

Baptist and Reflector

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News Journal of Tennessee Baptist Convention

Board votes offering goal, new Brotherhood director

The Executive Board of the Tennessee Baptist Convention at its May 10 meeting set a \$300,000 goal for the 1977 Golden State Missions Offering; increased the debt limit of the East Tennessee Baptist Hospital, Knoxville; filled one staff position and created three others. The board met at the Baptist Building in Brentwood.

The goal of this year's state offering represents a 9 percent increase over the 1976 goal, which was \$275,000. The goal and the proposed distribution of funds were approved by the board on recommendation of an allocations committee. The list of the items and amounts in the allocation is printed on page five.

The 99-member Executive Board elected Archie King, pastor of Southeast Church, Murfreesboro, Brotherhood department director in the TBC convention ministries division. King will begin his service in that post on June 1.

On recommendation of three of its committees, the Executive Board created three new positions: public affairs and Christian life consultant; program associate in the missions department; and associate in Cooperative Program and stewardship promotion in the administrative area.

The public affairs and Christian life consultant will gather information and lead various meetings related to moral and social issues, citizenship, family life, alcohol and drug abuse, human relations, and separation of church and state. The consultant will be added to the staff of the **Baptist and Reflector**, although he will have no specific responsibilities in production of the state paper.

The position of program associate in the missions department will be responsible for language missions and interfaith missions. The present program associate, Paul Hall, has been promoted to associate director. Hall will continue his present responsibilities, with additional administrative duties added.

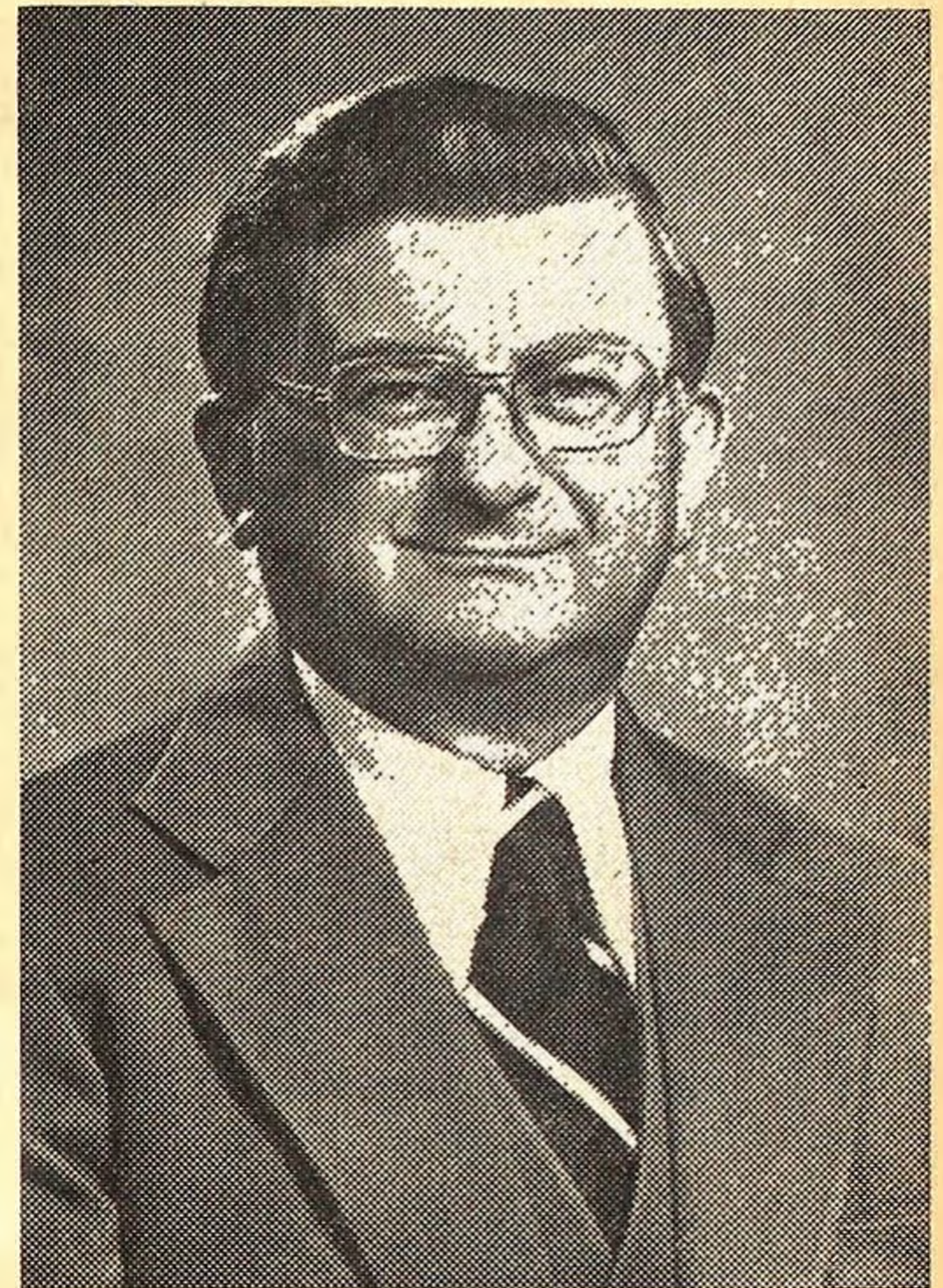
The position of associate in the Cooperative Program and Stewardship promotion department will be filled with foreign missionaries who will spend their furloughs in Tennessee. His salary will be jointly provided by the TBC and the SBC Foreign Mission Board, with the Tennessee convention providing housing and travel expense.

In other action the Executive Board approved two recommendations by the TBC Committee on Boards, filling vacancies on institutions' boards of trustees. Fred Kendall II, Union City, was named to the trustees of Memphis' Baptist Memorial Hospital, replacing James Canaday. Mrs. Keith McBrayer, Maryville, will replace Carter Davis as a trustee of Harrison-Chilhowee Academy.

The board approved a recommendation from its administrative committee that a special retirement fund be established for Ralph Norton, executive secretary, in lieu of that portion of housing allowance he paid personally during his tenure that the convention did not pay. Norton's retirement is scheduled at the end of 1978.

TBC President Ralph McIntyre explained that this was fulfilling an agreement made by the Executive Board at the time of Norton's election in 1972, recognizing that he would have to relocate in Brentwood for a comparatively short tenure.

The next scheduled meeting of the Executive Board will be Sept. 20 in Brentwood. All meetings of the board are open to visitors.



ARCHIE KING
Tennessee Brotherhood director

King to lead Brotherhood

Archie King, pastor of Murfreesboro's Southeast Church since 1960, has been named director of the Brotherhood department of the Tennessee Baptist Convention. His election came at the May 10 meeting of the TBC Executive Board.

He will assume the position on June 1, filling a vacancy which occurred with the retirement of Roy Gilleland last December.

A native of Hartsville, King is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Six of his seven pastorates have been in Tennessee: Smith Fork Church, Statesville; Greenvale Church, Norene; First Church, Smithville; Homesteads Church, Crossville; West View Church, Cookeville; and his present pastorate.

King has held many offices in associations, including moderator of three different associations.

He is a former TBC vice-president, and currently is on the Executive Board, serving as chairman of the administrative committee.

King has participated in preaching missions to Uganda, Jamaica, Ohio, and Oklahoma.

Mrs. King is the former Mary Katherine Riggs of Jacksonville, Fla., and their family includes six children.



RETIRING — John Fincher (right), who will retire as president of Carson-Newman College in August, receives an engraved tray noting his nine years of service in that post. Making the presentation on behalf of the Executive Board is Ray Fowler, chairman of the board's education committee.

IRS clarifies Form 990 use for SBC churches, agencies

NASHVILLE—The Internal Revenue Service information Form 990, which some religious organizations must file annually under a recent IRS ruling, has no effect on that organization's tax exempt status or the tax deductible nature of gifts to it.

The IRS, in a letter to Porter Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, has confirmed that Southern Baptist churches and SBC institutions which meet the definition of an "integrated auxiliary" do not have to file the form.

But, IRS said, those who must file it will not lose their exemption from federal income tax under section 501 (c) (3) of the Internal Revenue Code "simply due to failure to meet the definition of an integrated auxiliary of a church."

An IRS spokesman told Baptist Press, in an elaboration of the letter, that the fact an organization is tax exempt under 501 (c) (3) means that contributions to that organiza-

tion are tax deductible under section 170 of the Internal Revenue Code.

SBC institutions not required to file the form, Routh said, include the Executive Committee, the SBC's national boards and commissions, and the churches. He said state Baptist conventions and their agencies (which fall under the "integrated auxiliary" ruling) and associations of churches also are not required to file Form 990.

Organizations not classified by IRS as "integrated auxiliaries" are hospitals, colleges, homes for the aging, and children's homes. Under present regulations, they must file Form 990, which asks for such information as annual income, salaries, and expenditures.

However, seminaries and church-related educational organizations below college level do not have to file the form.

IRS told Baptist Press that even some organizations which are not considered "integrated auxiliaries" will not have to file Form 990 if their gross annual income is under \$10,000. The previous limit was \$5000, but in the past month or so the figure was raised to \$10,000 effective "on years ending on and after Dec. 31, 1976," the IRS spokesman said.

Numerous religious groups and individuals, including Routh, have protested that IRS is not qualified to determine the nature and mission of a church, which, they say, the "integrated auxiliary" ruling has the effect of doing. (BP)

Three retirees honored by Carson-Newman staff

JEFFERSON CITY—Three members of the Carson-Newman College administration and faculty who retire this year were honored at the annual Faculty Honors Banquet held in Stokely Memorial Cafeteria.

Retiring this year are Carson-Newman President John A. Fincher; Virginia P. Koonce, assistant professor of education; and L. Dan Taylor, associate professor Greek and religion.

Fincher's retirement is effective Aug. 31, 1977. Serving as president of C-N since 1968, he was academic dean at Samford University (Birmingham, Ala.) before joining C-N.

Virginia Koonce, the wife of Ray F. Koonce (associate professor of psychology and director of guidance), joined Carson-Newman in 1959.

L. Don Taylor, a native of Nashville, joined the Carson-Newman faculty in 1946.

Shallow Ford calls new pastor

Shallow Ford Church, Erwin, called Dan Cate as pastor recently. Cate graduated from Carson-Newman College with a BA in religion this month.

A native of Maryville, he was licensed to preach by Mount Olive Church, Knoxville. He will be ordained to the gospel ministry by the Shallow Ford congregation.



Members of Balmoral Church, Memphis, gather to break ground for a \$200,000 educational building. Turning the first spades of dirt are (left to right): Chip Hunter; Bob Cox, contractor; Ed Duke; Waymon Turner; and pastor Harold Stanfill.

