

Baptist and Reflector

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News-Journal of Tennessee Baptist Convention

Business manager, wife have special ministry

By Joey H. Williams

SALISBURY, Rhodesia — What is a preacher boy like you doing in a job like this?

Southern Baptist Missionaries Mr. and Mrs. David Coleman have pondered this question only to come up with the answer, "Because our lives are in God's hands and this is where He wants us."

One of the principles by which Business Manager-Treasurer Coleman operates in Rhodesia is that of releasing others in the mission to do more of what they came to the mission field to do.

This is all easily said, but Coleman and his wife, Linda, have learned the importance of teamwork in their desire to be in the Lord's will. Coleman is a graduate of Belmont College, Nashville, and he and his wife were appointed to Rhodesia in 1968. They claim Tennessee as their home state.

Coleman, who was the first business manager-treasurer appointed to Rhodesia, sees his work as a service—in actuality, a ministry, in which he accepts many of the responsibilities that have long tied the hands of missionaries and kept them from fully pursuing their own calling.

"My involvement will enable doctors to have more time with patients, evangelists to evangelize, and teachers to teach," Coleman said. "I see my work as business manager-treasurer as a ministry, not a job. It is a calling just as any other mission person would look upon their work as a calling."

In reality, most business on the mission field is connected with his office in one way or another, either in an advisory role or official capacity. This role includes such areas as managing funds, purchasing, obtaining visas, and channeling work toward the proper lines of authority in the government, just to mention a few.

In explaining his involvement with various individuals, Coleman stressed that he often assists nationals in their long and detailed procedure of getting their U.S. student visas. Also, he has helped the national convention in financial matters such as audits and their bookkeeping systems.

"When I came to Rhodesia, I had to face the problem of being the first person appointed to this area with training specifically in business," Coleman said. "I had to build a trustworthiness with the mission."

"One of the real satisfying areas of change

evident in Rhodesia is in the budget. We are now doing preparatory work prior to mission meeting and we spend a lot of time examining the needs in the budget. This is important because it is the mission which sets its guidelines and priorities as to how it will spend money."

Coleman is fully aware that anytime you deal with a person's money you are hitting where it hurts.



AUDITING THE BOOKS—David Coleman, and Barbara (Mrs. Gerald) Schleiff audit the books at Sessami, Rhodesia, mission station. Both are Southern Baptist missionaries. Coleman serves as business manager and bookkeeper for the organization of Southern Baptist missionaries in Rhodesia. He had to drive to Sanyati and then fly to Sessami for this audit. (FMB photo by Joey H. Williams)

"There are many decisions that must be made," he continued. "Decisions require a responsibility to tap every resource and gather all information available to help in making that decision. Making a decision and then worrying about whether it was right or wrong doesn't really enter in that much," he said.

"I try very hard to make a decision based

upon the input I have received. Besides, there are very few things that cannot be changed. You can give apologies and right the wrong done. I have found that, in the main, people here in Rhodesia are quite forgiving."

Another consideration within the office of business manager-treasurer is that of accepting this ministry as a "ministry of interruptions."

"You learn to build within yourself an acceptance of the fact that what you plan for a day may not come to pass because of the needs of others," Coleman pointed out. "You must build a level of patience in not allowing the many interruptions which occur to frustrate your daily efforts. Even the interruptions are a part of the Lord's work."

In relating his work to God's call in his life, Coleman stated that one of his basic concepts of this interpretation of "call" is how God speaks to an individual at a particular time.

"I say that," he added, "because I find many people who are 'fulfilling a call' of long ago, but, in all essence, have closed God out in speaking to them again. Where some would be of the opinion that it is wrong to change areas of commitment, I likewise consider it to be wrong not to change if God is calling for that change. I have found some frustrated people because they are unwilling to make a change called for by God. One of their reasons, I think, is perhaps because of their fear of people and what others may think."

"We hear how blasphemous it is when a man leaves the ministry," he continued, "when it may have been one of the best things for the ministry. I am committed to my position until I feel that God wants me to serve in another area."

Preaching and pastoring is not new to the business manager since he came to Rhodesia as a preacher, and maintains that he loves his ministerial responsibilities.

"One of the greatest opportunities of witnessing and development of spiritual concepts is through contacts in the office," Coleman stated recently.

Coleman recalled the time when an African lady and her husband dropped into the

(Continued on page 5)

Millions misled by false FCC petition

By W. Barry Garrett

WASHINGTON—Have you heard that a famous atheist is petitioning the Federal Communications Commission to ban religious broadcasting?

The unfounded fear of maybe 20 or 30 million church people about this non-existent possibility is the most amazing phenomenon I have witnessed in 19 years of news reporting from the nation's capital.

Yes, that many people have either written or signed petitions asking the FCC not to agree to an imaginary petition by Madalyn Murray O'Hair to ban religious broadcasting.

Such a petition by Mrs. O'Hair does not even exist. Neither is there any other petition before the FCC to ban religious broadcasting. That is what makes this story so amazing.

Once again we give you the facts.

In December 1974, two California men, Jeremy D. Lansman and Lorenzo W. Milam filed petition RM 2493 with the FCC. In

this lengthy document they asked the FCC to issue rulings that would freeze the assignment of additional educational television or FM radio licenses to individuals or groups planning to air only religious or quasi-religious programs.

Almost immediately this petition was misunderstood, misinterpreted, twisted, distorted, misrepresented, and used to generate an extensive mail campaign directed at the FCC. The effect of these appeals was electric. Within a few brief months hundreds of thousands of letters poured into the FCC mail room. Most of these were based on misinformation. Only a few people had taken the trouble to find the facts and to address the real questions.

On Aug. 1, 1975, the FCC in a unanimous action denied the requests made in the petition. It issued an 11-page statement explaining the reasons the requests were denied. This action of the FCC was made public on Aug. 13, 1975. The information was carried on the nation's wire services. Articles appeared in newspapers, magazines and the religious press. Once again we thought we had slain the dragon of misinformation, rumor, myth, and hysteria.

But the dragon refused to die.

For a while the volume of mail at the FCC declined, but now a year-and-a-half after the FCC effectively and permanently killed the petition, the mail has begun again to escalate, so much so that two new employees in the FCC mail room have been hired to do nothing but open and count the letters.

The total number of pieces of mail processed by the FCC mail room has now reached nearly 4½ million. In November 1976, alone, 81,000 pieces of mail were received in 20 working days. This mail count does not include the hundreds of thousands of letters that have been received by the individual FCC commissioners nor the mail that has been sent to members of Congress.

Often included in the mail are petitions signed by multiplied thousands of persons in churches, schools, and civic organizations. Many signatures were obtained by individuals who have been frightened by misinformation that religious broadcasting is in jeopardy. No one really knows how many names are on these petitions, because the FCC does not have the resources to process them. We have estimated that there are 20 to 30 million names, but others believe that the number is much higher.

A spokesman in the FCC said in an interview that, as of the end of November 1976, it had cost \$568,620 in postage to send this mail. Add to this the time, money, and energy many people have spent on this

false issue, and we begin to see how much has been wasted.

Now let us look at some of the non-facts or myths about FCC petition RM 2493.

Myth: This is a project of Madalyn Murray O'Hair to stop religious broadcasting on radio and television.

Fact: Mrs. O'Hair does not now and never has had any connections in any way with RM 2493, according to a statement by a highly placed official in the FCC. This fact was confirmed last year by a personal telephone call to Mrs. O'Hair by John W. Baker, director of research services for the Baptist Joint Committee on Public Affairs.

Myth: Mrs. O'Hair has been granted a hearing before the FCC to present 27,000 signatures in support of RM 2493.

Fact: This is not true. She has not requested such a hearing. Several years ago, she did present a petition with 27,000 signatures to NASA in an attempt to stop astronauts from praying and reading the Bible from outer space. This effort died in the courts in 1971.

Myth: "This petition RM 2493 would ultimately pave the way to eliminate the proclamation of the gospel via airways of America."

Fact: The petition had nothing to do with commercial broadcasting which is the main channel for religious broadcasting in America. Besides that, the FCC must abide by the provisions of the Constitution of the United States, which guarantees the freedom of religion.

Myth: "If Mrs. O'Hair's attempt is successful, all Sunday worship services currently being broadcast either by radio or television would cease."

Fact: This is plain hogwash. (BP)

Former Knoxville pastor, W. Herschel Ford, dies

DALLAS—W. Herschel Ford, long-time pastor, denominational leader and a well-known Southern Baptist author, died here at age 76.

Ford was vice-president of the Southern Baptist Convention (1960-61), president of the Southern Baptist Pastor's Conference (1961-62), and former member of the denomination's Home Mission Board.

He retired from the pastorate of First Church, El Paso, Tex., in 1963 after 16 years there. He was pastor of Broadway Church, Knoxville (1934-39).

Ford wrote about 40 books, most of them in a series entitled, "Simple Sermons." He was awarded a doctor of divinity degree by Carson-Newman College, Jefferson City. (BP)

Baptists scheduled for TV interviews

Nashville—With President-elect Jimmy Carter's coming inauguration, a Baptist in the White House could cast a spotlight on the denomination for several years.

As a result, two national television networks have scheduled January programs about Baptists. Both programs are produced by the networks in cooperation with the Southern Baptist Radio and Television Commission, which released the information.

Porter Routh, executive secretary-treasurer of the Southern Baptist Convention's Executive Committee, will be interviewed by Alex Kendrick on CBS's "Lamp Unto My Feet" series Jan. 16.

The 30-minute program will be seen on the network at 10 a.m. EST.

Routh will answer such questions as who Baptists are, what they stand for, why the denomination has become the largest Protestant group in the nation, and something of the general mood of Baptists as the nation inaugurates a President who is a Baptist.

A week later, Jan. 23, NBC will feature Kenneth and Mrs. Cooper of Dallas on one of its hour-long conversation programs. The program will be seen from 4-5 p.m. EST.

Cooper's world-famous program for physical fitness will be discussed with both he and Mrs. Cooper, who have written books on aerobics for men and women.

The Coopers are Baptist lay people who have traveled and lectured widely on aerobics. (BP)

Baptist mission work continues in Angola without missionaries

SALISBURY, Rhodesia—Baptist work in Angola continues in spite of renewed fighting and the absence of Southern Baptist missionaries.

The South West African and Zambian governments have confirmed reports that new floods of refugees, mostly African women, children and old men, are spilling over the southern and eastern border, said Mrs. Curtis Dixon, Southern Baptist missionary awaiting entry to Angola.

