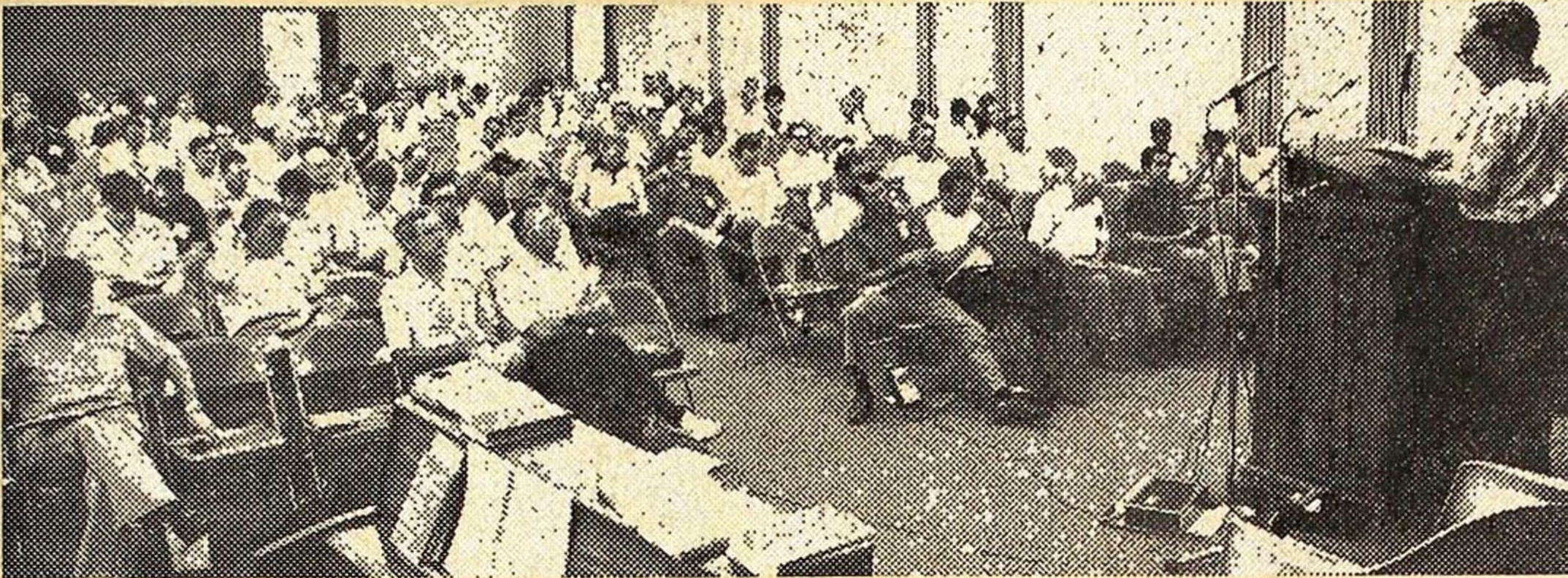


Baptist and Reflector

Vol. 143 / Thursday, September 8, 1977 / No. 36

News Journal of Tennessee Baptist Convention



PASTORS—James Nelson of the Home Mission Board preached to the preachers at last week's annual Pastors' Retreat at Camp Carson. More than 200 were present.

Tennessee pastors examine role at annual Camp Carson retreat

More than 200 Tennessee ministers attended the 21st annual Pastors' Retreat last week at Camp Carson near Newport. The retreat lasted from Monday night through Friday noon.

Major speakers at this year's meeting were Ernest Mosley, church administration de-

partment of the Baptist Sunday School Board; James Nelson, director of rural-urban department of the Home Mission Board; and Ralph L. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

Mosley led eight one-hour sessions on "The Pastor's Role in Today's World." He reminded the pastors that their lives are not lived out behind the pulpit.

"The highest priority of a minister is to be a person in Christ," Mosley said. "This relationship must be renewed constantly."

The supervisor of the BSSB pastoral section discussed the pastors' relationship as husband, parent, church member, employed person, and community member.

"Success in the ministry should not be measured by other churches or other families, but how the 'fruits of the spirit' (Gal. 5:22-23) reflect themselves in these areas of the minister's life," Mosley added.

Nelson preached the closing message at each of the eight sessions. His messages dealt with various aspects of the Christian life, such as boldness, joy, commitment, victorious living, and freedom in Christ.

