

# Baptist and Reflector

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News-Journal of Tennessee Baptist Convention



John P. Griggs



Mrs. John P. Griggs



Mrs. Carlos Owens



Ramon Martinez

## Mission gifts grow in first quarter

Tennessee Southern Baptists ended the first quarter of the fiscal year on Jan. 31 with a 5.3 percent increase in mission giving over last year, according to Ralph Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

Receipts of gifts through the Cooperative Program during the Nov. 1-Jan. 31 period totaled \$2,422,892.31, which is \$122,267.29 greater than the same three months a year ago.

Norton further noted that the Cooperative Program gifts for the quarter were \$72,892.31 above (3.1 percent) the three-month goal of \$2,350,000. Messengers to the 1976 state convention set the annual Cooperative Program goal at \$9.4 million.

The monthly goal for 1977 is \$783,333.33. January's mission gifts through the Cooperative Program were \$760,342.08, which is 2.9 percent below the monthly goal.

The executive secretary observed that Tennessee Baptists' dedication to missions remains consistent, even during a time of hardship caused by weather problems. "This shows the priority that mission support has in the lives of our churches and their members," Norton added gratefully.

## Two house parties planned for Baptist young women

The Woman's Missionary Union of the Tennessee Baptist Convention will sponsor two house parties this year for Baptist young women, according to Mary Jane Nethery, executive secretary-treasurer.

The first will be held Mar. 11-13 at Paris Landing State Park in Paris, and the second at Pigeon Forge First Church, Mar. 18-20. First sessions at both house parties will begin at 8 p.m. and will close following a commitment service on Sunday morning.

Myrtice Owens is scheduled to bring the meditation at each of the sessions. Her topic will be "To the Ends of the Earth." Presently on furlough in Clarksville, she serves with her husband, Carlos as a Southern Baptist missionary to Moshi, Tanzania. She is a registered nurse and operates a mobile clinic. Her husband is missionary advisor to Baptist churches and helps in their establishment.

Conferences will be offered on missionary work in Bangladesh, the United States, Tanzania, and Rhodesia and will be led by missionaries from each area.

### Missionaries Scheduled

Missionaries on the conference schedule will include: R. T. and Fran Buckley, Comilla, Bangladesh; Ramon and Rosa Martinez, language mission consultants, Nashville; and John and Florence Griggs, Fort Victoria, Rhodesia.

The Buckleys are engaged in a preaching ministry and have been involved in relief and rehabilitation projects made necessary because of cyclones, typhoons, civil war, and floods. Missionaries throughout the country have built houses, helped provide

rice seed, and offered counsel to the people. They were appointed by the Foreign Mission Board in 1967 and served for a brief time in Brussels, Belgium. Before appointment, he was a Texas pastor.

Martinez, a missionary of the SBC Home Mission Board, is language missions consultant to SBC agencies in Nashville. He and his wife are natives of Cuba and graduates of California Baptist College and

(Continued on page 5)

## TBSC directors end involvement in proposed Holly Oaks village

The Board of Directors of the Tennessee Baptist Service Corporation, meeting Feb. 4 in Brentwood, officially ended its involvement in Holly Oaks Retirement Village, determined the retirement date of its executive director, and honored the board's first chairman.

A statement approved by the board declared that the Holly Oaks project was terminated because of the "inability to secure financing." Messengers to the November 1976 Tennessee Baptist Convention in Jackson set a \$5-million debt limit on the TBSC. The cost of the first of three proposed phases of development has been estimated at \$8-million. The project would have been constructed on a 150-acre tract offered by Mr. and Mrs. W. A. Catlett of Dandridge.

The complete statement issued by the TBSC board said:

"The inability to secure financing for the proposed Holly Oaks Retirement Village near Dandridge has forced the Tennessee Baptist Service Corporation to discontinue plans for the development of the project. The proposed project would have cost approximately \$8-million. The annual session of the Tennessee Baptist Convention in November reduced a proposed debt ceiling for the Tennessee Baptist Service Corporation from \$15,000,000 to \$5,000,000. This eliminated the possibility of pursuing the development of the village. The project was to be developed as part of a three-phase proposal on 150 acres located on Douglas Lake offered to the Tennessee Baptist Service Corporation by Mr. and Mrs. W. A. Catlett, Dandridge."

Three other projects, in which the TBSC

(Continued on page 5)



# President warns against pride at National Prayer Breakfast

WASHINGTON—President Jimmy Carter warned against the weaknesses of "pride" in a speech at the National Prayer Breakfast here.

"It is easier to admit personal weakness than our national weaknesses," the President said as he urged the nation to live up to its ideals.

Carter hit hard at the concept often repeated that America is the strongest, wisest, best nation on the earth as a cover up for the nation's failures and mistakes.

"Failure to acknowledge our mistakes precludes the opportunity to find solutions to our problems," the President said. "When we lose our inclination to search, we lose our relation," he continued.

The National Prayer Breakfast was begun 25 years ago by a group of congressmen and other government leaders. It has escalated both in attendance and in extent to state prayer breakfasts for governors and others. Some 4100 guests were present this year at the Washington Hilton Hotel's Grand Ballroom. It took two overflow banquet rooms to accommodate the crowd.

Congresswoman Marjorie S. Holt presided at the breakfast, which was attended by high ranking leaders from all three branches of the government. Spokesmen from the House Prayer Group, the Senate Prayer Group and the Pentagon Prayer Group participated in the program. These groups meet for breakfast each week for prayer and fellowship.

The President appealed to the leaders of government to heed the exhortation of Jesus, "Whosoever will be chief among you, let him be your servant." He said the public officials are "public servants. It is hard for people to translate this concept to the President of the United States," he continued as he indicated that this was his concept of the office.

U.S. Sen. Charles H. Percy introduced the program by a call to fellowship. "As we gather for the 25th annual prayer breakfast, enter the third century as a nation, have a new national administration and are in the first weeks of the new Congress, we are reminded of the foundations of our democracy, our national spirit of understanding and the pursuit of our common goals," he said.

Percy expressed optimism for the future of the nation. He said, "Our people are reasserting a trust in our leaders," but he reminded the audience that government alone cannot solve the problems of the country.

He referred to President Carter's inaugural address in which he said, "This in-

auguration ceremony marks a new beginning, a new dedication within our government, and a new spirit among us all. A President may sense and proclaim that new spirit, but only a people can provide it. We can take this concept one step further," Percy said. "Together we must make our actions as noble as the ideals we profess. Our power stems from the people who elect us and whom we serve." (BP)

## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

W. M. Bostick resigned as pastor of Bellevue Church, Memphis, to accept a position with the evangelistic staff of the Home Mission Board.

W. R. Puckett, pastor at Gibson, Tenn., and moderator of Gibson County Baptist Association, died of a heart attack. He had been active in Baptist affairs in West Tennessee for 20 years.

#### 25 YEARS AGO

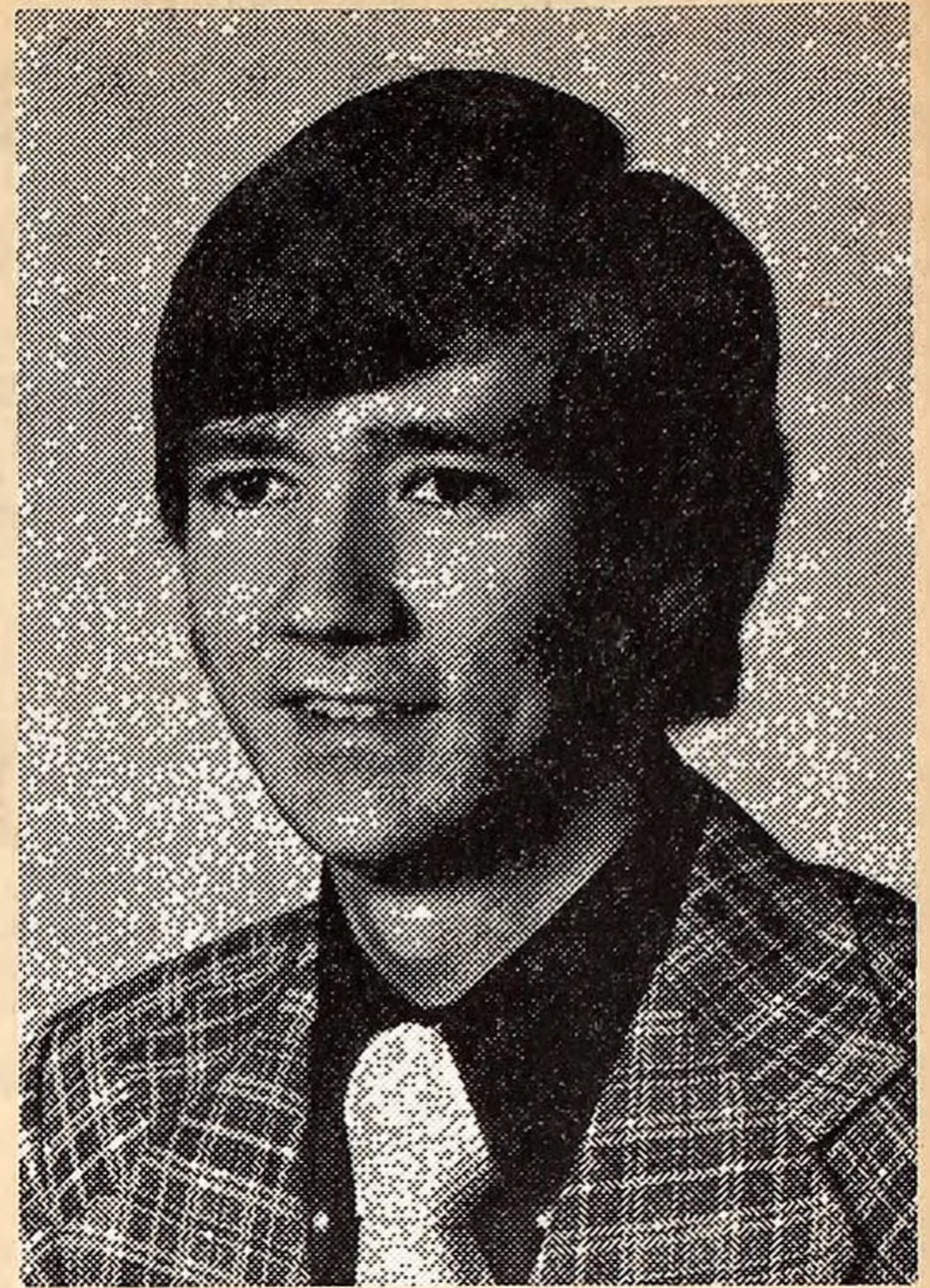
Rev. and Mrs. J. H. Sharp, Route 1, Corryton, celebrated their golden wedding anniversary at the home of Mrs. Sam B. Holt, Jefferson City.

First Church, Donelson, ordained Edward Startup, R. F. Flowers, and Thompson Ward as deacons. Clifton J. Allen preached the ordination sermon. W. L. Baker was pastor.

#### 10 YEARS AGO

West Union Church, Weakley Association, ordained Wayne Perkins to the gospel ministry. He had accepted the call to become pastor of Tumbling Creek Church.

Calvary Church, Jackson, welcomed Paul B. Clark as new pastor.



**ASSOCIATE EDITOR**—Charles Warren has been named associate editor of the "World Mission Journal," publication of the Southern Baptist Brotherhood Commission in Memphis. For the last four years he has been senior editor of the press office for the SBC Foreign Mission Board in Richmond, Va.

## Avondale organized at Jan. 30 service

Constitution services for Avondale Church, Humboldt, were held on Sunday, Jan. 30. The church has been a chapel of Humboldt First Church since 1966, and prior to that was a mission of the same church.

Leslie Baumgartner, director of missions, Tennessee Baptist Convention, delivered the principal message at the service. Raymond Boston, pastor of the sponsoring church, led in the business session.

Mission outreach in the Avondale area of Humboldt began in 1965 with the establishment of an afternoon Sunday School by Humboldt First members. In the fall of 1966, church members voted to establish a preaching ministry and to locate a permanent building. Don Scott was called as student pastor and was ordained that year. The following spring, members voted to begin Sunday night preaching.

In April, 1970, groundbreaking ceremonies were held for the construction of new facilities on Highway 45 bypass. The new building, constructed by First Church, was used for Sunday School on May 23, 1971, and was completed later than month.

Ken Sparkman, director of missions, Gibson County Association, led in the prayer of commitment and dedication. Mike Agee has been pastor at Avondale for three years.



# Census Bureau rules out 1980 religion question

WASHINGTON—In accordance with a new law which forbids requiring a person to give information about his religion, the Bureau of the Census has announced that it will not include a question on religion, even of a voluntary nature, on the 1980 census.