Mrs. Dixon said the churches continue to meet. Third Baptist Church in downtown Luanda, closed for a time after members

fled the country, has reopened for Sunday afternoon services. Curtis Dixon, after a recent visit to Angola, said the building is usually packed because of the influx of Africans moving into the downtown area, many of whom do not have transportation to attend First Baptist Church, which is some distance from downtown.

Neither church in Luanda has an ordained minister, but each is led by a layman, as are churches in Lobito and Luso. Church members of First Baptist Church in Luanda and also in Lobito are making plans to ordain their two lay leaders. Churches in Uige (formerly Carmona) and Huambo (formerly Nova Lisboa) areas are still open, Dixon said.

Dixon also reported pastors and laymen who were formerly students of the Baptist Bible Institute continue to express a desire for further training. When asked what they need most, one pastor replied, "Bibles." Bibles are available through the Southern Baptist Foreign Mission Board, if permission can be obtained to import them, Dixon noted.

The Dixons plan to return to Angola as soon as they can get visas from the Angolan government. (BP)

Huffman is chairman of hospital trustees

Alvin Huffman, executive vice-president of the Southern Baptist Radio and Television Commission in Ft. Worth, Texas, was elected chairman of the Board of Trustees of Baptist Memorial Hospital at a recent meeting of the 27-member board. Huffman was first elected to the hospital's Board of Trustees in 1948 and during the past year served as chairman of the board's Executive Committee.

Before joining the Radio and Television Commission in 1972, Huffman was owner and president of Huffman Brothers, Inc., a building materials firm in Blytheville, Ark. He is a former member and past chairman of the Board of Directors of the Memphis Branch of the Federal Reserve Bank of St. Louis.

Elected first vice-chairman of the board was Ralph R. Lawler, who is a state trial judge from Trenton, Tenn.

Elected second vice-chairman of the board was Dr. William H. Preston Jr., a physician specializing in obstetrics and gynecology from Booneville, Miss.

Baptist Memorial Hospital, jointly owned by state Baptist conventions of Tennessee, Arkansas, and Mississippi, is the nation's largest private general hospital.

Jones named to editorship of Canada Baptist weekly

TORONTO, Ontario, Canada—William H. Jones, pastor of the First Baptist Church in Oshawa, Ontario, has been named editor-elect of *The Canadian Baptist*, weekly news publication of the Baptist Federation of Canada.

Jones will succeed Harold U. Trinier, who retires June 30, 1977, after 27 years as editor of the newsmagazine. (BP)

Six from Tennessee graduate at NOBTS

NEW ORLEANS—Six Tennesseans were among the more than 80 graduates to receive degrees from the New Orleans Baptist Theological Seminary in exercises held recently on the seminary campus.

The doctor of ministry degree was received by William Hartley Jr. of Chattanooga.

Those receiving the master of divinity degree included: James M. Knott of Trenton, George McGlothen of Chattanooga, Harold White of Nashville, and Charles White of Lenoir City. Walter Wexler of Memphis received the master of religious education degree.

Arizona Baptist church plans US's largest worship center

PHOENIX, Ariz.—North Phoenix Baptist Church broke ground here on a new \$5.5 million facility described by church spokesman as the nation's largest worship center.

The facility is due for completion in Dec. 1977 and will seat about 5,300. (BP)

On Matters of

Family Living

By Dr. B. David Edens

Director, Marriage and Family Program
Stephens College—Columbia, Missouri 65201

Fathers Big Factor In Kids' Schoolwork

Fathers' attendance at parent-teacher conferences appears to have effects that far outweigh mere corporeal presence. A follow-up of 16,000 British children shows that youngsters whose fathers accompanied mothers to parent-teacher meetings were as much as seven months ahead in reading and math skills, compared to children whose mothers traveled the parent-teacher conference circuit alone.

The National Child Development Study, which has been keeping up with general progress of 16,000 children born during one week in March 1958, concludes that a father's involvement in his child's school and home life makes a definite and measurable difference in school performance.

Among the survey's other findings on fathers' influence:

- * Fathers' frequent overnight absences from home were linked with lower grades in reading and math, although working the night shift seemed to have no effect on school achievement.

- * The degree of fathers' participation in child-rearing did not appear to be influenced by mothers' work status. In homes where mothers went out to work, fathers' involvement did not exceed that of fathers whose wives were full-time homemakers.

Among British fathers, at least, there seems to be an impressively high percentage of participation in child care. Sixty-six percent of fathers take a large or equal share of child-rearing responsibilities, according to the children's mothers. Only 10 percent leave upbringing to their wives.

The huge, long-term study's finding on fathering were gathered through interviews with parents, teachers and physicians when the children were at the ages of 7 and 11.

Three Associations Claim Top Study Course Honors

Three associations in Tennessee have received recognition in the Church Study Course Awards for the 1975-76 year, according to Wendell Price, state director of Sunday School. The areas of study are "Age Division and Special Group Characteristics" and "Sunday School Leadership."

Hamilton County Association placed first in Tennessee and third in the Southern Baptist Convention with 1279 awards. Shelby Association earned 932 awards to place second in Tennessee and sixth in the SBC. Third in Tennessee was Nashville Association with 685 awards.

The Presidents and their churches

By J. B. Fowler Jr.

In a few days Jimmy Carter of Georgia will be inaugurated as the thirty-ninth President of the United States. Counting Mr. Carter, however, only thirty-eight men have filled that office. Grover Cleveland served as our twenty-second and twenty-fourth President. All but five of these men were members of a church.

The Presidents have come from ten religious denominations. The Episcopal Church leads the group with ten men. They were Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce, Arthur, Franklin D. Roosevelt, and Gerald Ford.

The Presbyterians are second. They gave America five Presidents. They were Jackson, Buchanan, Harrison, Wilson, and Eisenhower. Grover Cleveland, the only President to be elected twice with one term out of office, never united with the church although his father had been a Presbyterian minister.

Four of our Presidents held membership in the Unitarian Church. Those men were John Adams, John Quincy Adams, Millard Fillmore, and William Howard Taft.

The Methodists have sent three men to the White House. They were Polk, Grant, and McKinley.

It was one hundred and thirty-two years before a Baptist was chosen to serve. Warren G. Harding, inaugurated on March 21,

1921, was the first one. Harry S. Truman was the second. God willing, Jimmy Carter will be the third.

Three denominations have each sent two men to Washington. The Dutch Reformed Church sent Martin Van Buren and Theodore Roosevelt. The Disciples of Christ sent James R. Garfield and Lyndon Johnson. The Quakers sent Herbert Hoover and Richard Nixon.

There are two denominations that have had only one of their members to serve in this land's highest office. They are the Congregationalists and the Roman Catholics. Calvin Coolidge was a Congregationalist, and John F. Kennedy was a Roman Catholic.

The only Presidents who were not church members were Thomas Jefferson, Abraham Lincoln, Andrew Johnson, Grover Cleveland, and Rutherford B. Hays. But, if an article that was nationally-circulated in the newspapers a few years ago can be believed, had Abraham Lincoln lived he would have joined the Presbyterian Church.

Some years ago, Frank S. Edginton, Stated Clerk of the New York Presbyterian Church in Washington, D.C., wrote that Lincoln was to have been admitted to their membership upon the confession of his faith. But, alas, Lincoln was assassinated before his plans were carried out.

Thomas Jefferson was accused of being both atheistic and agnostic, but this is not true. He was reared in the Anglican Church, but stated in later life that he preferred the Unitarian. However, Jefferson never joined either church. In both his first and second inaugural addresses, however, he made references to the Deity. In his later years he wrote: "To love thy God with all thy heart and thy neighbor as thyself is the sum of religion."

Andrew Johnson succeeded Abraham Lincoln to become the seventeenth President. He rarely attended services of any kind, but he preferred the Methodist Church. During a period of critical illness, two years before he died, Johnson said: "I have performed my duty to my God, my country, and my family. Approaching death is to me the mere shadow of God's pro-

President-elect Carter's pastor to lead inaugural day service

WASHINGTON—Plains Baptist Church pastor Bruce Edwards will lead an ecumenical prayer service at the Lincoln Memorial the day a member of his congregation, President-elect Jimmy Carter is inaugurated, Jan. 20.

Martin Luther King Sr., father of the late civil rights leader, is expected to preach, according to a report by Religious News Service. (BP)

tecting wing."

Rutherford B. Hayes never joined a church, but he did attend the Methodist Church with his wife on various occasions. When he was inaugurated on March 4, 1881, he chose Psalm 118:11-13 as the Scripture to be used in his inauguration.

The last President to serve this nation who was not a church member was Grover Cleveland. Although he was reared by a father who was a Presbyterian minister, he never affiliated with the church. However, when he was dying at Princeton, he sent for the old family hymnbook out of which he sang when he was a boy in his father's house. As some of those old familiar hymns were being sung, Grover Cleveland went to meet God.

President-elect Jimmy Carter is a Southern Baptist. He is a member of the Baptist Church at Plains, Ga. When he is inaugurated on Jan. 20, he will be the thirty-eighth man to take the oath of office. He will be the thirty-third President, out of thirty-eight men who have served in this office, to identify publicly with a church. He said that he plans to join the Baptist Church nearest the White House.

Fowler is pastor of First Church, McComb, Miss. 39648.

European Baptists Hold First Conference On World Missions

HEIDELBERG, Germany — European Baptists' first conference on world missions was held in churches near here during December.

During that same week, the European Baptist Convention set their Lottie Moon Christmas offering goal at \$29,000, one thousandth of the Southern Baptist Convention's \$29 million goal.

According to Helen (Mrs. William C.) Ruchti, Southern Baptist missionary and president of the convention, about 400 people attended the conference at six of the English-language Baptist churches. Speakers rotated among the churches located in Hahn, Bitburg, Baumholder, Zweibrücken, Pirmasens and Kaiserslautern.

Those on the program included Southern Baptist Missionaries John W. Merritt, Thomas A. Cleary, Rudolph M. Wood, Mr. and Mrs. John Wilkes and Mr. and Mrs. John P. Griggs. Mrs. Nina Pinkston, European Baptist Convention's Woman's Missionary Union president and a member of the Hahn Baptist Church, led in the planning of the week.

The Lottie Moon Offering goal at \$29,000 means a per capita gift of about \$6.00 for the 5000 convention members. Last year the convention gave \$23,000 to the Lottie Moon offering, with a goal of \$20,000.

