

Baptist and Reflector

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News-Journal of Tennessee Baptist Convention

Carter's inaugural uses Biblical theme

By W. Barry Garrett



INAUGURATION—On the steps of the U.S. Capitol in Washington, D.C., Southern Baptist Jimmy Carter took the oath of office as the 39th President on Jan. 20.

WASHINGTON—President Jimmy Carter took his oath of office with his hand on Micah 6:8 in the Bible given to him by his mother a few years ago.

This prophetic admonition for social justice also set the tone for the new President's inaugural speech. Micah exhorted, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Carter's 15-minute speech was interrupted frequently by applause and shouts of approval from the crowd of more than 100,000 people who jammed the east side of the Capitol grounds.

Key words in the President's speech were "freedom," "justice," "human rights and dignity," and "a new spirit."

To amplify these concepts, President Carter set forth his goals, "Within us, the people of the United States, there is evident a serious and purposeful rekindling of confidence, and I join in the hope that when my time as your President has ended, people might say this about our nation:

—"That we had remembered the words of Micah and renewed our search for humility, mercy and justice;

—"That we had torn down the barriers that separated those of different race and region and religion and, where there had been mistrust, built unity, with a respect for diversity;

—"That we had found productive work for those able to perform it;

—"That we had strengthened the American family, which is the basis of our society;

—"That we had ensured respect for law, and equal treatment under the law, for the weak and the powerful, the rich and the poor;

—"And that we had enabled our people to be proud of their own government once again."

At the outset of his speech, President Carter paid high tribute to the outgoing President Gerald R. Ford. "For myself and our nation, I want to thank my predecessor for all he has done to heal our land," he said. Then in an emotional moment for both Ford and Carter, the two men shook hands as the crowd roared its approval and agreement.

Giving emphasis to the inaugural theme

(Continued on page 4)

UT committee postpones vote on beverage alcohol in dorms

A committee of the University of Tennessee trustees meeting in Knoxville agreed to delay action on a proposal to allow alcoholic beverages in student dormitories.

The student affairs committee of the Board of Trustees decided to postpone consideration of the controversial matter until June. The committee had been expected to formulate a recommendation to present to the full board at its Jan. 22 meeting.

The proposal would permit students to keep and consume alcoholic beverages in their dormitory rooms. If passed by the UT trustees in June, the ruling would affect all campuses related to the University of Tennessee system.

The action by the UT board's student affairs committee came one month after the state Board of Regents refused to approve a similar proposal from its student life committee. The regents tabled the matter until their June meeting.

If approved, the new policy on the keeping and drinking of alcoholic beverages in dormitories would become effective with the fall 1977 term.

A ruling by the Board of Regents would involve regional and community colleges.

One reason given for the delayed consideration is that this would give time for each campus to determine how the new policy would operate.

Carter family joins church first Sunday in Washington

WASHINGTON—On his first Sunday after moving into his new home in the nation's capital, President Jimmy Carter with his wife and family went to Sunday School and joined the First Church here.

Amy, nine-year-old daughter of President and Mrs. Carter, made a profession of her faith in Jesus Christ as her Saviour and will be baptized into the church membership.

The Carters have been active members of the Plains Church, Plains, Ga. When Carter was elected governor of Georgia and moved to Atlanta, he transferred his membership to a church there and became active in its program.

Other members of the Carter family who joined include the President's son, Chip Carter, and his wife, Caron, and Annette, wife of Jeff Carter, another of the President's sons.

The First Church here is integrated racially. At the same time the Carters joined, the church also received William Hinton, a black from North Carolina. About 50 members of the 946-member church are black.

Apparently the Carters intend to become active church members, not just occasional drop-ins. Fred Gregg, a Washington life insurance executive with roots in Georgia, is the teacher of the couples Sunday School class attended by the Carters. He has asked the President to teach the class, and he has agreed to do so once a month.

Also, Iris Hatcher, teacher of the Dawson Bible Class, a woman's group, and named for Mrs. Joseph Martin Dawson, who taught the class many years, said the President agreed to teach this class sometime.

Charles A. Trentham is pastor of the First Church, which claims to be "the oldest Protestant church in the District of Columbia." Organized March 7, 1802, First Baptist is affiliated with both the Southern Baptist Convention and the American Baptist Churches, U.S.A., as are all churches in the D.C. Baptist Convention. Harry S. Truman frequently worshipped there when he was President.

Trentham came to Washington from the pastorate of the First Church in Knoxville. He is a former professor at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and former dean of the University of Tennessee School of Religion. He has

served as chairman of the Christian Life Commission of the Southern Baptist Convention.

As Trentham stood in the pulpit he said, "Suppose you had the responsibility of preaching the first sermon the President of the United States would hear after his inauguration? Where would you begin?"

He chose as his theme, "To Begin Again." His texts were Genesis 1:1, "in the beginning God," and John 1:1, "in the beginning was the Word, and the Word was with God, and the Word was God."

"God offers to be with us in all our beginnings," Trentham emphasized. He said that January is a good month to begin again for students going away to college and for government workers with new jobs.

Between Sunday School and worship service, the church has a half-hour coffee break. During this time the Carters mingled with the other church members, visiting and getting acquainted.

As Trentham received the Carters into the church at the close of the service, he said, "Mr. President, next to the privilege of serving my Lord, I count this the highest privilege of my career. This church undergirds you and surrounds your family with prayers." (BP)



Members of Springfield Church, Springfield, honored Martha Hammond on the occasion of her retirement after 38 years as church secretary. Shown with Hammond is W. H. Jones, master of ceremonies, who spoke in tribute of her service. She was presented with a tour certificate to London, Scotland, and Wales, and a portfolio of letters.

Union's spring Bible conference to hear Hobbs, Paschall, Thomas

JACKSON, Tenn.—Two former presidents of the Southern Baptist Convention and a noted English Bible teacher will be guest speakers for the March 7-9 Spring Bible Conference at Union University.

Herschel Hobbs, pastor emeritus of First Church in Oklahoma City and H. Franklin Paschall, pastor of First Church in Nashville, will be leading program personalities for the sixth annual conference.

Also speaking during the conference will be Ian Thomas, author of *The Saving Life of Christ* and *The Mystery of Godliness*. Thomas is founder and general director of Capernwray Missionary Fellowship of Torchbearers in Capernwray, England.

Theme of the three-day program will be "The Holy Spirit for Today" announced Bob Agee, Union's dean of religious affairs.

Special music will be presented by vocalist Joe Ann Shelton. Accompanying her on the piano will be Loen Bushman, formerly an associate with the Radio and Television Commission of the Southern Baptist Convention.

More than 2,500 church workers and laymen from throughout West Tennessee and surrounding states are expected to attend the annual conference.

Christmas program presented at Thailand public school

CHACHEUNGSAO, Thailand — For the first time in the history of the Thailand Baptist Mission, a large government school invited a group of Christian young people to present a Christmas program at the school this year. More than 300 persons attended, including eight teachers at the school.

The invitation came through the English Club at Rong-ree-an Dot, the girls' school where more than 2,000 students are enrolled.

The same program was presented at the Chacheungsao Baptist Church, and some of the students came to see it again. For many of them, it was the first time they had been inside a Christian church.

BAPTIST AND REFLECTOR

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Our People and Our Churches . . .

PEOPLE . . .

Larry Smith was ordained as a deacon by Central Church, Johnson City. James Canaday, pastor, delivered the ordination sermon. Deacon chairman Gordon Sims gave the charge.

Germantown Church, Germantown, ordained David Haines, Horace Jackson, Andy Wyper, Sam Reves, and George Hill as deacons. Kenneth Story is pastor.

Jack Barron, former minister of education at Donelson First Church, was named a sales representative in the Broadman consumer sales section, Broadman sales dept., Baptist Sunday School Board. In the new position, he will travel extensively in Tennessee, North Carolina, South Carolina, and Mississippi.

Bells First Church ordained Cecil Davis and Ricky Ketchum as deacons. Joe S. Layman, pastor, directed the interrogation, and Gary Aslin led the ordination prayer. Director of missions Tom Lewis, Madison-Chester Association, delivered the charge to the candidates and to the church.

Wayne Adcock, Charles Goodman, and Creed Dykes were ordained as deacons at Sulphur Springs Church, Jonesboro. David Tydings, pastor of Bowmantown Church, preached the ordination. Tom Crawford is interim pastor at Sulphur Springs.

Roger Blevins and Don Walker were ordained as deacons at Fordtown Church, Kingsport. The ordination sermon was presented by Kenneth Dyker, pastor of Beulah Church, Kingsport. James Harris, director of missions for Holston Association, delivered the charges. Harold Reed is interim pastor at the church.

Wayne Rhear was scheduled to be ordained by Bolivar First Church. The message was delivered by S. R. Woodson. George Johnson is pastor.

Garver's Chapel, East Tennessee Association, ordained Ronald Frazier and Jimmy Wilson as deacons. Estel Wilson, Frank Bell, and J. Hulett Stogner participated in the service. Horace Davis is pastor.