"The bureau will not ask a question on religion in the 1980 census because of recent congressional action which prohibits such inquiries in a mandatory undertaking such as the decennial census," Robert L. Hagan, acting director of the Bureau of the Census, stated.

The new law (PL94-521) reads: "No person shall be compelled to disclose information relative to his religious beliefs or to membership in a religious body."

The issue of including questions on religion in the Current Population Survey (CPS), a monthly voluntary study carried out by the bureau, has not yet been decided, according to Hagan.

The census advisory committee on population statistics voted in 1976 that the bu-

reau should evaluate and pursue the idea of asking a question on religion in the CPS. According to the official minutes of that committee, two members strongly opposed this action, but "the large majority" favored it.

David L. Kaplan, assistant director for demographic censuses, told Baptist Press that "the matter of religious questions on the CPS is being held in abeyance." He said that the issue likely will be reviewed this year.

Religious researchers and representatives of some denominations have requested a question on religion on the census many times in the past but the bureau has decided each time not to include such a question due to heavy opposition.

In the last half of the 19th Century, the external aspects of religion were tabulated. Data such as the number of church buildings, the seating capacity, and the value of church property were collected during the 1850, 1860 and 1870 census returns. In 1880, there was a question about the number of "Sabbath Schools" and organizations for men and women. In 1890, the same question used the term "Sunday Schools."

In the present century, this type of inquiry was phased out. However, four mid-term censuses (1906, 1916, 1926, and 1936) collected comparative statistics from religious bodies. The results were published in the Census of Religious Bodies. This study identified itself as "a census of the religious organizations in the United States rather than of individuals classified according to denominational affiliations." Opposition grew until this was discontinued after the 1936 data were published in 1941.

Serious consideration was given to inclusion of a question on religion in both the 1960 and 1970 censuses but criticism again caused the bureau to drop the idea.

Proponents requested a religious question on the 1980 census. They cited the value of "religious statistics" in planning for schools, hospitals, and other services provided by the churches; in various levels of government; in studying the sociological aspects of ministry; in providing the most reliable data on church affiliation and inter-faith marriages; and in the marketing of religious products.

Opponents to a question on religion on the decennial census again voiced strong objections to inclusion of such a question. The issues at stake are religious liberty, the separation of church and state, and the individual citizen's right to privacy, according to James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs here. (BP)

## HMB sends relief to Fla. migrants

ATLANTA—The Southern Baptist Home Mission Board here has wired \$10,000 to the Florida Baptist Convention to provide food and blankets for migrant workers made jobless by the freeze in Florida, which has destroyed crops.

The money will be supplemented by \$5,000 in Florida disaster relief funds requested by Harold C. Bennett, the Florida convention's executive secretary-treasurer, pending final approval by the convention's administrative committee.

The funds are the first disaster relief expenditures for the Home Mission Board's Christian social ministries department in 1977. (Relief funds in 1976 totaled \$55,500, including \$20,000 for the Teton Dam disaster.)

Baptist churches in the Fort Myers area have already gathered three tons of food to help in the effort.

According to Russell Kaufman, director of migrant ministries for Florida Baptists, the plight of the migrant workers depends on the "quickness of government agencies and how well adjustments in living arrangements can be made.

"Already there have been threats of evictions," Kaufman reports, "but we are working with other agencies to waylay this."

Kaufman expects to use the funds to assist local churches and associations in their relief efforts: "There may be temporary assistance with utilities or occasional assistance for a short period with rent, but the churches will be the first line of providing help."

Funneling the funds through the churches also helps keep the people involved, he says. (BP)

## FMB relief funds appropriated to aid in Indonesia flooding

JAKARTA, Indonesia—The Indonesia Baptist Mission has been granted \$5,000 by the Southern Baptist Foreign Mission Board to help meet relief needs following severe flooding here and in surrounding areas.

Edward O. Sanders, chairman of the mission (organization of Southern Baptist missionaries), requested the money for food, clothing, and possibly some reconstruction of housing, according to William R. Wakefield, the board's secretary for Southeast Asia.

The flooding came as a result of unusually heavy Monsoon rains. Two-thirds of Jakarta has been reported under water in the worst flooding in the area in 80 years. Western Java, where Jakarta is located, has experienced large crop losses. (BP)

## Two Tennesseans to sing at Abe Lincoln awards

Two Tennessee ministers of music, members of "The Centurymen," will be featured during the entertainment portion of the Eighth Annual Abe Lincoln Awards.

They are George Wadlington of Whitehaven Baptist Church, Memphis, and John Jolly of East Park Baptist Church, Memphis.

The Abe Lincoln Awards, a national program honoring broadcasters, will be held in Fort Worth, Tex., Feb. 17, in Tarrant County Convention Center.

The awards are sponsored annually by the Southern Baptist Radio and Television Commission. Eleven broadcasters from across the country have been nominated to receive awards. From that group, two will receive the top Abe Lincoln Awards. The other nine will receive Abe Lincoln Merit Awards.

At the ceremony Mrs. Lyndon B. Johnson, former First Lady, will receive a Distinguished Communications Medal from the Radio and Television Commission. She will be the program speaker.

Other special awards include a Christian Service Award to Grand Ole Opry Comedian Jerry Clower.

"The Centurymen," male singing group, was organized by the Radio and Television Commission in 1969 to provide music for its radio and television productions. It is composed of ministers of music in churches across the Southern Baptist Convention.



# Baptist Foundation trustees elect Ellis as new chairman

John O. Ellis of Nashville was elected chairman of the Board of Trustees of the Tennessee Baptist Foundation at the trustees' annual meeting Jan. 28. Ellis served as chairman (1970-71) during a previous term on the board.

A member of First Church in Nashville, he is an officer for Third National Bank in that city.

Other new officers of the foundation trustees are first vice-president, Thomas W. Pope, pastor of First Church of Somerville; second vice-president, V. Gayle Alexander, pastor of First Church of Alamo; and secretary, R. B. Newby, a member of First Church, Tullahoma.

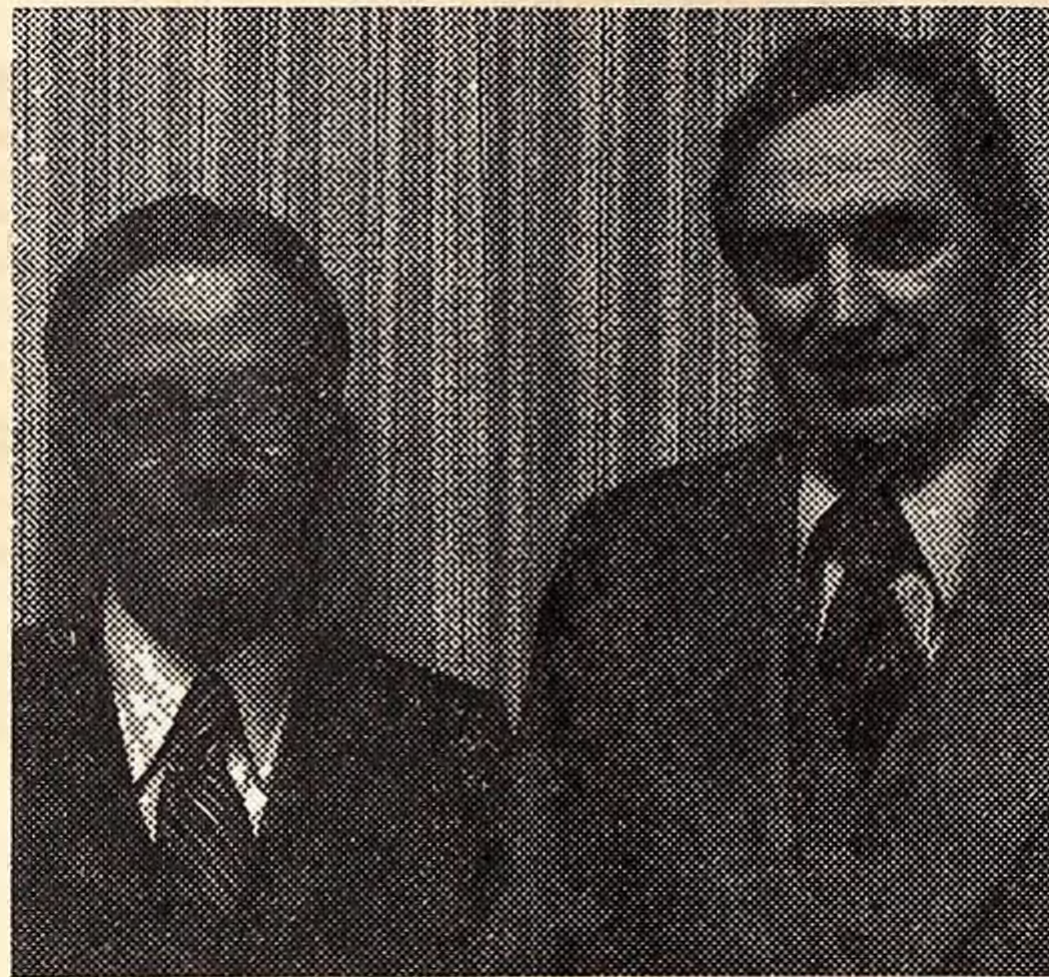
Jonas Stewart, executive secretary-treasurer of the foundation, told the trustees that funds held in trust by the foundation had reached \$6,598, 908 by Oct. 31, 1976, the end of the fiscal year. Earnings on these funds during the previous year had been \$354,887, which had been distributed to various Baptist ministries according to the desires of the donors.

The trustees voted to change the name of their "Denominational Cooperation Committee" to "Denominational Affairs Committee" to avoid confusion with an Execu-

tive Board committee with the same name.

During the Jan. 28 meeting, Mrs. Nancy Magee was recognized for 30 years of service with the Tennessee Baptist Convention, the last 10 of which has been with the Baptist Foundation.

In other action, the foundation trustees established the procedure for the employment of an associate executive secretary and trust officer, a position which had been previously authorized.



**FOUNDATION OFFICERS**—Elected as officers by trustees of the Tennessee Baptist Foundation were chairman, John O. Ellis (left), and secretary, R. B. Newby.

## Stewardship Commission votes budget, officers

**NEW ORLEANS**—Members of the Southern Baptist Stewardship Commission here approved the commission's 1977-78 budget, elected officers and heard an address on "The Role of the Commission Member."

The new Stewardship Commission budget, in excess of \$1 million for the second year in a row, was arrived at through a budgeting process which listed the cost of each ministry of the commission as it related to the commission's program statement, according to A. R. Fagan, the commission's executive director-treasurer. "This is just one of the ways by which we demonstrate our commitment to carrying out our program responsibilities," said Fagan.

The commission re-elected Lyle Garlow, assistant executive secretary and director of public relations for the Baptist General Convention of Oklahoma, as chairman. Also re-elected were David C. (Bill) Bates, a layman from Pineville, La., as vice president, and Eugene Fleming, pastor of First Baptist Church, Franklin, Ky., as secretary.

Ben C. Fisher, executive director-treasurer, of the SBC Education Commission, delivered an address during the opening session of the commission's meeting. Fisher stressed the responsibility of the commission members in seeing that the agency carries out the program statement called for in the Organization Manual of the Southern Baptist Convention and suggested various ways commission members could fulfill this responsibility. (BP)

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## BAPTIST AND REFLECTOR

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Ralph E. Norton, Executive Secretary-Treasurer

**BOARD OF DIRECTORS:** Archie D. King, chairman; George Cappe Jr., Gayle Alexander, Bill Crook, Larry Duke, Charles Earl, Ray Fowler, Hayward Highfill, Howard Kolb, Pat Landrum, Jack May, Gays L. McGlothlen, J. Ralph McIntyre, Mrs. R. Trevis Otey, J. Arnold Porter, C. Henry Preston, Paul Shell, and Gerald Stow.

## Administrative Committee extends close of Belmont campaign, approves new map

An extension of the current funds campaign for Belmont College and approval of a state highway map with Baptist highlights were major items approved by the Administrative Committee of the Tennessee Baptist Executive Board. The committee met Jan. 27 at the Baptist office in Brentwood.

Belmont College of Nashville is seeking to raise \$4 million through Middle Tennessee Baptist churches, which will be paid during the next three years. The public campaign, which coincides with the college's 25th anniversary, was scheduled to end March 11. The Administrative Committee

agreed to allow the campaign to be extended to June 30.

The committee approved a recommendation from the board's Denominational Cooperation Committee that the convention publish 200,000 state highway maps for distribution during 1977. The map would replace the official Department of Transportation map which had been printed in the past.

The Baptist version of the Tennessee map would contain a history of Baptist institutions and an explanation of salvation by grace. The other side of the map would have the regular state highway map.