Argentina Baptists begin use of new camp facility

NECOCHEA, Argentina—The Mar and Sierras Association recently held its first Woman's Missionary Union retreat at the new campsite in Quequen near here. Twenty-eight women attended, representing four churches and mission points in the southeastern part of the province of Buenos Aires.

The new campsite was acquired in November 1976 with funds from the Cooperative Program and the Lottie Moon Christmas offering.

SBTS trustees honor McCall, renew Nigeria relationship

LOUISVILLE—The 61-member board of trustees of Southern Baptist Theological Seminary, meeting in annual session here, honored President and Mrs. Duke K. McCall on the 25th anniversary of his inauguration, renewed long-standing ties with the Nigerian Baptist Theological Seminary, elected seven faculty members, filled three endowed professorships, and considered future constraints on the spiraling enrollment of the denomination's oldest institution.

The McCalls were presented a new automobile as a personal gift from members of the board in recognition of a quarter-century of service by the seminary's seventh president.

At the request of the Nigerian Baptist Convention and its seminary at Ogbomosho, the trustees agreed to revise and reactivate a special relationship in which Southern seminary will once again grant degrees to

students who complete specific academic programs offered by the Nigerian Baptist Theological Seminary.

The agreement would be governed by standards of the Southern Association of Colleges and Schools, which is Southern Seminary's accrediting agency. The degree-granting relationship began in 1948, but was discontinued 10 years ago.

The board tabled for further study a proposal on future enrollment constraints, noting that the explosive growth of Southern seminary in recent years had strained the seminary's resources and could threaten its ability to maintain high quality programs.

Trustees acknowledged that continued excellence is dependent on the success of the seminary's \$10 million endowment campaign, which will be launched in Louisville this spring, then move to the national level in late 1977. (BP)

National conference scheduled on church, taxation problems

WASHINGTON—Nationally known religious and political leaders are slated to address a national Baptist Conference on the Churches and Taxation here, Oct. 3-5, according to James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs.

Among those invited to address the conference was vice-president Walter F. Mondale, former vice-president Hubert H. Humphrey, and William P. Thompson, stated clerk of the Presbyterian Church, U.S.A. and president of the National Council of Churches.

Leo Pfeffer, a distinguished author and nationally known constitutional church-state lawyer and a member of the Jewish faith, has been asked to speak on "The Special Constitutional Status of Religion."

Mission work continues despite border dispute

TUKUYU, Tanzania—Southern Baptist missionaries in Kenya and Tanzania are continuing their work despite the inconvenience of a closed border between the two countries.

The border was closed in a dispute over the bankrupt East Africa Airline, which subsequently folded.

Mrs. Douglas M. Knapp, Southern Baptist missionary press representative in Tanzania, reports that some plans for visitors coming to Tanzania to help with mission work have had to be canceled.

Children of Tanzania missionaries attending school in Kenya return home by taking a bus to the Kenya border, walking across the border and joining their parents on the other side.

Tanzania missionaries going to Kenya on business must first obtain a special permit from Tanzania officials.

"The missionaries of the Baptist Mission of East Africa (missionaries in Kenya and Tanzania) are praying for a restoration of friendly relations between the two countries," Mrs. Knapp said. (BP)

Tiptonville calls Fred Ritter from pastorate in Missouri

Tiptonville First Church members extended a call to Fred Ritter, Puxico, Mo., to serve as their pastor.

The new pastor was director of youth and a member of the evangelism committee for the Cane Creek Stoddard Association while serving the Puxico church.

The church welcomed the new pastor and his family with a fellowship when he arrived last month.

Charles M. Whalen, professor in Fordham University Law School, has been asked to talk on "Definitional Problems with Respect to 'Church' and Religious Organization in the Internal Revenue Code." This is a subject of intense concern to the churches because of the recent ruling on "integrated auxiliaries" of churches, Wood said.

In announcing the conference on taxation, Wood said, "Today a crisis is emerging in the United States with regard to tax exemption and religion."

He explained that there is no crisis "over any possible sweeping removal of tax exemption of religion as such," but that two major questions are emerging: (1) Should religion that attempts to influence public policy be taxed?, and (2) Does the state or any of its agencies have the competence to define the nature of religion as the basis for determining eligibility for exemption?

The Sixteenth Religious Liberty Conference by the Baptist Joint Committee will be held in the Quality Inn, Pentagon City, Arlington, Va., across the Potomac River overlooking Washington, D.C.

Invitations to the conference have been sent to a large number of Baptist leaders, but attendance is open to anyone concerned about the problems of churches and taxation. Inquiries about the conference may be addressed to Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002. (BP)

NAB Radio Code Board upholds ban on alcohol advertisers

WASHINGTON — The Radio Code Board of the National Association of Broadcasters meeting here upheld its Alcoholic Beverage Advertising Guidelines banning sponsorship by distillers and distributors of public service-type announcements.

It also reaffirmed policy provisions incorporated in the Code's guidelines pertaining to "mixer product" advertising, but agreed that acceptability of specific copy language which is descriptive of the product should be left to the individual licensees. The policy continues to preclude references to specific hard liquor drinks.

In other actions, the board:

—Declined to change the Code policy which would have allowed advertising of a horoscope service by telephone. The change was requested by representatives of Young and Rubicam and the N.Y. Telephone Co.

—Reaffirmed Code policy which disallows hypnosis for weight reduction and smoke cessation clinics.

SBTS names professor, communications leader

LOUISVILLE—Carol A. Weaver of Athens, Ga., was named director of communications and Robin Kent Rogers of Montgomery, Ala., as assistant professor church social work at Southern Baptist Theological Seminary here.

A native of Piedmont, Ala., Miss Weaver has been on the public relations staff of the University of Georgia, Athens, since 1974. She is former editor of the university's weekly faculty-staff publication, **Columns**, and most recently was news services and alumni affairs director for the university's school of veterinary medicine.

Rogers, currently employed by the Kentucky Department of Human Resources in Frankfort, will join the seminary faculty July 1, 1977, while Weaver has begun her duties at Southern.

A journalism graduate of the University of Georgia, Weaver is former copy editor and women's editor of the **Athens Banner-Herald**, former program guide editor at WGTA-TV (educational television station), and promotion specialist for WAGA-TV, a CBS affiliate in Atlanta.

Rogers, who will work under the seminary's school of religious education, is a graduate of Baylor University in Waco, Tex., of Southern, and of the Kent School of Social Work at the University of Louisville. His professional experience includes work at Jefferson Street Baptist Chapel in Louisville and service with the Southern Baptist Home Mission Board in Long Island, N.Y. (BP)

—Reaffirmed its policy which finds unacceptable the advertising of cigarette paper.

The Code Board, while continuing to uphold its policy precluding the advertising of contraceptive products, responded to a proposal by directing its personal products committee and the Code Authority to enter into discussions with the National Council of Churches, the United Methodist Church and Harvard University regarding the formulation of a test program for contraceptive product commercials which utilize the theme of "responsible parenthood." A full board review is planned at various stages of discussion, a NAB spokesman said.

At a recent meeting of NAB's Television Code Review Board, a similar plan was set up and the committees of both boards will meet for mutual discussions on the subject, the spokesman noted.

The board also reiterated its caution that individual stations are responsible for monitoring lyrics of songs played on the air. (BP)



Tennessee Baptist Convention employees recognized for tenures of service at the recent Executive Board meeting in Brentwood were (left to right): Joan Eakin, Mary Rogers, John A. Fincher, Barbara Mayo, Pauline Lindsey, Eura Lannom, Dorise Haynes, and Leoma Sherrill.

Executive Board pays tribute to eight convention employees

Eight employees of the Tennessee Baptist Convention were honored for tenure of service during the spring Executive Board meeting in Brentwood last week.

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News-Journal of Tennessee Baptist Convention
Ralph E. Norton, Executive Secretary-Treasurer

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

Among those honored was Eura Lannom, 35 years, **Baptist and Reflector** assistant to the editor. According to Ralph Norton, executive secretary-treasurer, TBC, Lannom holds the longest tenure of any present employee.

Leoma Sherrill, business office, was honored for 25 years of service with the convention, and Pauline Lindsey, machine operator, Program Services dept., was honored for 20 years. Lindsey, who will retire this year, served 10 years with Woman's Missionary Union before taking a position in the Program Services dept.

Recognized for a tenure of 10 years was Joan Eakin, assistant bookkeeper, Tennessee Baptist Foundation.

Dorise Haynes, secretary, Sunday School dept., and Barbara Mayo, director, Jackson State Community College BSU, were recognized for five years each.

Also honored were employees who have announced retirement plans for this year. They were John A. Fincher, president, Carson-Newman College, nine years; Mary Rogers, office secretary, WMU, 18 years; and Lindsey.

Carroll Clark accepts call as pastor at Unicoi church

Carroll Clark has accepted the pastorate of Unicoi Church, Holston Association. He is already on the field.

Clark was pastor of Greenwood Church, Johnson City, for 10 years. He is a native of Johnson City.

180 diplomas given at Belmont College

Arliss L. Roaden, president of Tennessee Technological University, Cookeville, told graduating seniors at Belmont College that the years they had spent in college were not years of just getting ready for something. "They were something in themselves," he reminded them. While in school, he said, students learn the rigors of creative thinking along with the development of a deep regard and appreciation for aesthetic, human, and spiritual values. "Here, ideas are born and tested," he said.

The college president then urged the students to use their education in developing unique talents for the future.

A total of 180 seniors received degrees from Belmont in ceremonies held at Massey Auditorium.

The Fred Wright Award was given to five faculty members for tenure of service at the school. Fifteen-year awards were given to Ruby Treadway, associate professor of English, and Helen Midkiff, associate professor of music.

Ten-year awards went to Ronald Barrett, professor of biology; Otis McCowan, professor of mathematics; and Albert Wardin, professor of history.

Daniel Aleshire, a 1969 graduate of Belmont, delivered the baccalaureate sermon prior to commencement. Aleshire is a consultant with Youth Research Center in Minneapolis, Minn. A former youth director at Immanuel Church in Nashville, he was Baptist Student Union director for George Peabody College.

Tennessean elected president of Samford campus ministries

Doug Sullivan, a sophomore religion and Spanish major from Chattanooga has been elected president of Campus Ministries at Samford University, Birmingham, Ala.

As president, Sullivan will be responsible for planning campus-wide programs and events to help students grow in the development of their faith.

Programs sponsored by Campus Ministries include weekly devotional services and mission projects.

Mel Mason begins leadership role at South Fulton church

Mel Mason, Memphis, was called as pastor of South Fulton Church in South Fulton. He is already on the new field of service.