Speedway Terrace Church, Memphis, ordained Bill Brasfield as a deacon. Ted J. Witchen is pastor.

Over 300 years of married life was celebrated recently by six Baptist couples in Tennessee. Celebrating 50th wedding anniversaries were Mr. and Mrs. Roscoe Savage, Old Hickory First Church; Mr. and Mrs. Claude Tallent, Lincoln Park Church, Knoxville; Mr. and Mrs. D. C. Pugh, Union

City First Church; Mr. and Mrs. John G. Holladay, Sand Ridge Church, Beech River Association; Mr. and Mrs. Wilbur C. Patterson, Lockeland Church, Nashville; and Mr. and Mrs. Orville W. P'Simer, Alice Bell Church, Knoxville.

Hawthorne Church, Dyer Association, ordained James C. Jones to the gospel ministry. Ordained to the office of deacon were J. C. Crews and Sammy Reasons. The charge to the church was given by W. W. Shanklin, director of missions, and the charge to the candidates by Virgil Cavendar, former pastor. Jerrell Dawson is pastor at Hawthorne.

Don Ray and Johnny Land were ordained as deacons at Macedonia Church, Dyer Association. The charge to the church was given by W. W. Shanklin, director of missions, and the charge to the deacons by Clarence Cooper, pastor, Mary's Chapel Church. Roy Marshall, pastor, Grace Church, brought the ordination sermon. C. H. Wroten is pastor.

Clarksville First Church ordained Harold Buck and William Prine as deacons. John David Laida is pastor.

First Church, Madison, ordained John Stallworth, Ralph Ownby and Darrell Ford as deacons. Robert Hammer is pastor.

LEADERSHIP . . .

Dwayne Johnson was called to serve as pastor of Jones Chapel, Sevierville. He was ordained recently by Sims Chapel in the same community. Johnson is a student at Carson-Newman College.

Bill Atchley, who resigned recently as director of missions for Sevier County Association, is serving the association as interim director.

Roy A. Berrier resigned as pastor of Union Valley Church, Seymour.

Henry W. Woody is the new pastor at Gist's Creek Church, Sevierville.

Knob Creek Church, Seymour, called Ben Webb as pastor.

Paul Leftrick, pastor of Wolfe Creek Church, Salem Association, resigned to accept the call of Oak Hill Church, Fayetteville.

James Clapp resigned as pastor of Rocky Valley Church, Lebanon.

Hurricane Church, Lebanon, is without a pastor since the resignation of Ronnie Smith.

Clarence Jackson is the new minister of music and youth at Madison Creek Church, Nashville Association. He comes from a similar position at Joelton First Church.

Corinth Church, Weakley Association, called Billy Hicks as pastor.

The new pastor at Union Grove Church, McKenzie, is Alton Prater. He served formerly at Spring Creek Church, Gibson Association.

Ruthville Church, Martin, called Gathrin Gallimore as pastor.

Finley Church, Finley, called Donald Scott as pastor. He served as pastor of New Concord Church in Beulah Association and plans to move to Finley this week.

James S. Daniel resigned as pastor of Springhill Church, Dyer Association, to accept the call of Altona Church, Adrian, Mo. He plans to enroll at Midwestern Baptist Theological Seminary.

CHURCHES . . .

Madison First Church dedicated a new kitchen recently. Robert Hammer is pastor.

Byrdstown First Church held note-burning services recently on the occasion of the final payment on the new pastorium. Taking part in the ceremony were Delmer Moody, Pansy Crouch, Jack Winningham, Bill Rich, J. C. Asberry, Rich Groce, and pastor Pete Mullins.

Webb Church, East Tennessee Association, organized a Church Training program this year. Frank Bell is pastor.

Antioch Church, Johnson City, is constructing an educational unit which will provide 10 classrooms, office, pastor's study, library, and fellowship-dining area. With the exception of the masonry, the work is being done by donated labor. Clifford West is pastor.

Greenvale Church, Kingsport, completed construction on an activities building which provides six Sunday School classrooms, children's church facilities, and fellowship activities. William J. Kendrick is pastor.

Calvary Church, Knoxville, held note burning services. The church paid off all notes totalling \$71,000 in 1976. Bob Burch is pastor.

WMU approves new publications, addition to new office building

BIRMINGHAM—The Southern Baptist Woman's Missionary Union will publish "TransCom" teaching materials for churches in transitional communities for the next two years, have full-scale Baptist Young Women organizations on college campuses in 1979, and will continue upgrading missions education through 1978-79.

These and other plans affecting local WMU operations highlighted the annual meeting for promotion of the national WMU Executive Board of the Southern Baptist Convention here.

The board also voted to build a five-story extension to the national WMU office building in Birmingham. The expansion will enclose a triangle of WMU property that will soon be walled off by a proposed high-rise office building. Cost of the new WMU construction is not to exceed \$500,000.

State and national WMU leaders took the wraps off the first wave of TransCom publications which will be sold through Baptist Book Stores beginning April 1. TransCom materials are designed to help mission action groups teach children who have had no Christian background. The materials are

geared for weekday ministries, especially in churches in transitional communities.

Publications will include a teacher's book, a set of pupils' take-home leaflets, and a teacher's resource kit. They will be issued quarterly. Approaches are simplified for use by untrained teachers. The first year's lessons identify Jesus and explain his life and work. The WMU board voted to proceed with a second year's installment of the publications for 1978-79.

WMU also approved its "Dated Plan" for 1978-79. The 600-page document includes lesson and activity plans for all facets of WMU. The plans include a major emphasis on Baptist Women, the adult division of WMU. All activities continue upgrading of WMU's efforts in teaching missions. Plans call for a regular take-home publication for Mission Friends (preschool boys and girls) to be issued in 1978-79.

The first four quarters will teach children who Jesus is, what He did, and why He lived on earth.

Publications are written for teachers who don't know how to teach and for troubled children who don't know Jesus, according to the editors. (BP)

Carter's inaugural

(Continued from page 1)

of "A New Spirit," Carter said, "The world itself is dominated by a new spirit. Peoples more numerous and more politically aware are craving and now demanding their place in the sun—not just for the benefit of their own physical condition, but for basic human rights."

He then commented: "The passion for freedom is on the rise. Tapping this new spirit, there can be no nobler nor more ambitious task for America to undertake on this day of a new beginning than to help shape a just and peaceful world that is truly humane."

Only two prayers were offered at the Carter inauguration, a contrast to the numerous and lengthy prayers recited at inaugurations in recent previous administrations. United Methodist Bishop William R. Cannon of Atlanta prayed in the invocation that God would "save us from the arrogant futility of trying to play God." He asked forgiveness for the corporate sins of the American people, asserting that "our leaders mirror the people" and that we should not blame national sins on politicians.

Roman Catholic Archbishop John R. Roach of St. Paul-Minneapolis pronounced the benediction and appealed for a national sense of compassion, for courage to change injustice, and for attention to just dissent. (BP)

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Patrice finds a solution

By G. Clayton Boyd

The Togo Mission has experienced considerable advancement in the past three years. The number of churches has almost doubled—resulting in a very great need for more national leadership to share in this work.

Patrice Plassi is part of the Lord's answer to this pressing need. An electrician, he became a deeply committed layman after contact with Morris Pruitt (missionary in Sokode area of Togo).

He soon felt called to a full Christian ministry and entered the Togo Pastors School in 1974. Patrice proved to be an outstanding student and a very effective student-pastor. In cooperation with a missionary, he helped start two churches and alternated his weekend ministry between them.

Patrice realized his limited contact did not allow the needed development of new converts, so he found a solution by enrolling almost all of his prospects and converts in the Bible Course by Correspondence operated by the mission. By the time Patrice graduated from the Pastors School, many of these individuals had been

baptized and had become active church members.

Now, his service as a full-time pastor was required elsewhere. He and the two congregations were deeply grieved by his departure; yet, happily, he has been followed by another graduate pastor who ministers in that area.

Patrice is showing the same capable spirit in the area to which he has moved as a full-time pastor. He loves the people and is deeply loved by them. He works with four different congregations and travels to each church on a motorbike. Arrangements are being made for him to marry a fine girl and establish the Christian home for which he has been praying.

The Cooperative Program is a full partner in Patrice Plassi's ministry through the training he received, the Bible Correspondence Course, and other materials placed in his hands. Pray that God will raise up other men like Patrice to meet the many opportunities open in Togo.

... THROUGH THE COOPERATIVE PROGRAM

'Project Look-Up' target moved to the Caribbean

RICHMOND—"Project Look-Up" will begin airing experimental community service programs prepared by Christian broadcasters, probably sometime in February.

The programs will be beamed by satellite to Puerto Rico and the United States Virgin Islands, however, instead of Colombia and Ecuador as earlier planned.

"Due to the necessity for immediate clearance to get the programs into the countries by February, the group decided to go ahead with plans to air programs in these islands since they are U.S. protectorates," said Fred T. Laughon, special assistant to Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, Fort Worth.