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Alvin C. ShackelfordEditor
Eura LannomAssistant to the Editor
Bobbie DurhamEditorial Assistant

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Million volunteers needed to win America to Christ

HONOLULU—The possibility of a million volunteers working to evangelize America was raised here during the annual meeting of Southern Baptist state evangelism directors.

"It would not be impossible to have one million volunteers participate in this effort to evangelize and congregationalize our nation for Christ," Roy Edgemon told the state directors of evangelism.

"The people want to go out. They want to pay their own way. They want the necessary training to go effectively," added Edgemon, director of volunteer projects correlation for the Southern Baptist Home Mission Board.

Evangelization and congregationalization are the twin facets of the Home Mission Board's emphasis in Bold Mission Thrust (BMT), the strategy designed to win America to Christ by the end of the decade.

Bold Mission Thrust—the board's part of the Southern Baptist Convention's Bold Mission emphasis—is designed to give everyone in the nation a chance to hear and accept the gospel of Jesus Christ and the opportunity to share in the witness and ministry of a New Testament fellowship of believers.

Conference participants also were introduced to an innovative method of witness training, heard reports on nationwide evangelism training strategies and were challenged to open their lives to a "personal awakening and renewal."

The conference was sponsored by the Home Mission Board's evangelism section, headed by C. B. Hogue. In his address to the directors, Hogue noted baptisms for 1975-76 totaled less than 400,000 for the first time in six years.

"We do not want to dwell morbidly over the decline, but these statistics represent people still lost," he said of the decline.

"During 1976, the Bicentennial year and an election year," Hogue declared, "it would have been marvelous if we had said, 'Lord, you have given us 200 of the best years of a country. In grateful appreciation, we are going to do our best to win this nation for you.' But we didn't; and that opportunity is lost."

Edgemon, in his report concerning volunteers, said some 80 letters are "pouring into my office every week from people wanting a place to serve. Many want to give the rest of their lives to this effort—others want to give a month or so. And we have not begun to try to get the word out about what we're going to try to do in this area of volunteers."

The innovation in witness training was introduced by Robert Saul, director of the personal evangelism department. He said of the system that utilizes a film cartridge and

audio projector: "We see this as revolutionary in training Southern Baptists to share their faith in Jesus Christ.

"This method of 'decision response learning' is extremely effective. Industry, business and education communities have benefitted from it for years. We are using it for a different purpose, but our testing has been overwhelmingly positive."

According to Saul, churches of all sizes and types can use this approach to witnessing training on a continuing basis. He said training programs are being developed in life-style evangelism, visitation and specialized evangelism. The materials are now available through Saul's department.

Ron Dunn, vocational evangelist and Bible conference speaker, told participants: "We seem to be seeking more what the Lord can do for us than we are seeking the Lord. We must realize that activity will not draw us to spirituality. We are running around like we know there is no powder at the end of the fuse we keep burning.

"It is not so much to serve the Lord as it is to seek him and then serve him as a result of the seeking that we must emphasize. We must set our heart to seek the Lord and not settle for anything less." (BP)

Business manager, wife

(Continued from page 1)

office and informed him that she felt she was possessed by a demon. He said it was a thrilling experience for him to bring this couple to the Lord, and to be able to follow up their commitment in the following months.

Mission business requires many nights away from home, and he finds that it is not easy in the respect that one loses that special time away from his family. But Coleman maintains that this is possible only because of the mate God chose for him.

"The Lord knew what He was doing when He brought Linda and me together," he said. "I know my task would be much more difficult without the kind of wife I have. She is one who understands problems without knowing the details. She is able to overcome some real frustrations because she can look at the problem objectively.

"Linda has to be mother and father when I'm away so much," he continued. "When I'm gone, she must make decisions that perhaps she doesn't want to make. But many times the situation cannot wait until I return home."

Yes, the Lord really knew what He was doing when he brought Linda and David Coleman together. And the Lord also knew what He was doing when He brought Linda and David Coleman to Rhodesia.

Williams is a Southern Baptist missionary.



NASHVILLE—Mack Hanna (left), Nashville, Fred Wood (second from right) and George Hern (right), both from Memphis, discuss proposals here for the new Sunday School Bible Book Series curriculum for adults and youth with Donald F. Trotter, manager of the Sunday School department, Southern Baptist Sunday School Board. The meeting was conducted by the research services and Sunday School departments of the Sunday School Board to evaluate plans for the new curriculum to be released in October 1978.

Victory at last!

By Herschel H. Hobbs

"Death is swallowed up in victory."
I Corinthians 15:54b

When we read verses 51-57, we feel Paul rising to a crescendo. Perhaps his tempo increased as he dictated, until in verses 54b and 55 he possibly shouted these lines.

"Death is swallowed up in victory!" The Greek text reads, "drunk down." We think of lifting the drink from the hand to the mouth. The Greeks thought of the drink going down from the mouth to the stomach. This is quoted as a fulfilment of Isaiah 25:8, "He will swallow up death in victory." At the Lord's return this prophecy will be fulfilled (I Cor. 15:26). Just as death thinks it is drinking us down, it will be drunk down by the Lord. This gives us comfort, even should the Lord delay his return. Death is not the finan victor!

Thus in irony Paul shakes his fist in the face of death and the grave (v. 55). "O death, where is thy sting?" Some insects do not immediately destroy or devour their victims. They sting them into a paralytic condition, and store them away for future consumption. Death does this to its victims.

It stings them into a disembodied state. In a sense it stores them in the grave or Hades (the abode of the dead). Its intention is ultimately to consume them completely. It will utterly destroy them in hell. But for Christ death would succeed. When death comes for its meal of final destruction or eternal confinement in hell, to its surprise it is itself consumed by Christ. His own will be eternally in heaven with him; the unsaved will live on—but in hell eternally.

In verse 55 Paul loosely quotes Hosea 13:14. Thus another fulfilment of prophecy. However, in the best Greek texts here "death" is used twice, once instead of "grave" (Sheol or Hades, the abode of the dead). Also the order of "sting" and "victory" is reversed. Usually these oldest manuscripts should be followed. But here Paul is quoting from Hosea who uses "death" and "grave." So the King James Version is most likely correct here. Those who differ note that only here does Paul use "grave" (Hades). But this quotation from Hosea explains it. In Revelation 6:8 Hades follows Death to consume its victims.

So Paul notes that death having stung once can sting no more. And the grave is denied its victory. God gives his own this "victory through our Lord Jesus Christ" (v. 57).

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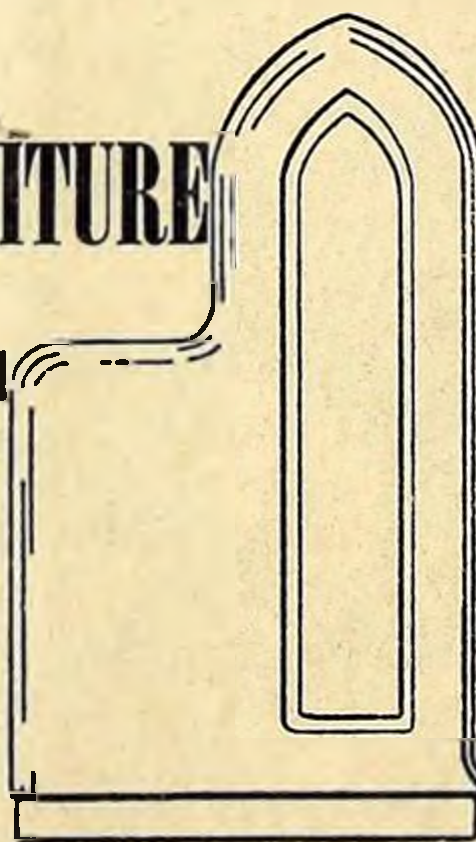
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Only trust Him

By Peggy Hays Walker

Completely oblivious of drawing attention to himself, eight-year-old Eric enthusiastically sang out with childlike confidence, "Only trust Him, only trust Him, only trust Him now. . . ." Standing beside Eric was his agnostic mother. Eric's urgent invitation to only trust Christ kept turning over in her mind as a clothes dryer revolves. Unaware of what was happening, her son's melodic persuasion to only trust Him drilled an opening into his mother's icy heart. Gaile welled up inside, and tears streamed down her cheeks.



Walker

In Sunday School class that morning, Gaile had asked what we meant by the words, "God reveals Himself"? After we jointly answered her question, Gaile confided, "The only time I felt there must be a Supreme Being was when my babies were born and I nursed them. I want to believe, but I have no feeling whatsoever. I'm trying. . . I'm studying the Bible, but I just can't believe."

Yet moments later God revealed himself to Gaile through three simple words: **Only trust Him.** And within a few weeks' time, Gaile swallowed whole God's prescription for saving power. She abandoned all self-interest and self-reliance to become obedient to what God prescribed—to trust God completely.

But occasionally doubts sneak in to undermine our trust. Beware! There are two things that are more utterly incompatible than oil and water, and these are trust and doubt. When you really trust God, you cease to doubt Him whom you are trusting. When you doubt, it is plain proof that you do not trust. Doubt yields an anxious heart, but trust produces a peaceful heart. Caring for you, I ask, "Are you trusting God with all your heart and finding His perfect peace?" as we are promised in Isa. 26:3:

"Thou wilt keep him in perfect peace, . . . because he trusted in thee."

Dear Lord, when doubts creep into my mind, help the words—only trust Him—become a reality in my heart. Amen.

Mrs. Walker is the wife of John R. Walker, pastor of Calvary Church, Lenoir City.

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Our People and Our Churches . . .

PEOPLE . . .

Melvin Bentley was licensed to preach by Volunteer Church, Bristol, and two other men were ordained as deacons. They were **Gerald Cross** and **David Morris**.

Jack Crowder and **Donald Littrell** were ordained as deacons at Bluff City Church, Holston Association. **Jerry Lyons** is pastor.

A 50th wedding anniversary reception was held at Temple Church, Memphis, for **Mr. and Mrs. L. R. Beard**. It was hosted by their children, **Joanne Buzzard**, **Beverly Beard**, and **Robert Beard**. The Beards have been active in the church's work, serving as Sunday School teachers and in other groups. Additionally, he is a deacon. Their son, **Robert**, is a missionary to Taiwan, now on furlough. **James Pardue** is their pastor.

Brook Hollow Church, Nashville, ordained **Sam Hirt** and **Steve Hays** as deacons. **John B. Daley** is pastor.