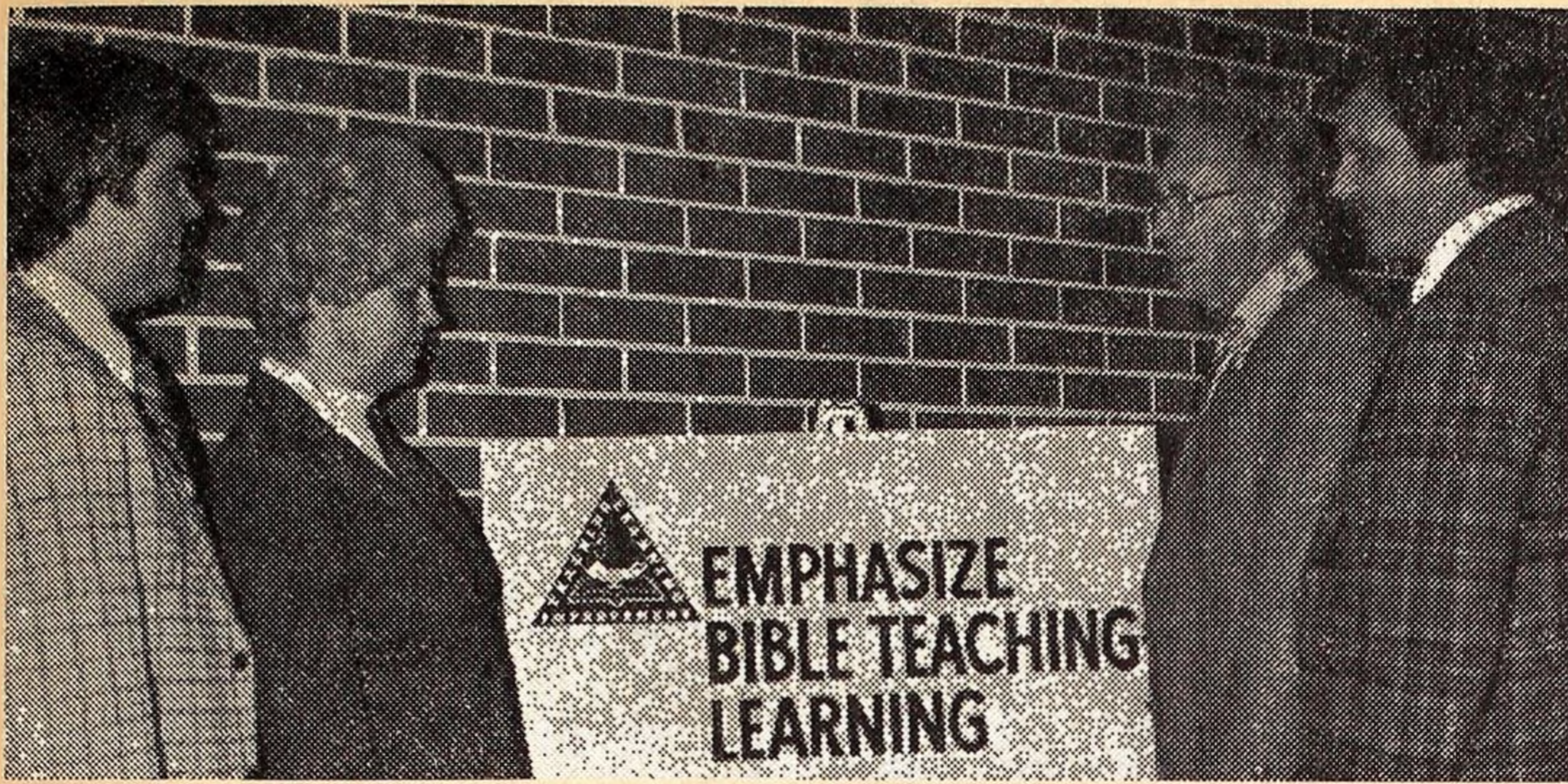
The Department of Transportation would place these maps in their rest areas, state parks, and welcome centers.

In other action, the Administrative Committee authorized a study of the financial obligation and liability of trustees on the boards of Tennessee Baptist institutions. The study will be conducted by a subcommittee of the Administrative Committee.

## BAPTIST AND REFLECTOR

**Brings You News First**





**WORKSHOP PLANNERS**—Leaders for the Bible Teaching-learning Workshop slated March 3-4 at Eudora Church in Memphis discuss plans. From left are Ray Evette, Lyn Brasfield, and Wendell Price of the TBC Sunday School department, and Dennis Conniff of the Baptist Sunday School Board.

## Bible Teaching-learning Workshop scheduled March 3-4 in Memphis

A Bible Teaching-learning Workshop for Tennessee church-elected Sunday School teachers and officers will be held March 3-4 at Eudora Church in Memphis. The workshop is one of 47 being helped this year throughout the nation.

The new ACTION plan of reaching people is providing new people for Bible study, according to Wendell Price, state Sunday School director. In 1975 the Sunday School enrollment grew 6000 (net) which changed the trend of nearly a decade.

Price noted that last year a net of 7000 more were added to enrollment in the state's Sunday Schools.

Accepting the premise that a commitment to reach is also a commitment to teach, the state Sunday School department, Shelby

County Association, and the Baptist Sunday School Board are cooperating in the two-day workshop. Sessions will be at 1:00 p.m. and 7:00 p.m. on March 3 and 9:00 a.m. and 7:00 p.m. on March 4.

Leading the general sessions will be A. V. Washburn, director of the BSSB's Sunday School department, and Keener Pharr, ministries director of the Florida Baptist Convention.

Age-group conference leaders will be:

**General Officers:** Myrte Veach, consultant in the general section of the BSSB Sunday School department.

**Senior Adults:** Elmer Bailey, minister of education at Bellevue Church, Memphis.

**Median Adults:** Louie Wilkinson, editor in BSSB adult section.

**Young Adults:** Frances Price, state special worker, Brentwood.

**Older Youth:** Dennis Conniff III, consultant in BSSB youth section.

**Younger Youth:** Lyn Brasfield, director of youth work, TBC Sunday School department.

**Children (ages 10-11):** Al Brewer, consultant in BSSB children's section.

**Children (ages 8-9):** Dot Hammatt, special worker, Nashville.

**Children (ages 6-7):** Mary Buckner, state special worker, Memphis.

**Preschoolers (age 4-5):** Helen Young, consultant in BSSB preschool section.

**Preschoolers (ages 2-3):** Ray Evette, director of preschool and children's work, TBC Sunday School department.

**Preschool (birth through 1):** Jean Burton, state special worker, Memphis.

Price said that a part of the workshop will be used to introduce new resources and new "teaching books" by age groups.



**APPRECIATION**—James A. Canaday (left) receives a plaque of appreciation for his service as a trustee of the Tennessee Baptist Foundation from Jonas Stewart, executive secretary. Canaday will move to the Middle East next month to serve as a counselor through the SBC Foreign Mission Board.

## Two house parties

(Continued from page 1)

Golden Gate Baptist Theological Seminary. Mrs. Martinez is a former teacher and children's worker.

### Works With New Churches

The Griggs, presently on furlough in Jefferson City, oversee the establishment of new churches in Rhodesia and work with African pastors. In addition to conducting music clinics in various areas of the country, Griggs has been translating and assembling a Baptist choir book in two major African languages. Mrs. Griggs grew up in Westbourne, Tenn. and is a graduate of Carson-Newman College and Carver School of Missions and Social Work. He is from Texas.

Special music for the house parties will be provided by "The Marshall Sisters Plus One," singing group from Huntsville, Ala. They have appeared at both the Alabama Baptist Convention and the Alabama Youth Convention.

The Baptist Young Women House Parties are planned for women, ages 18-29. Reservations for the meetings must be made through the state WMU office, Nethery stated.

## TBSC directors end

(Continued from page 1)

is involved, are still active according to reports at the Feb. 4 meeting.

Financial arrangements for Belmont Plaza in Nashville are being finalized, the directors were told. Construction on the 123-unit high-rise apartment could begin in March. This project will be owned and operated by the Service Corporation.

Hickory Towers, Nashville, continues in negotiation. The TBSC would "sponsor" this project, which would be constructed by a government-insured loan.

Deer Lake, Nashville, is in the beginning stages of construction. The village is being constructed by a private corporation, but would be managed by the TBSC.

The board agreed to a request from its executive director, Gene Kerr, that his retirement be at the normal time, Dec. 31, 1977. At its last meeting (Dec. 2, 1976) the board asked Kerr to stay in that post for an additional year beyond his normal retirement date.

Last Friday the board rescinded its earlier action and accepted Kerr's offer to serve as a "consultant" during 1978 when asked by the new executive director.

The Board of Directors presented a silver tray to Tom Madden in recognition of his service as the first chairman of the board. Madden was elected chairman at the TBSC board's organization meeting in December, 1974 and served until he became director of the TBC convention ministries division in May, 1976.



# Our People and Our Churches . . .

## LEADERSHIP . . .

**Fritz Cravens** is the new pastor of Zion Church, Polk Association. He is a graduate of Howard Payne College, Brownwood, Tex., and Southwestern Baptist Theological Seminary. He had done graduate work at Texas Christian University.

Mercer Church, Mercer, called **Perry Davis** as director of music. He will also serve as children's church conductor.

Woodland Church, Jackson, called **Len Kennedy** as music and youth director. He comes from Liberty Church, Covington.

**Victor A. Werner**, Longview, Tex., was called as associate pastor in charge of music and education by East Lake Church, Chattanooga. He is already on the field, according to pastor **Elmer Piper**.

Michigan Avenue Church, Cleveland, called **Marshall Lamb** as pastor.

**Kenneth Gardner** is the new pastor at Center Point Church, Charleston.

**J. C. Eller** is the new pastor at Philippi Church, Cleveland.

East Cleveland Church, Cleveland, called **Doyle McCracken** as pastor.

Red River Church, Adams, called **James Clapp** as pastor. He comes to the position from Rocky Valley Church in Lebanon.

**Truman DeBord** resigned as pastor of East Rogersville Church, Rogersville, to accept the pastorate of Old Yellow Creek Church, Middlesboro, Ky.

**Albert Bentley** resigned as pastor of Duck Creek Church, Sneedville, to accept the call as pastor of Gravelly Church in Holston Association.

In East Tennessee Association, **Edmond Yates** resigned as pastor of French Broad Church.

**O. E. Turner** resigned as minister of visitation to the elderly at Knoxville First Church. The resignation will be effective April 1. He has served on the ministerial staff at the church for over 30 years. **Jesse Fletcher** is pastor.

Members of East Park Church, Memphis,

## PEOPLE . . .

East Park Church, Memphis, is scheduled to ordain **W. T. Bledsoe**, **Larry DeGarmo**, **Carl Slingerland**, **Steve Tuttle** as deacons this month. **W. Wayne Allen** is pastor.

**Troy Blankenship** was ordained as a deacon at Flag Pond Church, Flag Pond. Ordination service message was presented by **Burgess Shelton**, pastor of Higgins Chapel, Holston Association. Flag Pond pastor **Horace Higgins** presented the charges.

Northport Church, East Tennessee Association, ordained **J. D. Suggs**, **Jack Lane**, and **Glen Bradley Jr.** as deacons. **James Kinser** is pastor.

**Dwayne K. Johnson** was ordained to the gospel ministry by Sims Chapel Church, Sevier County Association. **James Baumgardner** served as moderator, and **Earl Lane** led the examination. **Ralph Cline** delivered the ordination message, and **Robert Cody** led the prayer. **Johnson** was called as pastor of Jones Chapel, Sevier County.

called **John N. Vaughan** as assistant pastor. A graduate of Union University and Southwestern Baptist Theological Seminary, he comes to the position from Trinity Church in Memphis, where he was also assistant pastor. He has served as a pastor and assistant pastor in Iowa, Alabama, Texas, and Mississippi. **W. Wayne Allen** is pastor at East Park.

Mt. Gilead Church, Beech River Association, called **Howell Gossett** as pastor. He is already on the field.

**Edwin Dyer** resigned as pastor of Scotts Hill Church, Scotts Hill.

Southern Baptist Theological Seminary student **Dwight Mercer** was called as pastor of Poplar Grove Church in Brazil, Gibson Association. He is already on the field.

He was ordained to the gospel ministry last month by Kenton First Church.

Florence Church, Concord Association, called **Jackie Carter** as pastor.

**Michael H. Kendrick** is the new pastor at Ethridge Church, Ethridge. He came to the post from Leatherwood Church, Waynesboro, where he was pastor. A native of Alabama, he attended the University of North Alabama and Boyce Bible School in Little Rock, Ark.

Clarksville First Church ordained **Sam Lollar** as a deacon recently. **John David Laida** is pastor.

Members of Lookout Valley Church, Hamilton Association, presented a love gift of more than \$500 to their pastor, **Herbert Thomas**, as he began his seventh year with the church recently. The gift was presented at a special service held in his honor.