Persons from 49 Christian organizations, including the Southern Baptist Foreign Mission Board, Home Mission Board, and Radio and Television Commission, asked the National Aeronautics and Space Administration (NASA) if they could use the satellite, ATS-6, for programming in 1977. Since the project is experimental, NASA agreed.

The satellite has recently been in operation over India. It beams instructional television programs to parts of India where they are received and transmitted to television sets centrally located in 2400 villages.

Last year, the satellite was over the United States, where it was used for medi-

cal and educational purposes in Alaska and southwestern states. The year before it aided school teachers in the Appalachian region.

Now it will be situated where it can beam programs to the Caribbean and Latin American countries.

"Now we're just waiting for them to tell us which band we can broadcast on and hopefully we'll be ready to beam two hours of programs every night to this Caribbean area," Laughon commented.

Tentatively the broadcasts will be between 7 and 9:00 each evening. According to Laughon, the programs will be aired from NASA's "Up-Link" stations in North Carolina and Texas. The availability of the station in Texas allows the group to broadcast programs seven days a week, since the North Carolina station is closed Saturday and Sunday.

"All of this is brand new to us," Laughon explained. "We're still not on the air yet and we can't anticipate all the problems that might arise. But, little by little, the good Lord is piecing things together for us." (BP)

Seminars to offer helps on church property use

Two seminars related to church property and buildings will be held at the Church Program Training Center, Baptist Sunday School Board, Nashville, this month, according to Charles Norton, Tennessee church building consultant.

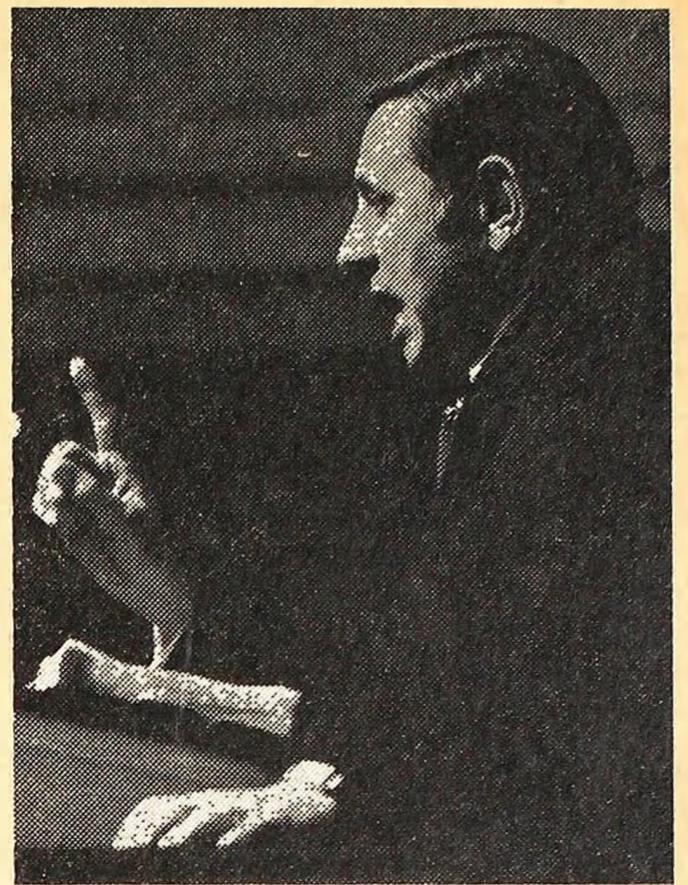
Achieving the maximum use of a family life center will be dealt with Feb. 7-10 in a seminar, "Planning Recreation and Family Life Programs and Buildings."

The "Church Beautiful Seminar," Feb. 21-24, is planned to assist church leaders in developing an awareness of attractive church property and building features. Interior and exterior building improvements will be discussed.

Beginning time for all seminars is 6 p.m. Monday. Sessions will conclude Thursday at 4 p.m.

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SPEAKER—John D. Laida of Clarksville makes a point during a message at the recent State Evangelism Conference held at Belmont Heights Church in Nashville.

Mission board formed By Luzon Baptists

MANILA, Philippines—Members of the Luzon Baptist Convention, during their 18th annual session, began steps toward the organization of a mission board.

The board is being created by the convention "with the view of supporting missionaries within the convention territory and abroad, as God calls and as convention funds become available," said William T. Roberson, Southern Baptist missionary press representative.

Henry Silbor, president of the convention, led the three-day meeting at the Tuliao Baptist Church in Central Luzon. Zacarias Dayot, professor at the Philippine Baptist Theological Seminary, taught Bible classes for the 150 persons attending the convention.

In other business, the convention called upon member churches to support its Bible school at Dagupan, where more than 50 young men and women are in training for church ministries.

Preliminary reports on the simultaneous crusades which are being conducted among the churches indicated more than 4000 public decisions in the meetings, with 53 volunteering for special Christian service, according to Roberson. Ten churches throughout the convention each reported 10 or more weekly Bible study groups meeting in homes or other locations.

The Luzon convention is comprised of 67 churches located on the islands of Luzon and Negros. (BP)



CONFERENCE—Robert C. Burch of Knoxville was one of the speakers at the Evangelism Conference which was held recently at Nashville's Belmont Heights Church.

Dyersburg pastor retires, servant for 44 years

Robert L. Orr, pastor of Dyersburg First Church for 27 years, has announced his retirement, effective Feb. 6. He has been a Baptist minister for 44 years.

Prior to the Dyersburg pastorate, he served Bethlehem Church near Whiteville, Roellen Church near Dyersburg, Brownsville Church, and Saulsbury and Somerville Churches. He was also a pastor in Oklahoma and Mississippi.

Denominationally, he has been a member of the Executive Board of the Tennessee Baptist Convention where he was chairman for three years, a member of the administrative committee, chairman of the Christian services committee, first vice-president of the convention, a trustee of Union University, Southwestern Baptist Theological Seminary, and Baptist Hospital. He currently serves on the Tennessee Baptist Service Corp. board.

Orr plans to reside in Dyersburg and participate in supply and interim work.

Chattanooga RA earns fifth service aide

Mark Scott, Chattanooga, completed five service aide awards in the areas of education and application under the Royal Ambassador program. The award requires a minimum of 750 hours of service.

Scott, a member of Central Church, Chattanooga, earned a \$1200 scholarship to any of the three Baptist colleges in Tennessee, and the "Service Aide National Award" from the Brotherhood Commission of the Southern Baptist Convention. The son of Mr. and Mrs. Dewey Scott, he is serving currently as state RA congress mission activity leader and is a counselor of a crusader RA chapter.

Baptists from 16 tribes attend Uganda convention

JINJA, Uganda—The annual meeting of the Baptist Convention of Uganda was held recently with 50 people attending. The Upper Nile Baptist Association hosted the delegates from 16 different tribes. The group considered a six-year plan for advance which included stewardship emphasis, more convention involvement in Bible school, meeting the need for seminary and publications work, requests for more missionaries in both evangelism and technical fields and plans for building greater unity among Ugandan Baptists.



CLOTHES OF CONCERN—US-2 missionary Beverly Gray (center) helps families sort through clothes at the Baptist Mission Center in Oklahoma City.

US-2 HMB missionary teaches Christian love by actions

OKLAHOMA CITY—US-2 missionary Beverly Gray teaches brotherly love in a rough neighborhood in Oklahoma City.

She cajoles teenagers out of hostility or wordlessly faces their verbal abuse.

During her first year in the Home Mission Board's two-year Peace Corps type program for college graduates, Gray has organized basketball teams and refereed games—even though she is less than five feet tall.

At the Baptist Mission Center she talks, mingles and listens to young people and their families.

Her supervisor, Martha Sterling, says of her enthusiasm, "Bev has a unique outlook on life. Giving is a joy."

Gray says, "I've found what I want to do forever and ever and ever."

She is not the only US-2er to test her feelings and then continue mission work.

In 1975 a survey of the 345 former US-2ers was made by HMB research assistant Clay Price to evaluate the 10-year-old program. Two-thirds of the 179 US-2ers who responded to the survey had entered church or mission-related work after their US-2 stint.

According to Don Hammonds, director of the HMB's special mission ministries department and chairman of the US-2 co-

ordinating committee, the purpose of US-2 is to offer mission experience to young adults and meet home mission needs at the same time.

Each year more than 100 young adults apply, but because of limited funding, usually only about 25 are accepted.

An appointee who is single receives \$60 each month for incidentals; a married couple \$95. Rent and utilities, board, and travel expense vary with the field's location.

There are those who feel the money should be put to better use.

"The program is costly—if cost were the only criterion," says the HMB's Charles McCullin, a member of the US-2 committee. "I think the US-2 program says to the denomination and its young people, 'We're interested in your pilgrimage, and what you're doing with your life.' In that sense the price is right."

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European Baptist Federation sets this year as 'year of the Bible'

NEW YORK—The European Baptist Federation has proclaimed 1977 as the "Year of the Bible" for Baptist churches in Europe.