Nelson believes that Southern Baptists are "on the eve of something great that God is fitting together in His glory."

He noted that "Joy is the response of Christians in a world characterized by despair and defeat. Our joy is in God's presence."

Nelson urged the pastors to be "bold receivers of the freedom which Christ gives, a special relationship with God."

(Continued on page 4)

August's gifts set new record

A new record month in mission giving through the Cooperative Program was established in August when Tennessee Southern Baptists gave \$1,032,672.74, according to Ralph L. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

August's mission gifts passed the previous record month of June 1977, when \$1,006,387.33 was given—Tennessee's first \$1 million month.

Norton noted that August's large Cooperative Program gifts probably reflected the low July receipts of \$669,096.95, which resulted because the state convention's books closed on July 29, two days ahead of the last Sunday of that month. Some church treasurer wait until after the last Sunday of a month before sending in the churches' mission gifts through the Cooperative Program.

August Cooperative Program receipts were 31.8 percent above the convention-adopted monthly goal of \$783,333.33. Messengers to the 1976 state convention set this year's goal at \$9.4 million.

Norton said that Cooperative Program receipts for the first 10 months of the budget year were \$8,360,717.10, which is 6.7 percent above the 10-month goal of \$7,833,333.33.

Comparing this year's mission giving to last year, the Tennessee executive secretary observed that the 1977 gifts are 12.9 percent ahead of the same 10 months of last year.

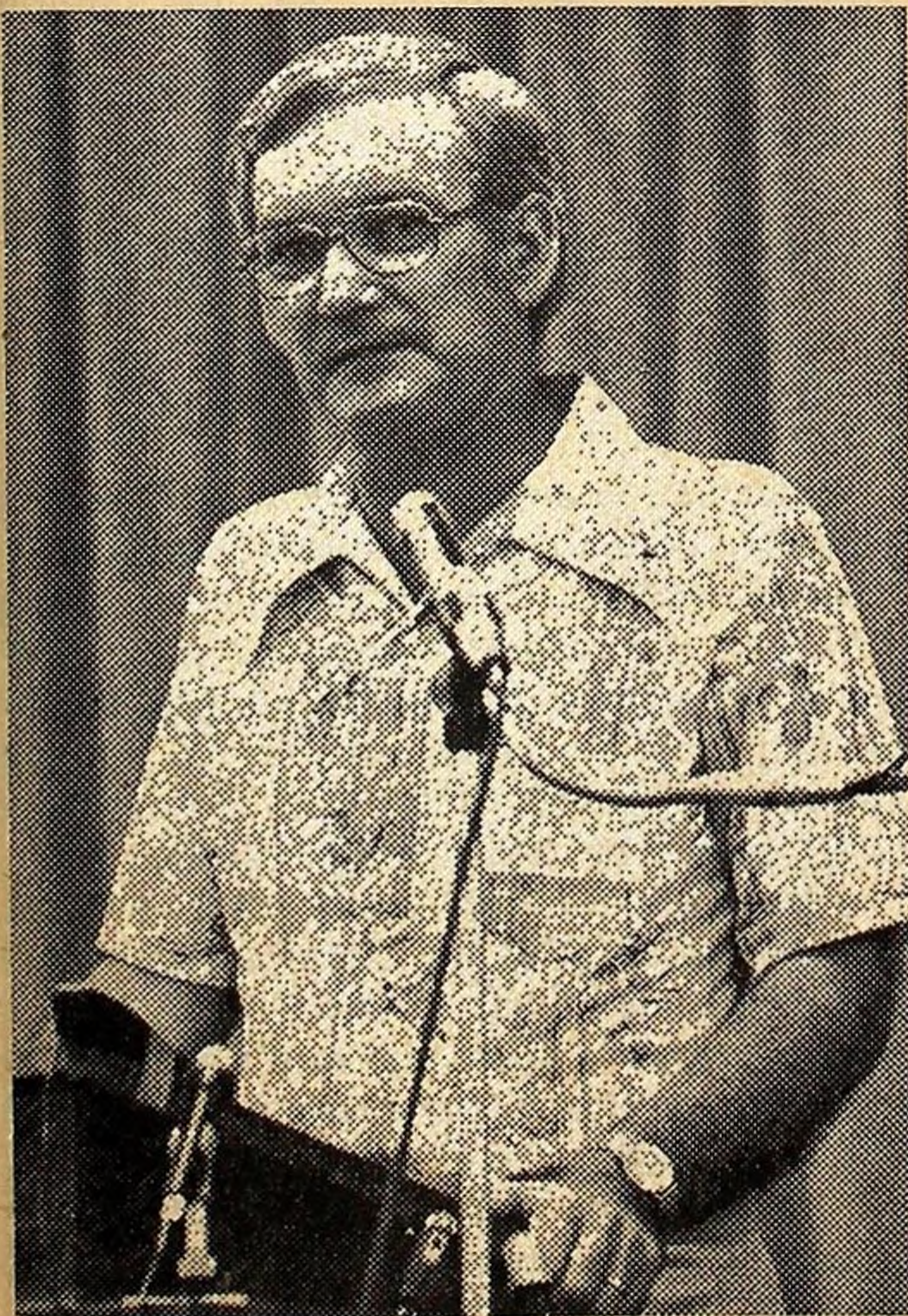
The TBC Executive Board will meet in Brentwood Sept. 20 to finalize its recommendation for next year's budget. That recommendation will be considered by messengers to the 1977 state convention, which will meet Nov. 15-17 at Central Baptist Church, Knoxville.