**Jimmy Myers** was ordained to the gospel ministry by Northport Church, Newport. The charge to the candidate was given by **Tom Straka**. Pastor **James Kinser** delivered the ordination message. The ordination prayer was given by the candidate's father, **Clarence Myers**.

**Ida Jones**, a member of Brainerd Church, Chattanooga, retired from her kindergarten teaching position at the church after 23 years of service. **J. Ralph McIntyre** is her pastor.

Stanley Heights Church, Hamilton County Association, ordained **Don Haney** as a deacon.

Brookhill Church, Etowah, ordained **Kenneth Gardner** to the gospel ministry. He is the son of the late pastor **George Gardner** and **Mrs. Gardner** of Riceville. The message and charges were delivered by **J. E. Firestone**. **Gardner** has accepted the pastorate of Center Point Church in Bradley Association. **W. A. Callihan** is pastor at Brookhill.

Union McMinn Church, Niota, licensed **Mack Wicker** to the gospel ministry. **Clayton Dunsmore** is pastor.

**Mr. and Mrs. Luke H. Davis**, Knoxville, celebrated their 50th wedding anniversary and their 35th year as members of Lincoln Park Church recently. **James Atchley** is their pastor.

## Caney Creek Church calls South Carolina pastor

**Dan Spears** is the new pastor of Caney Creek Church, Holston Valley Association.

The Rogersville (Tenn.) native comes to the position from Spring Gulley Church, Andrews, S.C. He is a graduate of Fruitland Baptist Bible Institute in South Carolina. He also served churches in Nesmith, S.C. and Black Mountain, N.C. while attending school.



# Philippine Baptists receive \$10,000 for Bible publication, distribution

**MANILA, Philippines**—The Philippine Baptist Mission has been granted \$10,000 from the Southern Baptist Foreign Mission Board to help escalate its program of Bible publication and distribution during 1977.

The administrative committee of the mission (organization of Southern Baptist missionaries) requested the money from the Ann Oldham Fund, set up for publication

## Foundation

### Double tax benefit available

By Jonas L. Stewart

The United States Government has always recognized the value of the contribution made by churches, schools, hospitals and related programs for the general welfare of our country. These values are expressed in part by the tax advantages allowed in support of such projects.

It is possible for one to give money or other assets in such a way as to receive a double tax deduction. Many gifts in trust with the Tennessee Baptist Foundation have this advantage. First of all, the donor receives an income tax deduction on the same basis as a gift to his church. Then at the time of his death the gift is excluded from the taxable assets and the estate tax is reduced proportionately. Another advantage at that time will be that no capital gains tax will have to be paid on appreciated assets. Much money that would have gone for taxes is preserved for our Lord.

The greatest advantage is that one's Christian testimony is extended until Jesus comes because income from the trust will be paid to the designated Christian cause into the ages.

For more information about making such a gift in trust, write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, TN 37027.

### Brother of Helen Clifton dies at VA Hospital

Mahlon Turner, 46, brother of Helen Clifton, Program Services Dept., Tennessee Baptist Convention, died at Veterans Hospital in Nashville late last month. Funeral services were held from Pulaski First Church with Clarence Stewart officiating. Burial was at Maplewood Cemetery.

In addition to his sister, he is survived by two daughters, Cindy Uselton and Julie Turner, both of Nashville, a son, Robert, Mark, Murfreesboro, and one other sister.

He was a member of Harpeth Heights Church in Nashville.

and distribution of Bibles around the world.

William T. Roberson, Southern Baptist missionary press representative, said a recent survey by the Baptist mission revealed that more than 51 percent of the Baptist church members attribute their conversion experiences to the reading of the Bible.

This makes it imperative "to publish and distribute increased numbers of Bibles, especially in light of the fact that literacy in the Philippines is more than 90 percent," Roberson explained.

While escalating Bible distribution efforts, Baptist churches in the Philippines are also continuing their emphasis on organizing home Bible studies and house churches. Last year, 290 Bible study groups outside church buildings were organized on the island of Luzon. (BP)

### Center for Urban Studies Begins in Washington

**WASHINGTON**—Twenty-five students from three Southern Baptist seminaries, state convention offices, and pastorates kicked off the Urban Studies Center here, according to James O. Duncan, resident coordinator.

The Urban Studies Center, an off-campus pilot project sponsored by Southeastern Baptist Theological Seminary, Wake Forest, N.C., is being planned for one year to gather facts as to whether this type of program is needed in the future.

Utilizing the facilities of the Capitol Hill Metropolitan Baptist Church, classes in the first phase of the project will meet on Mondays for 15 weeks from January to May 1977: (BP)

## IRS withdraws ruling to tax scholarships

**WASHINGTON**—The Internal Revenue Service has withdrawn a proposal to tax scholarships (or remissions of tuition charges) given by an educational institution to children of faculty members of that institution.

Many colleges provide scholarships of tuition remissions and other charges for children of faculty members. Under the previously proposed rule, which IRS has now withdrawn, such scholarship or tuition remission would have been considered taxable income for the faculty member.

Ben C. Fisher of Nashville, executive director-treasurer of the Education Commission of the Southern Baptist Convention, said the commission and the Association of Southern Baptist Colleges and Schools played a major role in urging the IRS to reverse its decision. Bruce Heilman, president of the University of Richmond and ASBCS president, testified at the hearing.

Fisher called the IRS decision a major victory for educational institutions and said the earlier decision would have amounted to taxation of fringe benefits for underpaid faculty members. (BP)

### Chattanooga church calls Alabamian as pastor

Ron McCary, full-time evangelist for the past five years, has been called as pastor of Brainerd Hills Church, Chattanooga. He comes from Birmingham, Ala.

A graduate of Samford University and New Orleans Baptist Theological Seminary, he also was a pastor in New Orleans, La. and Birmingham before entering the field of evangelism.

A twin brother, Don McCary, is minister of music at Central Church, Hixson.



**GRAHAM IN KENYA**—Billy Graham recently preached at a mass rally in Nairobi, Kenya, appearing with several African leaders. Graham encouraged churches to speak out against segregation policies.



# Loss of power brings many problems

During recent weeks many of America's cities and citizens have experienced the frustration of being **without power**. Record-breaking frigid temperatures have imposed enormous strains on power supplies.

Schools and factories have been closed. Unemployment directly related to the power loss has neared 3- million. Retail stores are operating for shorter hours with lowered thermostats. At home citizens are cutting back on their use of heat.

Even churches have cancelled services at the insistence of local power officials.

Very few individuals in this country have not suffered at least inconvenience because of the energy shortage.

Being without power—as a nation—is a helpless, frustrating experience.

Is there a parallel here that reminds us of a Christian's life without "power"?

As Christians, we recognize that we are weak, helpless, sinners. We have privately and publicly acknowledged that we are powerless in our own strength to deal with the selfish desires of our human natures. So, in complete desperation, we cast ourselves on the mercy of God—claiming His righteousness, not our own; His sinlessness, not our own; and His power, not our own.

God has promised us His power through His Holy Spirit. "Ye shall receive **power**, after that the Holy Ghost is come upon you" (Acts 1:8). Jesus said, "All **power** is given unto Me in heaven and in earth, Go ye . . ." (Matt. 28:19).

The Apostle Paul prayed that he might "know Him and the **power** of His resurrection" (Phil. 3:10). He prayed for others that "ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His **power** to us-ward who believe, according to the working of His mighty **power**" (Eph. 1:18-19).

How tragic it is that so many Christians are living lives **without power**! God's mighty power is so abundant and so available, and yet we try to struggle against paralyzing forces in our own meager strength.

Our nation is correct in its concern about the source and use of power.

This should remind us of our need to be concerned about God's power in our lives. There is nothing as frustrating as a powerless Christian trying to fight off the attacks of Satan and selfishness. But this need not be.

Pray that God will empower you to do His will.

## 'Become like children'

One of the most important—and most neglected—events on the official calendar approved by messengers to the Southern Baptist Convention is **Race Relations Sunday**. This is not to say that the occasion has not grown in its observance and significance during recent years—it has. Yet, there is no mention of the event in very many of our churches.

The theme for this year's observance is ". . . **unless you turn and become like children, you will never enter the kingdom of heaven**" (Matt. 18:3b RSV).

John A. Wood, director of program development for the SBC Christian Life Commission, has explained the significance of the selected theme.

Children have an amazing ability to adapt to new and unusual situations. They don't brand something "inferior" just because it is different.

Children are "color blind."

Children are trusting. They have not learned to be suspicious. They don't question motives when they are given something. As we grow older, we find it more difficult to receive from others.

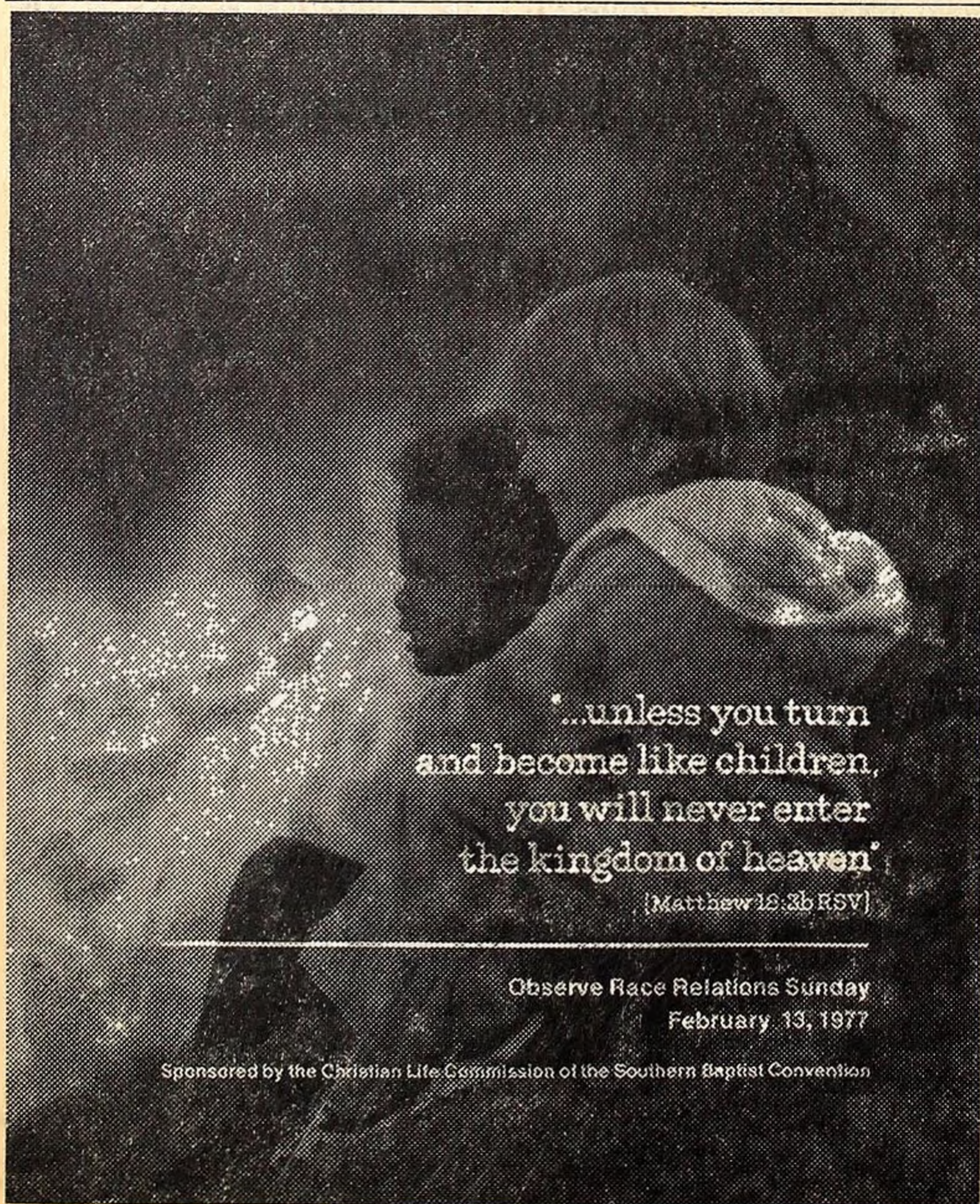
Children are not preoccupied with the negative. They try to deal directly with an open, positive approach toward problems that arise in the course of play.

"Turn and become like children" calls for repentance, a turning, a "change of mind." God calls all people—red, yellow, black, and white—caught up in the sins of pride and prejudice to change their minds about each other.

This process of repentance in race relations will include two things, Wood says.

First, recognize that prejudice is a form of hatred, and the Bible tells us that he who hates his brother is a murderer (I John 3:15).

Second, develop an appreciation for the contributions of other races and cultures. As no other nation on earth, America has the rich racial and cultural heritage which can enable us more fully to appreciate the diversity of God's creation.





## Cicero's comment



By the editor

Brand X is dead.