The federation has asked its members to emphasize Bible Reading in their churches throughout the special year, which is to begin on Baptist World Alliance Day, celebrated Feb. 6.

The proclamation followed a recommen-

dation of the federation's Evangelism and Education Committee, which noted that Europe is now the only continent where the number of Baptists is decreasing. Bible study by adults is seen as a stimulus to evangelism.

Ole van Luyn, secretary of the Europe Region of the United Bible Societies, has challenged Europe's Bible Societies to assist Baptist churches in distributing the Bible during this special year of Bible emphasis.

Throughout the world the United Bible Societies serve Baptist churches and missions through the work of Bible translation, publication, and distribution. One-half of the UBS World Service Budget, which subsidizes Bible work in countries where local resources are not sufficient, comes from the American Bible Society.

SBC missionaries move to Sri Lanka

RICHMOND—Southern Baptist Missionary Robert L. Cullen, under temporary assignment in Sri Lanka (formerly Ceylon), is the first Southern Baptist missionary to have an assignment there, although Baptist work has been on the small island south of India since 1812.

After the Southern Baptist Foreign Mission Board had consultation with the Baptist Missionary Society of London (which originated Baptist work there) and the Sri Lanka Baptist Sangamaya (local Baptist union), Cullen has been asked to be a fraternal missionary there.

Still living in Thailand, he is spending a major portion of his time in Sri Lanka until his furlough this summer, working toward the development of programs and training leaders for those programs which will lead to the development of strong Baptist churches.

After an evaluation of this period of service, the Foreign Mission Board, in consultation with the Sri Lanka Baptist Sangamaya and the BMS, will consider permanent transfer of Cullen and his family.

"At the present time, the Baptist union has 23 churches and preaching stations with a total membership of around 2000 in a population of over 13 million," Wakefield said. In all the discussions about the assignment of a Southern Baptist missionary there, he said Baptist leaders in Sri Lanka reflected a deep concern for the need to share the gospel with this population. "Their emphasis was upon reaching out into the population in vigorous ways." (BP)

HISTORICALLY

FROM THE FILES

50 YEARS AGO

O. E. Sams announced his resignation as president of Carson-Newman College. He had served in the position for eight years, during which time the student body had grown from 100 to 400 and the endowment had been increased to \$500,000.

The administrative committee of the Executive Board of the Tennessee Baptist Convention elected J. P. Edmunds as the state's new B.Y.P.U. director. He succeeded William Hall Preston.

25 YEARS AGO

Angelo DiDomenica, Philadelphia's "citizenship pastor," has retired after a Baptist ministry of 55 years. During that time, he taught English and helped prepare more than 4000 fellow Italian immigrants for U.S. citizenship, as part of his mission work.

Clifford Watson, Bluff City, became the 53,000th subscriber to the Baptist and Reflector when he came personally to the office to enter his name.

10 YEARS AGO

W. Hines Sims observed his 20th anniversary as secretary of the Sunday School Board's church music department.

Cumberland Drive Church, Clarksville, began construction on new facilities. Harold Campbell was pastor.

Don't blame your age for poor hearing

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone answering this advertisement.

True, all hearing problems are not alike . . . and some cannot be helped, but *many can*. Send for this non-operating model now. Wear it in the privacy of your own home to see how tiny hearing help can be. It's yours to keep, free. The actual aid weighs less than a third of an ounce, and it's all at ear level, in one unit.

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. 4569 Beltone Electronics Corp., 4201 W. Victoria, Chicago, Ill. 60646.

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Baptist World Alliance Day, Feb. 6

Two of the strong characteristics of Baptists—which are seeming contradictions—are **independence** and **cooperation**.

Independence is a key principle of our Baptist life. Each individual is free to seek God without interference from any church, denomination, or any other person. Each church is an independent body, choosing its own programs, pastors, and procedures.

Cooperation is voluntary. While not surrendering their independence, Baptists—as individuals and as churches—have chosen to cooperate in associations and conventions. Such cooperative bodies have usually followed political boundaries (county lines, state borders, etc.).

However, there is one Baptist body which does not follow any geographic or political boundary—the **Baptist World Alliance**.

During the latter part of the 19th century, Baptists had a growing awareness that there were others of “like faith and order” scattered throughout the world.

J. N. Prestridge, editor of *The Baptist Argus*, Louisville, Ky., is usually credited with the initial call for some type of worldwide fellowship organization.

In 1904 he editorially urged this type of organization and followed it with a resolution at that year’s Southern Baptist Convention that a committee be appointed to study the best means of accomplishing this.

In October 1904 British Baptist leaders invited Baptists of the world to come to London July 11-18, 1905, for the organizational meeting of the Baptist World Alliance. Representatives

from 23 nations responded.

The alliance at that first gathering decided to meet every five years, but wars and other international problems have hindered this schedule. The 1975 BWA was held in Stockholm, Sweden, with an estimated 10,000 Baptists from 92 nations attending.

The 1980 meeting will be July 6-13 in Toronto, Canada.

Next Sunday, Feb. 6, is **Baptist World Alliance Day**. Unfortunately, many of our churches and their members will let the day pass unnoticed.

It would be a good time to realize that there are 33 million Baptists throughout the world who—under the leadership of the Holy Spirit and the Scriptures—aspire to the basic Baptist principles which you hold dear.

Many of these are in isolated areas. Some are unpopular minorities in nations which have a state church. Some face restrictions on their worship and evangelism by government forces. Some are persecuted—even imprisoned.

Baptist World Alliance Day is a **day of thanksgiving** that God’s truth lives throughout the world. It is a **day of prayer** for our fellow Baptists.

Baptists have a glorious heritage of faithfulness to Biblical concepts. We must support each other in the common bond that unites us—the authority of the Scriptures and the lordship of Jesus Christ.

Readers’ survey

This month a **readership survey** will be conducted among some of the subscribers to the **Baptist and Reflector**. The survey, which is being handled completely by the Sunday School Board’s Research and Statistics Department, will seek to determine what are the opinions and reading habits of a selected segment of our readership.

Every precaution has been taken to make this survey completely accurate and unbiased.

The survey will go to about 600 of our subscribers. These were selected at random by our printer. We had no influence whatsoever in choosing those who are to receive the survey.

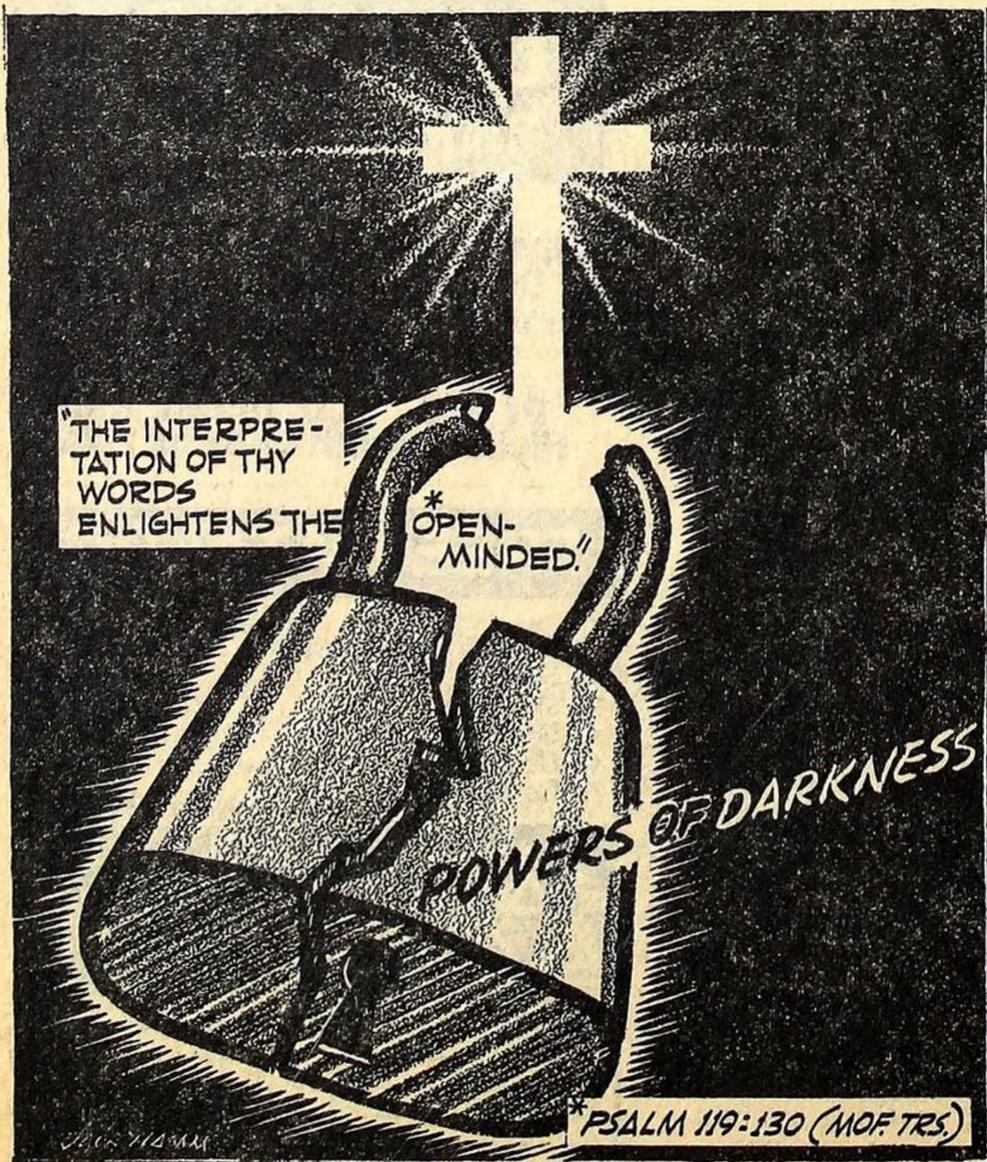
The survey itself was prepared by the Research and Statistics Department, using their vast experience and expertise. The surveys will be mailed by them, and the responses will be returned directly to them.