Norton commended Tennessee Baptists and their churches for the strong support of mission causes, noting that in two of the last three months mission gifts through the Cooperative Program have exceeded the \$1 million mark.

Hamilton countians to meet Oct. 13-14 in Chattanooga

The annual associational meeting for Hamilton County will be held Oct. 13-14, instead of Oct. 14-15 as printed in **Baptist and Reflector's** Aug. 11 edition.

The meetings will be held at Red Bank Church (Thursday) and Cedar Hill Church (Friday).



CALLING—"The Pastor's Role in Today's World" was discussed at the annual Pastors' Retreat by Ernest Mosley, church administration specialist at the Baptist Sunday School Board.

War, Baptist work continue in Lebanon

By Ruth Fowler

BEIRUT, Lebanon—War changes everything, touches everyone. Southern Baptist missionaries and their ministry here are no exception.

The still-smoldering war lasted from April 1975 to October 1976. More than 30,000 people lost their lives. Countless others lost homes, businesses, schools, and churches as millions of dollars worth of property was destroyed.

But amid the debris that such a war always leaves, Baptist missions are growing again. The radio and correspondence course ministries are reorganizing under the auspices of the Baptist publications ministry in Lebanon. More literature is being distributed and sold through Baptist publications in Lebanon than ever before, according to Finlay M. Graham, the Southern Baptist Foreign Mission Board's field representative for the Middle East.

"The missionaries in Lebanon, in close cooperation with the leadership of the Lebanese Baptist Convention, are preparing for advance," said Graham. "Regathering their forces, they are together trusting God for a year of fruitful outreach."

The Arab Baptist Theological Seminary graduated one student at the end of the 1975-76 school year, but was not able to operate for the academic year of 1976-77. Plans call for it to reopen with its regular schedule in October.

"The spirit of unity among Lebanese Baptists is a joy to behold," Graham said. "Four churches have had more baptisms this year already than in the past three years combined."

"More people are prayerfully concerned," said Graham about Beirut's future. "Beirut, I feel sure, will return to its position as the

Middle East financial and cultural center. Advance to other Arab countries will be sparked from Beirut through the three international ministries located there—radio, publications and the seminary."

For Southern Baptist missionaries the war was a time of difficult decisions made through long hours of prayer and deliberation. Whether their decision was to go or to stay, the Southern Baptist Foreign Mission Board supported each of the families in its decision.

For some of the missionaries the war meant leaving Lebanon and waiting to re-enter. The wait included working and ministering in another country, and in some instances a furlough in the United States. Some missionaries are already back, and others will go back soon.

For other missionaries it meant discovering God was leading them to a new ministry in a new country. For still others it meant staying in Lebanon to continue limited work during the war.

The J. Wayne Fullers were among those who found a temporary ministry in another country. Fuller has been supervising the building of missionary homes in Jordan and will soon return to Beirut. In the meantime, his wife, Frances, has been working with Baptist publications ministries. She has been commuting from their temporary home in Amman, Jordan, to Beirut.

