Him, but would not, for the sake of sinners.

In some mysterious way, God let Him agonize in a fearful sense of loneliness in that darkest of all hours.

Some falsely thought that He was crying to Elijah for help. Some tried to help Him a little, yet the mob said that they should wait and see if Elijah will help Him.

In a thrust of agony He expired. All hell thought that He had suffered ignominious defeat, but some in heaven knew better. He had won for us!

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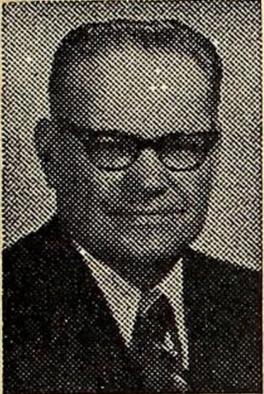
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From the Executive Secretary

By Ralph Norton

During the past few weeks my attention has been focused on three separate and distinct examples of Christian education. One involved Belmont College. Another experience took place at Southern Seminary, Louisville. And the third pertained to Baptist Hospital in Memphis.



Norton

These events seemed to highlight, in my mind, the diversity of Baptist educational ministry. The occasion of the Belmont College event was the celebration of its Silver Anniversary. The 800 persons attending heard a brief history of the birth and growth of the school which underscored its purpose for existing—Christian education. In his remarks, Herbert Gabhart, president, called for renewed commitment on the part of all of us, stressing the role the college must continue to play as it meets needs in our state. Our colleges are vital to the life of Tennessee Baptists. Each school has a tremendous responsibility and needs our continued prayers and support.

The second event was also impressive. I was privileged to be on the campus of the seminary in Louisville, primarily to meet with the Tennessee students. Some of these students are graduates of our colleges. Many would like to return to Tennessee upon graduation. It was with a deep sense of pride that I heard some of them express a special interest in various areas of work in our state and I was happy to share with them some of the opportunities. Any church seeking a staff member would do well to contact some of these students—there are many throughout all the seminaries. I would be happy to provide assistance in making contacts. Our seminaries are vital to the ministry of our churches.

The third example was a rare opportunity to participate in the graduation program for the nurses of Baptist Hospital, Memphis. This, too, was a heart-warming experience and reminded me that ours is also a ministry of healing. Our hospitals are outstanding examples of Christian love as they meet needs of a physical nature. I am grateful for them. At this particular time, I am especially thankful for the nurses, the training they have received, and the service they will render.

While each of the above experiences involved Christian education, only a small percentage of the young people will be called into church-related vocations. Yet in a larger sense, each in his own walk of life, these

HISTORICALLY

FROM THE FILES

50 YEARS AGO

A column in the 1926 *Baptist And Reflector* carried news from an 1891 issue of the publication. Among the items: A Swedish Church had been organized in Philadelphia with a charter membership of 13. Grace Church in Philadelphia had just entered new facilities which would seat 4000. Second Church, Knoxville, reported 70 professions of faith during a revival. Rogersville Church held revival services in the courthouse with J. H. Anderson doing the preaching.

20 YEARS AGO

LaFollette First Church held groundbreaking services for new educational facilities. Cost was estimated at \$122,607. Vern B. Powers was pastor.

Grandview Church, Nashville, had welcomed 400 new members in 19 months. James E. Harris was pastor.

10 YEARS AGO

Former Tennessean Gordon Clinard wrote an Easter devotional telling Christians that if they really believed in Easter, they believed in the victory of good over evil, the victory of love over hate, and the victory of life over death. Clinard was a native of Robertson County, Tenn., and was serving as a pastor in San Angelo, Tex.

In "Family Living" column, David Edens emphasized the importance of literature in the life of a child. He said that literature links a child to other human beings and gives him a picture of continuity.

On Matters of

Family Living

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

Life-Long Obesity Tied To 3 Childhood Periods

The three crucial periods in the development of life-long obesity all occur before puberty, a pediatric endocrinologist reminded the American Academy of Pediatrics recently.

During these periods, the body's fat cells mysteriously increase. While the size of the cells may later be modified by diet or other factors, the number of cells will remain constant, said Dr. Robert Fiser Jr., University of Arkansas School of Medicine.

"So-called baby fat doesn't just go away, as some mothers have assured me. Eighty per cent of obese children become obese adults."

The first critical period for fat cell increase is between birth and age two, a finding that has already raised questions about current infant-feeding customs. The second period is between the ages of seven and 11, and the third, at puberty.

Fiser pointed out that the years between seven and 11 and the puberty period are logical times to enlist the overweight child's cooperation in supervised weight control regimens and in a more active life-style. He warns that it won't be easy.

No starvation diets, though. Like all children, fat youngsters are in a period of rapid total growth and need proper nourishment. A daily eating pattern that divides calories into as many as six small meals may help to eliminate "gorging" and, linked with regular exercise, may help to curtail excess weight gain.

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who attend our institutions of learning present a message and a witness so much needed in our day. Let us remember to pray for them.

Princeton Hsu Leads Life Of Many Mountain Ranges

By Carter and Agnes Morgan

HONG KONG—A few days after Easter 1957, a small man got off the train from Canton at the Kowloon Railway Station. Like so many of the refugees before him, Princeton Hsu had come to seek a new life in the comparative freedom of Hong Kong.

Not much over five feet tall, and carrying a suitcase the communists had thoroughly searched, this refugee would not have attracted much attention, unless you had happened to be from Shanghai and had known him. For he left behind the shattered remains of a respectable career in Christian education in China.