This BSSB department will compile the results and share these with us. We will not even see the forms returned by those participating in the survey.

Those responding to the survey will remain anonymous. They will not be asked to sign their names.

The purpose of the readership survey is to help the editorial staff of the **Baptist and Reflector** to publish the kind of state paper which will be the most helpful publication possible.

Our only involvement in the process is to urge you who receive the readership survey to **fill it out honestly and completely**. Its purpose is not necessarily to solicit compliments. You can help us the most by sharing your own personal feelings and opinions.



Cicero's comment



By the editor

"Cicero, I need some help in understanding Baptists," said Brother A. Newt Joyner as we chatted at the recent Evangelism Conference. Joyner is a new convert who has just joined one of our churches.

It seems that in his excitement about being a Southern Baptist, Newt has been attending every Baptist meeting around. At these he had been hearing some new words and phrases that he wanted me to define.

Cicero felt that it might be wise to share these with other Tennessee Baptists—old and new—in case they also might be confused.

"Southwide"—a term used by old fogies who still think of Southern Baptists only in terms of a few states in the south. They really mean "nationwide" or "convention-wide" but are too careless or uninformed to discard the antiquated term.

"Independent"—a term used by some to emphasize that they or their church is free to disagree with the denomination, but they deny that others are free to agree with the denomination.

"Missions"—an honored Baptist emphasis which basically implies our involvement in "outside-the-congregation" projects or contributions. However, in practice some congregations define it to include such items as pastor's retirement, convention expense, Sunday School literature, state paper subscriptions, postage, etc., so they can say "Our church gives 35 percent to 'missions'."

"Infallible"—a term usually applied to the Scriptures which means that the Bible is incapable of error. This is often debated by those who split theological hairs with the Baptist Faith and Message statement which says the Bible is "inerrant"—which means that it is incapable of error.

"Deep spiritual meeting"—this term is used to describe a revival during which there were no (or very few) public decisions.

"Motion to make it unanimous"—Baptists seem to feel that unless everything is approved unanimously, it won't look good. So many church minutes report that "a motion to approve the recommendation unanimously was passed 75 to 74."

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.

Concern for prisoners

Dear editor:

There are 32 condemned men at the Tennessee State Penitentiary in Nashville.

Main prison's daily population report for Jan. 19 shows a total count of 2,854 men. Each of these inmates is the proper subject of concern to the "habitual Christian" of whom Cicero's Comment spoke (Jan. 20).

See, too, *Behind Prison Walls* by Mark Luttrell. His chapter 7 addresses the question, "What can Christians do for prisoners?" This leader knows no more succinct answer than this: that we can seek to be habitually Christian toward convicted felons and prisoners.

Those who are genuinely concerned with practical helps in this particular special ministry will want to call upon the wisdom and experience of former Commissioner Luttrell.

O. Meredith Smaw
260 Madison Blvd.
Madison, TN 3115

said, "Make not my Father's house a house of merchandise." This would apply to sale of services as well as merchandise, for on this occasion He denounced the money-changers who were selling services (John 2:14-16).

(3) When Jesus was questioned about payment of taxes, He said, "Render to Caesar the things that are Caesar's" (Mark 12:14-17). Jesus was advocating payment of lawful taxes; therefore, churches should not refuse to file reports to IRS on business income to determine if taxes are due. If churches involve themselves in business enterprises, they become subject to laws of business and not to the protection of the Constitution regarding the religious establishments.

Baptists need to rededicate ourselves to carrying out the mission of the church in ways revealed by the Scriptures.

Anita C. Reed
828 Flicker Dr.
Dyersburg, TN 38024

Churches in business

Dear editor:

In response to the article quoting James E. Wood Jr. (Jan. 20) of the Joint Committee on Public Affairs regarding the IRS ruling that churches be required to file Form 990 for auxiliary activities of churches which are not exclusively religious, I agree wholeheartedly in support of the First Amendment to the U. S. Constitution that Congress shall make no law respecting an establishment of religion.

However, I believe that churches should face another aspect of this matter.

Baptist churches are involving themselves in business enterprises—renting church-owned property to private businesses and offices, renting church parking lots to the public and space in the church buildings to business enterprises, and operating private kindergartens and schools, not to teach the Bible and religion, but "reading, writing, and 'rithmetic."

On church financial statements, payments for these services are listed as "donations." Members seek to justify this action by saying that the money is used for good causes.

Baptists need to be reminded of Bible teachings applying to this situation:

(1) Church ministry is to be financed by tithes of members, not income from rent to businesses.

(2) When Jesus purged the temple, He

Equality in the church

Dear editor:

Referring to recent letters commenting on my thoughts about women as deacons (letters, Dec. 16), I think we all defend the right of free expression. Rightly dividing the word of truth is a concern to me, and I have to interpret as I see it.

I have just finished the book of Genesis, and it was significant to me of the status of women. They were completely in the background.

Matthew 27:51 tell me that the veil of the temple was rent in twain. The Holy of Holies was open to everyone. There were no closed doors. All people are free—slaves, servants, but Christ in all.

The Greek word "deacon" can be either masculine or feminine and means "servant." I have not in my 40 years as a deacon seen that which would restrict and forbid women from holding this office. We have women serving our church well in teaching, music, finance, as well as pulpit committees. This is also true in state conventions as well as the SBC. It is not up to women to even make a suggestion that this last vestige be abolished but to encourage this inequality to end.

And lastly, when my wife goes out into the world, she carries full and equal rights.

T. C. King
503 Holt St.
Athens, TN 37303

The Land of God

By Herschel H. Hobbs

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

Following His temptation experience in the wilderness Jesus returned to the area where John the Baptist was preaching. Seeing Jesus coming toward him, he made this declaration concerning Him. Doubtless he pointed to Him as he said it. According to the Holy Spirit's instructions John had recognized Jesus as the Messiah through the phenomena following His baptism (John 1:30-34). Now he publicly declares that fact.

The word for "behold" (*ide*) is not a verb but an exclamation. The lamb is prominent

in the Old Testament as a symbol of sacrifice (Ex. 12:3-11; Isa. 53:4-7). So John identifies Jesus as the Lamb which will be sacrificed for the sin of the world. In Revelation 5:6 He is described as "a Lamb as it had been slain." "Slain" means to have the throat cut. Of course, Jesus was crucified; but the description fits the way of slaying a lamb for sacrifice.

The words "taketh away" render a participle of the verb "to bear away." Note the singular "sin," not "sins." This refers to the sin principle but is inclusive of sins also. "Of the world" shows that Jesus is not the Savior of Jews only, but of the whole world (John 4:42). He saves all who believe in Him, regardless of race, nationality, or social position. And all people need His salvation.

Some interpreters question John's understanding of Jesus as God's Suffering Servant. Jews of that day looked for a political-military Messiah who would come in judgment upon their enemies. The judgment element is prominent in John's preaching (Matt. 3:12; Luke 3:7-9). But here he shows his knowledge of Jesus' role of suffering. We must not limit John the Baptist's understanding to that of his generation. Especially when we remember that he spoke under the inspiration of the Holy Spirit.

Worthy of note is the fact that he pointed away from himself to Jesus. This is preaching and witnessing at its best.

Belmont College gets grant from Andersen

Andersen Foundation of Bayport, Minn., has given an unrestricted grant of \$15,000 to Belmont College, according to Herbert C. Gabhart, president of Belmont.

"It has been a pleasure to visit the executives of Andersen Foundation," Gabhart said. "I express appreciation again for this grant."

The grant is given on an annual basis to universities which are fully accredited and do not accept state or federal funds or loans for building or operating expenses.

Belmont is a senior coeducational liberal arts college owned and operated by the Tennessee Baptist Convention.

Walking safely

By Hazel May Yoakum

I have read that we are born with two fears: loud noises and falling. As we grow older, our anxieties mount. Gradually and steadily they become so many that we risk being dominated by fear. Either we must conquer fear, or eventually it will conquer us.