For many years television commercials compared the advertiser's product with a fictitious, unlabeled competitor often simply designated as "Brand X." The featured product always came out the winner (no surprise: they paid for the commercial).

Now television advertisers have become bolder. They not only use the name of their competitors, they actually picture their product defeating the others in "documented, head-to-head" contests.

Supposedly, the viewer is convinced that this deodorant, pain-killer, furniture polish, or whatever, is far superior to the other brands. You have seen it before your very eyes—so you will rush right out and buy some.

Whether or not this portraying of one's competitor is in poor taste, the advertisers have taken a brave step. Perhaps we Christians could learn from them.

Too long, Christians have avoided calling "sin" as "sin." We like little phrases as "white lies," "moral decay," or "just being human."

We fail to attack the supporters of sin-supported activities on the basis that people will do it anyway—why not **legalize** it and **tax** it!

What about the father of sin, Satan himself? True, we are hearing more and more about the despot these days, but such references are often in a light, humorous vein.

Satan is far more than a skinny creature with horns, tail, and pitchfork, parading around in a red suit. He is a brilliant, clever being who will use every means possible to take you with him to an eternity of suffering in hell. And, failing to divert you from a saving faith in Jesus Christ, Satan will use every means at his disposal—and he has many—to destroy your influence and testimony, so that others will not be diverted from hell.

Surely, Christians—equipped with God's holy boldness—can be just as forward and emphatic in comparing God and Satan, sin and salvation, heaven and hell, as are the television hucksters in comparing their products with their competitors.

## 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.

### Woman deaconess responds

Dear editor:

I have been a Tennessee Southern Baptist for 63 years and a reader of the **Baptist and Reflector** most of that time. When I married and came to live in Massachusetts in 1932, I joined an American Baptist church, because there were no Southern Baptist churches in our area. During all these years I have served in almost every capacity in the church, even taking the pastor's place on occasions.

Recently, I have been chosen to serve as a deaconess. There are 10 on the diaconate committee, half of whom may be women. The church decided on this three years ago when making changes.

I have taught Sunday School most of my adult life, always having boys and girls in my classes.

Being able to serve as a deaconess, having charge of our community witness outreach, being in a place where I help make decisions, where I can help counsel—all make my partnership with God very real and satisfying. The spiritual significance of this place of service is just as soul-satisfying as it could be to any man.

Phebe was a deaconess (Romans 16:1-2).

Many of our churches would have been closed years ago had it not been for the committed service, prayers, concern, and Christian love of our women.

I am not an advocate of "women's lib," as such. Christ liberated women.

Dedicated Christian women are especially capable of sharing this praiseworthy service with the Lord.

Morine P. Cheney  
Apple Road  
Brimfield, Mass. 01010

**How are you a "Tennessee Southern Baptist" if you have not lived in Tennessee or have not been a member of a Southern Baptist church for 45 years? (editor)**

### Not report to deacons

Dear editor:

I would like to comment on the editorial, "Qualifications for church membership" (Jan. 20). If we made sure there has been an inward baptism (Romans 6:3-5) before there is a water baptism, we would not worry about race, color, or national origin.

I would mention another member that

needs evaluation and that is the deacon. In their book, **The Work of Church Officers and Committees**, Foshee, McDonald, and Sheffield said, "Rather than work in the field of administrative services, deacons can serve their church in proclaiming the gospel to believers and unbelievers; providing care for the church's members and other persons in the community; leading the church in performing its tasks; and leading the church to engage in a fellowship of worship, witness, education, ministry, and application. Deacons may often turn to church officers and committees to secure needed information. As deacons work to establish and maintain church harmony or seek to interpret the work of the church to others, they may request church committees to provide certain information to assist them. Church officers and committees, however, **do not report to the deacons but to the church** (emphasis mine). All organizational units report to their parent body. Since the church always elects church officers and committees, they report to the church rather than to any other group."

How much more harmony and Christian fellowship there would be in our churches if the deacons could learn this and practice it!

Mildred Woods  
1811 Indian Hills Rd.  
Lebanon, TN 37087

### Distracting photographer

Dear editor:

With regards to your statement about "preachers" moving around "too much" (during Evangelism Conference, editorial, Jan. 27), what about your distracting picture-taking?

An old proverb is fitting here, "He who lives in glass houses should not throw stones."

John A. Harrison  
First Baptist Church  
Greenfield, TN 38230

I try to distract as little as possible by taking pictures only during the speakers' introductory remarks and not using a flash. Note also that my purpose is not to avoid hearing the message, but rather to make that message more interesting to our readers.

Incidentally, no speaker has ever complained about my taking his picture—but quite a few have complained about the attendees' in-and-out movements! (editor)



# Greater than Jacob's ladder

By Herschel H. Hobbs

*"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1:51*

These words were spoken to Nathanael while Jesus was on His way back to Galilee following His experiences in the Jordan valley. In the course of events He had gained a following: Andrew and probably John the Apostle; Simon Peter and maybe John's brother James, and Philip (John 1:36-44). Philip led Nathanael to consider Jesus as being the Messiah (vv. 45-46).

As Nathanael approached Jesus He said, "Behold an Israelite indeed, in whom is no guile" (v. 47). It may well read, "Behold a true Israelite, in whom is no Jacob" ("Jacob" means "beguiler"). Though Nathanael was a pessimist, he was a true Israelite (v. 46). Jesus said that while he was still resting under a fig tree, He had seen him. "See" means to see with perception. Jesus had read the innermost thoughts and yearnings of his soul. In response Nathanael confessed Jesus as "the Son of God . . . the King of Israel" (v. 49). It was then that Jesus spoke the words in verse 51.

How may we understand this? Recall Jacob's experience at Bethel (Gen. 28:10-19). He had seen a ladder reaching from earth to heaven, with angels ascending and descending upon it. So Jacob called the place "the house of God [Beth, house, El, God, so "house of God"]", and this is the

gate of heaven" (Gen. 28:17). Here Jacob was the beguiler, supplanter, trickster (Gen. 25:22-34; 27:1-46). Later he became "Israel," one who prevails with God or a prince of God (Gen. 32:24-28).

Now how does this fit into the scene of Jesus and Nathanael? Nathanael had recognized the authority of God in John the Baptist's preaching. On his way home while resting under a fig tree he mused. It was as if heaven had opened and God had spoken directly to men. He longed to have an experience such as Jacob had had not many miles away but, alas, so long ago. Probably he concluded that such did not happen any more.

So, knowing his thoughts, Jesus told him that if he gave himself to Him, he would see a greater thing than Jacob saw. He would see angels ascending and descending in "the Son of man" (Jesus' favorite term of self-designation as the Messiah. It carried no political-military sense.) In other words Jesus is the true ladder of God let down from heaven. As Deity-Humanity He is "the house of God" and the only "gate of heaven" whereby men may enter heaven. God gave to Jacob at Bethel a partial revelation of Himself. In Jesus is His full, final revelation.

At Bethel Jacob said, "Surely the Lord is in this place; and I knew it not" (Gen. 28:16). Alas, in Jesus God is in this place, but so many do not know it. In Nathanael's experience we see the equation of life. Nathanael as he was plus Christ equals what Nathanael wanted to be. This equation applies to every person.

## Devotional

# Choice, Commitment, Cooperation

By Mrs. William D. Fox

There are three words that have been in my mind lately as they relate to Christians. They are choice, commitment, and cooperation. Although you won't find the words "commitment" and "cooperation" in the Bible, you will find obedience and peace. Choice is in there for a limited number of times, but choose is in there many times. A Christian chooses something every day of his life. From the pages of the Old Testament come words like "Choose you this day whom you will serve." In the sixteenth chapter of Deuteronomy there are verses filled with this phrase, ". . . which the Lord your God will choose."

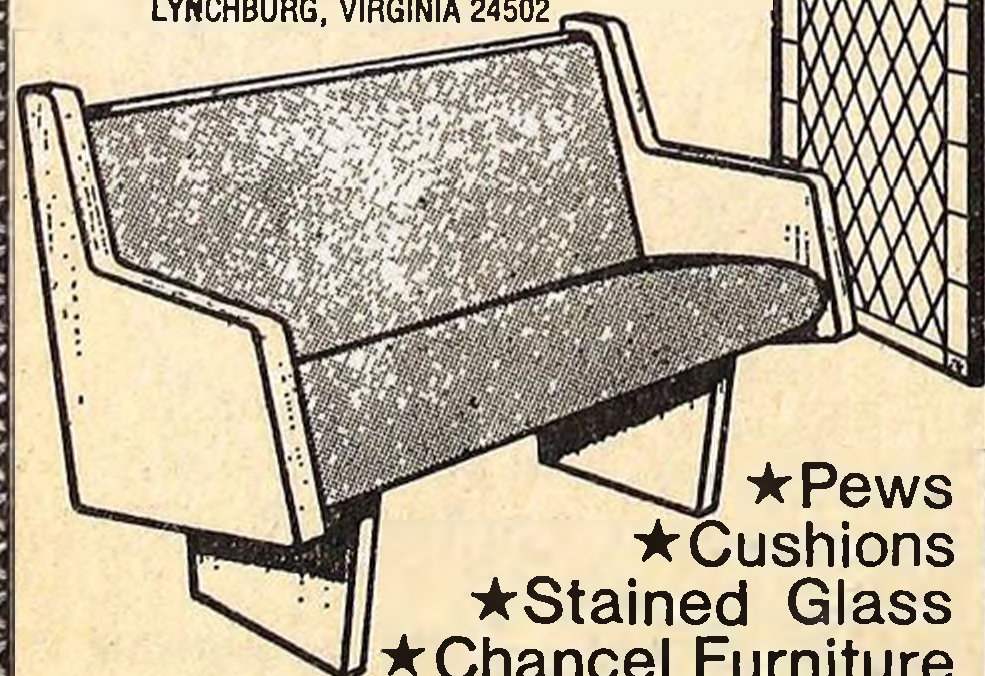
Commitment or obedience is talked about all through the Bible. Hebrews talks about "Although He was a Son, He learned obedience through what He suffered . . ." Cooperation obviously brings peace. You remember one of the beatitudes says, "Blessed are the peacemakers, for they shall be called the Sons of God."

You and I, as Christians, appropriate the meaning of these words every day, for good or bad. Christ told us that we are the salt of the earth, the light of the world. Paul expanded that and said we are to be a sweet smelling savor. How do we measure up in our choices, our commitment, our cooperation with our Lord and our fellowman? Jesus said, "A disciple is not above his teacher, but everyone when he is fully taught will be like his teacher."

*Mrs. Fox is Woman's Missionary Union director for Nashville Baptist Association.*

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Jim Griffith

Once again the approach of Valentine's Day reminds us of man's great need to love and be loved.

The wife—who went for counseling and asked: "How can I hold on to my husband and make certain that I have a good marriage?"—received some excellent advice when she was told: "Learn at least one hundred ways to say, 'I love you!'"