Fellowship Church, Mt. Juliet, ordained **Mike Eady** to the gospel ministry. **Ted Ingram**, pastor of Grandview Church, Nashville, preached the ordination sermon.

LaVergne Church, LaVergne, ordained **Gary Bebout** and **Terry Cathey** as deacons. **Nathan Hale** is pastor.

Shiloh Church, Salem Association, licensed **Floyd Pitts** to the gospel ministry. **LeDon Scarlett** is pastor.

Oakland First Church ordained **M. Jerry Culver** as a deacon.

Barry W. Presley, a member of Covington First Church, is the new chaplain at Fort Pillow State Farm, a medium security prison in Lauderdale County. He began his ministry there following a chaplaincy internship at Baptist Memorial Hospital in Memphis. As chaplain, Presley will serve as worship leader, pastoral counselor, and religious coordinator for various groups. He is a graduate of Louisiana College and Midwestern Baptist Theological Seminary.

Big Springs Church, Elizabethton, ordained **Dan Manney**, **Rodney Stewart**, and **Cheryl Woodruff** as deacons. Pastor **Harold Mains** delivered the charges to the church and to the candidates.

Greenbrier First Church ordained **William Denney** as a deacon. Speakers for the service were **Bob Crain**, **Brooks Hackney**, **Barry Chism**, and **F. R. Choate**. **D. R. Plank** is pastor.

Edward W. Glover, director of alumni affairs at Carson-Newman College, was

named director of special services for the East Tennessee Baptist college. He begins his new duties this month. The Bluff City, Tenn. native has held numerous pastorates, and in his new position will work toward strengthening the ties between the college and various Baptist churches.

Linden First Church ordained **Jim Azbill** and **Charles Frost** as deacons. **Morrell Lee**, **Hohenwald First Church**, delivered the ordination prayer. **A. L. Wade**, **Linden**, brought the ordination message. Deacon **John Frost**, father of **Charles Frost**, delivered the prayer.

Jackson First Church ordained **Don Brown** and **Phil Scott** as deacons. **R. Trevis Otey** is pastor.

Claude V. King, son of Pastor and Mrs. **Archie D. King**, Murfreesboro, received the Kathleen Horrell Scholarship Award during Belmont College's winter commencement service last month. King, whose grade point average is 3.879, had the highest scholarship record of the 60 graduating seniors this winter. The award of \$150 was given by **Mrs. Henry (Kathleen) Horrell** of Nashville.

Mill Creek Church, Stone Association, ordained **Carlos Walker** to the gospel ministry. **Walker** is pastor at Dodson Branch Church in the same association.

Mr. and Mrs. Benjamin Norfleet Hundley, Jackson, celebrated their 60th wedding anniversary. They have been active members of Jackson First Church for 32 years. **R. Trevis Otey** is their pastor.

LEADERSHIP . . .

Ken Pegram, staff evangelist at Speedway Terrace Church, Memphis, has resigned to accept the call as pastor of a church in Marion, Ark.

David L. Ripley, staff evangelist, East Park Church, Memphis, resigned to enter the field of evangelism full time. He has been on the staff at East Park for four years. **W. Wayne Allen**, is pastor.

E. F. Caldwell resigned as pastor of Corinth Church, Sharon.

Bill Coleman resigned as pastor of Fellowship Church, Weakley Association.

Bobby J. Sanders resigned as pastor of Union Grove Church, McKenzie.

Billy Joe Patterson resigned as pastor of Ruthville Church, Martin.

CHURCHES . . .

Volunteer Church, Bristol, moved to a new location last month. The church was established in January 1976 and now has 61 members.

Installation was completed on the new 70 rank 4 manual Moller pipe organ at **Bellevue Church** in Memphis. **M. P. Moller Co.** completed the five-month installation under the specifications of Bellevue organist **Betty Lunati Grise**.

Keith Springs Church members, Duck River Association, dedicated a new sanctuary recently. **Howard McGehee** is pastor.

Brinkley Road Mission, Concord Association, broke ground for a new building. The mission is sponsored by Southeast Church. **Eugene Cotey**, pastor, Murfreesboro First Church, brought the message.

Highland Church, Hohenwald, is organizing a Woman's Missionary Union, according to **Charles Livengood**, director of missions, Alpha Association.

Pleasant Hill Church, Madison-Chester Association, dedicated new facilities recently. **Bill Bates**, Union University, brought the special message. Bates served the church as interim pastor before members called **Maurice Hays** as pastor.

Idlewild Church, McMinn Association, voted for their pastor, **Eddie Hooker**, to become full time pastor.

South Liberty Church, Riceville, held dedication services for a new building. **Ted Davis**, director of missions, McMinn Association, delivered the dedicatory message. **Wesley Miller** is pastor.

Members of **Central Church**, Hixson, observed the church's 25th anniversary with a record offering of over \$79,000 to be used for furnishing a new 1700-seat sanctuary. **Billy Kennedy** is pastor.

At **Middle Valley Church**, Hamilton County Association, construction on the second floor of the new education building is nearing completion, and work has begun on a new activities building. **Glenn Blevins** is pastor.

S. R. Woodson was called to serve as interim pastor at Antioch Church, Humboldt.

Jimmy McCall resigned as pastor of Clear Creek Church, Dyer.

A parsonage or a housing allowance?

Many pastors reach retirement without a place to live. They have never needed one, since the churches they have ministered to have provided a parsonage.

Up until a generation ago this was the normal procedure. The church owned the parsonage. The pastor and his family (whether there were two or 12 members) had to fit into it. The parsonage belonged to the church and was sometimes semi-furnished by the church—often from used discards donated by members when they bought something better.

Since a home was provided, the pastor was paid at a lower salary scale than others of equal education and status in the community. Granted: the pastor did not need as much income because a home was provided.

In reality, however, the pastor was "paying rent" to the church in the form of unreceived salary. Yet, seldom did he have the advantages of a normal renter. Often the pastor was responsible for upkeep, maintenance, and all utilities. Also, the "landlord" (church) felt that since it owned the house, it could use it whenever needed for meetings, classes, etc.

When called to another church, the pastor would have to adapt his family and furnishings to a different parsonage.

All of these problems are relatively minor when compared to the one faced by the pastor at retirement. Now he has no parsonage in which to live. Now he has no home of his own into which to move. Now he does not even have an equity in a house

to use in trading for a home. Now he must move—because the church needs the parsonage for a new pastor.

There is no simple answer to this problem.

Occasionally a larger church will honor a longtime pastor by giving him the parsonage or allowing him to live there for the rest of his life. Sometimes the church will offer to sell the parsonage to the retiring pastor. But it is not always best for an ex-pastor to continue to live in the church community.

One possible answer to this problem that many churches are now using is to provide the pastor a "housing allowance" instead of a parsonage. This way the pastor can buy the type and size of house that fits his needs and income. When the Lord leads him to another church, he can sell this house and apply the equity toward a house on his new church field.

During a lifetime of ministry, it is possible that pastor could be able to own his own home by retirement time.

A housing allowance may not be the answer for every church, but at least it should be considered seriously.

No extravagance

Jesus Christ lived a simple life. By no stretch of the imagination could He be described as an extravagant person concerned with His selfish luxury.

Apparently His only personal possessions were His clothes, highlighted by that seamless robe. He once commented that "foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20).

Jesus and His disciples did have a little money—at least, they had a treasurer (John 12:6). The funds in the bag must have been relatively small for when Jesus needed a coin to pay the temple tax, He told Simon Peter to catch a fish (which had a coin in its mouth) to pay that tribute.

Against this background of our Lord's near-poverty lifestyle, there is one event which would appear to be completely out of character. While attending a feast at the home of Simon the leper (Matt. 26), Jesus' head was anointed by Mary of Bethany with "a very precious ointment."

The disciples—and especially Judas—were **indignant** at such an **extravagance!** Why such a waste? Why not sell this ointment and give the proceeds to the poor? Perhaps they thought Jesus would join them in condemning a "wasteful" act.

But Jesus did not. Instead He **praised** her!

The lesson here is in **priorities**. It is important to feed the poor, but a Christian's **first priority** is to praise, to honor, to hallow the name of Jesus Christ. A natural outgrowth of such worship is our desire to care for the needs of others in His name—but no ministry must ever be substituted for nor ever be placed above a worship experience.

No, the anointing of Jesus' head with the costly ointment was not an extravagance. In fact, it is impossible to be extravagant in our worship of God!

Worth More Than Signatures & Autographs



Cicero's comment



By the editor

Cicero has been hearing over and over again that churches are "going to the dogs." So, I wondered had it really gotten to that point.

Searching the vast lists of churches, I discovered there is a church that has gone to the dogs—**St. Bernard Baptist Church in Rin Tin, Tenn.**

Excitedly, Cicero headed out to investigate this canine congregation. I located **Rev. German Shepherd**, pastor of the pack.

Shepherd explained that at one time dogs attended church services, even participating by laying on the feet of worshippers to keep the toes warm in cold weather. However, with the advent of central heat, dogs have been barred from church.

"Tell me about your church," inquired Cicero.

"Well, it's really a lot like a people-church. We try to **unleash** a program that will keep our members from **fleaing**," Pastor Shepherd yelped.

"We have a music program led by **Dachshund**—you see, his whole name is **Dachs Ology Hund**."

"The chairman of ushers is **Golden Retriever**."

"The treasurer is **Scottish Terrier**."

"**Basset Hound** is in charge of the furniture and furnishings."

"The church dietitian is **Chow Chow**."

"The leader of our senior adults is **Greyhound**."

"**Bulldog** is chairman of the deacons."

"Our counselor is **Guide Dog**."

"And, **Whippet** is in charge of church discipline."

Cicero responded, "With all those active workers, your church must not have any problems."

Pastor Shepherd paused. "Actually, I'm afraid we have a lot of **Irish setters**! And, then we do have some disruptions from our big landmark dog—whom you might call our 'trail of bloodhound'."

Cicero apologized for having to leave.

"That's all right," Shepherd said. "I really need to **bone up** on Sunday's sermon."

BAPTIST AND REFLECTOR
Brings You News First

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.

Medical volunteers needed

Dear editor:

The coverage given to Foreign Mission Board news about medical volunteers serving overseas has helped many outstanding men and women recognize an opportunity for short-term service.

Right now, we are in desperate need of more medical volunteers, especially surgeons. Our Baptist mission hospitals depend upon volunteers to supplement the work of missionary physicians. The situation is critical in many of our Baptist hospitals, and the workload on missionary personnel almost unbearable.