One writer describes us as "children grasping a finger of God's great hand of love and walking safely." Today's swiftly moving scenes do threaten us, and quite often we tend to yield to despair, fear, and even cowardice. In our confusion we forget that with the Lord as our helper we can walk safely. We need not fear; we need only to commit ourselves into the hands of Him Who holds the entire world, inclusive everywhere. Yielding our undisciplined wills to God, we find that we are indeed able to live courageously, expectantly, and beyond fear.

His hands are so gentle as He prunes our lives for increased fruitfulness. Yet His hands are so very strong, and He promises to uphold us by the right hand of His power. His guiding, guarding hands lead us so we can walk confidently into each day, knowing He is always near.

As we walk together, He reassures us by saying, "Fear not, I am with thee." Or He whispers, "Fear not, ye are of more value than many sparrows." Again He might say, "Have no fear, for your Father has chosen to give you the kingdom." Then He repeats, "Be not afraid, neither be thou dismayed, for I am with thee."

The future need not distress us since we are aware that He holds the future. If we could see all that God is doing, we should know that all is well. Faith in God becomes the antidote for fear; it helps us meet whatever comes our way. We need not pray so much to be wiser or stronger, but to walk safely in daily fellowship with Him, holding His great hand of love.

Walking safely, we thank Him for His watchful care, expressing our faith in Him and our love for Him. Walking safely, as other unnumbered followers, we venture into unforeseen circumstances, untraveled ways, an unknown future. We move unwaveringly because His great unseen hand is leading.

His tender care encompasses me. His light surrounds me. His love shelters me. His presence overshadows me. His promises strengthen me. I am secure, since wherever I am, God is there.

"The Lord is my light and my salvation; whom shall I fear?" I am walking safely for my Friend is with me as I go.

Yoakum is Woman's Missionary Union director for Cumberland Gap Association.

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Pulpit To Pew

By Jim Griffith

In Kansas City, a thief broke into a Southern Baptist preacher's car in a restaurant parking lot and stole his life's work: a file cabinet with sermon notes from 42 years of preaching.

Now that's really hitting a preacher where it hurts—right in his sermon storage cabinet. Losing his lifetime supply of sermons will make a preacher's face fall faster than night in the wintertime.

But when you consider where the crime took place, the preacher was consoled in that he was engaging in his other favorite pastime: eating.

And after the theft was discovered, the preacher could say, with Simon Peter at the Beautiful Gate, "Silver and gold have I none, but such as I have, you took." Moreover, if the thief reads his sermon on "Thou shalt not steal" and returns same, the preacher can feel that his preaching succeeded.

Still, even with the average preacher's weakness for "borrowing" sermon ideas from fellow preachers, it is small comfort to realize that some of these sermons may have been stolen once already.

On Matters of

Family Living

By Dr. B. David Edens

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

TV sets more lovable than certain fathers

Asked which they liked better—TV, Daddy or Mommy—a whopping 44% of 156 rural four-to-six year olds preferred their trusty television sets to their fathers. Only 20% chose TV over Mom.

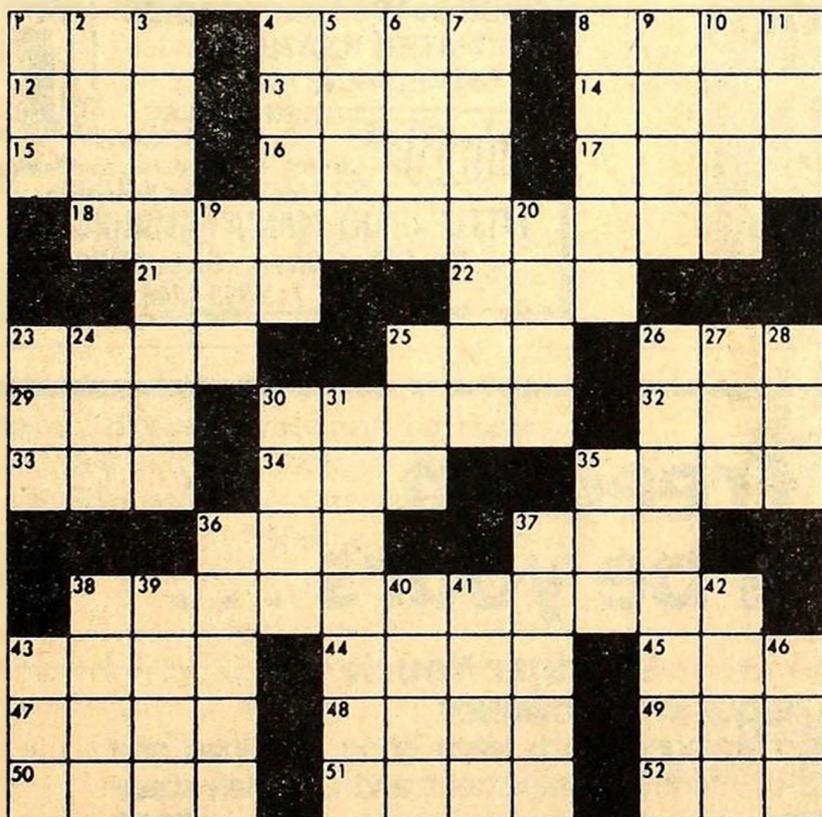
"TV is a definite and formidable rival for the affections of the child, and nearly half of the fathers are losing the battle to the TV set," Dr. Jung Bay Ra of Longwood College told the *National Enquirer*.

In our culture, the educational psychologist pointed out, "the father-child-attachment has never been as strong as the mother-child relationship. This study seems to show that frequent TV viewing and children's emotional attachment to the set may be further weakening the father-child relationship."

After all, the set is always available as a companion and is, in many cases, more entertaining company than glum, grouchy preoccupied Pop, he reminds. Some kids develop such strong attachments for TV performers that they lose touch with reality.

Bible Puzzle

Answers on Page 14



50 "a poor man is better than a —"
(Prov. 19)

51 Gaunt: dial. var.
52 Fedora

DOWN

1 Day of rest: abbr.

2 Kind of hammer

3 Solomon's son
(1 Ki. 12:23)

4 Wrongly

5 Grandson of Shem
(Gen. 10:23)

6 Ancestor of Jesus
(Luke 3:25)

7 Full of faith
(Acts 6:5)

8 Bashful fellows

9 Where Balak brought
Balam (Num. 23:28)

10 Hostels

11 Twin-screw steamer:
abbr.

19 Do it with patience
(Heb. 12:1)

20 Haven

23 O.T. book: abbr.

24 High note

25 Shem in the N.T.
(Luke 3:36)

26 "—— I say"
(Luke 12)

27 Not many

28 Number that heard
(Mark 10:41)

30 Kind of horn

31 Resounding

35 Before cept or clude

36 Child of David
(2 Sam. 5:15)

37 Manifest

38 River (Dan. 8:2)

39 Hydrolea

40 Concept

41 Ardor

42 A Chaldean
(Ezek. 23:23)

43 Cloth measure

46 "is — for the king-
dom" (Luke 9)

ACROSS

1 Script: abbr.

4 Iowa city

8 Put on the blind
man's eyes
(Mark 8:23)

12 Pub specialty

13 Spar

14 Biblical name
(Zech. 6:14; poss.)

15 Disdainful expression

16 Small island

17 Ages

18 "the — once purged"
(Heb. 10)

21 Transportation
vehicle

22 Eurasian vine

23 Baal- —
(1 Chron. 5:8)

25 Weight of India

26 Often

29 Wing

30 Used up

32 Fixed charge

33 O.T. book: abbr.

34 Garment part
(Matt. 14:36)

35 Chessman

36 Frigate bird

37 Scrap

38 "with the —"
(Luke 12)

43 Duke (Gen. 36:41)

44 Inactive

45 Radio frequency:
abbr.

47 Monk

48 Close by

49 Hadadezer had wars
with him (2 Sam. 8:10)

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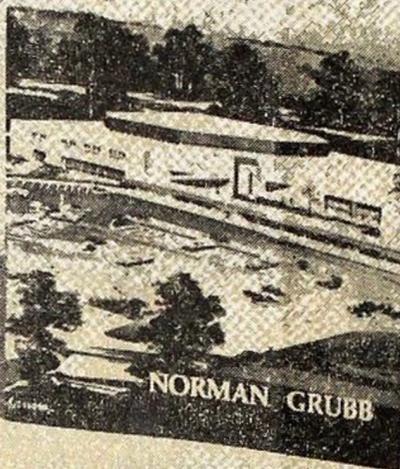
Nothing is Impossible

by Norman Grubb

One of the great hindrances to believing God is lack of confidence in one's knowledge of His will. Removing this hindrance comes through appropriating the reality of the believer's union with Christ.

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\$500,000 gift to endow professorship on preaching

LOUISVILLE—Victor A. Lester, a Baptist layman from Martinsville, Va., has pledged \$500,000 to establish and endow a chair of Christian preaching at Southern Baptist Theological Seminary here.

The new professorship, to be named for Lester and his wife, Louise R. Lester, brings to a full dozen the number of named faculty chairs at Southern seminary. The half-million dollar deferred gift is the second endowed professorship to be established this academic year. The other is the Gaines S. Dobbins chair of church administration.