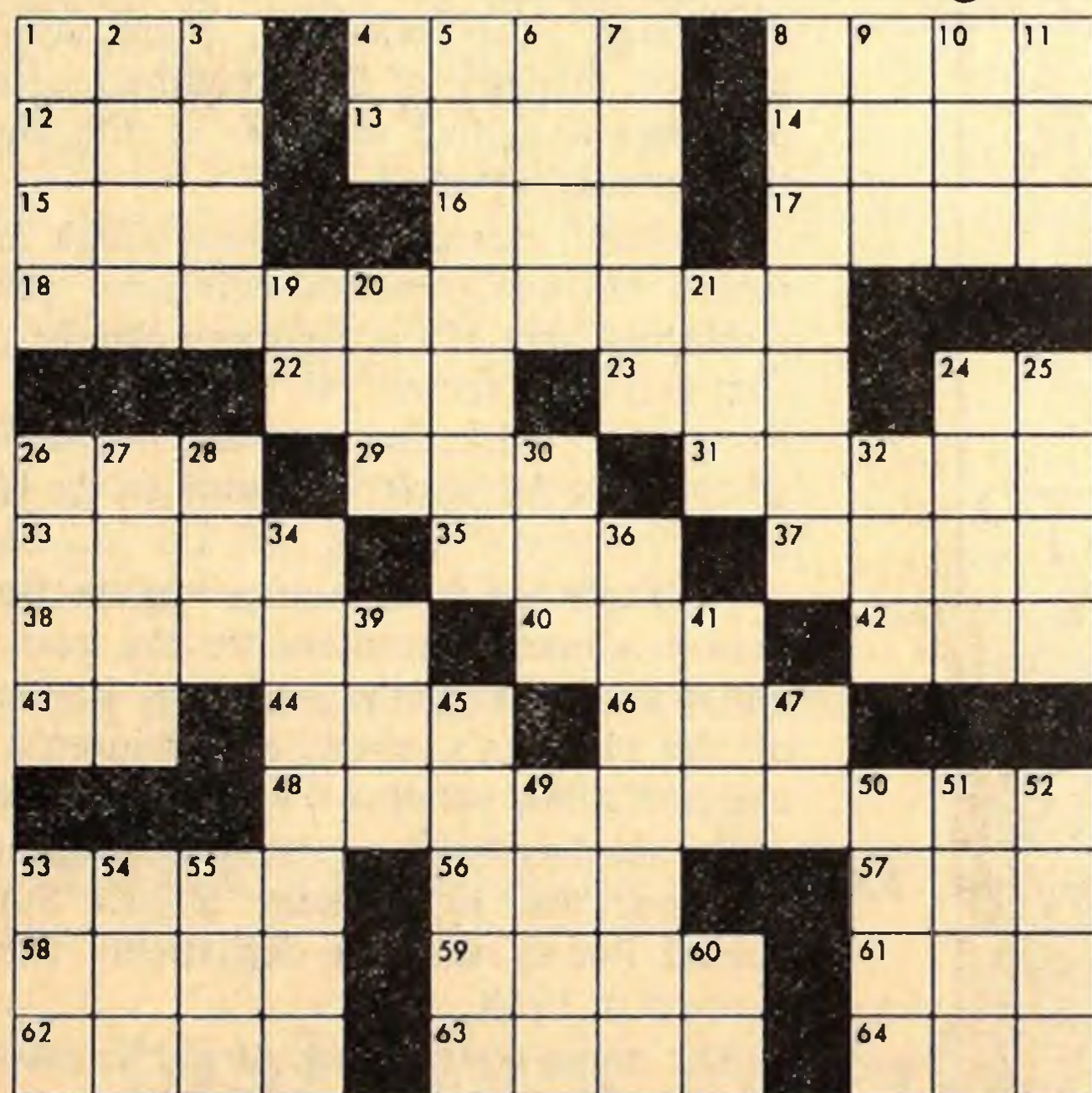
However, love also needs to be expressed by the husband to the wife. Too many husbands are negligent at this point. Like the episode of the elderly couple sitting together on the porch and the husband suddenly turns to his wife and says, "You know, Martha, sometimes when I think of how much I love you, it's all I can do to keep from telling you!"

But thoughtful is the man or woman who realizes that words of love should be said now—while they can be said.

A wise professor of English declared: "If you want a verb to conjugate, you cannot do better than to take the verb 'to love.'"

## Bible Puzzle

Answers on Page 14



### ACROSS

- 1 It turned to a serpent (Ex. 7:15)
- 4 Word with ladder or mother
- 8 "vengeance of eternal —" (Jude)
- 12 Mountain on Crete
- 13 "— of God" (1 John 5)
- 14 Rod's companion
- 15 Gist
- 16 Pastor's forte: abbr.
- 17 Duke (Gen. 36:43)
- 18 Value of the pearl (Matt. 13:46; 2 words)
- 22 Half of a boner
- 23 Female unicorn: Chin.
- 24 English nobleman: abbr.
- 26 Invite
- 29 Succeed

- 31 Sea (Acts 27:27)
- 33 Seth's son (Gen. 4:26)
- 35 Place (Neh. 11:35)
- 37 Window part
- 38 A small piece
- 40 Kind of worm
- 42 "same Lord over —" (Rom. 10)
- 43 Symbol used after figures
- 44 Abner's father (2 Sam. 3:37)
- 46 Err
- 48 "and — was upon them all" (Acts 4)
- 53 Lazarus' grave (John 11:38)
- 56 Place (2 Ki. 9:27)
- 57 Lad
- 58 Two
- 59 Greek love god
- 61 Provoke to anger
- 62 Military service
- 63 Spring month: poss.

### CRYPTOVERSE

GHD R KEC HVDY CYH KZXEA VYD ED EFF  
VXRDJXA GC JXEPXV BYA RD RK WYOK  
DJAYVX

Today's Cryptoverse clue: H equals U

64 Academic degrees: abbr.

### DOWN

- 1 "with a gold —" (Jas. 2)
- 2 European river
- 3 Kind of palm
- 4 British military officer: abbr.
- 5 "returned after him only —" (2 Sam. 23)
- 6 Constantly
- 7 Cannot separate us (Rom. 8:35)
- 8 They stood aloof (Psa. 38:11)
- 9 Suffix denoting person engaged in
- 10 Defendant; L., var.
- 11 Chinese or slippery
- 19 Hebrew month
- 20 Kind of truck or car
- 21 Federal agency: abbr.
- 24 "— of divorcement (Mark 10)
- 25 High
- 26 As a brier (Mic. 7:4)
- 27 Unit of measure
- 28 Bumblebee
- 30 Incline the head
- 32 Narrow inlet
- 34 Heman and others (1 Chron. 15:19)
- 36 "— this temple" (John 2)
- 39 Through
- 41 Male fur seal
- 45 Son of Jahdai (1 Chron. 2:47)
- 47 Not to be repeated: abbr.
- 49 Aspect
- 50 Month of the pass-over (Deut. 16:1)
- 51 "silver —" (Eccl. 12)
- 52 Ogles
- 53 Accountant: abbr.
- 54 Swiss river
- 55 Zip
- 60 School study: abbr.

On Matters of

# Family Living

By Dr. B. David Edens

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

Inspired by the Olympics, many youngsters set out to make champions of themselves. It's important for parents and teachers to help these kids hang on to their perspective, without killing their enthusiasm.

The most rigorous training and fervid dedication won't produce an outstanding athlete if the inherited potential is not there, McGill University studies indicate. The gifted athlete, it seems, has the gift programmed into his or her genes; training and determination only develop it.

Work with 200 sets of twins, half of them identical, half non-identical or fraternal, shows that training increases functional capacity—but only to the limit established by the genes. The difference in performance achieved in identical twins after training and identical twins who did not train was not impressive. There was much greater difference between the performances of fraternal twins who trained and fraternal twins who did not.

In no case, however, did training enable a youngster to transcend genetic potential, Dr. Vassilis Klissouras, McGill physiologist, observed in **Medical Tribune**.

## Laughs

Advice — The one thing which it is "More blessed to give than receive."

\* \* \*

Customer—"Are you sure one bottle of this medicine will cure a cold?"

Druggist—"It must. Nobody's ever come back for a second."

\* \* \*

The sheriff of a backwoods county received from the state police six pictures of a wanted criminal, all from different angles. After a week the sheriff wrote the state police: "I duly received the pictures of the six suspects wanted. We've captured five of them and we are hot on the trail of the sixth."

\* \* \*

"For Christmas," said his wife, "let's give each other sensible gifts, like ties and fur coats."

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# Sunday School Board approves restructure, personnel shifts

NASHVILLE—Trustees of the Southern Baptist Sunday School Board in their semi-annual meeting here reorganized the church services and materials division into three divisions and elected several new executive management personnel.

The three new divisions include a Bible teaching division, a Christian development division, and a church and staff support division.

Trustees elected James W. Clark as executive vice-president of the Sunday School Board; Dessel Aderholt, Robert G. Fulbright, and Howard Foshee to head the Broadman, Bible teaching, and Christian development divisions respectively; Lloyd T. Householder as director of the board's office of communications; and David P. Turner and Andy Dodson to department manager posts. All are current Sunday School Board employees.

Included in the Bible teaching division will be the Sunday School department, a

projected radio-TV Bible correspondence department, and an art department.

The Christian development division will include the church training department, family ministry department, National Student Ministries, and an art section.

The church and staff support division will be composed of the church administration department, church music department, church library department, church recreation department, church architecture department, and an art section. The directorship of the division will be filled later.

Clark, director of the board's Broadman division since 1971, has served as interim executive vice-president since W. O. Thomason's resignation last November. He began work with the Sunday School Board in 1954, and since that time has served as a Broadman Press salesman, trade sales supervisor, manager of the Broadman sales department and then manager of the church literature department.

Aderholt, elected to succeed Clark as director of the Broadman division, general publishing arm of the Southern Baptist Convention, has served as manager of the Broadman marketing services department since 1962. Aderholt first came to the board in 1959.

Fulbright has been manager of the Broadman products department for the past year and a half. Earlier he served as supervisor of the children's, preschool/children's and children's field services sections at the board.

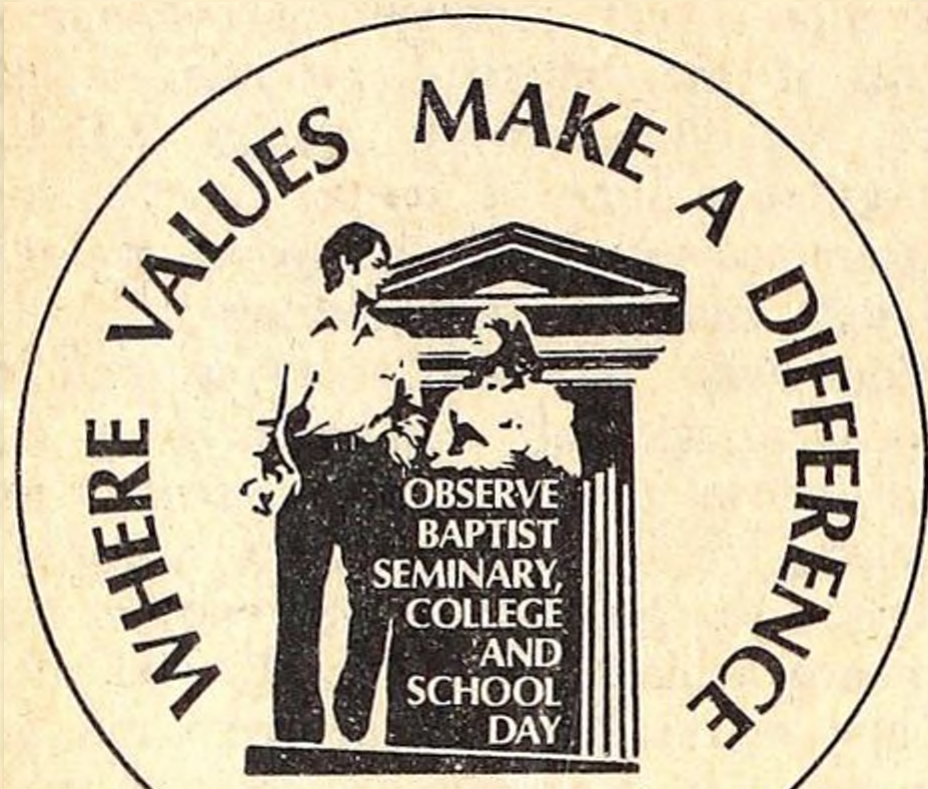
Foshee has been secretary of the church administration department of the Sunday School Board since the department was organized in 1958.

The name of the office of public relations was changed to the office of communications, and Householder was elected as director, succeeding Gomer R. Lesch, who is now the special assistant to the executive office of the Sunday School Board. Householder has been manager of the church training department at the board since 1968.

Turner will serve as manager of the materials services department. He has been leader of the central support group in the church services and materials division since 1971.

Dodson will serve as manager of the Broadman marketing services department. He has served as supervisor of the buying section of the board's procurement department since 1969.

In other actions, trustees approved the recommendation of a new family ministry periodical entitled **Living with Teenagers**, to provide guidance, inspiration, counsel, challenge, and practical helps for the parents of youth, 12-17. They also launched an effort to start Sunday Schools, cooperating with the Home Mission Board, state conventions and associations. (BP)



February 20, 1977

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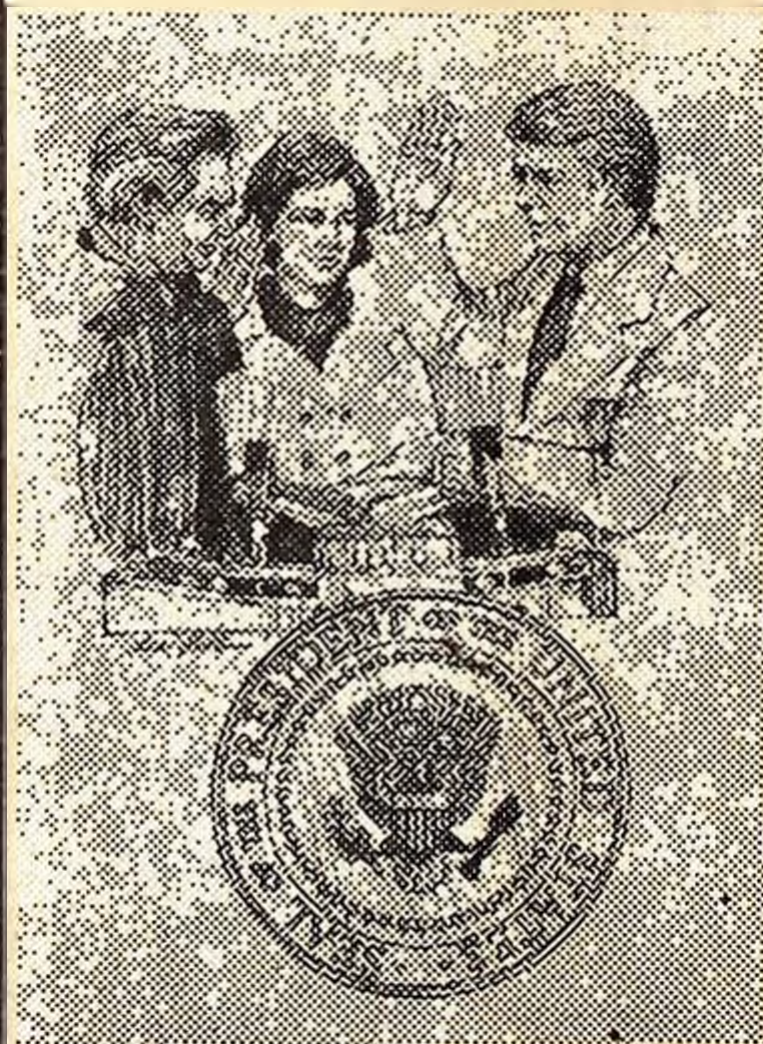
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**The Supernaturalness of Christ** by Wilbur M. Smith, Baker, 232 pp., paperback. This book brings into focus the perennial struggle between theological issues of naturalism and supernaturalism.