Missionaries turn away many patients each day for lack of time and personnel. In one hospital 15 operations are performed daily, and the surgical schedule is backlogged through February with no relief in sight, except volunteers.

Physicians, dentists, lab technicians, nurses, and other medical personnel can be used immediately and for the next 12 months. Volunteers have already served well in Bangladesh, India, Jordan, Gaza, and Africa. There are more openings in each of these places and other countries.

We ask you and other Southern Baptists to join us in prayer that these needs may be met.

Harold E. Hurst
SBC Foreign Mission Board
Richmond, VA 23230

No women deacons

Dear editor:

I disagree with T. C. King's letter (Dec. 16) stating that women should be elected as deacons. This is contrary to the Word of God. God sent His Son to save both men and women. However, God has given us different roles to play as Christians.

I Tim. 2:11-15 tells us that God does not permit a woman to teach, nor usurp authority over the man.

I Cor. 14:34-35 instructs women to keep silence in the churches and to ask their husbands at home.

Acts 6:3 tells the churches to choose seven men for deacons.

Also, how can a woman be the husband of one wife (I Tim. 3:12)?

We should not let the so-called women's lib movement change what God commands us to do.

Please don't misunderstand my letter. I praise the Lord for godly women. One of the most precious gifts that the Lord has given me is my precious, born-again wife, Frances.

The Lord gives us a picture of a virtuous woman recorded in Prov. 31:10-31. God's Word is not outdated. God said it, and that settles it.

Jimmy H. Davis
P.O. Box 237
Savannah TN 38372

C-N music department given re-accreditation

The music department of Carson-Newman College, Jefferson City, has been re-accredited by the National Association of Schools of Music, Atlanta.

The announcement was made after an intensive evaluation by an official examiner from the association, involving every music faculty member and covering more than one year of the department's activities.

Cited as the chief weakness was "inadequacy" of the physical facility. However, college trustees have set as their next priority the renovation, remodeling, and expansion of Chambliss Fine Arts Building.

Carson-Newman was first admitted to membership in NASM in 1963, obtaining full membership in 1966. Member institutions of NASM must be re-examined every 10 years.

Louis Ball is chairman of the division of fine arts for the Tennessee Baptist college.

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Southwestern Graduates 230, 15 From Tennessee

Southwestern Baptist Theological Seminary held fall commencement exercises in Truett Auditorium Dec. 17, and President Robert E. Naylor conferred 230 degrees and diplomas. Among the 230, 15 were from Tennessee.

Warren Hultgren, pastor of First Baptist Church, Tulsa, Okla. was the commencement speaker.

Representing Tennessee, those who earned the diploma in theology were Albert Sirls Baker Jr., Chattanooga; Jerry Lee Vestal, Henderson; and Gary B. Warden.

The master of religious education degree was awarded to James Frederick Baker, Memphis; Mary Beth Garcia, Nashville; Thomas Edward Gray, Chattanooga; Michael Stephen Murphey, Nashville; and Lera Jean Turner, Memphis. Five received the master of divinity degree, namely, Jackie Lynn Carver, Nashville; Robert C. Ferguson, Memphis; Phillip A. Jones, Knoxville; Harrel Harvey Morgan, Memphis; and Cleatis L. Roach Jr., Memphis. Jean Carlisle Fitts and Marvin Eugene Fitts received the doctor of education degree.

HISTORICALLY

FROM THE FILES

> 50 YEARS AGO <

Mercer University (Georgia) was preparing to celebrate the 50th anniversary of the work of Albert Henry Newman as professor of church history. He was known throughout the convention as an author and historian.

The first Southern Baptist Sunday School Conference was scheduled for Jan. 18-21 in Memphis. Each state in the convention was encouraged to hold a conference, which was being sponsored by the Baptist Sunday School Board.

> 25 YEARS AGO <

Haley's Grove Church, Crab Orchard, celebrated its 82nd anniversary with the church history read by pastor Glen Melton and a message by Sheilds Webb.

W. H. Knight, executive secretary of the Louisiana Baptist Convention, died in Alexandria, La. He had been a pastor, seminary professor, and active denominational worker.

> 10 YEARS AGO <

John Maguire, executive secretary of the Florida Baptist Convention for nearly 22 years, announced his plans to retire the following year.

Margie L. Freeman, 86, was awarded her 16-year perfect attendance pin from Chattanooga Second church. She had been a member for 55 years.

For Young and Median Adults And Their Children and Youth

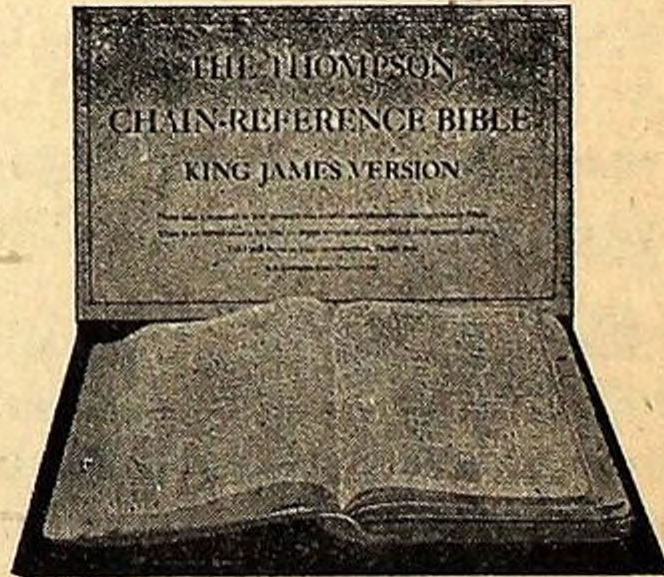
- Bible Study
 - Parent-Teen Dialogues
 - Worship
 - Family Recreation
- Conferences dealing with conflicts in marriage, the first seven years of marriage, the two-career marriage, issues of middle adult years, parenting, money management, discipline, family worship, exceptional children, communication, and other topics of concern.
 - Leaders: Wade Rowatt, John Howell, Harry Hampsher, Lofton Hudson, Wallace Denton, Mahan and Janice Siler, Robert Whitten, Doug Cole, Wayne Grant, Clark Hensley, Mike Speer, Dan Kent, Martha Nelson, Eugene Chamberlain, Hanes Rivers, and others. Joseph W. Hinkle is conference leader.

National Family Enrichment Conference Ridgecrest July 9-15, 1977

Note: Because of limited conference center space, attendance at this conference will be limited to the first 450 persons who specify National Family Enrichment Conference in reserving space.

Rates: Vary from \$11 to \$21.50 per day per person for room and meals, depending on type of accommodations desired. A few housekeeping apartments and trailer spaces are available.

To: Baptist Conference Center, Reservations
Ridgecrest, North Carolina 28770
Reserve space for my family at the Family Enrichment Conference, July 9-15
Type of space desired (if available) _____
Room with private bath; _____
Room with bath on hall; _____
Housekeeping Apartment; _____
Trailer Space; _____
Ages of children _____
I am enclosing \$15 registration for each person (\$7.50 for preschoolers).
Name _____
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City, State, and Zip _____



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Pulpit To Pew

By Jim Griffith

Before we get too far into 1977, let me express some new year prayers and wishes.

When you think of having a happy new year, remember that although the church is often the target of critics, I pray that we will make much of the church which, after all, is as "cold" or as "warm" as people make it.

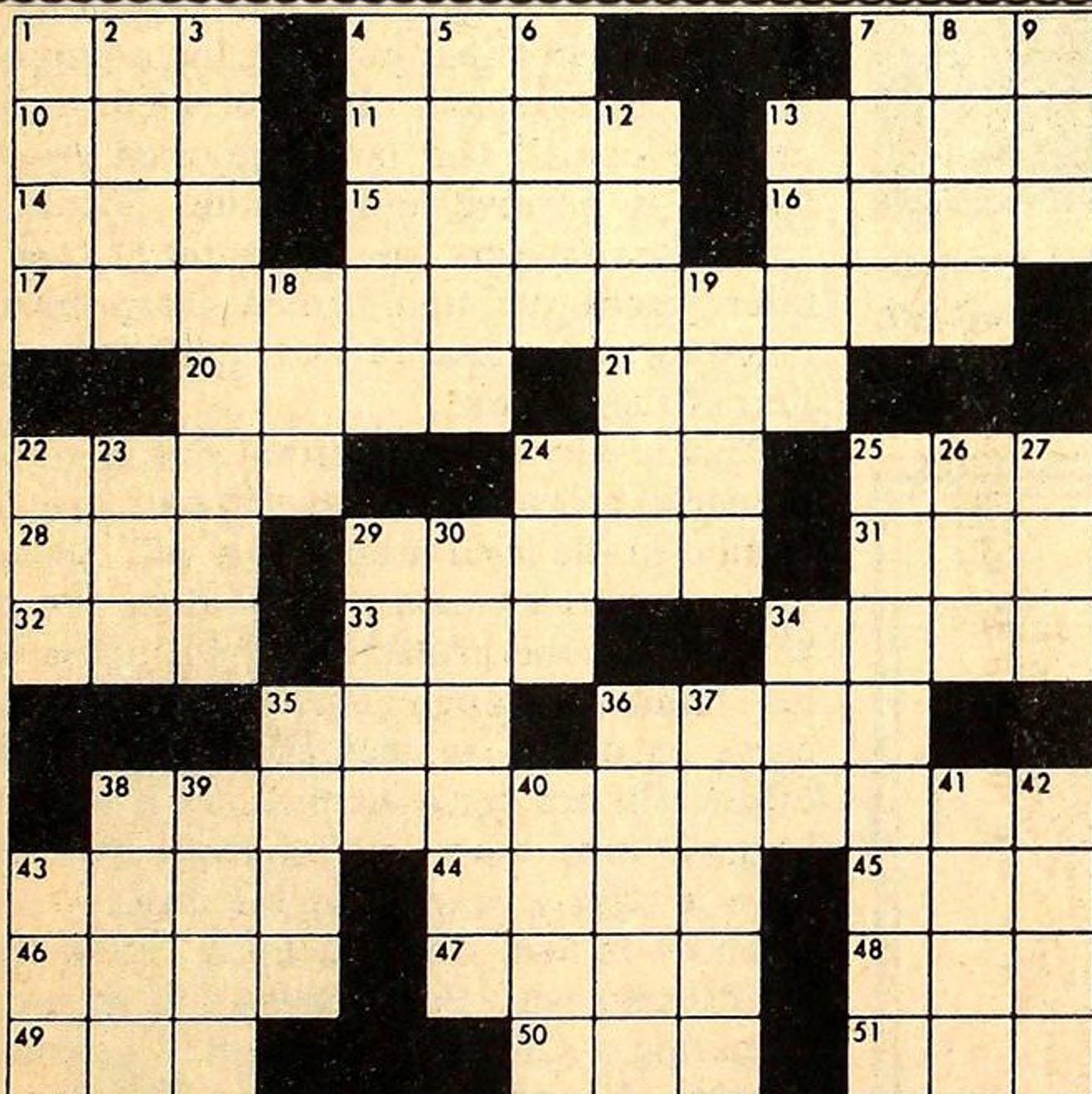
At its best, the church is the place where the biggest failure can find forgiveness in Christ. So let us be mindful that the church is a hospital for sinners and not a museum for saints.