While in Memphis, he was pastor of Havenview Church. He is a graduate of Blue Mountain College (Miss.) and received the masters degree and specialist in education degree from New Orleans Baptist Theological Seminary. Additionally, he earned the doctor of theology degree at Luther Rice Seminary.

Cauthen, Fincher scheduled to speak to graduates at Harrison-Chilhowee

Two denominational leaders are scheduled to deliver baccalaureate and commencement messages to the 1977 graduating class of Harrison-Chilhowee Academy on May 26 and 27, according to Hubert Smothers, academy president.

Baker James Cauthen, executive director of the Foreign Mission Board of the Southern Baptist Convention, will deliver the baccalaureate sermon on May 26 at 8 p.m. in the sanctuary of Seymour First Church, adjacent to the campus.

A former foreign missionary to China, Cauthen assumed his present post as executive director in 1954. Under his leadership, the number of missionaries serving has increased from 900 in 1954 to more than 2700 in 1977. A current goal calls for the appointment of an overseas staff of at least 5000 missionaries by the year 2000.

John Fincher, president of Carson-New-

man College, is slated to deliver the commencement address at 10 a.m. on Friday,



Dr. John A. Fincher Dr. Baker J. Cauthen

May 27. Commencement will be held in the academy's Woody Auditorium. President of Carson-Newman since 1968, he has announced retirement plans for later this year.

In addition to serving as president, Fincher has been a principal of an elementary school, a college professor, and an academic dean. He has also held several appointments in research and fellowship positions.

Diplomas to be awarded at Union commencement

Approximately 200 degrees will be granted during commencement exercises at Union University on June 4 at 6 p.m. Ceremonies will be held on the east campus of the college.

James Sasser, U.S. senator from Tennessee, is scheduled to deliver the commencement address.

Delivering the baccalaureate sermon will be Jesse C. Fletcher, pastor, Knoxville First Church. He is scheduled to speak at 10:50 a.m., June 4, in G. M. Savage Memorial Chapel.

Prior to becoming a pastor in East Tennessee, Fletcher was on the staff of the Foreign Mission Board of the Southern Baptist Convention.

Receiving the honorary degree of doctor of humanics will be Elisabeth Jarrell Fossey, former associate professor of music at Union. Now retired, she resides in Memphis.

A reception will be held for all seniors at 3 p.m. in the student lounge, according to Union president Robert Craig.

Motel cancels rooms of Baptist educators

NASHVILLE — The annual national meetings of the Association of Southern Baptist Colleges and Schools and the Education Commission of the Southern Baptist Convention have been shifted from New Orleans to Mobile because the Holiday Inn-East Highrise in New Orleans cancelled previously confirmed rooms.

The ASBCS, made up of 71 Southern Baptist educational institutions from California to Virginia, will now meet in Mobile (Ala.) College, June 27-29, and the commission will meet there, June 29-30. The original dates were not changed.

"I'm surprised at the Holiday Inn's action," declared Ben C. Fisher, executive director-treasurer of the Education Commission. "They cost us a great deal of time and money and broke a commitment with us. We had been working on this with them for a long time and had written confirmation for 100 rooms.

"In view of our past good experiences with the Holiday Inn, we were greatly disappointed at their foul-up," Fisher said. He expressed appreciation for the assistance of William K. Weaver, president of the Baptist college in Mobile, "for helping us work out arrangements on short notice" and said he was looking forward to the meeting in Mobile.

Fisher and George Capps, the commission's associate executive director, said the Holiday Inn got a new manager during the negotiations who claimed the hotel was overbooked.

"He cancelled our rooms in order to confirm rooms for the Lions International," Capps said. (BP)

1976 GOLDEN STATE MISSIONS OFFERING ALLOCATIONS

Program of Work	1976 Allocations	Proposed 1977	Increase (Decrease)
Burney Love Gifts (Aid to children of Tennessee missionaries)	\$ 6,000	\$ 9,000	\$ 3,000
Camps (Capital needs—new buildings, permanent improvement of existing buildings)	70,000	81,500	11,500
Church-related Vocations Student Scholarship Fund ..	2,000	2,000	—0—
Disaster Relief Fund	15,000	15,000	—0—
Gifts to Missionaries (\$20 in 1976 for each native Tennessee missionary at Christmas)	3,500	4,500	1,000
Graduate Scholarship Fund	1,000	1,500	500
International Student Ministries	5,000	5,000	—0—
Language Mission Ministries (new item)	—0—	6,000	6,000
Ministry to the Handicapped	8,000	8,000 ¹	—0—
Mission Center Ministries	1,500	1,000	(500)
Mission Lot and Building Fund	35,000	35,000	—0—
Negro Baptist Student Work	2,700	1,500	(1,200)
Offering Promotion Expense	8,000	9,000	1,000
Resort Missions	5,000	4,000	(1,000)
Site Fund for Proposed Conference Center (yearly payment)	8,500	8,500	—0—
Special Rural and Mountain Missions	17,500	15,000	(2,500)
Student Scholarships	15,000	16,500 ²	1,500
Student Summer Missions	10,000	10,000	—0—
Summer Preachers' School	10,000	10,000	—0—
United Tennessee League, Inc.	40,000	40,000 ³	—0—
US-2 Supplement (new item)	—0—	6,000	6,000
WMU Budget Supplement—Metropolitan WMU Promotion	10,000	10,000	—0—
Contingency Fund	1,300	1,000	(300)
TOTAL	\$275,000	\$300,000 ⁴	\$25,000

¹ Includes \$2,000 for support of an interpreter for the deaf at Harrison-Chilhowee.
² Scholarships are: Mary Northington, \$7,500; Medical, \$500; Harrison-Chilhowee Baptist Academy, \$3,500; Acteens Studiact Scholarships, \$5,000.
³ The last \$5,000 of the offering goal will go to this item.
⁴ Any offering received above the \$300,000 goal will go to camps.

Angola Baptist churches continue growth two years after missionaries evacuated

LISBON, Portugal—Growth among national Baptists in Angola continues, almost two years after Southern Baptist missionaries left that country in the midst of a civil war, according to reports received here.

Garcia Benedito Jr., a national pastor, told Southern Baptist missionaries in Portugal that the Uige (formerly Carmona) District in Angola now has 17 churches with 11 pastors, 73 congregations, and 90 lay evangelists. He said 959 baptisms have occurred during the year for a total of 9073 members in that district.

The missionaries reported that a third Baptist church—the Third Baptist Church—in Luanda, Angola, has reopened for worship services.

“Third Baptist Church is experiencing such growth and attendance that a larger building is greatly needed to accommodate the crowds,” according to Mrs. Curtis Dixon, Southern Baptist missionary press representative for Angola, stationed in Portugal.

Materials in theological education, such as textbooks and study schedules are being sent to Angola for 20 students in 12 courses.

Suspect arrested after Hohenwald church fire

Police in Hohenwald have arrested a suspect in connection with a fire which caused over \$24,000 in damage at Piney church near that city. Fire officials reported that the fire, which began in the educational building near a furnace, was the work of an arsonist.

Destroyed were the church's kitchen, several Sunday School rooms, and various pieces of furniture throughout the building. Everything in the sanctuary suffered smoke damage, according to a church spokesman.

The 110-resident member congregation has met in the facilities of the old Garrett mission since the fire. They plan to rebuild following a partial insurance settlement. Jack Andrews is pastor.

Mrs. Dixon said 100 Bible and Scripture portions, a gift from another Third Baptist Church—in Lisbon—have also been sent.

Work continues in two other districts of Angola, but statistics for those areas are not available as yet, she said.

Since the missionaries left Angola in August 1975, Southern Baptist missionary Curtis Dixon has made five trips back into the country.

Angolan Baptists have expressed a desire for Southern Baptist missionaries to return to Angola, according to earlier reports. (BP)

Alabama pastor accepts call to lead Benton congregation

Benton First Church called James Mangum, pastor of Calvary Church, Tuscumbia, Ala., as pastor.

Prior to his service in Tuscumbia, he was pastor of Alexandria Church, Alexandria, Ala. He attended Jacksonville State University (Ala.), Samford University, Luther Rice Seminary, and New Orleans Baptist Theological Seminary.



Mangum

Campus ministers to organize at Kansas City Convention

KANSAS CITY, Mo.—The Association of Southern Baptist Campus Ministers (ASBCM) will formally organize, adopt a constitution and bylaws, elect officers, and hold its first annual meeting here, June 12-13.

The meeting at Midwestern Baptist Theological Seminary will precede the annual meeting of the Southern Baptist Convention.

The organization has been in the process of forming over the past two years and already has 100 dues paying members consisting of campus and state directors of Baptist student ministries and others interested in student work. (BP)

Board, faculty, others honor John A. Finchers

Approximately 350 friends honored retiring Carson-Newman president John A. Fincher and his wife recently in Stokely Memorial Cafeteria on the C-N campus. The South Carolina native, who has been president for nine years, will retire Aug. 31.

Serving as master of ceremonies was R. R. Turner, professor of English. William Purdue, chairman of the C-N Board, recognized John Wallace of Morristown, who presented each of the Finchers with a recliner compliments of the Berkline Corp. Purdue, in behalf of the board, presented the Finchers with a trip to England.

Among the other gifts presented to the veteran educator were a resolution from Tusculum College recognizing Fincher's contributions to education, bookends of petrified wood presented by Stephen Harmon Jr., president of the Tennessee Independent Colleges Fund, and a book of congratulatory messages from friends.

The C-N faculty presented the Finchers with an original oil painting of an East Tennessee stream. Lawrence D. Smith, vice chairman of the institution's Board of Trustees, unveiled a portrait of Fincher. The portrait was commissioned by the college.

Others paying tribute to the Finchers were William I. Powell, representing the Jefferson City Chamber of Commerce; Steven E. Brock, Student Government president; Ralph L. Alvarez, incoming SGA president; Patti Sue Farris, administrative assistant to the president; and Mrs. R. R. Turner, a member of the faculty.

Godwin, McDonough promoted in BSSB reorganization

NASHVILLE—Johnnie C. Godwin and Reginald M. McDonough, both section supervisors at the Southern Baptist Sunday School Board here, received promotions as a result of the agency's reorganization.

Godwin, supervisor of the Broadman Books and Music section, was elected manager of the Broadman products department.

McDonough, a supervisor in the church administration department at the board the past 13 years, was elected head of that department. (BP)

Holston Seeks Recreation Site

Holston Baptist Association's recreation committee is searching for a five-to-10-acre tract of land between Johnson City and Kingsport to provide for two softball fields and a parking area.

Long-range plans call for the construction of a pre-fabricated gym on the site for multi-purpose use.