Several other missionary families took temporary assignments elsewhere in the Middle East but will return to serve in Lebanon. Other missionaries felt God's leader-

ship to a permanent transfer to another country and another ministry.

Some of the missionaries remained in Beirut throughout most of the war. The James K. Raglands stayed to operate the Beirut Baptist School. Attended by children from both sides of the conflict, the school was an enclave of peace during most of the war. Also remaining throughout most of the war were the Grahams and the David W. Kings, all of whom were at the seminary.

Two natives of Tennessee, Mr. and Mrs. Glenn Patton, have returned to the United States on a leave of absence. They are currently living in Columbia, Tenn.

War does change things. The missionaries and their ministry in Beirut have also changed, but Southern Baptist ministry continues as Beirut rebuilds.

Carson-Newman graduate joins faculty of Bluefield College

Regina Lynn Spence, a graduate of Carson-Newman College, Jefferson City, has been employed as admissions counselor by Bluefield College, a Baptist institution in Bluefield, Va.

While a student at Carson-Newman, she was a supervisor in the college cafeteria. Later she worked for the Tennessee Department of Corrections.

In her position with the Virginia Baptist college, she will be the primary off-campus admission representative, visiting church groups and high schools.

Parish succeeds Jerry Smith as pastor of Milan Church

Levi Parish Jr., pastor of Allen Church, Brownsville, resigned to accept the call to Northside Church, Milan. He will assume his new post this month, succeeding Jerry Smith.

Parish, educated at Union University and Southwestern Baptist Theological Seminary, was pastor of churches in Texas, Oklahoma, and Tennessee. His Tennessee pastorates included the Ararat Church in Jackson, Providence Church at Crockett Mills, and Eastside Church, Camden.



Parish

Franklin Children's Home runaway jogs back for homecoming 40 years later

On Aug. 20, 1937, 13-year-old Larry Poston ran away from the Tennessee Baptist Children's Home in Franklin.

Forty years to the day from that date, he "ran" back. The occasion was the third annual homecoming for the Franklin residence.

Poston, a jogging enthusiast who owns and operates Poston Pharmacy in west Nashville, explained the situation to **Baptist and Reflector**.

"I decided to run away from the home when I was 13," he said. "I ran down 8th Avenue, and when I reached Colonial Bakery, I knew I was in Nashville."

Poston had the idea of noting the 40th anniversary of the date he had run away, by jogging the 9.7 miles back to the home from Colonial Bakery. A resident at the home from the time he was three until he ran away at 13, Poston also had a brother who lived there.

After he ran away, Poston finished school and entered Samford University school of pharmacy (nee Howard College), from which he graduated. A member of Grandview Church in Nashville, he has taught Sunday School classes and served on the finance and budget committee. He has been a supporter of the home for many years.

Blest with an exceptionally good memory, Poston told **Baptist and Reflector** that he is "glad" he ran back to the home. "I saw several people I knew and met a guy whom I remembered from my first grade class. He told me his name, and I told him the date of his birthday. When I was in the first grade, I knew everyone's birthday. That was an important thing then," he mused.

The day was special for Poston as he joined over 200 other alumni from the home and 100 other children and guests. "We're also pleased that he decided to run back," said Bob Nelson, superintendent.

Sunday School Board settles suit with choir robe maker

ROANOKE, Va.—The Southern Baptist Sunday School settled an \$800,000 suit by a choir robe manufacturer for \$20,000 and will cease to use the name of Bentley & Simon in its advertisements, according to an agreement in U.S. District Court here.

"The Sunday School Board in no way admitted to being guilty of the allegations of the suit in its agreement to settle this case," said James W. Clark, the board's executive vice president. "The board agreed to pay Bentley & Simon \$20,000 rather than to pursue the case through the courts."

The suit, filed last February by Bentley & Simon, a manufacturer of choir and pulpit robes, alleged that the board, although it ceased buying Bentley & Simon robes in 1976, still advertised them as such. It further alleged the board, by using the phrase "quality tailored by Bentley & Simon," is "defrauding and misleading the public by palming off unauthorized robes not tailored by the plaintiff."

At the time the suit was filed, board president, Grady C. Cothen, called the mislabeling charge "ridiculous" and the fraud allegation "preposterous." Cothen did note an error on the part of the Sunday School Board in inadvertently using the Bentley & Simon name in an advertisement in which it should not have used.