**The Atonement** by Archibald A. Hodge, Baker Book House, 430 pp., paperback. The author unveils many of the facets of this timeless doctrine while expressing his faith and trust in the Christ of the Cross.

**Ministerial Life and Work** by W. H. Griffith Thomas, Baker Book House, 236 pp., paperback. The work reflects a background of diligent study and research in Biblical and Systematic Theology by a scholar and preacher.

**Learning to Listen, Lord** by Harold Rogers, Word, 104 pp., paperback, \$1.95. The author shares his discoveries that enabled him to listen to God better.

**The Gospel According to Norton**, by Grady Nutt. Broadman, 96 pp., paperback. The author is a master of making truths extraordinary effective in a humorous yet poignant way.

**The Coming of the King** by Joe T. Odle, Broadman, 128 pp., \$1.95. Events surrounding the coronation of the King of Kings.

**10 Fastest Growing Southern Baptist Sunday Schools** by Eugene Skelton, Broadman, 152 pp., paperback. A must reading for pastors and Sunday School workers.

**His Stubborn Love** by Joyce Landorf, Zondervan, 144 pp. paperback. A dramatic account of a young couple who almost lost the marriage game.

**Personal Assignment** by Joyce Norman, Revell, 127 pp., \$3.95. A reporter's Search for The Good News.

**Church Secretary's Personal Enrichment Program Study Guide** compiled by Lucy Renfro Hoskins, Convention, paper, 56 pp.

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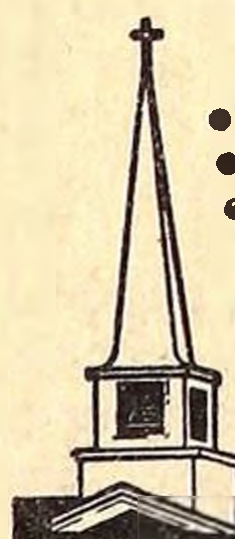
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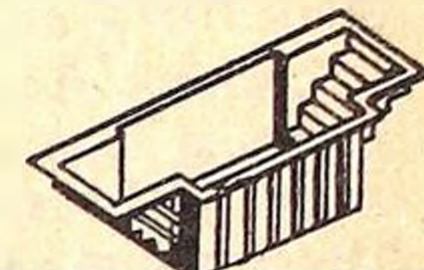
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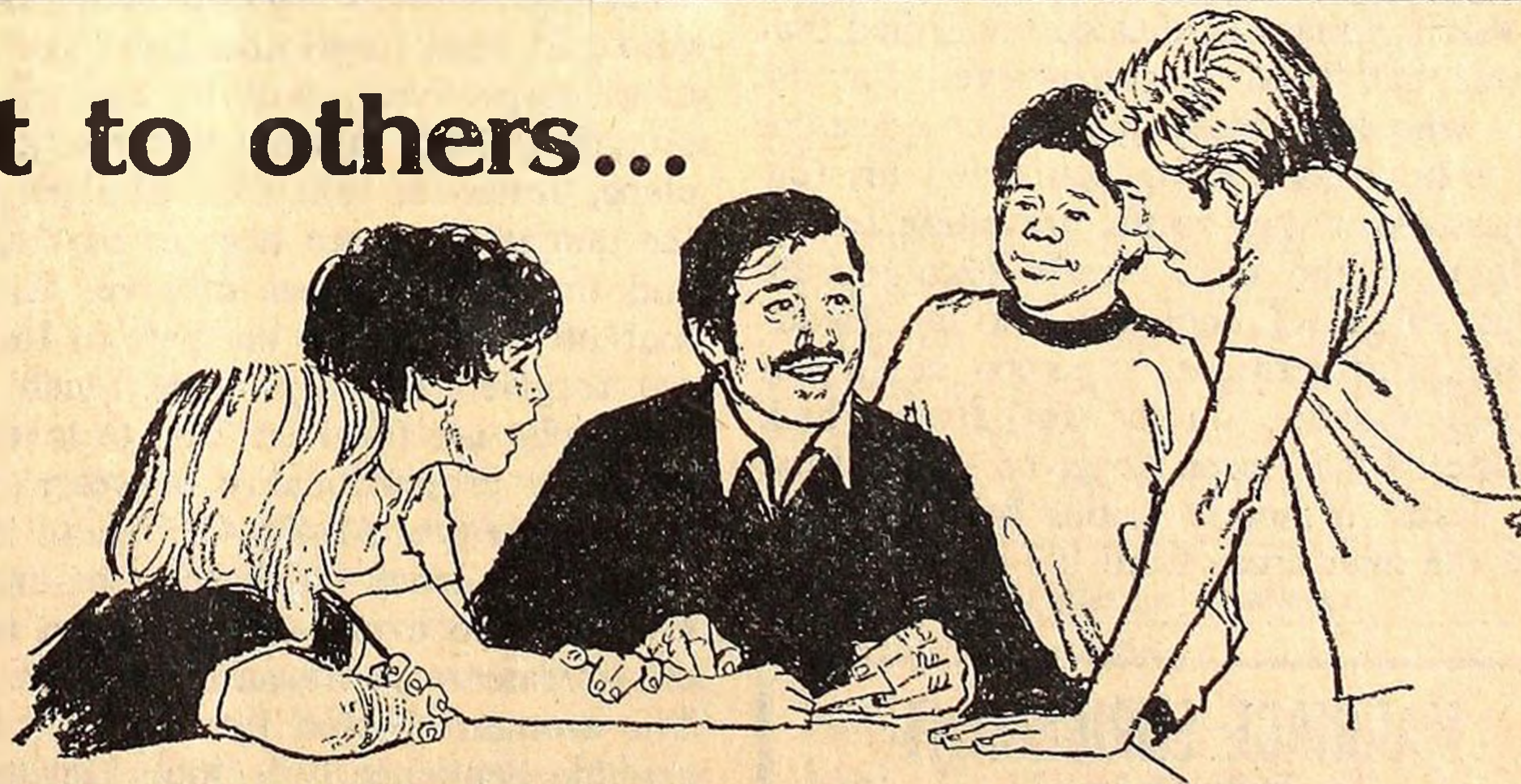
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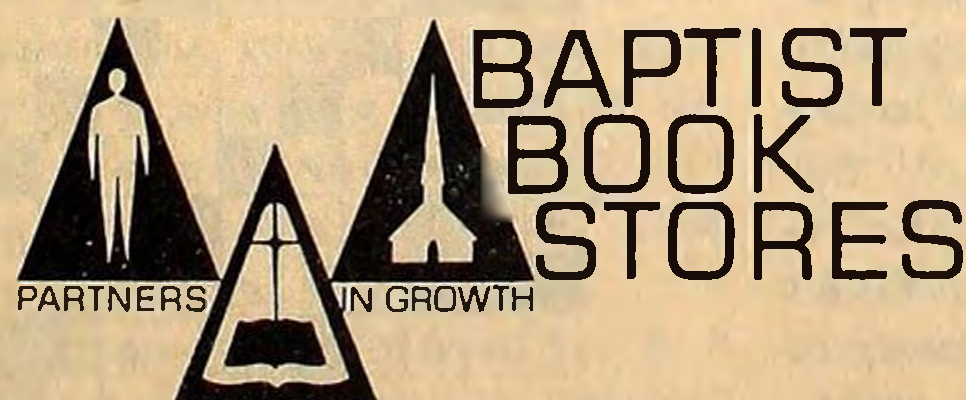
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# Jesus forgives sin

By W. Clyde Tilley

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

Basic Passages: Mark 2:1-12; Luke 7:36-50

Focal Passage: Luke 7:36-50

## The Demonstration of Forgiveness (Mark 2:1-12)

Forgiving sins, like healing the sick and exorcising demons, represented peculiar powers of Jesus. However, unlike healings and exorcisms, the power to forgive sins was less obvious and less conspicuous. How could one know that sins had been forgiven just because Jesus said "Your sins are forgiven!" as he had done in the case of the paralytic man who was brought to Jesus by four of his friends? Because no immediate change was apparent in the man to whom Jesus' words were addressed, Jesus was left open to the charge of blasphemy and the question: "Who can forgive sins but God alone?" (v. 7)

Although it was not directly obvious that the man's sins had been forgiven, Jesus proceeded to make it indirectly obvious. This He did by means of the miracle of healing He performed upon the man. The fact that the man was healed confirmed that his sins had been forgiven—even for the critics who had raised the earlier question. This is how his healing confirmed his forgiveness. According to the prevailing Jewish theology of the day, people became sick because of sin (cf. John 9:2; also the friends of Job). Furthermore, a person could not get well until the sin (or sins) from which he suffered had been forgiven. Therefore, even Jesus' orthodox critics had to admit when the man arose from his affliction that

his sins had been forgiven him (v. 12b).

## The Dynamics of Forgiveness (Luke 7:36-50)

In addition to demonstrating Jesus' power to forgive sins, this lesson demonstrates the power of forgiveness to redeem life. The setting was the home of Simon the Pharisee where Jesus was a guest. While Jesus reclined at the table, a woman of the street came in and began to wash, anoint, and wipe Jesus' feet. Her water was her tears and her towel was the hair of her head. This scene cast doubt in the mind of the host about Jesus' identity as a prophet. He thought: "If Jesus is a prophet He would know who this woman is. If He knew who this woman is He would have nothing to do with her." The man was wrong on the second assumption. Jesus' association with sinners frequently drew criticism from His opponents.

By means of a parable about two men who had been forgiven a great and a small debt, respectively, and by his own interpretation of the incident that had just taken place, Jesus set things in true perspective. He taught there are degrees of forgiveness and there are degrees of love. There is a marked tendency on the part of those who are forgiven much to love much and of those who are forgiven little to love little—a proper proportionality between love and forgiveness (vv. 41-43, 47). There is also a marked tendency on the part of those who love most to express that love in terms of considerate acts toward the one loved. The woman showed her superior love by genuine penitence (weeping), sacrificial giving (costly ointment), and deep affection (kissing and wiping His feet). All this is in contrast to the oversight of the host in failing to provide a basin of water for Jesus' feet or oil for His head, customary tokens of hospitality.

The dynamic power of forgiveness produces love and gratitude in the forgiven. The dynamic power of love produces loving deeds toward others. It is in terms of this dynamic that we are to understand the redeeming and transforming power of God's grace and the Christian faith. The power of God's forgiveness and acceptance regenerates the sinner, producing righteousness where unrighteousness has been.

To say that the greater forgiveness produces the greater love is not necessarily to

say that where the sin is greater the forgiveness will also be greater. The woman's sins were not necessarily greater than those of the Pharisee, even though they may have been. What made her forgiveness greater—and her love—was a greater awareness of her sin and a greater openness to God's grace, something Simon obviously did not have. There may be a tendency toward a greater awareness of sin for the greater sinner but it is not always true. There seem to be degrees of openness to God's forgiveness rather than completely closed and open cases on the matter.

According to this passage, what is the relationship of forgiveness to love? The fact that Jesus spoke forgiveness to the woman at the end of the story (v. 48) and His statement "her sins, which are many, are forgiven, for she loved much" (v. 47), suggest that love is the **condition** for forgiveness. However, the point of the parable that Jesus told (vv. 41-43) is that people love (much) **because** they have been forgiven (much), making love the **result** or the **consequence** of forgiveness. Is love thus the condition or the result of forgiveness?