Ron Pelfrey, pastor of Snow Memorial Church, Johnson City, is chairman of the committee. Other committee members include Bill Stoots, Tommy Martin, Garland James, Corlin Cook, and Cleatus Murray.

CHURCH FURNITURE

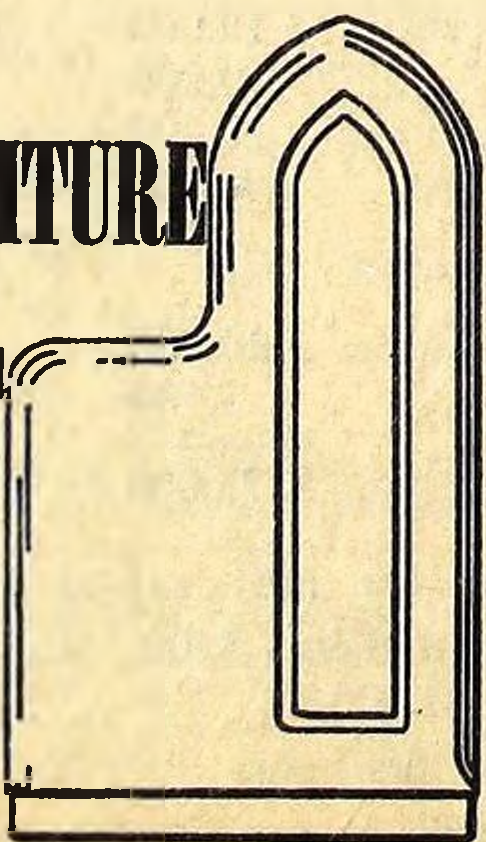
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Association asks Kentucky church to rescind woman's ordination

GRAVEL SWITCH, Ky.—Beech Fork Baptist Church here will ignore a directive from its local Baptist association to rescind its February ordination of a 24-year-old woman or have its fellowship withdrawn.

Mike Jamison, the church's pastor, told Baptist Press, "You can quote me. We don't plan to take any more action. We will not rescind Suzanne Coyle's ordination."

And two executives of the Southern Baptist Convention Home Mission Board, which appointed Miss Coyle nearly three years before her Feb. 1977 ordination, released a statement saying, "Ordination was not a requisite of Miss Coyle's employment but was done by her home church at their own initiative. Our position is that ordination is a local church matter in Baptist polity."

The statement, which noted the effectiveness of her work and her acceptance by local pastors in the area she serves in the inner city of Philadelphia, Pa., was not prepared in response to the action by the South District Baptist Association's executive board, which gave Miss Coyle's home church the choice to rescind or have fellowship withdrawn.

William G. Tanner, the board's chief executive, and F. Jack Redford, director of the board's department of church extension, prepared the statement before the association's April action.

The Home Mission Board had earlier received several "hot letters" concerning the ordination of Miss Coyle which asked about the "policy of the board and its church extension department, as well as the use of Cooperative Program funds in support of ordination of women," Redford said.

James H. Daniel to resign from Sunday School Board

NASHVILLE—James H. Daniel, leader of the church program services group of the Southern Baptist Sunday School Board since 1971, has submitted his resignation from that position effective upon the completion of current assignments.

In a letter to board President Grady C. Cothen, Daniel cited the current reorganization of the board's program areas and his belief "that the time is now right for me to explore other opportunities for maximizing the skills and traits that are uniquely mine."

A native Tennessean, Daniel came to the board in 1962 as a program consultant. Earlier, he served as professor of elementary education at Belmont College, Nashville, and as professor of childhood education and educational administration at Southwestern Baptist Theological Seminary, Fort Worth. (BP)

Miss Coyle serves as a "church extension specialist" in the development of a mission congregation as chaplain-pastor of the Center City Baptist Chapel in Philadelphia. Her responsibilities include working with residents of the Center City YMCA and development of apartment ministries.

"Miss Coyle's support is not from Cooperative Program funds but comes primarily from designated gifts for that purpose," the board statement said, "with a small additional amount from Annie Armstrong Easter Offerings" (for home missions).

"She has served effectively, people have been saved, and pastors in her association speak well of her work," Tanner and Redford said.

According to the **Western Recorder**, weekly newsmagazine of Kentucky Baptists, the Beech Fork ordination issue was raised in an April meeting of the association's board, with Jamison and a lay member of the church presenting their congregation's viewpoint.

"We're very sorry this has happened," Jamison later told Baptist Press. "All we asked from the local association was that they recognize our autonomy as a local church. We did not ask that they accept our theological presuppositions in this matter but that they allow us to be part of the associational body as an autonomous, fellowshiping church."

Some associational board members cautioned against severe discipline against the church, and one pastor raised the question of whether the association could act in light of a statement in its constitution that the association has no ecclesiastical authority over any local church.

The final vote was 19 to 9 in favor of the motion requiring the church to rescind its action or be put out of the association, the **Western Recorder** reported.

Loss of membership in an association would not prevent the church from maintaining its relationship to the Kentucky Baptist Convention or the Southern Baptist Convention. (BP)

Baptists in Upper Volta organize own convention

OUAGADOUGOU, Upper Volta—Baptists of this West African nation have formed a national Baptist convention. Fifty representatives from 12 churches throughout the country met here in the nation's capital, where they voted unanimously to unite into a convention.

Southern Baptist missionaries have worked in Upper Volta for six years.

Day Camp slated for Kansas City

KANSAS CITY, Mo. — The Southern Baptist Brotherhood Commission will conduct a mission day camp for elementary school-age children of messengers to the Southern Baptist Convention annual meeting here in June.

Enrollment, however, will be limited, in comparison to the past three years the commission has sponsored the camp, because of the size of the camp facility in Kansas City.

Day camp director Frank Black, who directs the commission's Crusader Royal Ambassador department, said the camp will take as many children as possible on a first-come, first-served basis.

Sterling Acres Baptist Church will host the camp, which will operate during sessions of the SBC, June 14-16. Children entering grades 1-6 may enroll for the day camp at a special booth in the registration lobby at the convention center beginning on Monday morning, June 13.

Transportation will be provided each day the camp is in session between the convention center and Sterling Acres Church. Full details will be available when the child is enrolled.

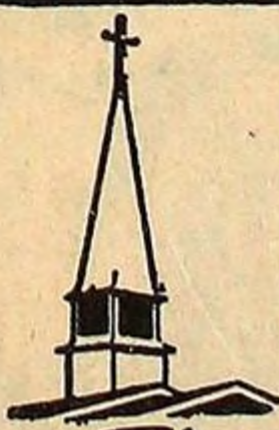
The fee is \$5 per day or \$12 for three days. Families with two children within the age group will be charged only \$20 for the three-day session, and families with three children will pay a maximum of \$25. The fee covers insurance, supplies, two noon lunches, and transportation between the convention center and the church.

Day camp activities—including games, crafts, nature study and visits with Southern Baptist home and foreign missionaries—will be conducted during the daytime sessions of the convention. (BP)

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Time to elect SBC messengers

How many Tennesseans will be among the 17,000 messengers and visitors attending the Southern Baptist Convention in Kansas City, June 14-16?

Since 1951 (when the **SBC Annual** began to give a state-by-state registration breakdown) the number of Tennessee messengers has ranged from 344 (1951 in San Francisco) to 1306 (1975 in Miami Beach).

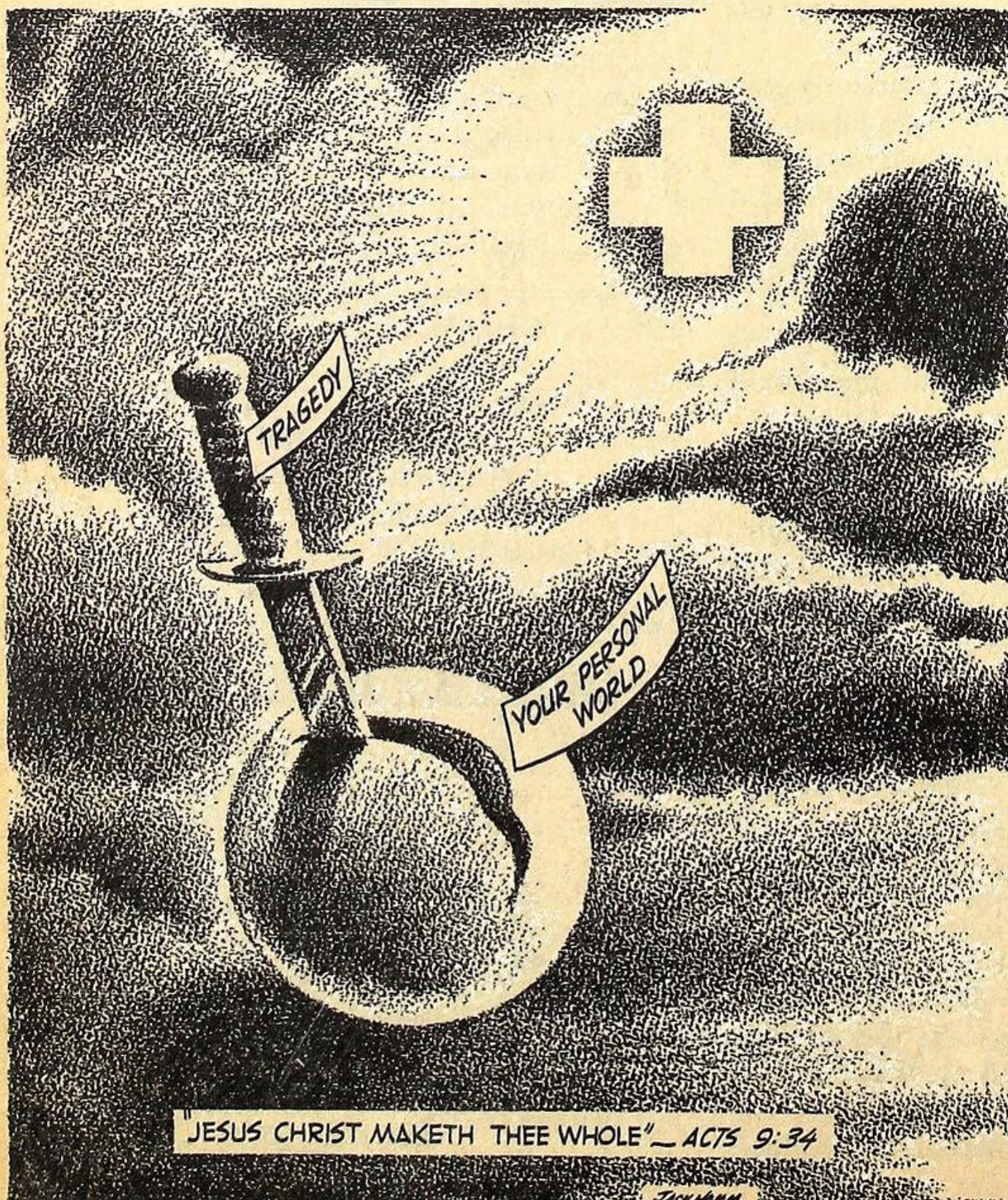
Our purpose here is not to speculate on "how many" but "how." We urge churches to properly elect their messengers and to properly certify these to the Southern Baptist Convention.