"In editing copy of the catalog of one distributor, the editor failed to delete two mentions of the Bentley & Simon name," Cothen said. "Insofar as we are able to ascertain, this represents an error of the Sunday School Board . . . (but) the charge of fraud is preposterous."

The agreement filed in the Roanoke court stipulates that the board will cease using the name or trademark of Bentley & Simon and offering any of its choir robes for sale, cease selling robes tailored by any other manufacturer under the Bentley & Simon label or incorrectly designating the origin of any

such robes, and cease from advertising any products manufactured by Bentley & Simon. The board will withdraw all references to the company in future catalogs, brochures or price lists.

"Under the terms of the settlement, the Sunday School Board can sell its existing inventory of Bentley & Simon robes until Dec. 31, 1978," Clark said. "By that time no inventory of these robes will exist." (BP)

Baptist and Reflector receives new budgets

Two Tennessee Baptist churches have placed the **Baptist and Reflector** in their budgets.

The associations, churches and pastors are: Hamilton Association, **South Seminole Church**, Bill Delaney; New River Association, **Calvary Church**, Roy Canfield.

Six additional churches are receiving the **Baptist and Reflector** through the Trial Plan.

The associations, churches and pastors are: Shelby Association, **Balmoral Church**, Harold Stanfill; Nashville Association, **Eastwood Church**, Franklin Russell; McMinn Association, **Shiloh Church**, Jimmy Lewis; Sweetwater Association, **South Madisonville Church**, Verlin Self; Sullivan Association, **Sullivan Church**, Clyde R. Simms; Nashville Association, **Valley View Church**, Thomas M. Billings.

Foundation

A grateful lady remembers

By Jonas L. Stewart

It is reported that Mrs. Esthere Stuewe, Seinger, Wis., has provided a trust fund of \$1,000 for the benefit of Oklahoma City, Okla. She has done this out of gratitude to the city for providing free tuition in the city schools for her and the other 21 children being reared by her parents when they moved there in 1912.

The unusual thing about this fund is that she directs that it remain in trust until the Tricentennial of our nation in 2076. A computer check indicates that at that time the fund will have increased to \$2.3 million at compound interest of 7¾%. She stipulates that the money be paid to the city with at least 10% being used for senior citizens and \$3,000 to be invested for the next 100 years.

It is a noble thing to remember such acts of kindness as inspired this gift. This is one motive for so many people providing trust funds through the Tennessee Baptist Foundation. They remember the church, the school, the children's home, the hospital, and the Wonderful Lord who made it all possible. Gratitude causes them to seek a way while they live or through their wills to express their love and appreciation with a continuing testimony.

For information about how to use the services of the Foundation to provide such a trust, write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

Hall joins development staff at Southern Baptist seminary

LOUISVILLE—George M. Hall of Palm Beach Garden, Fla., has been named director of deferred giving at Southern Baptist Theological Seminary here.

He will have responsibilities in estate planning as an associate in the work of Southern Seminary Foundation.

A native of Elberton, Ga., Hall comes to the seminary from the pastorate of Light-house Church, North Palm Beach, Fla. He is former associate pastor at Walnut Street Church here, and his pastorates include Valwood Park Church, Dallas, Tex., and First Churches of Homer, La., Alexander City, Ala. and Middletown, Ky. (BP)



BAPTIST CLOWNS—Two Baptist ministers who are active in Clowns of America receive a proclamation from Nashville Mayor Richard Fulton (center) noting Clown Week. On the left is Fred W. Dies, educational director of United Tennessee League, who is president of Smiles Alley No. 28. J. T. Hart (right), pastor of Freeland Church, Nashville, is immediate past president of the local organization.

Revisions of 'Soap' series said still unacceptable

NASHVILLE—ABC-TV has run "Soap" through the wash, but two Southern Baptist leaders who have seen the laundered episodes of the controversial new show claim it is still "prime-time pollution," and they promise to accelerate their agency's nationwide protest against the comedy series which is scheduled to premiere Sept. 13.

In a letter to ABC-TV president Fred Pierce, Foy Valentine and Harry N. Hollis Jr. of the Southern Baptist Christian Life Commission called for cancellation of the "morally objectionable program" and reiterated their belief that "Soap" is "vulgar" and "in bad taste" and that it is "sex miseducation" and an "assault on family life."