Lester, a native of Henry County, Va., went into business constructing pre-fabricated housing following World War II. The business was sold several years ago, and Lester now has extensive real estate holdings in the Martinsville area. (BP)

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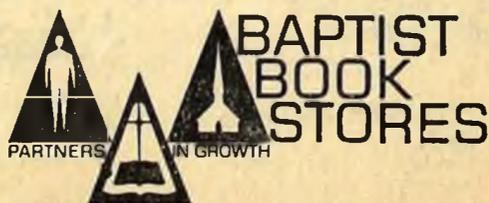
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Laughs

A man who considered himself a humorist sent a selection of his original jokes to the editor of a newspaper and confidently awaited a check. He was much elated when a few days later he received a letter from the newspaper. Upon opening it, however, instead of a check he found a brief note: "Dear Sir: Your jokes received. Some we have seen before, some we have not seen yet."

* * *
William: "When I read about the marvels of electricity it makes me stop and think."

Bill: "Imagine that. Isn't it wonderful what electricity can do!"

* * *
A lawyer claims to have received the following letter from a client: "My husband got struck by an automobile, license number 517506. If the owner is rich, sue him at once. John wasn't bruised any, but if you notify me that you entered suit, I will hit him in two or three places with a hammer."

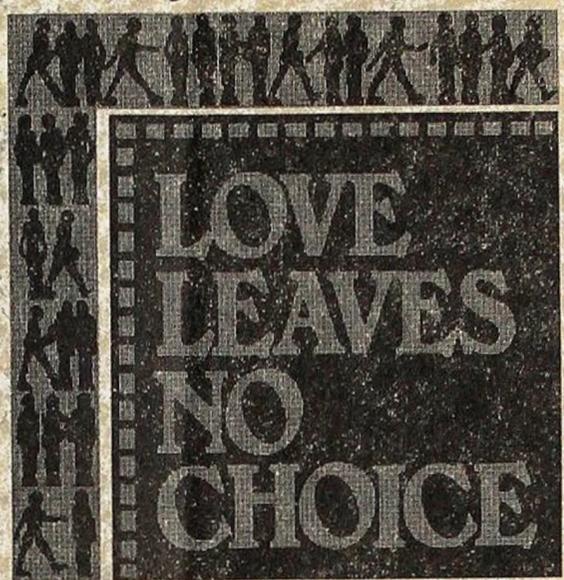
Greenwood church, Doyle, calls James Holloway

Greenwood Church, Doyle, called James Holloway, Louisville, Ky., as pastor recently. He is already on the new church field.

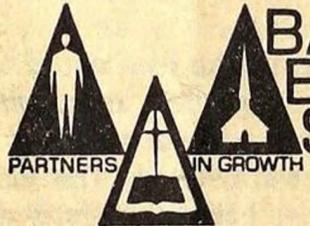
A graduate of Cumberland College in Kentucky, Holloway received the master of divinity degree from Southern Baptist Theological Seminary. The Greenwood Church will be the first full-time pastorate for Holloway.

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C. B. Hogue is director of the evangelism section of Home Mission Board of the SBC.



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Power Over Sickness And Death

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

Basic Passages: Mark 5:21-43; Luke 7:1-23

Focal Passage: Luke 7:11-23

Of the three major activities of Jesus' ministry—preaching, teaching, and healing (Matthew 4:23)—it appears that Jesus was determined that preaching should be the most important (Mark 1:38, Luke 4:44). Both His teaching and His healing were to be subservient to and supportive of His preaching of the good news of the kingdom. So spectacular was His healing that care had sometimes to be taken to keep it from taking the first place. Healing was important but its importance could be seen only in relation to God's kingdom which was being announced and initiated. The healing miracles of Jesus are a crucial and integral part of His ministry as an expression of His compassion, a demonstration of His power, and an implement for establishing His kingdom by displacing those powers that were evil and dehumanizing.

The Structure of Miracle Stories

Jesus' miracles are sometimes divided into four general groupings: exorcisms, healings, resuscitations, and nature wonders. The lesson of last week focused upon the first type—the casting out of demons. In the basic passages of this lesson there are two examples of healings and two examples of resuscitations—restoring the dead to life. With the exception of the Lazarus story (John 11), these are the only two resuscitation accounts among the miracles of Jesus.

The four miracles in the lesson are well known ones. They are commonly referred to as the raising of Jairus' daughter (Mark 5:21-24, 35-43), the healing of the woman with an issue of blood (Mark 5:25-34), the healing of the centurion's slave (Luke 7:1-10), and the raising of the son of the widow of Nain (Luke 7:11-17).

The miracles of the gospels are usually recorded in literary units called miracle stories, a story in which a miracle is reported for its own sake. (An exception to this would be a miracle which is recorded in a pronouncement story, not as an end within itself but for the benefit of a profound utterance or a pronouncement that is made as a result of the miracle). Miracle stories follow a set threefold pattern: (1) The difficulty and the symptoms of the patient are described. (2) The method Jesus employs in the cure is given (a touch, a word, a combination of the two, spittle, mudpack, etc.) (3) The effect upon the

patient and the audience is reported.

(If you are teaching this lesson, you may find it an interesting method to divide the class into four groups, assign a miracle story to each of the groups, and have each to research and report on the story in the light of the threefold pattern outlined above: What is the difficulty, the method, and the effect involved in each story?)

The Significance of Jesus' Healings (Luke 7:18-23)

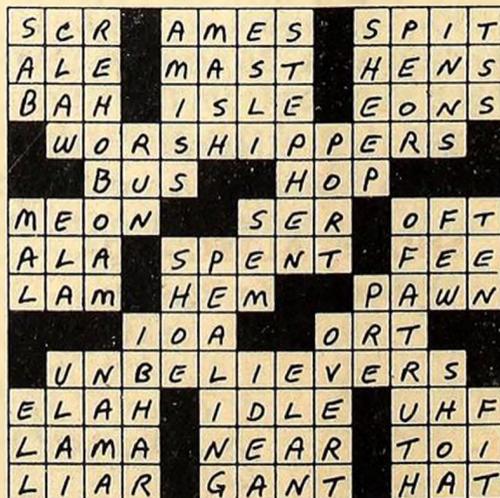
The kind of ministry Jesus was having provided the occasion not only for His enemies to oppose Him but also for His friends to misunderstand Him. No instance of this misunderstanding is more obvious than the question of John the Baptist concerning Jesus' identity: "Are you He Who is to come, or shall we look for another?" (v. 19, RSV).

Actually the term John uses could well be translated "the coming one", an accustomed and almost technical way of referring to the one whom the Jews awaited. The evidence is that John's earlier belief that Jesus is "the coming one" whom he acknowledged before in connection with his own preaching (Matthew 3:11-15) had now grown shaky. Two factors may help us to understand why this unexpected development came about. First, the current expectations concerning the Messiah and His Kingdom were quite different from the kind of mission Jesus was having. It would appear that John was very much a child of his own age in entertaining some of the literalistic and territorial notions concerning the kingdom of God. Secondly, John was in prison. Prison can be a very

depressing and faith-challenging place to be, especially when the only charge is that the prisoner has been uncompromising in his proclamation of God's truth. "If Jesus is God's Messiah and His Kingdom is at hand, why doesn't He get the show on the road and me out of this prison cell?" These must have been the questions that were frequently in John's mind.

It wasn't that John didn't know what Jesus was doing. It was that he knew (v. 18) and failed to see the relevance of it for the coming kingdom. In fact, it appears that John may have been taking offense at Jesus' preoccupation with healing and preaching instead of establishing his kingdom (v. 23). Jesus' response, however, indicated that He was not performing these acts of mercy as an alternative to establishing His Kingdom. They were indeed the very evidences that His Kingdom was emerging and the very means of its emergence.

The relevance of these merciful acts—the blind receiving their sight, the lame being enabled to walk, the lepers being cleansed, the deaf receiving the ability to hear, the dead being raised, and the poor hearing the good news—for the dawning of the kingdom is perfectly consistent with Jesus' interpretation of His Messiahship in terms of the suffering servant of the Lord of whom Isaiah spoke (see lesson for January 9 in this series) and with His announcement at Nazareth concerning the kind of ministry He had been anointed to have (Luke 4:16-19, see lesson for January 16 in this series.) Is it not still true today that many among us fail to participate fully in the present merciful and liberating reality of Christ's kingdom, preferring instead to wait for a kingdom that is altogether future and more akin to the values of this world than it is to those of Christ?



"Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1).

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Jairus--A Distraught Father

By David C. George, Pastor

Immanuel Baptist Church, Nashville, Tennessee

Basic Passage: Mark 5:21-43

Focal Passage: Mark 5:21-24a, 35-43

Every parent knows something about how Jairus felt in the face of his daughter's illness. Each knows in some way that sinking, helpless feeling when one you love so much is threatened, whether by a sudden fever in the night or by an unexplained delay in getting home or by some disappointment in life. This story shows that Jesus both knows and cares when families face crisis.