Furthermore, this is to remind some churchgoers that even though they can now use credit cards for church contributions, that doesn't mean they can bank on going to heaven.

But in this new year if you are not as close to God as you once were, pray that you will be quick to realize that you are the one who has moved.

Bible Puzzle Page

Answers on page 14



ACROSS

- 1 Thermometer abbr.
4 Cook's abbr.
7 "to — at liberty"
(Luke 4)
10 He was with David
(1 Ki. 1:8)
11 "whether pipe or —"
(1 Cor. 14)
13 Traditional knowl-
edge
14 Heraldic metals
15 An Amorite
(Gen. 14:13)
16 Reh
17 "Ye cannot serve
———" (Matt. 6)
20 Lamas
21 Dog sound
22 King or hermit
24 Over
25 "— of deceitful
weights" (Mic. 6)
28 Little island: Brit.
29 "desired to —"
(Acts 28)
31 Direction: abbr.
32 Burmese knife
33 Insect (Prov. 6:6)
34 "— the meat offer-
ing" (Ezek. 46)
35 School subject: abbr.
36 Legumes
38 "we have ——"
(Rom. 5)
43 Young fish
44 Fuzz
45 Spanish cheer
46 "— up" (Luke 6)
47 Wild plum
48 Hullabaloo
49 Before
50 Loans: abbr.
51 Shell-destroying
tracer: abbr.

CRYPTOVERSE

R J W E O C W O C G G U Y O I Y Z G L W O D J R T J L

F E R C Z U Y Z D I Y W Z X U V O X Q X

Today's Cryptoverse clue: R equals F

DOWN

- 1 "spirits like —"
(Rev. 16:13; sing.)
2 Air: comb form
3 "baptized into ——"
(Rom. 6)
4 "I — God"
(2 Tim. 1)
5 Beaches
6 Premier: abbr.
7 Mediocre
8 Man in the Bible
(Num. 26:36)
9 Threefold: comb.
form
12 Fasting's companion
(1 Cor. 7:5)
13 "the — is also holy"
(Rom. 11)
18 Priestly garment
19 Martha's sister
(Luke 10:39)
22 Ungentlemanly per-
son
23 Narrow inlet
24 Table scrap
25 "and ye shall ——"
(Gen. 3)
26 Inquire
27 Haw's opposite
29 Powder
30 Made spirits
(Heb 1:7)
34 Expression of
contempt
35 Swiss river
36 Kind of nut
37 Diminutive suffixes
38 Number of turtle-
doves (Luke 2:24)
39 Irish Gaelic
40 "I — repay"
(Rom. 12)
41 Fetid
42 Headway
43 Prefix for form
or scribe

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These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. Thousand have already been mailed, so write today to Dept 4474 Beltone Electronics Corp., 4201 W. Victoria, Chicago, Ill. 60646.

1977

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Glorieta: July 16-22

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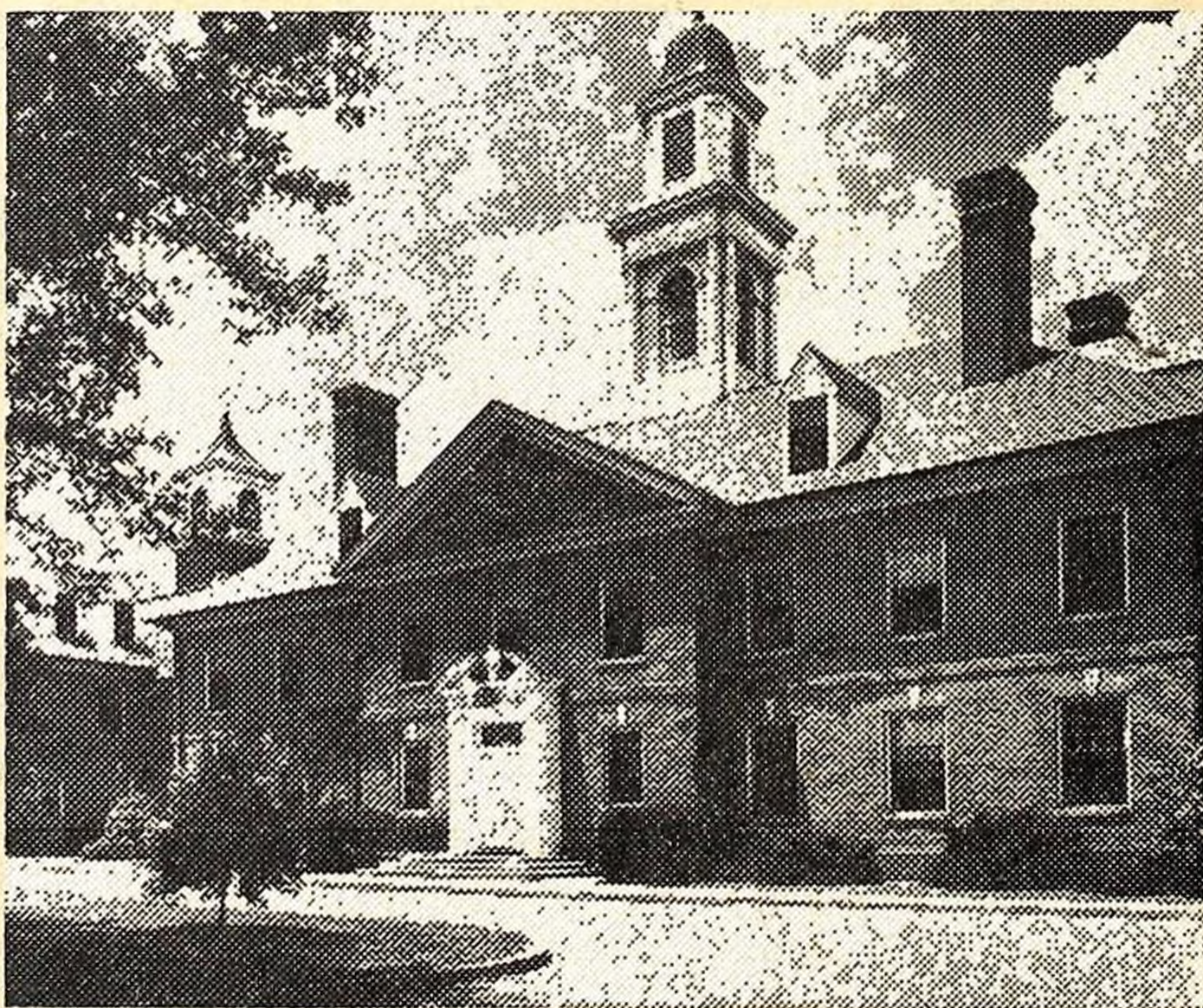
For more information write:

Howard B. Foshee
Church Administration Department
127 Ninth Avenue, North
Nashville, Tennessee 37234



GROUNDBREAKERS — Bangham Heights Church, Cookeville, recently held groundbreaking services for construction of a two-story brick educational addition. From left are Jean Wyrick; Edwin Smith, contractor; Elmer Scott; Hulon Smith; Johnny Lee, director of missions for Stone Association; and Pastor Bill Griffith.

An Invitation



The Boyce Bible School offers a program especially for those Southern Baptist pastors and those recently called to the ministry who have not had the chance to get college or seminary training. We employ teachers who have warmth and concern for each student, plus a solid foundation in and a love for the Word of God and the work of the local church.

Courses begin February 7. Application deadline January 12.

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A division of The Southern Baptist Theological Seminary

Foundation

A Will With A Curse

By Jonas L. Stewart

A recent study revealed that the history of English language wills goes back for at least a thousand years. It seems that even those early days produced anxiety about greedy relatives. Most wills were handwritten. One such will, to protect the assets of the testator, pronounced a curse in words like these: "If anyone alter it, may he have to account for it with God, — — so that he who shall alter this Will may never repent except in the torment of hell, unless I myself alter it before my death."

More recent times have seen a refinement in the writing of wills. People are no longer frightened by a pronounced curse, therefore, more binding language must be used. Succeeding this primitive protection is the language of the lawyer. Such language at times seems complicated and confusing to the untrained mind, but it is for a purpose. A will must finally be presented to the probate court. The language used by the lawyer is positive and definite. The court and other lawyers can interpret it, and it often keeps the uninformed from making unauthorized alterations to void the intention of the testator.

This is why it is important that a will be properly prepared. A lawyer can give direction in the legal aspect of a will. Seeking such counsel is an act of wisdom for one who desires the protection of his assets and his family. Though one cannot effect a curse on others, it does not hold true that others will not curse his memory if his carelessness robs them of property that they have a right to expect at his death.

Those in love with the Lord should have a Christian will. For information to use in preparing a Christian will write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

Mrs. Carey Phillips Skinner Dies

Mrs. Carey Phillips Skinner, Nashville, widow of J. Glenn Skinner, died Dec. 27 in Baptist hospital after an extended illness. She was 84.

Mrs. Skinner was the mother of Mrs. Roy W. Babb, a former Woman's Missionary Union president for Tennessee, Nashville; and William Skinner, a Southern Baptist missionary to Asuncion, Paraguay.

Other survivors include three other sons, J. Glenn Skinner Jr., San Antonio, Tex.; Albert J. Skinner, Jacksonville, Fla.; Alfred P. Skinner, Louisville, Ky.; and a brother, Hooper Phillips, San Antonio, Tex.

Services were held Dec. 29 with her son-in-law, Roy W. Babb, pastor of Edgefield Baptist Church, Nashville, officiating.

Mrs. Skinner was a member of Edgefield Church and formerly was active in missionary circles, church activities, and a former Sunday school teacher.