According to the SBC Constitution, each church in "friendly cooperation" with the convention and "sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor" to the convention's work is entitled to one messenger. Then, an additional messenger is permitted for every 250 members OR for each \$250 contributed to the convention's work during the previous year. No church may have more than 10 messengers.

To assist in registering, the Southern Baptist Convention provides "official" registration cards which can be filled out and signed by the church clerk or moderator. Cards are available by requesting them from the Tennessee Baptist Convention, P.O. Box 347, Brentwood TN 37027.

Any messenger attempting to register WITHOUT such a card will be referred automatically to the SBC Credentials Committee. Although this process is not necessarily complicated, it is time consuming!

FIRST AID OF HEAVEN



We would urge your church in a regular or properly-called business meeting to elect its messengers; contact the state convention office for registration cards; and have these filled out and signed by the church clerk or moderator.

Then, when you arrive at the convention center, present your card at one of the registration desks—and, would you believe, **there is no registration fee!**

The last time the SBC met in Kansas City (1963) there were nearly 13,000 messengers present—with 654 from the Volunteer State. We would hope there would be many more from Tennessee in Kansas City this time.

So, make your plans—have the church elect you as a messenger—get your registration card properly signed—and we'll see you in Kansas City.

One-term president

By Gene Puckett, editor

The Maryland Baptist, Lutherville, Md.

The decision of James L. Sullivan to serve only one term as president of the Southern Baptist Convention comes as a surprise, a disappointment, and a reason for concern.

Sullivan will go into the history books as one of the most outstanding presidents we have known, not only for what he did during his term of office, but rather what he was. That is not to suggest his presidency was empty or meaningless; quite the contrary. He has traveled extensively, spoken so frequently that he quipped, "My schedule makes the U.S. Secretary of State look like a shut-in" and he demonstrated the kind of insight into this generation's needs that he made Southern Baptists look extremely good at the very time we had our highest visibility in the nation and the world.

We do not challenge Sullivan's decision. We have too much confidence in his commitment and judgment to do that. We had counted on one more year of able leadership, and we felt very comfortable with the convention's highest office in his hands.

Some years ago we advocated a one-year president with the possibility of advancing the first vice-president to the presidency. In effect, this would make the first vice-president the "president-elect." The matter was discussed at the convention, but nothing followed the discussion. In our opinion, the time is right for a change in the constitution to limit the presidency to a single term of one year.

Here are the reasons:

(1) The office of the president is not a policy-making post. It involves speaking, representing, and presiding. There are appointments to committees, but these would not greatly affect the on-going work of the denomination because they are of one-year's length. In effect, the president doesn't have a platform or program, and should not.

(2) There are many persons worthy of the honor of being president of the Southern Baptist Convention. It is an honor; it should be shared as broadly as possible.

(3) The demand on the president's time and energies for speaking engagements, ceremonial functions, correspondence, etc. is really inestimable. If a man in the health and vigor of a Jimmy Sullivan in retirement is tired in a year, think what the demands must mean for a pastor of a large church. The convention presidency should not be an honor which becomes a burden or threat to a church or denominational agency.

James L. Sullivan has set the stage. The time has come for a change in the term of the president of the Southern Baptist Convention.

Cicero's comment



By the editor

"Cicero, since you are on the Resolutions Committee for next month's Southern Baptist Convention, I have a resolution that needs serious consideration," said **Rev. A. Leavell Head**.

I was somewhat surprised, never feeling that Leavell stacked up as one of those perennial motion-makers which crowds the platform at each SBC session.

"The process is pretty simple," Cicero explained. "Any church-elected messenger has the right to offer a resolution. Because there are so many presented each year, the Resolutions Committee 'requests' that resolutions be mailed to the chairman ahead of convention time."

Head nodded, noting that he had read this in the May 5 issue of the **Baptist and Reflector**.

Not wanting to discourage Leavell Head, I did remind him that there are many resolutions presented each year—18 in Norfolk last year, 29 in Miami Beach in 1975, etc.

"That's my point," Head exclaimed. "Here is the resolution I would like the SBC messengers to consider:

"Whereas, each annual session of the Southern Baptist Convention is besieged by a large number of resolutions presented by attending messengers, and,

"Whereas, the parade of resolution presenters seems to feature redundantly familiar faces offering resolutions on redundantly familiar subjects, and,

"Whereas, when resolutions are presented to the messengers for consideration, these are subjected to much heated debate, to amendments (mostly minor word changes), to substitute motions, and to close votes—often requiring written ballots, and,

"Whereas, after resolutions are finally and laboriously approved, no one pays any attention to them, and,

"Be it therefore resolved, that we, the messengers to the 1977 Southern Baptist Convention meeting in Kansas City, will not accept, nor consider, nor vote on any resolution."

"Wow," Cicero gasped. "Just imagine what that resolution would do for the peace, harmony, and unity of the convention."

Head shook his head. "But my problem is that—if the messengers don't consider ANY resolutions—how can they approve mine?"

Letters to the Editor...

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

Now only men deacons

Dear editor:

To answer the letters on deaconship, read I Timothy 3:1-15.

There are men who preach the Word of God. Wives and women have a rightful place in the church and it is not being a deaconess in the wrong way. You can't be a good wife and not do God's will, being a faithful wife to your husband, and faithful to your Lord and to your children.

There are many ways to serve the church. Be of good cheer, faithful to God, and serve your children and your Christ.

Women do not have the right to dispute the One who made men and women (Gen. 1:1, John 1:1).

True there was a woman in the Book of Acts who was a deaconess. Now, men are deacons in the church. Now, men do the work of God, as do women in their place of service to the church.

You are being misleading to say God is not a respecter (Rev. 3:12).

D. L. McClure
327 Greenwood Ave.
Knoxville, TN 37920

One other Baptist

Dear editor:

I appreciate so very much this page in **Baptist and Reflector** and have wanted to tell you so ever since it started.

I want to say "Amen" to Jim Cochran's letter (May 5) concerning women's place in the church. I agree wholeheartedly with his ideas. It's good to know there is at least one other Baptist who thinks as I do.

In the May 1 Sunday School lesson I asked a class of women if they would vote for a qualified woman deacon. I was surprised and disappointed when the only two answers I received were in the negative.

Jim Cochran's letter was informative and intelligent. It does indeed (as he so aptly put it) "seem ironic that we would discriminate against the very ones who greatly helped generate the first church."

Thank you, "Cicero," for printing all sides of an issue. Freedom—what a blessing!

Mrs. Nell Kersnowski
1736 Virginia Ave.
Kingsport, TN 37664

Deprogramming and freedom

Dear editor:

I feel the article, "Baptist leader objects to deprogramming" (May 5), presents only one side of the religious liberty problem.

James Wood states that "Deprogramming

... must be viewed as constituting serious violations of religious liberty." He fails to address the real problem: that thousands of impressionable young people have been brainwashed to believe the leader of their particular group is the "True Messiah" with the "key to eternal happiness."

I have met many of these young people who have been brainwashed to the point that they cannot think on their own, cannot make any decision without consulting their "Leader." It seems that their only freedom left is their ability to recruit others and ask for money.

True, our religious freedom must be protected, but everyone must be free to make their own decision without brainwashing.

Pray for these young people, that they may see that there is one true God; and the way to Him and eternal life is John 3:16, and not programming.

Richard C. Wagner
85 Century
Jackson, TN 38301

Services held at Baxter for Mrs. Robert Markham

Mrs. Robert S. Markham (Laura Alice), 55, died suddenly at her home in Baxter on Sunday, May 8. She was the wife of the pastor of New Home Church in Baxter.

Funeral services were held at that church on May 11 with Charles Anderson, Clyde Cunningham, and Bennie Creel officiating. Burial was in New Home Church cemetery.

Markham has been pastor of the church for nearly 10 years, and his wife was especially active in Woman's Missionary Union.

In addition to her husband, she is survived by two sons and three daughters.

Death claims German C. Armour following three heart attacks

German C. Armour, father of Robert Armour, director of missions for Beulah Association, died May 7 at Madison County General Hospital in Jackson after he suffered a series of three heart attacks. He was 89.

He was a member of Antioch Church near Henderson. Funeral services were held from the Casey Funeral Home in that city. Burial was in Jacks Creek Cemetery.

In addition to his son, he is survived by his widow, Reesie Lee Armour, who resides in Jackson; three other sons, and three daughters.

Born a king!

By Herschel H. Hobbs

"Where is he that is born King of the Jews?"—Matthew 2:2

It was probably about six weeks—some say two years, but a shorter period is most likely—after Jesus' birth that the Magi ("wise men") appeared at the palace of Herod the Great in Jerusalem. Where else would one expect to find One who was "born King of the Jews". They inquired as to where they might find Him so that they might worship Him.

Who were the Magi? They were members of a priestly group in Mesopotamia, somewhat like the Levites among the Jews. Among other things they were students of astrology, the forerunner of astronomy. According to them when a new star appeared it heralded some great event of God in history. Writers of the time speak of an air of expectancy throughout the Roman world that a king would emerge in Palestine who would rule the world. This was due most likely to the fact that wherever they went Jews held to and taught their Messianic hope. The Magi probably were familiar with this hope through contact with Jewish priests who had descended from those remaining in Babylonia following the return of a remnant of Jews to Judea at the end of the Babylonian captivity.

So when these Magi saw "His Star in the east" they interpreted this to herald the birth of the Messiah-King. Note that the star was not in the eastern sky. They saw it while in the eastern country, but it led them westward.

Herod summoned the chief priests and scribes to tell him where Christ should be born. They told him, but showed no further interest. So under the guise of wanting to

worship the Christ child, Herod told the Magi to find Him and tell Him of his location. His real purpose was to kill Him. Suspicious of any threat to his throne, he had left a long trail of blood in his path—including his favorite wife Marianne and her sons, Herod's favorites, Alexander and Aristobulos. Augustus said that it was better to be Herod's sow (hus) than his son (huios).

Apparently it was night as the Magi went from Jerusalem to Bethlehem. For the star appeared to them again (v. 9). Furthermore, it went before them until it stood over the place where the Child was. Obviously this was no ordinary star, else it would have been as far away as when they saw it in their native land.