Jesus seems to have been especially responsive to those who sought help for persons other than themselves. He also expressed great sensitivity to the needs of children. This lesson offers a strong word of hope for those involved in parent-child relationships.

Christ And Crisis

Out of the crowds that thronged Jesus, certain individuals emerged because of their urgent need and their open faith. They came from all walks of life. Jairus came from a position of responsibility and respect as a ruler of the synagogue. He had probably known Jesus before, perhaps as a guest teacher in his congregation. By this time Jesus was being rejected by some in the synagogues of Galilee, and Jairus was taking a risk by bowing himself before Jesus and trusting him to help his daughter. But when a father's child is in need, every resource is mobilized and every avenue of hope is pursued. He poured out his concern for his little girl who was in danger of death, and he confessed his faith in the power of Jesus to heal her. Jesus responded by starting out to the house with Jairus.

The story is complicated by the appearance of another person needing help and exercising faith. The crises of life are never simple. The crowd pressed around Jesus and made multiple demands upon his time. As a sick woman touched his robe, Jesus sensed the focus of divine power being brought to bear in response to her faith. We can only imagine how frantic Jairus must have become as he waited for the Master

to deal with someone else and how crushed he must have been when word of his daughter's death arrived. We do know, however, how many times in crisis we ask "Why?" and speculate about what might have happened if things had been different. Even when we know that God is working in our situation, there will be times when we must accept the mystery of discouragement and delay. This lesson teaches us that God is still at work even when we might think He has failed us. We also learn here that those who minister must set priorities, do what they can, and leave to God's providence the factors that are beyond our power to control.

Fear And Faith

Those who brought the news of the child's death advised Jairus to give up and leave Jesus alone. As is often the case with bystanders in crisis, they did not have the same degree of involvement and faith as those who were directly involved. There is a contrast throughout this narrative between the unbelieving crowd and the tiny group who were acting in faith. Jesus shut out all those who were not caught up in the encounter of faith. He concentrated totally on what God was doing in the situation, and He challenged Jairus to replace fear with faith. As He proceeded to the sorrowful household, He took only His three closest disciples. The streets were narrow, the houses were small, and there was no room in this crisis for mere spectators.

The scene at the house was tragic. Following the custom of the culture the mourners had gathered and were crying loudly. They expressed the despair of those who face death without hope. Jesus challenged their grief by saying that the child was only

asleep. He was not denying the reality of death or the real place of grief when death occurs. He was simply saying that He had power over death and that, for those who believe in Him, death is transition, not termination.

Trust And Triumph

The contrast between the unbelieving crowd and the group of believers appeared again as the mourners laughed at Jesus. Their reaction indicated that the child was indeed dead by natural standards. Again Jesus excluded the skeptical spectators and proceeded with the family of faith to the child's bedside. Jesus spoke to her in a very personal way, indicating how fully He identified with the parents in their love for this child. The use of the Aramaic words by Mark probably reflects the influence of Peter, the eyewitness who told the story to Mark in the Master's own words.

At this the girl rose and walked. We are told that she was twelve years old, the point of beginning adulthood in that day and time. She had her life before her, and the power of God in Christ had given her a new opportunity to live. Jesus ordered food for her, an expression of His careful regard for her needs and a touch of reality to guide the family back to normal procedure. The little group of witnesses was amazed. Their faith was big enough to expect God to work but not big enough to anticipate how great that work would be.

Jesus also instructed them not to tell what had happened. The child's recovery would surely be known in the community, but the wonder and mystery of what had happened would remain a very private thing. Jesus was not willing for His power to become a matter of public excitement. He needed no advertising. The power of God would continue to meet the needs of persons as they exercised faith in Him. This faith, not fame, would always be His method.

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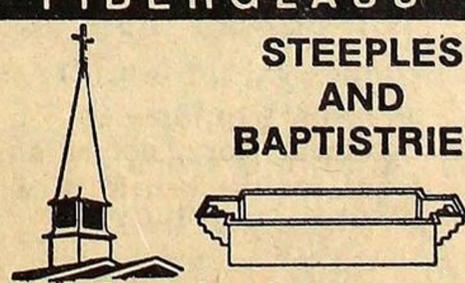
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\$2,000 refund offer finds no takers among tithers

MIAMI, Fla.—God apparently has only satisfied customers among tithers.

That's the observation of Conrad Willard, pastor of Miami's Central Church, who reported that so far there have been no applications for refunds from the 4000 members of the church or 30,000 persons in the listening audience under terms of a proposal he made last December during the broadcast of church services over radio station WBBS.

His offer was that if anybody who was not already tithing would start tithing, he could guarantee their money back (up to \$2000) if they were dissatisfied after a week, a month, or six months.

"We didn't put it in monetary terms," explained Willard, who was a banker before he entered the ministry. "We just said that if they didn't feel like the Lord had blessed their lives, we would refund their money."

The offer was made, he said, because a

retired banker, who believes strongly in tithing, put up the \$2000 guarantee. Limits were set because of a law suit brought against the Allapattah Baptist Church here several years ago by a mentally ill man who said he didn't get the benefits implied when he was encouraged to tithe. The case was settled out of court when a Texas industrialist who read of the case paid the man his money back.

"We've asked everybody to tithe," said Willard. "We have more than 400 people tithing—almost every deacon and Sunday school teacher—so far. That's already 100 more than we had before."

In addition, at least 40 listeners from the radio audience contribute regularly. Radio listeners include people in Cuba, the Bahamas, the area around Lake Placid, and Tampa Bay, where a man who was fishing heard the broadcast of the service and drove to the church in Miami to make public his profession of faith in Christ. (BP)

College Heights Mission meeting at Vol State

Members of Gallatin First Church organized the College Heights Mission recently with 32 charter members. The mission is holding services in the auditorium and classrooms of Volunteer State Community College, Gallatin, but future plans call for the securing of land for a permanent location.

Larry Gilmore, associate pastor at Gallatin First, is serving as mission pastor.

The need for an expanded ministry was seen by the Gallatin church with the coming of a new Hartsville Nuclear Plant and other industries, a church spokesman told **Baptist and Reflector**. The new congregation, which borders Hendersonville and Gallatin, is approximately four miles from Gallatin First Church. Over 100 persons are attending worship services at College Heights.

Harold Allen is pastor at Gallatin.

Elgene Phillips dies

Elgene Phillips, church recreation editor, Baptist Sunday School Board, Nashville, died Jan. 15 following an extended illness.

A native of Clinton, Okla., Phillips was a graduate of Oklahoma Baptist University and Southern Baptist Theological Seminary. He was formerly minister of education and youth at First Church, Albuquerque, N.M., a minister of youth education at First Church, Tulsa, Okla., and youth director at Crescent Church, Louisville.

Survivors include his widow, Mrs. Karen Neihart Phillips; two sons, Craig and Brooks Phillips; and a daughter, Cynthia Phillips, all of Nashville.

A memorial service was held at First Church, Nashville, Jan. 18, with H. Franklin Paschall, pastor, officiating. He was assisted by Floyd Craig of the Christian Life Commission, and Frank Smith of the Baptist Sunday School Board.

Layman establishes travel fund at Baptist seminary

WAKE FOREST, N.C.—A Holy Land Travel-Study Scholarship Fund has been established at Southeastern Baptist Theological Seminary here by Charles S. Coleman, a Baptist businessman from Charlotte, N.C., with an initial gift of \$25,000.

Although his career has been in the steel industry, Coleman's interest and concern in becoming a better informed Christian layman led him to earn the master of divinity degree at Southeastern seminary. The three-year task was accomplished while continuing his business activities.

While at Southeastern, Coleman began to feel the need for such a travel-study program for young ministers. "I feel," he said, "the recipients will especially benefit from such a trip in the early years of their ministries and will be able to share their travel experiences with members of their congregations throughout their ministries."

The initial gift has made it possible, a seminary spokesman said, for Southeastern to select a 1977 recipient, senior student Lynn Anderson of Pamplico, S.C. He is pastor of the First Baptist Church there.

In making the gift, Coleman said that he wanted to "provide a way for Southeastern Seminary students to travel to the Holy Land who otherwise could never afford to make the trip." He gave three purposes for the fund: (1) to illumine the minds of God's ministers to the historical setting of the ministry of Jesus; (2) to enrich the lives of the church members whose ministers have participated in the program; and (3) to magnify and expand Jesus Christ to the glory of God. (BP)

New Books

1000 And One Thoughts From My Library by Dwight L. Moody, Baker Book House, 396 pp., \$5.95. These great thoughts are from the spiritual giants of the past. The book is arranged canonically from Genesis to Revelation for easy reference.

Better Ideas for Children's Workers by Betty B. Robertson, Baker Book House, 80 pp., \$1.50 paperback. The title suggests the content-ideas for use in Children's work in the church.

A Help to the Study of the Holy Spirit, by William E. Biederwolf, Baker, 127 pp., paperback. This is not a technical theological treatise, but a guide by the author seeking to help the inquirer.

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