Two considerations seem helpful at this point. (1) From one standpoint, love is neither the cause nor the effect of forgiveness. More accurately, it is the **openness to forgiveness** that gives rise both to the forgiveness of the sinner and to the love in the forgiven. (2) To the extent that one is the cause of the other, it seems more in keeping with the total thrust of the story and the total teachings of Scripture to regard love as the result of forgiveness. Verse 47 may be interpreted so as to square with that teaching. Several versions (TEV, NEB, Cotton Patch Version) translate the part of this verse in question to mean "her sins . . . are forgiven, for (it is shown by the fact that) she loved much." This indeed is the meaning that parallels what follows: "he who is forgiven little, loves little" (v. 47b). Jesus' words of remission (v. 48) can be thus interpreted as a reassurance to the woman and an object lesson to those present. The further reference to the woman's salvation and peace (v. 50) point to the total life-embracing experience of which forgiveness is an integral part.

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"But I say unto you, Swear not at all; neither by heaven; for it is God's throne" (Matt. 5:34).

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# The demoniac—a fragmented self

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

Basic Passage: Luke 8:26-39  
Focal Passages: Luke 8:26-31, 35-39

This event in the Gospel of Luke occurs in a series leading up to the missions of the twelve (9:1-6) and the seventy (10:1-9). For Jesus and His disciples the work of the gospel consisted of asserting the power of God over the power of evil. They proclaimed the kingdom of God as the state in which God, not Satan, was in control. The rule of God resulted in healing and wholeness for those who accepted it in their lives. The Gerasene demoniac is a prime example of the power of this gospel in a life torn by evil forces.

### THE SELF IN BONDAGE (Luke 8:26-30)

Throughout His ministry, Jesus confronted demonic power. In the synagogue at Capernaum on a Sabbath He had cast an unclean spirit out of a man (Luke 4:31-36). The case in this week's lesson is even more difficult and dramatic. Here Jesus was no longer in Jewish territory. This man had not one demon but many. There was no supporting community of Jewish faith. But the power of Christ did not depend on any of those things. It was a power which would someday go into all the world and conquer evil in any form.

The man Jesus found dwelling among the tombs was a pathetic figure. His long struggle with the devils in his life had taken away every feature of humanity. Terms like "self" and "personality" have come along since Bible times to help us describe the complex of factors that make up a whole human being, but the Bible gives a profound view of psychology without such abstract terms. Some modern thinkers discard the biblical view in favor of their own terminology. It is easy to say that the man suffered from schizophrenia or multiple personality. But does that really tell us much more than saying he "had devils a long time"? The forces that distort and destroy the self are still beyond our power to understand fully. Psychology helps, but the best psychologists remind us that their diagnostic terms are simply efforts to describe and classify what they observe, not precise pigeon holes that fit every case perfectly.

The Bible clearly teaches that there is a superhuman, personal force in the universe which works against God and against man, the image of God. The way in which that force is named and described varies, even within different portions of the Bible. In

the progress of revelation, there is less and less said about multiple demons and more emphasis on the one devil, or Satan.

The power of evil manifests itself in different ways in different situations. Where an individual or a culture thinks of evil in terms of personal demons, demon possession occurs more often. This may explain why demons seem to hang out around places where they are being cast out. But just because we do not see dramatic cases of demon possession in the people around us does not mean that evil is not at work. Selfishness, sensuality, prejudice, greed, and their like, still drive people from their friends and families into the places of living death.

### THE SELF AND THE SAVIOR (Luke 8:28-33)

The man—or the demons in the man—recognized Jesus and called Him by name and title. Knowing and speaking the name of a spirit was thought by ancient peoples to give power over that spirit. This, of course, had no effect on Jesus. Instead, He asked the name of the demon, taking the offensive in the encounter. From the beginning, the evil ones recognized that Jesus had power over them.

The evil power identified itself as "Legion," a multitude of demons. Human personality is so complex that it can become a jumble of fragments if there is no central control to bring wholeness. Whether we think of it as mental illness or demon possession, fragmentation results when parts of life become independent and tyrannize the unity of the self. The kingdom of God in Christ restores control and unity. It is by seeking first the kingdom of God that other things are put in their proper place (Matt. 6:33). One of the fruits of the Spirit is temperance or self-control (Gal. 5:22-23).

In the presence of the Son of God the demons accepted defeat. They did not have to be cast out, they were eager to get out. The fact that they escaped into the bodies of a herd of pigs is difficult for us to interpret, but several ideas are present here. For one thing, the demons clearly had some reality apart from their host. They were not just aberrations of the man's own mind. They were alien forces that had no place in a human personality. On the other hand, they were dependent forces. They were parasites that needed a hold on some creature that could give feet to their evil

impulses. They also depended on the permission of Jesus to continue to exist at all. Evil is real, but it is not co-equal with God; it is subject to His will and power. The fact that the demons could escape into a herd of pigs also suggests that evil can be embodied in other than individual human hosts. Commercial and social structures can be demonic also, and the deliverance of individuals from evil may have radical consequences on business and community life. (See Acts 16:16-23, where the healing of a demon-possessed woman aroused the wrath of local businessmen.)

### THE NEW SELF IN CHRIST (Luke 8:35-39)

The most dramatic part of the story is the contrast between the man in verse 35 and the man in verses 27-29. At the end he is fully clothed and in his right mind. This was highly convincing to the people of his community. They seem to have been as frightened of him then as they had been before. That which we do not understand is frightening, whether good or bad, and not everyone will welcome a man after his demons have left him.

The man himself was not willing to let the matter drop. He was told by Jesus to go back to his own people and declare the power of God. The great spiritual experiences of the Bible always result in the recipient's being sent to serve others with his new knowledge. Those whom Christ has made whole now have the responsibility to bring wholeness to a broken world.

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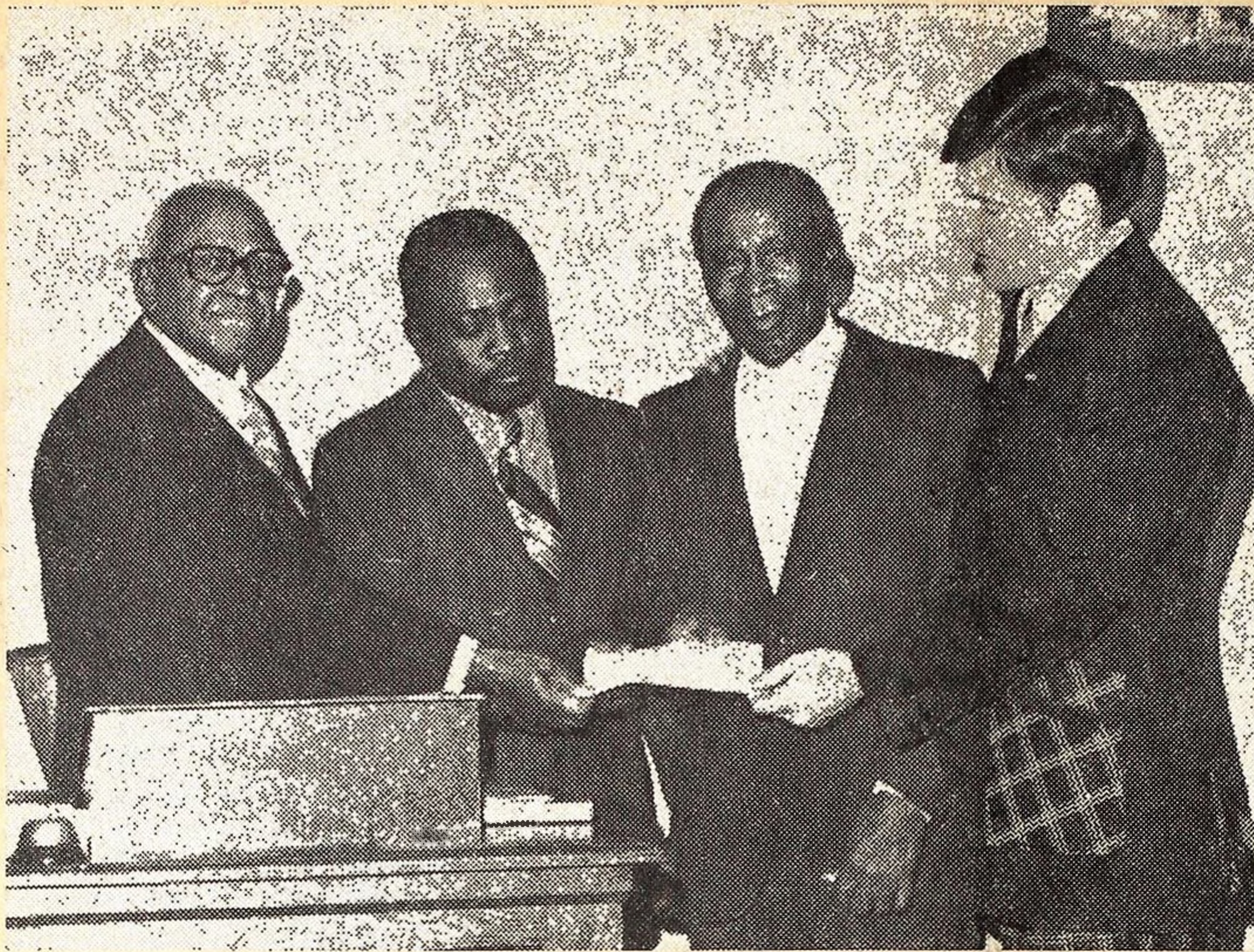
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Pastor A. L. Guerard, left, receives a \$2000 check from Ray Maynard, right, director of missions for Central Association. The money will be used for construction on the church's new auditorium. Looking on are deacons (left to right) Henry Arnold and Ollie Mount.

## Missions check helps church with construction project

Pastor A. L. Guerard and members of Browns Chapel Church, McMinnville, received a check recently for \$2000 from the mission lot fund of the Tennessee Baptist Convention. The money will help the congregation continue with building a new auditorium, according to Guerard.

Construction on the facility began last fall, but extremely cold weather and snow have hampered progress. It is hoped that construction will be completed sometime this spring.

The erection of the new auditorium has been a special project of the Browns Chapel congregation and churches within Central

Association for several months. Contributions have come from respective churches in the area.

Guerard reported that part of the walls were up on the structure. It will adjoin the present meeting facilities.

### Retired pastor's grandson killed in auto accident

Ravi Kirkland, five-year-old great grandson of retired Tennessee Baptist pastor W. A. Farmer, died at Methodist Hospital in Memphis Jan. 25, three days after being struck by a car in Como. The boy and his great grandfather were walking home from a store when he darted out into the street and was hit.

Services were conducted Jan. 27 at Jolley Springs Church in Dresden. P. J. Scott, Jerry Wiggins, and Don Malone officiated. His parents were Mr. and Mrs. Ted Kirkland, Paris.

## 89 new congregations begun in 14 weeks among Giriyama tribe in coastal Kenya

**MALINDI, Kenya**—Going from village to village, six teams of Kenyan Baptist nationals have started 89 congregations and baptized 1328 persons in the last 14 weeks. Their work is part of the "Giriyama Project," designed to reach members of the Giriyama tribe of coastal Kenya.

The year-long project began last summer with the digging of 10 new wells in Giriyama villages so that the people could have clean drinking water during the dry season.

Since this initial contact was made, team members have been working in four phases under direction of Southern Baptist missionary G. Claylan Coursey. The first phase is one week of evangelistic services and teach-

## Clinton church honors Highfill on retirement

A reception at Clinton First Church on Sunday, Jan. 30, climaxed retirement activities for Hayward Highfill, pastor of the church for over 12 years. Highfill announced his retirement last summer, to be effective in February 1977.

Members of the church honored their pastor and his wife with a cash gift and a new Toyota four-door sedan.

Active in the work of the Tennessee Baptist Convention, the East Tennessee pastor has been a member of the Executive Board and served as its president, was a member of several committees of the board, was president of the Tennessee Baptist Convention and the Tennessee Baptist Pastors' Conference, and served as a trustee of Union University, Carson-Newman College, Harrison-Chilhowee Academy, and Tennessee Baptist Children's Homes. Convention-wide, he has been on the committee on boards and education commission of the Southern Baptist Convention.

Ordained in 1935, he was pastor of Eastland Church, Nashville and Humboldt First Church before going to Clinton. He also served Vickery Church in Dallas, Tex. and Seventh Street Church in Memphis.

Highfill plans to remain in Clinton and will do interim and supply work.

ing led by national pastors and recently graduated national seminary students.

A four-day preliminary leadership training course is the next stage of the project, followed by introduction of Theological Education by Extension in a once-a-week home study. The fourth phase is a one-week Bible school which rotates in location so each leader can come one week a month.

The project was designed to reach the Giriyama Tribe with the gospel of Jesus Christ and train leaders from among the tribe members to continue the work. Giriyama Tribe members, once thought to be Muslim, were either without religious beliefs or were animists (spirit worshipers) when the project began. (BP)

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