Note that now Mary and the Child were in a "house" (v. 10). Joseph evidently had by this time either built or otherwise procured a house. Possibly they planned to remain there away from the critical barbs of Nazareth. The Magi presented their gifts to the Christ-child. Following a warning not to return to Herod they by-passed Jerusalem on their return journey, probably taking the road directly from Bethlehem to the Jordan valley.

In a raging effort to kill Jesus, Herod sent soldiers to slay all babies in the area about Bethlehem two years old and under (vv. 16-18). From this some conclude that Jesus was about two years old at the time. This is not necessarily true. Herod simply wanted to be sure that he killed Him. But in response to a warning from the Lord, Joseph had already taken Mary and Jesus to Egypt.

Egypt from which God once had redeemed his people now became the haven for the Redeemer—He Who was born a King.

Know God's will

By Patricia Callaway Strawbridge

Mrs. Chiang Kai-Shek once said, "I used to pray that God would do this or that. Now I pray that God will make His will known to me". Can you pray such a prayer? Are you in the kind of spiritual condition that will enable you to hear what God would have you do? Compare yourself to Is. 6:1-8.

Amid a trying time Isaiah worshiped God in the temple. "In the year that King Uzziah died" Isaiah "saw the Lord setting upon a throne." Similarly, Christians sense God's presence within their bodily temples (I Cor. 6:19) at various times. Many people feel God's omnipotent presence during a marital crisis, a parent-child conflict, an in-law intrusion or an economic struggle. Some feel God especially near during sickness or the loss of a loved one. The closeness of God varies with the time and circumstance.

As we see the Lord "high and lifted up", we worship Him in "spirit and in truth" (John 4:23). We recognize Him as God the Father, God the Son, and God the Holy Spirit. As we do our inner souls seem to cry, "Holy, Holy, Holy" as the seraphims cried "one unto another". Humbled, we move with the desire to kneel before Him and cover our "face and feet" like the seraphims.

In God's presence we are overwhelmed by His greatness and power. "The whole earth" seems to be "full of His glory". The very door posts quake as His majestic being moves within our bodies. "The house"—our bodily temple—seems to fill with the "smoke" of God's goodness and mercy.

His awesome presence causes us to realize "all have sinned and come short of the glory of God". Like Isaiah we find ourselves moaning, "Woe is me". We realize we are among sinful people doomed for the bottomless pits of Hell. The more our eyes see the "King, the Lord of Hosts", the more unworthy we feel.

Burdened with guilt of unconfessed sins, we begin to bow and break like a twig under pressure. Suddenly there is a snap—a release. Our sins are gone. Our sins are forgiven. We are purged like Isaiah. We almost hear our High Priest (Heb. 6:20) saying the words of the seraphim, "Thine iniquity has been taken away. Thy sins purged."

When we are spiritually conditioned in the eyes of God, He makes His will known to us. Isaiah said, "I heard the voice of the Lord saying, whom shall I send; who will go for us?" May we who call ourselves by the name of Christ listen for God's voice? May we be receptive to His will? May we answer as Isaiah, "Here I am; send me."

Mrs. Strawbridge is the Baptist Women's director for Bradley County Association.

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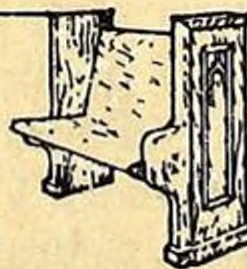
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Pulpit To Pen

By Jim Griffith

The clerk of the Plains, Ga., Baptist Church says he knows President Carter and family joined the First Baptist Church of Washington, D.C., in January, but he hasn't received a request for their letters.

Maybe the clerk of the Washington church is still recovering from the shock of having someone join the first Sunday after moving to town. Why, for most Baptists, this is almost unorthodox!

And after all, the Carters may be moving again in four years.

Moreover, they moved their membership so quickly they didn't even have time to "think about it"—much less to "visit around."

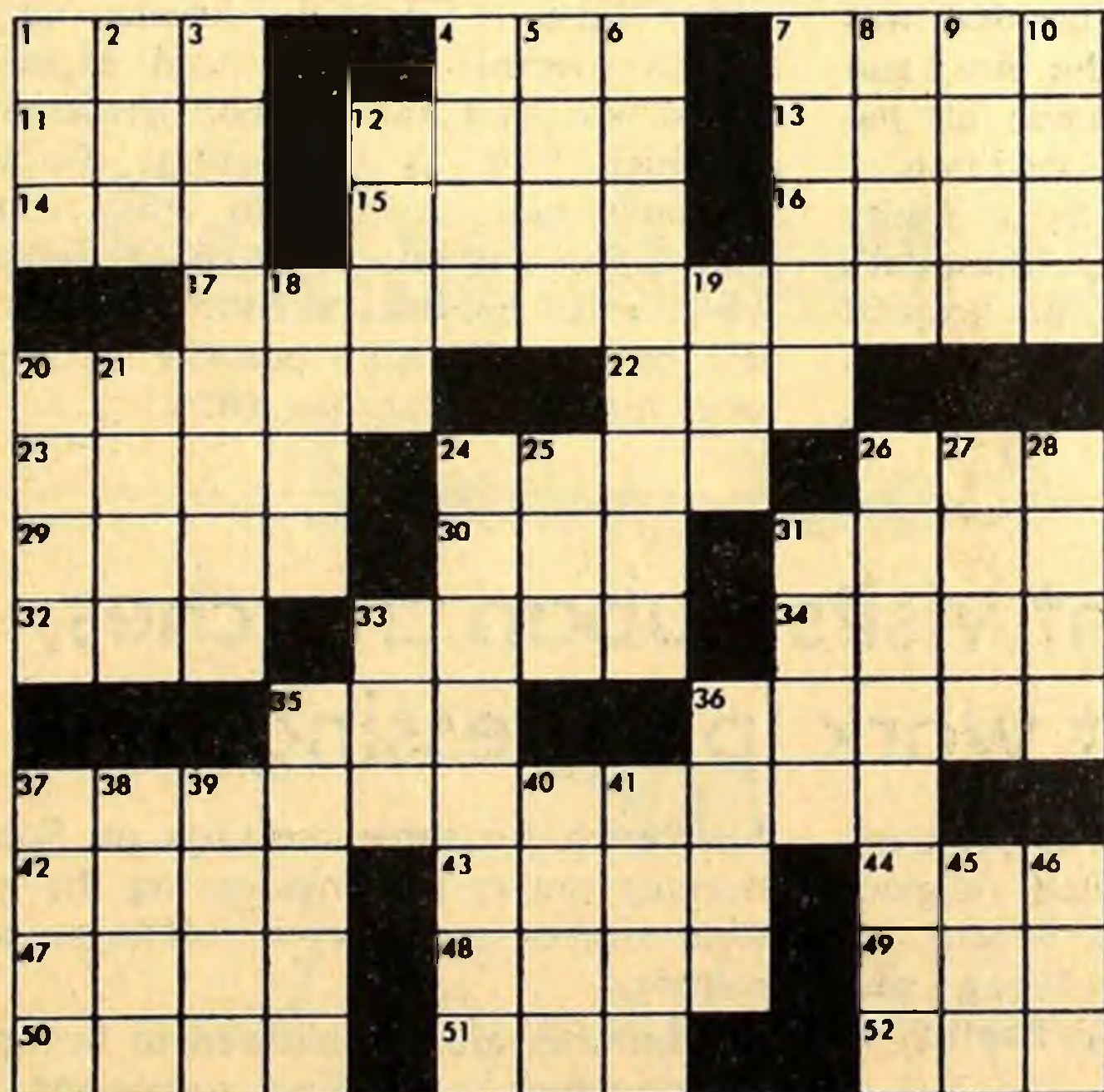
And according to the excuse of many other Baptists, the Carters needed a few years to "get settled down."

As it was, they just up and joined and didn't even wait to see if the church was "friendly."

This kind of move, surprising as it is, might start a new trend. Think of it—moving your church membership simply because it is the right thing to do!

Bible puzzle

Answers on page 15



ACROSS

- 1 Made of gopher wood (Gen. 6:14)
- 4 "he sent — of his disciples" (Matt. 11)
- 7 Flower: by shortening
- 11 Hamath's king (2 Sam. 8:9)
- 12 Impend
- 13 Assistant
- 14 Hostel
- 15 Mortgage
- 16 "sendeth — on the just" (Matt. 5)
- 17 "their — abounded" (2 Cor. 8)
- 20 Faded
- 22 Stratum

DOWN

- 23 Above
- 24 Vein
- 26 "sent to —" (Josh. 6)
- 29 "knowledge is —" (Prov. 14)
- 30 Before
- 31 Portico
- 32 Huge amounts: abbr.
- 33 Number of balances (Rev. 6:5)
- 34 Russian mountain
- 35 "bottomless —" (Rev. 20)
- 36 Obliterate
- 37 "Daniel blessed the ——" (Dan. 2)
- 42 Faithful one (Heb. 11:4)
- 43 Mountain in Sicily

CRYPTOVERSE

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Today's Cryptoverse clue: C equals A

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Arthur Fox, pastor of First Church, Mayfield, Ky., resigned to become pastor of First Church, Morristown.

C. L. Skinner resigned as pastor of Second Church, Jackson, to accept the call of Highland Church, San Antonio, Texas.

25 YEARS AGO

Ball Camp Church, Knox County, observed its 155th anniversary. O. W. Taylor, editor emeritus of **Baptist and Reflector**, and A. F. Mahan, retired pastor of Knoxville, were the speakers.

First Church, Tullahoma, John W. Outland, pastor, started a mission Sunday School in East Tullahoma. Howard Dixon was the superintendent.

10 YEARS AGO

The educational unit on the ground floor of the Stokely Memorial Building at Carson-Newman College was named in honor of Edgar M. Cook. He was a 1923 graduate of C-N, and returned as a member of its faculty in 1934.

First services were held in the new \$175,000 sanctuary of North Etowah Church, Etowah. E. N. Pack was pastor.

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FMB appoints 10 new missionaries, votes to begin work in Sri Lanka

RICHMOND — The Southern Baptist Foreign Mission Board appointed 10 new career missionaries at its May meeting here and also voted to begin work in the South-east Asian country of Sri Lanka.

Sri Lanka, formerly known as Ceylon, will be the 87th country in which Southern Baptist missionaries are serving. Mr. and Mrs. Robert L. Cullen, formerly missionaries to Thailand, have been transferred to the new area of work. Cullen has been on temporary assignment to Sri Lanka since Jan. 1.

In other action, the board decided, after consultation with leaders of the Southern Baptist Woman's Missionary Union, to extend by one month the period for tabulating the annual Lottie Moon Christmas Offering for Foreign Missions. This means that the final total for the annual offering will be compiled at the end of May, instead of at the end of April.