13 Tennesseans graduate at SBTS

LOUISVILLE—More than 150 students—including 13 from Tennessee—received degrees Dec. 17 from Southern Baptist Theological Seminary here.

James L. Sullivan, president of the Southern Baptist Convention, was speaker for the December commencement ceremony. Seminary president Duke K. McCall presented degrees to graduates from the seminary's schools of theology, religious education, and church music.

Tennesseans receiving degrees from Southern seminary were:

Master of divinity: Lytle S. Bingham, Savannah; Ray Philip Dalton, Norris; Wayland M. Hartsfield, Leoma; Lynn F. Paschall, Paris; Ronald M. Yarbrough, Clarksville.

Doctor of ministry: Kenneth R. Clayton, former pastor of First Church, Spring City, now in missionary orientation at Pine Mountain, Ga.

Master of church music: Leland A. Cothron, Columbia; Kenneth H. Goforth Jr., Brighton; Robert Eugene North, Chattanooga; Therese A. Pruitt, Nashville.

Master of religious education: Eddie Walter Neely, Knoxville; Harold Alan Phillips, Nashville; Ronald Earle Widner, Maryville.

Nominations Needed By Feb. 15, 1977

James E. Southerland has announced his retirement as president of Baptist Bible Institute, Graceville, Fla., effective in 1977.

Any interested Baptist may send the name and complete address of a nominee to Joseph P. DuBose Jr., chairman, Presidential Selection Committee, 1301 East Gadsden Street, Pensacola, Fla. 32501. Each nominee will subsequently receive by mail an information-application and a list of specific qualifications which the Selection Committee will be seeking in a prospective president. All suggestions must be received by Feb. 15, 1977.

SBC missionary man, wife receive doctorates

FORT WORTH—Mr. and Mrs. Marvin E. Fitts recently became "Dr." and "Dr." Marvin E. Fitts. Both Southern Baptist missionaries, they received their doctorates in religious education from Southwestern Baptist Theological Seminary here.

Currently, they are the only Southern Baptist missionaries working at the Baptist seminary in Trujillo, Peru. Other missionaries assigned to the seminary are on furlough.

Mrs. Fitts is a native of Lucy.

Laughs

"How long have you been driving without a tail light, buddy?" demanded the policeman.

The driver ran to the rear of his car and started to moan. His distress was so great that the officer was moved to ease up on him a bit. "Aw, come on, now," he said, "you don't have to take it so hard. It isn't that serious."

"It isn't?" cried the motorist. "What happened to my boat and trailer?"

* * *

The master, to impress on his pupils the need of thinking before speaking, told them to count 50 before saying anything important, and one hundred if it was very important.

Next day he was speaking, standing with his back to the fire, when he noticed several lips moving rapidly.

Suddenly the whole class shouted: "Ninety-eight, ninety-nine, a hundred. Your coat's on fire, sir!"

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Jesus faces His calling

By W. Clyde Tilley
Acting Chairman, Department of Religion
Union University, Jackson, Tennessee

Basic Passages: Mark 1:4-13; Luke 3:1-22; 4:1-13
Focal Passage: Mark 1:4-13

The lesson for last week depicted the budding awareness of Jesus' identity of himself as the Son of God. This lesson shows the same awareness in full bloom. Although there is evidence in the scriptures to suggest that Jesus would continue to increase in his awareness of what was involved in his identity as the Messiah, the truth that he is the Messiah is now fully affirmed and faced.
It is against the background of John's ministry that Jesus faces his Messianic calling. His calling is faced through two crucial events by means of which he begins his public ministry. One is the public experience of his baptism and the other is the private experience of his temptation.

John's Ministry: the Background (Mark 1:4-8)

We have observed how Luke's gospel is careful in the infancy narrative to show the relationship between the births of John and Jesus. All four of the gospels similarly call attention to a certain relationship between the ministries of John and Jesus. The ministry of John the baptizer, even though a great and popular ministry in its own right, turns out to be but the backdrop for the presentation of Jesus for his public ministry. Several things might be noted about John's ministry from Mark's brief account.
(1) His appeal (vv. 4-5). John's ministry is widely and well received as great multitudes of people throng to hear him from throughout Judea. Not only do they hear him but they respond to his message by confessing

their sins and receiving his baptism. Such popular acclaim for his ministry can mean nothing less than the public recognition that John's ministry is a restoration of the prophetic line, a succession which had been discontinued almost four centuries earlier with Malachi. John's recognition as a prophet is reinforced by the considerations that all three synoptic gospels present John as a fulfillment of utterances from Isaiah and Malachi and that Luke (3:2) applies the prophetic formula, "The word of God came . . ." (a formula used frequently concerning prophets in the Old Testament) to John's preaching.
(2) His appearance (v. 6). John's life-style is described in terms of the simplicity of his dress and his food. Suggestions are present here of his protest against the materialism of his day, the simplicity of his preferences, the asceticism of his faith, and the austerity of his imminent expectation of God's kingdom.
(3) His announcement (vv. 4, 7-8). The heart of John's proclamation was "a baptism of repentance for the forgiveness of sins" (v. 4). In this context he placed his announcement concerning "a coming one", one who was greater than he, who would supplement and supersede his own water baptism with a baptism of the Holy Spirit. The appearance of Jesus upon the scene makes the identity of this coming one clear.

Jesus' Ministry: the Foreground (Mark 1:9-13).

John's ministry became the occasion for Jesus' public presentation of himself after long years of obscurity in Nazareth. Although his presentation and baptism were public, Mark, the earliest Gospel, creates the impression that the events that accompanied his baptism were a part of Jesus' private experience: (1) "He saw the heavens opened and the Spirit descending . . ." (v. 10). (2) "A voice came from heaven, (saying) 'Thou art my beloved Son, with thee I am well pleased'" (v. 11). Presumably the words were addressed to him rather than to the audience of John. To regard it in this manner makes the later secrecy of Jesus' Messiahship in Mark's gospel more understandable (e.g., Mark 8:27-30).

The force of the words from heaven is not being properly assessed unless one sees them to be a fusion of two Old Testament

quotations. "Thou art my beloved Son" is from Psalm 2:7, a passage that was considered as referring to the coming Messiah. "In thee I am well pleased" is almost certainly a paraphrase from Isaiah 42:1, a passage that refers to a prophetic figure known as the Servant of the Lord or the Suffering Servant. It was not customary and was perhaps even unheard of to identify the Messiah with the Servant of the Lord. Their uniting here is decisive for shaping the direction in which Jesus is to fulfill his Messianic calling. His entire ministry will be a struggle to bring his identity as both Messiah and Suffering Servant together in one ministry.
Why was Jesus baptized? The common reason that it was to set an example for us to be baptized seems strangely remote to the intention of Jesus and foreign to the Bible. Placed within the context of the beginning of his ministry, several other purposes seem more appropriate: to dedicate himself to his ministry, to identify himself with mankind, to receive power for his ministry (i.e., the Holy Spirit), to have his faith strengthened in his Messiahship (i.e., the voice from heaven), and to place his approval on John's ministry.

Beyond the bliss of his baptism, Jesus encountered the blight of his temptation. Is it often not the case that our most rapturous assurances are succeeded by pangs of doubt? We who endeavor to follow him are tested by the same tempter. Jesus' temptations need to be understood as a part of the vocational struggle that ensued for Jesus in these days following his call at Jordan. The bringing together, in Jesus' person, of the Messiah, a lordly and kingly figure, and the Servant would mean that some of the popular expectations concerning the Messiah's mission simply would not do. Those current notions centered in such ideas as military conquest, material prosperity, and territorial inclusiveness. How could the Messiah also be the Suffering Servant of Isaiah's prophecy?

Luke amplifies Mark's brief mention of temptation into three specific and revealing temptations (Luke 4:1-13). Jesus was facing here the temptation to satisfy certain current human expectations of his role as Messiah. His rejection of the temptation to turn stones into bread can be interpreted as his refusal of that which had vast potential for making his Messianic kingdom a time of material prosperity. His refusal to bow before Satan and thus secure the kingdom of the world is Jesus' rejection of the notion of a territorial kingdom. His refusal to leap from the pinnacle of the temple is his decision to disappoint the expectation of those who looked for the Messiah to "suddenly come to his holy temple" (Malachi 3:1) with spectacular show and commanding drama.

What kind of Messiah will Jesus be? Certain doors have now been closed. It remains for him to yet enter other doors that the Father will open.

BIBLE PUZZLE PAGE
ANSWERS

Table with 15 rows and 15 columns containing letters for a Bible puzzle. Row 1: F A H T S P S E T. Row 2: R E I H A R P L O R E. Row 3: O R S A N E R U S A R. Row 4: G O D A N D M A M M O N. Row 5: E L K S Y A P. Row 6: C R A B D E R B A G. Row 7: A I T T A R R Y E S E. Row 8: D A H A N T B A K E. Row 9: A L G P E A S. Row 10: P E A C E W I T H G O D. Row 11: P A R R L I N T O L E. Row 12: R I S E S L O E D I N. Row 13: E R E L N S S D T.

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

John—A Believer Who Doubted

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

Basic Passages: Luke 3:1-20; 7:18-30

Focal Passages: Luke 3:16-17; 7:20-28

Doubt makes an excellent doorway, but it is a poor living room. The experience of John the Baptist is a good illustration of the part doubt plays in the development of faith in Christ. No matter how much one knows about Jesus he must still go through a profound process of turning outward knowledge into inner conviction. Sometimes the knowledge of facts about Jesus arouses more questions than answers. Then the struggling believer must ask for help. There is good biblical evidence that God does help the honest seeker who will face his questions openly. One man who came to Jesus said, "I believe; help my unbelief" (Mark 9:24). The great statement about salvation by faith in Ephesians 2:8-9 makes it clear that even faith is a gift of God and not an act we can accomplish by ourselves.

PREPARING FOR CHRIST'S COMING (Luke 3:16)

John the Baptist and Jesus were related by their mothers' kinship and by their roles in God's work of redemption. But while Jesus was the firstborn of the new people of God, John's role was to be the last of the prophets of the former age. His task was to point to "the coming one," a common designation of the long-awaited Messiah. This meant that John defined his very purpose in life in terms of the Messiah. He of all people would be earnestly looking for the revealing of this person.