"The problem is not that 'Soap' deals with sex but that it treats sex in an irresponsible manner," the letter states. "It irresponsibly laughs at and shamelessly exploits the tragedies of adultery, homosexuality, impotence, incest, crime, and senility."

ABC, which has tagged the show "adult comedy," revised portions of the first two segments after widespread protest from ABC affiliates and advertisers as well as a number of religious leaders who were allowed the preview the promotional videotapes.

The revised segments, however, failed to change the opinion of Valentine and Hollis, who are warning Southern Baptists "not to be misled," particularly by the slightly altered first episode. "Some of the offensive scenes have been taken out of the first episode," said Hollis, "but in the second and third episodes, the morally offensive scenes increase. 'Soap' has not been substantially cleaned up, and it should not be on the air."

The Christian Life Commission, which is the moral and social concerns agency of the 13-million member Southern Baptist Convention, has opposed "Soap" in particular because, according to the letter to ABC, the show represents "a very significant turning point in television."

"Soap" is different from other adult shows aired by the networks during prime time, Hollis and Valentine said, because "week after week it deals with sexual themes in a crude and socially harmful fashion."

ABC, the letter states, seems to have made "a calculated attempt to change prime-time television" by putting a program labeled "adult" in a time slot when millions of children will be watching. The letter charges the network with "misusing the airwaves which belong to the American people." In addition, the letter says, ABC's persistence in showing "Soap" may have the "unfortunate result of opening the door to stultifying government action. . . It is likely to pave the way for strong congressional corrective intervention."

According to the letter, the commission will continue to carry the protest at the grassroots level by urging individuals, churches, and other concerned religious and civic groups to voice their protest to ABC and to affiliates which carry "Soap." The commission also will urge Southern Baptists to be alert to "each and every advertiser" who sponsors "Soap."

Responding to charges from the television industry and advertisers that religious groups are unduly pressuring them, Valentine said, "Americans have the right to hold the users of the public airwaves responsible for what is broadcast, and consumers have the responsibility to determine how they will spend their money. The medium must get this message." (BP)



Tom Lewis, (left), director of missions for Madison-Chester Association for the past 12 years, receives a set of keys to a new Chevrolet Nova from Larry Kirk, moderator of the association. The churches of the association provided the car in honor of his service during the 12 years. Shown with Lewis is his wife.

Tennessee pastors

(Continued from page 1)

The mission leader reported on a survey conducted recently in Texas which reveals that people's lives are threatened by hopelessness, loneliness, purposelessness, emptiness, and fear. Nelson added, "In Christ people need to know they can receive a sense of personal worth, being loved by God, and freed from the guilt of sin by God."

Norton's four messages dealt with "Faith."

He said that faith helps us hold on to that which is intangible; it reminds us that achievement comes in God's strength; and it develops spiritual enthusiasm.

The Tennessee leader said that Christians need a strong faith that will not be weakened by problems. "When you are building a cathedral, you don't really care what people write on the scaffold," he quoted.

Other speakers at the four-day retreat were Al Shackleford, editor of the **Baptist and Reflector**; O. M. Dangeau, director of Cooperative Program and stewardship promotion; William Harbin, director of church-ministers information; and Vern Powers, director of protection plans—all on the staff of the Tennessee Baptist Convention.

Music for the retreat was led by Powers, with Don Campbell of Sevierville's First Church accompanying on the piano. Recreation was directed by Billy J. Edmonds, pastor of Trinity Church in Knoxville.

Tom Madden, director of convention ministries division, arranged and presided over the annual retreat.

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Convention Registration Begins Early

Registration for the Tennessee Baptist Convention at Central Baptist Church, Knoxville, will begin **Monday morning, Nov. 14, at 9 o'clock.**

Our People and Our Churches . . .

CHURCHES . . .

Rover Church, Eagleville, held groundbreaking services for new educational space. The 1,500 sq. ft. facility will house eight classrooms, a kitchen, office complex, and fellowship hall. The church's oldest member, **Elizabeth Potts**, 89, and deacon **Fred Simpson**, turned the first spades of dirt. **David Wall** is pastor.

Concord First Church is renovating the old auditorium to provide additional educational space in the children and adult divisions. The renovation should be completed by Oct. 1. **Joe Stacker** is pastor.

Twenty-five public professions of faith were made in Grand Island, Neb. recently during a mission tour by Germantown Church (Tenn.) youth mission team. The Tennessee group conducted worship services and Vacation Bible Schools at Immanuel Church in Grand Isle and performed at nursing homes and retirement centers. **Ken Story** is pastor at Germantown.