Executive Director Baker J. Caughen said the month extension will allow the final total to reflect "the considerable sum of money" usually received in May. The annual

meetings of the Southern Baptist Convention and the WMU now are held in June, instead of May as in earlier years, Caughen noted, and the final tabulation will be available for announcement just prior to these meetings.

Latest reports on the 1976 Lottie Moon Offering showed a total of \$28,314,617, an increase of \$2,145,195 over last year's offering, but still short of the \$29 million goal. If receipts this year follow the pattern of past years, Caughen said, the total should be more than \$28.5 million by the end of May.

At the May 10 meeting, board members also appropriated \$225,000 from 1976 Lottie Moon funds to rebuild and refurnish the storage building at Jibla Baptist Hospital in Jibla, Yemen, which was destroyed by fire, April 21. The entire 70-bed hospital was evacuated at the height of the fire, and afterwards the hospital sent home all patients except those in critical condition.

The fire, believed caused by a faulty water heater, destroyed all the hospital's drug supplies, four generators, all hospital linens except those on the beds, spare parts for all hospital equipment, the water heater,

the electrical distribution center, the telephone intercom system, two commercial washing machines, and a commercial sewing machine—all housed in the 4000-square-foot storage building.

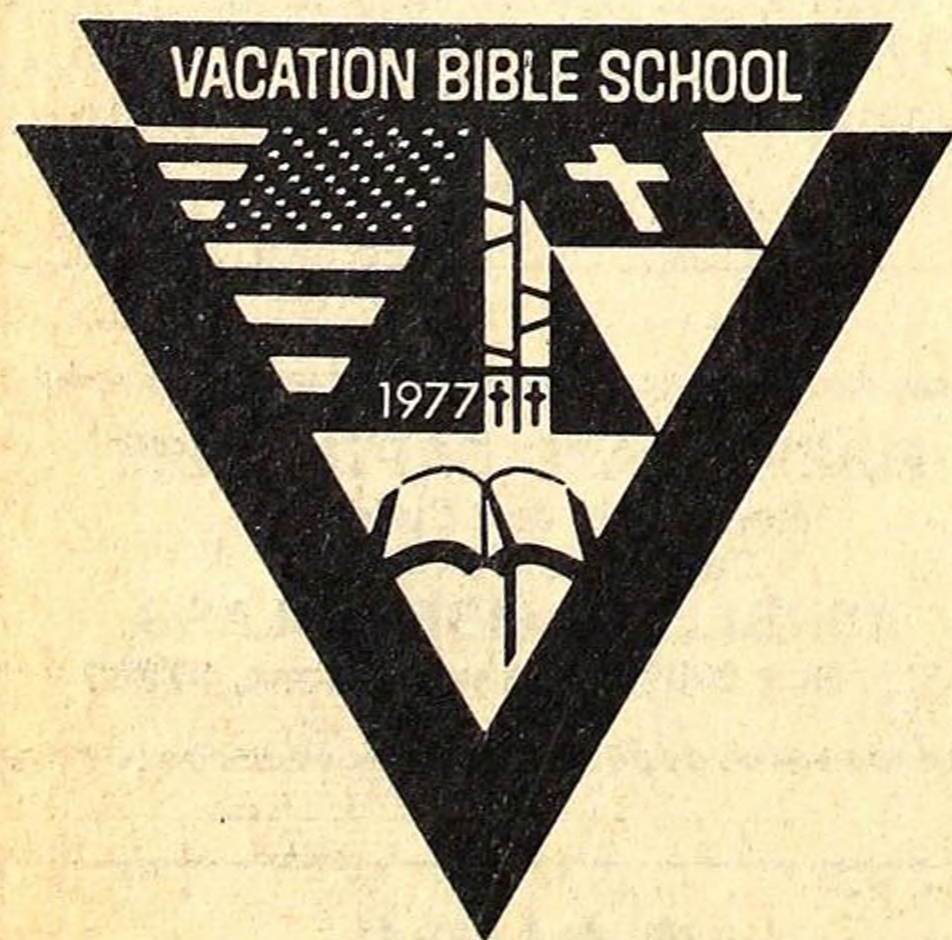
Missionary doctor James M. Young Jr., hospital administrator, said the hospital staff expects to reopen its outpatient clinic soon, but that it could not begin operating on a regular basis until supplies have been replenished and some equipment replaced.

At the same time it was looking to needs overseas, the board also approved the \$255,000 purchase of an additional piece of property adjoining its home office site in Richmond. The lot, fronting on Monument Avenue at Hamilton in Richmond, will provide space for future expansion and parking requirements.

The board voted \$80,000 from 1976 Lottie Moon funds to produce eight additional episodes for use overseas of the "Jot" television series as a joint project with the SBC Radio and Television Commission, which will share equally in the financing for the production.

J. Winston Crawley, director of the board's overseas division, said experience has shown that the cartoon presentation, in which "Jot" is the central character, translates more easily into other cultures than almost any other type of TV program. With the 18 episodes already available, the new series will make possible a 26-week series for showing abroad. (BP)

SHARE BAPTIST AND REFLECTOR WITH A FRIEND



BWA president visits Cuban churches, reports Baptist work 'progressing'

RICHMOND—Baptist work is progressing in Cuba in spite of limited religious freedom, according to Baptist World Alliance President David Y. K. Wong, who recently spent six days visiting Baptists in that country.

The Baptist layman from Hong Kong commented on conditions in Cuba during a visit to the Southern Baptist Foreign Mission Board here.

Wong said that he and his wife were welcomed at the Havana airport by 50 to 60 Baptists who sang the hymn, "Onward Christian Soldiers."

"They are not permitted to preach outside of church, so the churches are full," Wong said. "With these limitations they must use

the church for three meetings on Sunday, morning prayer meetings during the week, Bible studies and prayer meetings in the evenings.

"Churches are not allowed to buy property on which to build nor to convert existing buildings into a church," he continued.

Three to four evangelistic meetings are held in each church every year, according to Wong, and last year 438 baptisms were reported in the country. There are now 227 Baptist churches with about 15,000 members, he said. Baptists in Cuba have two seminaries where, Wong said, enrollment figures were encouraging, plus two Baptist-supported camps, and two homes for the aged.

Eighty percent of the Baptist churches have their own pastors, according to Wong. He said one church with 57 members has 55 who tithe.

"They need material things like printing machines," including mimeograph machines, and printed materials, Wong said.

Even with the shortage of equipment and a shortage of ink, Cuban Baptists continue to mimeograph material for use in Bible study and leadership training, he said. (BP)

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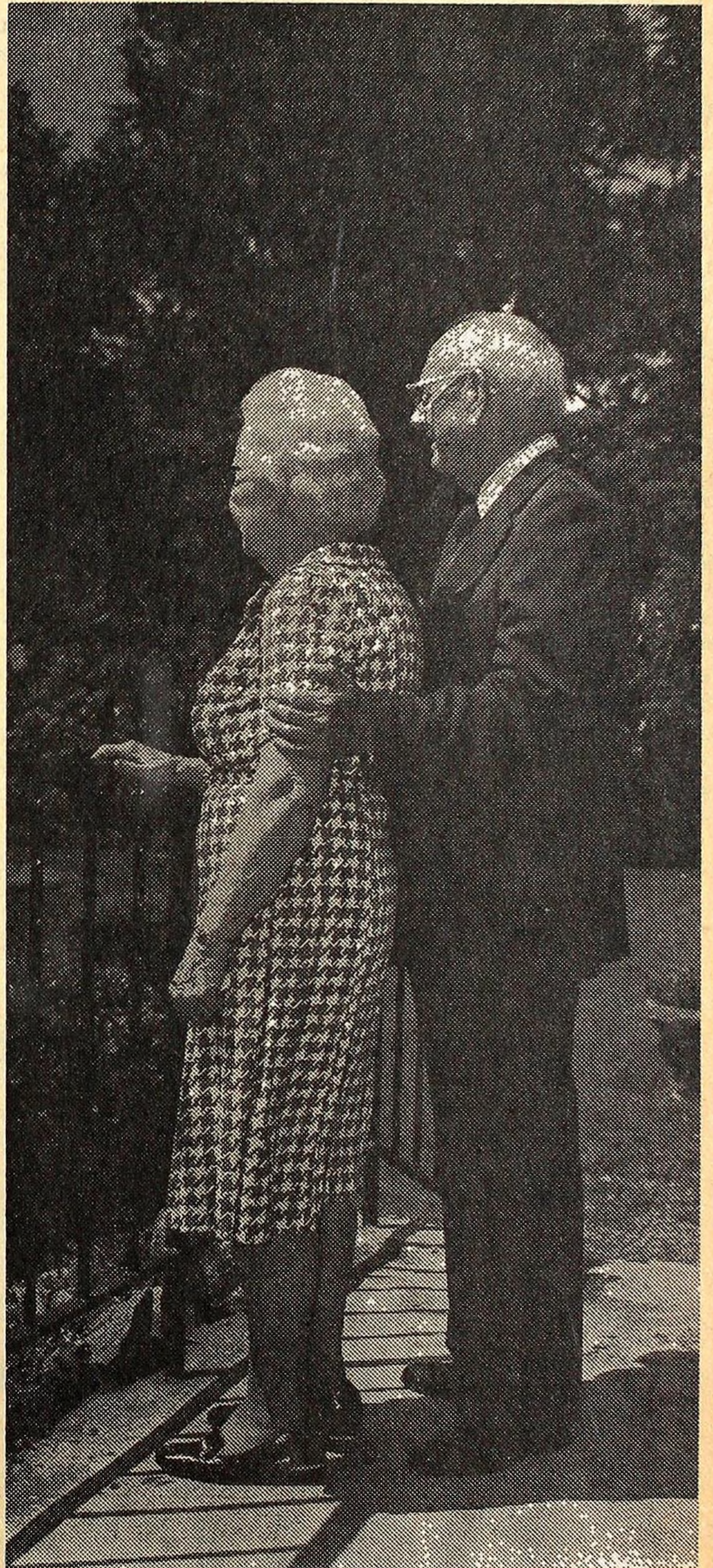
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Guidelines to faith

By Don H. Olive
Coordinator of the Philosophy Department
Carson-Newman College, Jefferson City, Tennessee 37760

TEXT: James 4:1-10, 13-17

Friendship with God

So very much is said in Scripture and sermon about the love of God. So very little is said about being a friend of God. Yet, it was often noted in the gospels that Jesus was a friend of publican and sinner. James noted Abraham's faith. Abraham was called the friend of God (2:23). To be a man of faith is to be a friend of God. This point is made in the focus text of today's lesson.