Compared to the Messiah, John saw himself as a subordinate, not even worthy to perform the servant's task of removing the master's sandals. John had been immersing penitent Israelites in the waters of the Jordan River as a sign of their repentance. He knew that this was only a symbol of the mighty work the Messiah would do, since he would have the power to bestow the Spirit of God. John equated the coming of the Spirit with fire because the Messiah would judge and purify God's people.

John's ministry attracted a large following of people who were thereby made ready for the ministry of Jesus. There must have been a feeling of suspense in the minds of all, including John, as they began to take notice of Jesus and to ask whether he was the one they were waiting for.

PROPHESYING JUDGMENT (Luke 3:17)

John seems to have thought of the Messiah's ministry primarily in terms of judgment. He likened the coming one to a man threshing wheat. The grain was spread out on a smooth area called a threshing floor. It was tossed into the air so that the breeze would carry the lighter hulls to one side, leaving the heavier grain to fall to the floor and be gathered. The hulls or chaff would then be burned.

John was a bold preacher who challenged the corruption of the people of his day. Because he was a prophet of the old era, he could not foresee the tenderness and compassion of the Messiah. Like most of his people, he thought of the coming one more in terms of the Son of Man in Daniel than of the Suffering Servant of Isaiah. He could not foresee how Jesus would combine both of these roles in his ministry. What John foresaw of the Messiah was true, but there were other features of Jesus' ministry which must have puzzled him.

PROOF FOR THE PERPLEXED (Luke 7:20-23)

John's whole ministry depended upon the coming of the Messiah. His concern about the identity of the Messiah was heightened by the fact that he had been imprisoned by Herod for his criticism of the king's evil deeds. John heard reports of the ministry of Jesus, but what he heard did not exactly fit

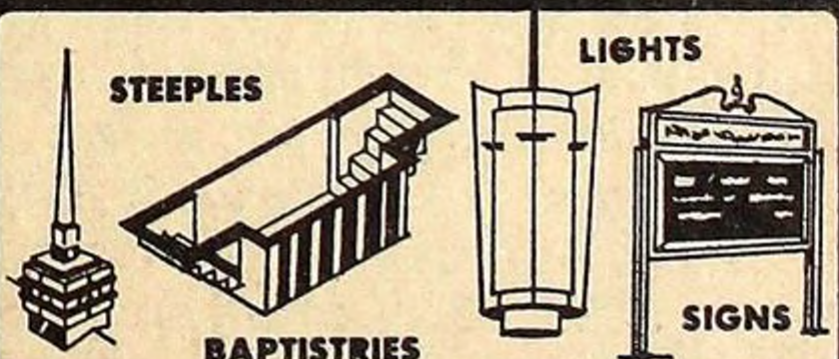
the expectations he had of the Christ. He did the only reasonable thing; he sent and asked for more information.

Jesus answered John's question, "Art thou he . . . or look we for another?" But he did so in his own way. He told the messengers to observe his ministry of healing and preaching and then to report it to John in terms used by the prophet Isaiah. Luke 7:22 echoes words from Isaiah 61:1. Isaiah 61:2 makes it clear that the day of Messiah's coming will be both a day of vengeance and a day of comfort. The fact that Jesus was accepting the very sinners John had denounced and was performing more acts of kindness than condemnation did not mean that he was not the promised one. It simply meant that he was going to fulfill all the promises, not just the promises of judgment. The ministry of Jesus clearly fulfilled the program Isaiah foresaw.

A POSITIVE PICTURE OF JOHN (Luke 7:24-28)

After answering John's question, Jesus turned to answer the questions people had about John. Jesus did not criticize John, even though his vision of the Messiah had been too narrow. John had fulfilled his purpose. It was not his responsibility to announce the goodness of God. Jesus did that. John had done what he was supposed to do, and people should not be surprised that John was different from Jesus.

Jesus interpreted John's accomplishments by referring to the basic difference between the old covenant and the age of the kingdom of God. Jesus called John the greatest of all the prophets, but he announced that those who share the kingdom of God through Christ have something far greater than any of those who came before him.



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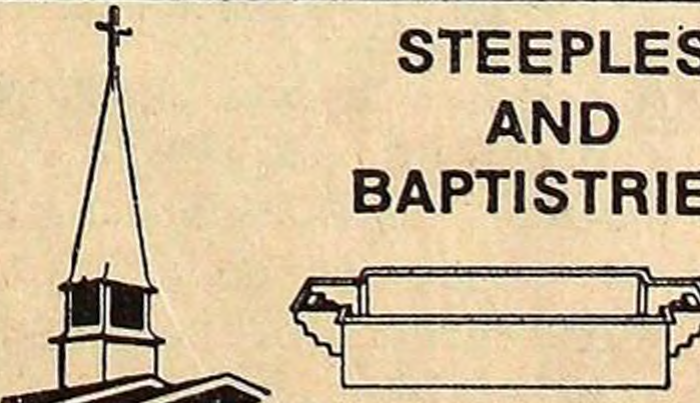
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Carter, Plains, Ford at SBC Dominate Baptist Top 10

By Robert O'Brien

NASHVILLE — The unprecedented religious dimension of the U.S. presidential victory of Southern Baptist Jimmy Carter over Episcopalian Gerald Ford dominated the balloting for the top 10 Baptist Press (BP) stories of 1976.

Both the candidacy and victory of Carter, whose "born again" Christianity cast a national media spotlight on the Southern Baptist Convention (SBC) and evangelicals, collected 36 first place votes (including two ties) out of 41 ballots received in the annual (BP) poll of 33 state Baptist newspaper editors and the (BP) national office staff and six (BP) bureau chiefs. Only one editor failed to vote, resulting in a probable record 97.6 percent return.

Prayer Day for Carter, Ford called for by Alabama church

BIRMINGHAM—A Southern Baptist church here has called for Jan. 16 to be designated a national day of prayer for the U.S. President.

J. L. "Lindy" Martin, the church's interim pastor and national chairman for the effort, told Baptist Press the congregation is encouraging people across the nation to prayer not only for Carter and his administration but for outgoing President Gerald Ford and his staff.

Martin, an American Indian from Pembroke, N.C., said he has written to Ford assuring him of the church's prayers and asking the President to declare Jan. 16 as National Prayer for the President Day. The minister has also written to governors of all 50 states asking them to proclaim the day of prayer in their respective states. It was too early to determine response, he noted.

Some 15,000 pieces of mail have been sent to religious leaders and churches across a wide spectrum of faiths nationally, with 10,000 more yet to be mailed, said Martin, who is dean of student services at Samford University, a Baptist school here.

"We're hoping the news media will pick up on this to give the effort wide exposure," Martin noted. "We're asking churches and individuals across the country to declare their National Prayer for the President Day and observe it with us on Jan. 16."

"We want the new administration to go into office tuned in to God's leadership," Martin explained. "We believe that the good things in our nation's heritage have come from dependence on God. We need this kind of trust today." (BP)

The controversy surrounding the racial confrontation at Carter's home church in Plains, Ga., finished an equally dominant second, and Ford's appearance as the first incumbent U.S. President to address the annual Southern Baptist Convention meeting was uncontested in third place.

After the top three in the (BP) poll, nine stories ran a hotly-contested race for the remaining seven spots.

The continuing Baptist controversy over the charismatic movement (1975's number one story and 1974's sixth place finisher) took a fairly comfortable fourth place finish in 1976.

The SBC's Bold Mission objective to bring the gospel of Jesus Christ to the entire world by 2000 and double missionary forces (to a total of 10,000) at home and abroad by that time ranked fifth.

In close voting for the sixth, seventh and eighth places, the controversy on several fronts about governmental interference in church and denominational institutions placed sixth.

The controversy surrounding the discovery by Baptist Press that the ultraconservative, independent "Baptist Literature Board" (BLB) was using non-denominational Scripture Press literature, rather than literature "produced by Southern Baptists" as advertised, ranked seventh. The BLB was organized by some members of the Baptist Faith and Message Fellowship, an independent organization dedicated to ferreting out Southern Baptist "liberals."

Escalation by the Southern Baptist Foreign Mission Board of disaster relief efforts abroad, including appropriations of relief funds from a record \$1.67 million given by Southern Baptists for that purpose, finished eighth.

Events surrounding the controversy over television and morality finished ninth. The subject includes a federal court decision that TV's "Family Viewing Time" is unconstitutional, adverse reaction by broadcasters and Baptist leaders to that decision, the announcement by the National Association of Broadcasters and at least two networks that the decision will be appealed, a series of public hearings on television and morality across the nation by the SBC Christian Life Commission, and actions by state Baptist conventions lashing TV sex and violence.

The tenth ranking went to the continuing dramatic story of SBC missionaries, ministering amidst trouble, tension and turmoil in such areas as Lebanon, Rhodesia, Ecuador, the Philippines and Indonesia. (BP)

Ridgely members dedicate debt free facilities

Members of Ridgely First Church held special services last month dedicating a new sanctuary debt free.

The dedication came following a two-and-one-half year effort on the part of the membership to build the sanctuary without going into debt. Construction on the \$434,000 facility began following a fire in August 1974 which destroyed the auditorium and one educational unit.

Under the leadership of pastor A. W. Clodfelter, the 307 resident members pledged to dedicate their new worship facilities debt free. At that time, the church had never adopted a budget of as much as \$50,000. The first year, members adopted a budget of \$48,000. Budget gifts for the year exceeded \$56,000. For 1975-76, a budget goal of \$61,000 was adopted. Both years, the church retained Cooperative Program giving at 27 percent.

Special offerings for the building were taken over the two-year period with \$293,000 given by the people. This, along with the \$141,000 insurance payment, enabled the church to reach their goal.

Guests for the dedication were Adrian Rogers, pastor, Bellevue Church, Memphis, and Tommy Lane, singer. Following the dedication, a reception was held for the building committee.

Missionary released From jail in Colombia

TULUA, Colombia—Daniel H. (Dan) Rupp, Southern Baptist missionary who was involved in an accident in which two Colombians died, was released from jail here.

Rupp was freed Dec. 21 on an "unconditional release," according to J. Bryan Brasington, Southern Baptist Foreign Mission Board's area secretary for Western South America.

"Many who are involved in accidents of this nature and are released have to report back every few days," Brasington said. "The very fact that Dan was released unconditionally indicates the accident was not his fault."

The deaths occurred on Dec. 16 when a 42-year-old woman and a four-year-old boy darted out from behind a truck and into the path of Rupp's automobile.

"There will be a trial sometime in the future," Brasington stated, "but there is a good possibility a favorable settlement can be made out of court." (BP)

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