Hsu studied at Shanghai University before coming to the United States and receiving a master's degree in education from George Peabody College for Teachers in 1930. He then worked as a Christian educator, writer and editor, and in his local church, primarily in Shanghai.

However, in 1952, came the "public accusation" meeting by which the new state of China systematically discredited respected leaders of the past. He spent the next five years in almost total despair. He had 13 applications for exit turned down but in 1957, permission came and he went immediately to Hong Kong.

Then, in his mid-fifties, he was starting over again with a sense of one who had been

Mr. and Mrs. E. Carter Morgan are Southern Baptist missionaries to Hong Kong.

retrieved and granted another chance in life.

During these subsequent 19 years leading to his recent retirement, Pastor Princeton Hsu has had a ministry that many a younger man might envy.

"I promised the Lord if He would let me get out of detention, I would use all my time for Him—as long as I live," he used to say. This is exactly what he has done.

Pastor Hsu accepted the role of editor-in-chief at the Baptist Press in Hong Kong and later, general secretary. He taught courses at the Asia Baptist Graduate Theological Seminary and became senior pastor of Tsim Sha Tsui Baptist Church (3100 members) and taught weekly Bible classes in Kowloon and Hong Kong.

Hsu served on the board of trustees of the seminary from 1960 to 1973 and has served on numerous committees for the Hong Kong Baptist Convention. He has written 50 books in education, ethnology and Bible.

For a person with a schedule like that, not much time was left for play! The busy pastor-writer-teacher did escape for a few hours occasionally, however, to enjoy his favorite pastime—mountain climbing.

It would be hard to find a mountain range or peak around Hong Kong which he has not climbed at one time or another—which is quite symbolic of the first 75 years of his life.

Baptists In Taiwan Meet; Adopt Record 1976 Budget

LING TOU, Taiwan—The China Baptist Convention in Taiwan recently adopted its 1976 budget which included approximately one-fourth for overseas missions and one-third for home missions.

The budget, amounting to \$30,635, was presented at the 21st meeting of the China Baptist Convention held at the Baptist assembly grounds here.

More than 100 messengers from about 40 churches attended the convention. Two new churches, Sword Lake Baptist Church and Dung Yuan Street Baptist Church, both of Taipei, were voted into the organization.

Dr. Chow Lien-Hwa, pastor of the Grace Baptist Church and chaplain for the late President Chiang Kai-shek, preached the four convention sermons. After the convention voted to join the Asia Baptist Association, Chow was asked to be the representative for the first five years.

Joseph Chang Pei-Shin, pastor of the Changhwa Baptist Church, was elected chairman of the China convention. He served in the same position 17 years ago. The pastor of the Glory Baptist Church in Keelung, Jeng Yi-shan, was elected vice-

Thai Baptists Make Plans To Organize A Convention

CHACHEUNGSAQ, Thailand—Representatives of 20 Baptist churches in Bangkok met recently at Calvary Baptist Church to formulate plans for organizing a Baptist convention in Thailand.

A meeting will be held April 17-18 in Chiangmai to create the convention for cooperative efforts in evangelism, according to Southern Baptist Missionary Maxine (Mrs. Robert) Stewart.

Thailand's 10,000 Baptists are currently organized into several groups including the Thailand Baptist Churches Association (mostly Thai), the Twelfth District of the Church of Christ in Thailand (mostly Chinese), several Karen associations and the Lahu-akah-Lisu Association. The proposed convention will bring these various groups together for voluntary cooperation in special projects.

Working with these groups are missionaries from the United States, Australia, New Zealand, Hong Kong and Sweden.

chairman, and Pastor Sye Bwo-wu of Tai-chung Baptist Church was elected chairman of the evangelism department.

Baptist Expansion Continues In South America

WASHINGTON—Baptist growth in South America continued this past year, but at a slower rate than before, according to preliminary statistics for 1976 released by the Baptist World Alliance (BWA) here.

Membership in 12 South American countries where Baptists have work now number 515,434, compared to 512,379 a year ago. Three years ago the number was 462,169.

Six of the 12 countries showed an increase in church membership—Argentina, Brazil, Colombia, Paraguay, Peru, and Surinam. Five declined—Chile, Ecuador, Guyana, Uruguay, and Venezuela. Data for Bolivia did not change. No Baptist work exists in the Falkland Islands or in French Guiana.

A slight decline in the number of churches has been accompanied by a noticeable increase in "home missions" of the churches, according to the BWA.

Counted at 4470 a year ago, the number of churches is now only 4447. But, with that decrease has come an offsetting increase in the number of other "preaching places," according to Carl W. Tiller, BWA statistician.

Taking the Baptist Convention of Argentina as an example, he observed that the number of believers has gone up from 21,560 to 21,886 in one year; the number of churches has declined from 296 to 287; but the number of additional preaching places has risen from 103 to 163. Such places are variously called "chapels," "missions," or "outreach points."

"The total Baptist community is much larger than reflected in the church membership data," Tiller declared. "Because Baptists do not accept young children into church membership, the half million or so Baptists reported are not an accurate reflection of the group's total strength. Also, there are many non-member adults in regular church attendance."

Again using the Baptist Convention of Argentina as an example, Tiller pointed out that the 21,886 members in convention churches are only a small part of the numbers regularly within the influence of the churches. The larger figure of its "Baptist community" is reported by the Argentine convention at 107,544.

The BWA South American statistics are not limited to the 11 member bodies of the Baptist World Alliance in South America, but also embrace other Baptist work on the continent. Every country has at least two kinds of Baptists; one (Brazil) has as many as 15 varieties, according to the BWA. (BP)

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