James noted that the faithful, too, are faced with a dilemma. One is either a friend of God or a friend of the world. One cannot be both. To be a friend of the world is to be an enemy of God. God's divine jealousy does not abide with the proud spirit which makes the world a friend because it feeds his passions. We have all known "friends" who were friends only so long as we could do something good for them. As soon as a more promising source of benefits came along, these so-called friends were

friends no more. James was reminding Christians of this danger in relation to God.

Unfaithful Creatures!

Emphatically James noted how easily and quickly we desert friendship with God. He called us unfaithful creatures. With proud spirit, we become enemies. Such comes from a life dominated by passion, desire, lust. James used these words to say that one dominated by blind feeling is at war, within and without. He fights, he kills, he wages war. He lives to feed the habit of intense feeling of passion. He is hooked upon himself.

Now, James was not saying one should not feel, not experience emotion. But he was sounding clear warning to those who would be friend of God that a life dedicated to emotion is oriented toward the world. As with drugs, the life of emotion must ever seek increasing amounts of excitement.

Boredom becomes the terrifying enemy. Unkindness, killing, greed, covetousness—there is nothing off-limits when one is trying to escape. The one so addicted must up the dosage. Religious emotion is no different.

When the religious man is addicted to emotion, the criteria of religious activity is how good it makes him feel. "I felt excited, it must have been the spirit of God." No. As James reminded us, the life dominated by passion is far from being a life of true faith. It is a life which seeks the religious forms of the world. The color has become more desirable than the life. Unfaithful creatures!

Singleness of Mind

Soren Kierkegaard, the Danish Christian thinker, reminded us that purity of heart is to will one thing—friendship with God. James called the men of his day to the same truth. That double-mindedness which is always turning, turning to a new friend who can offer more, is wretched and sad. Laughter becomes mourning, and joy dejection. Twisting, trying to get some advantage, life is a sour thing indeed. Like that dark brown taste in the roof of the psyche, the taint is everywhere. The double-minded spends precious life frantically trying to feed their passion.

James had a simple solution. Be a friend of God. He put it this way. Submit yourselves, resist the devil, draw near, cleanse your hands, and purify your hearts. Such are friends of God. They know the singleness of mind that comes with a freeing relationship to God. They know that steady friendship. It's always there. They must not forever be looking to see whether it grows or dies, where they can find more. Frantic bargain-hunting is gone. Friends of God are free at last.

"What is Your Life?"

Our search is easily misdirected by changing the question ever so slightly. From James' "What is your life?" to "Who am I?" seems such a minor change. However, the result is anything but minor. James unmercifully condemned it, for this result is self-preoccupation—and this is ultimately to miss faith. It is to deny friendship with God. The friend who is always preoccupied with himself, who always thinks of himself first, who never takes into account his friend, is no friend at all. The so-called faithful of James' time somehow had the arrogance to boast of friendship with God, but never took him into account in something so simple as planning the day. Their preoccupation with themselves was showing.

The true friend knows the fleeting nature of life. He himself does not remain except in the eyes and heart of his friend. He has straight a cardinal fact of life—we only know ourselves when we give ourselves in friendship and, most of all, in friendship to the God who is known as friend of publican and sinner. The true friend takes his friend into account in all things. He is faithful. He is a friend.

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Relationships in the church family

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

Basic Passage: 1 Timothy 5:1-25
Focal Passages: 1 Timothy 5:1-8, 17-22

As a young minister Timothy faced the joy and frustration every church worker faces, people. That's what church is about. We are in the people business because God is in the people business. The church seeks all kinds of people, especially lost, sinful people. The church accepts them and assumes responsibility for them. And often, the church suffers from the fact that people continue to be very human and even sinful after they are in the church. Fortunately there are resources in the Gospel to meet the people challenge, but, we like Timothy, need all the help we can get.

The Church Family (1 Tim. 5:1-2)

In these two verses there is a very practical and very beautiful picture of a church. The practical part concerns a method of dealing with people. A Christian leader must lead. This means he will often encounter resistance as he deals with people's problems. Paul advises a positive rather than a negative approach. Timothy is not to rebuke but to entreat or exhort. Rather than challenge and denounce a person's faults, he is to lead that person to something better. This is especially true when the young pastor deals with older persons, but Paul goes on to apply the principle to all persons in the church.

These verses give a beautiful way of thinking about the church. Timothy is to consider the church his family. The men are his fathers and brothers. The women are his mothers and sisters. In his relation to the younger women Timothy is to practice purity. As a young man, apparently unmarried, he would need to be especially careful at this point.

A Helpful Family (1 Tim. 5:3-8)

The family quality of the church is especially meaningful to women who are widows. They, and others who have no natural family, find a second family in the church. This was especially true in the ancient world. There was no social security or insurance or pension plan. There was little or no honest work that women could do outside of the home. A woman with no family was destitute unless she could find help in the church. The ministry to widows was a part of church life from the very beginning (see Acts 6:1).

The churches soon learned that helping people is not always easy. It was necessary to establish principles to insure that the help would be helpful and not harmful to all

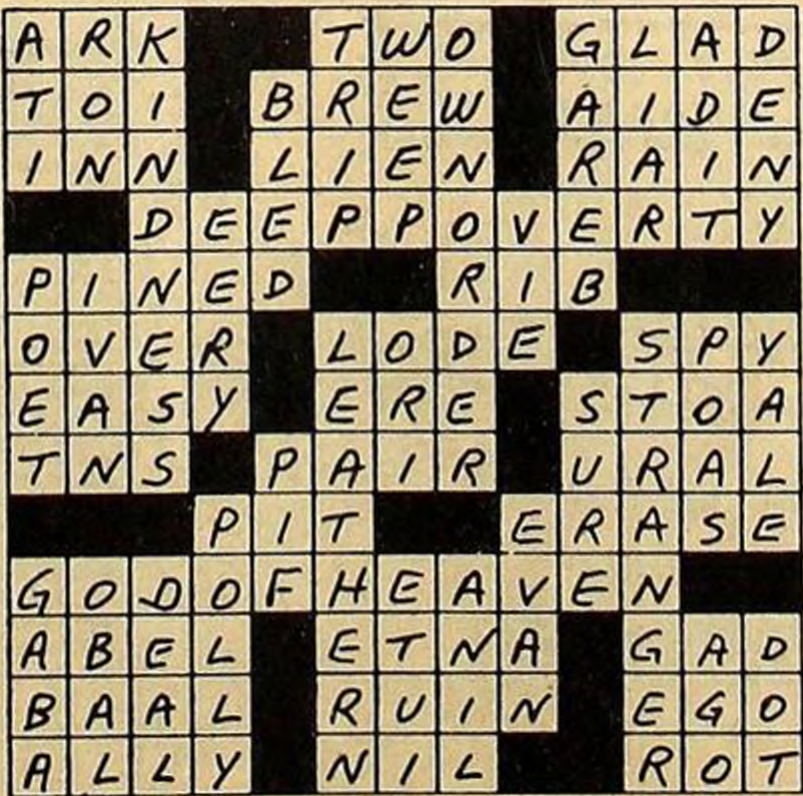
concerned. Paul taught that only those widows who were really without any other source of help should be helped. The natural family should be the first line of assistance. For the church to step in ahead of the woman's relatives would contribute to irresponsibility and the breakdown of family ties. Paul even said that a person who did not provide for his own family had violated his Christian faith. The responsibility of children to their parents is a basic teaching of Scripture.

The widow who was being helped also had some responsibility. She should be true to her own Christian calling. She should demonstrate the kind of spiritual life appropriate for one who was utterly dependent upon God. She should also live and behave in such a way as to bring credit to the church and not embarrassment. Those who benefit from the family of the church should accept responsibility to represent the family well in the community.

A Respectful Family (1 Tim. 5:17-19)

The life of a family and the life of a church depends on certain relationships of trust and respect. Those who are able must accept responsibility and provide leadership. Those who benefit from this leadership must reward the leaders with their support. Paul followed the pattern of the Jewish synagogues in putting in authority men who were called elders, literally presbyters.

For a church to support its elders involves following their leadership. It also involves providing for their support. Even though Paul often insisted on paying his own way by tentmaking, he realized that if the churches were to continue and to grow larger, they would have to provide the support of men who could devote full time to



"All we like sheep have gone astray" (Isa. 53:6).

the work of the ministry. He clearly taught that they were worthy of their hire like any laborer. The leaders of the church also deserve to be protected from false accusations and hasty judgments. Leaders will inevitably receive criticism. If it is justified, they need to be disciplined. But if it cannot be corroborated by as many as two or three witnesses, the accusation itself should not be accepted.

A Disciplined Family (1 Tim. 5:20-22)

In spite of his earlier injunction to exhort and not rebuke, Paul realized that there are times when persons go so far in their defiance of Christian principles that they must be rebuked. There were even times when Timothy would have to do this publicly to teach others. However he would have to be careful to be impartial and not inflict his own preferences on the congregation. Such strict discipline was required in the mission-field setting at Ephesus. It is not as often required in better established churches where the level of church and community morality is high enough not to be so vulnerable to the threat of a few who fall below that level.

One further admonition is offered here by Paul. Timothy should be slow to ordain workers because if he made a mistake, he would be responsible in some measure for the harm that was caused by an unqualified worker. Church nominating committees and persons who recommend others for church positions should feel a high degree of responsibility for putting the right person in the right job.

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More support asked for Bible society

New York—Sixty Protestant and Catholic church executives, attending the American Bible Society's 1977 National Advisory Council here, called upon their people to double their support of the world Bible cause by 1980.

The council recommended the action because, it said, only increased support of the Bible Society's work would ensure an adequate supply of Scriptures for the ministry of the churches at home and around the world.

The executives, representing 52 denominations and church agencies, conferred with Bible Society officers about how the Bible society could best serve the Scripture needs of the churches in the next 10 years. The call for increased support was one of 16 resolutions that the council passed at the end of its meetings.

In the first of its resolutions, the council affirmed its support of the Bible society's publication of the "Good News Bible" and expressed its hope that one copy would eventually be in every American home. It also encouraged the Bible society to develop similar common-language translations for all the nations of the world, saying that such translations "serve strategically in evangelizing the unchurched and nurturing those within the churches."

Another resolution commended the ABS for its Good News For New Readers program, which is preparing Scripture reading materials for newly literate readers, and asked that the Bible Society continue to place high priority on this program.

At a dinner for the participants, Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, expressed his delight to see President Jimmy Carter unashamedly take his Bible to church every Sunday. He expressed his hope that "God would use President Carter's witness for the good of the whole world."

"I believe it is God's will that the Word of God be distributed to the ends of the earth," Routh said. But he also reminded his colleagues that unless the churches help to provide the resources, there will be no wide distribution. (BP)

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