Charles Kelley, pastor, Clymersville Church, Rockwood, led in groundbreaking ceremonies for the church recently. The special day also marked Kelley's 10th anniversary as pastor. Members of the building committee for the new auditorium are: **Clarence Cofer**, **Floyd Jennings**, **Eva Jean Smith**, **Jeanette Warner**, **Bill Schubert**, **Kenneth Brown**, and **Ambus Simpson**.

LEADERSHIP . . .

Northside Church, Milan, called **Jim Carnes**, a senior at Union University, as interim youth director at the church. **Carnes** is now serving on the field. **Jerry Smith** is pastor.

Robert Worden, a native of Arkansas, accepted the position of minister of education, music, and youth at Southwestern Church, Holston Association. **Worden** graduated from the University of Tennessee at Martin in 1974, and is a recent graduate of Southwestern Baptist Theological Seminary. He has served as youth counselor, supply preacher, music director, and youth director in various churches. **Leroy Carpenter** is pastor at Southwestern.

Paul Griz has been called as interim music and youth director at Emmanuel Church, Jefferson City. For the past five years, **Griz** has served in full-time music evangelism for Harvest Evangelism Inc. **Earl McCosh** is pastor at Emmanuel.

Rocky Hill Church, Knoxville, called **Jeff Cornelius** as minister of music and youth. **Cornelius** earned the bachelor of science degree from William Jewell College and the master of church music degree from

Southern Baptist Theological Seminary. **Pat Ellis** is pastor at Rocky Hill.

Larry Curtis, Eastmont Church, Montgomery, Ala., was called as associate pastor at Concord First Church. He will assume his responsibilities there this month. **Joe R. Stacker** is pastor.

Bible Union Church, Weakley Association, called **Billy Garner** as interim pastor.

Jim Parker resigned as pastor of Roellen Church, Dyer Association, in order to continue his seminary training.

Fred James is serving Greenvale Church, Wilson County Association, as interim pastor. He assumed the post following the resignation of **Ed Thompson**.

Bethel Church, Madison-Chester Association, called **David Irby** as interim pastor. **Irby** is professor of religion at Union University.

Poplar Corner Church, Bells, called **Gary Cole** as music director. He is from Big Sandy, Tenn., and a student at Union University where he is majoring in pre-law.

Thomas Smothers is serving as interim pastor at Henderson First Church.

Shad Williams, minister of youth at East Park Church, Memphis, announced his resignation from that church in order to enter into the ministry of evangelism and missions full time. He will be associated with Faith World Ministries Inc. **W. Wayne Allen** is pastor at East Park.

Earlie Lassater resigned as pastor of Carroll Hollow Church, Clinton.

Edgemoor Church, Clinton, called **Gary Calloway** as minister of music and youth. **John Burleson** is pastor.

R. S. Phillips resigned as pastor of Dutch Valley First Church.

Bill Vowell resigned as pastor of Grace Church, Clinton Association.

Gary Howard, pastor of Grave Hill Church, Briceville, resigned to become pastor of an independent Baptist church.

Lee Kidwell resigned as pastor of Jarnigan Chapel, Clinton.

Sherman Phillips resigned as pastor of New Haven Church, Clinton.

Joe Carroll resigned from Deep Gap Church, East Tennessee Association, and plans to go to Kentucky.

REVIVALS . . .

Cornersville First Church was led in revival services by **Harold Smith**, pastor, Columbia First Church. There were three professions of faith for baptism, including a 72-year-old man. There were 12 rededications, also. **Emery O. Farmer** is pastor. **Beech Hollon** directed the music.

Spring Creek Church, Clarksville, completed revival services with pastor **Bill Tober** leading the services. **Mark Garrett** directed the music. Decisions included four for baptism, 11 additions by letter, and three rededications.

Henry Linginfelter and **Dick Barrett** led revival services for Parkburg Church, Pinson. There were eight professions of faith and several other decisions. **Ronnie Davidson** is pastor.

Mayland Church, Cumberland Plateau Association, held revival services with **Jerry Randol**, pastor of Isoline Church, Crossville, serving as evangelist. There were six professions of faith. **J. E. Parrott** is pastor.

Isoline Church, Crossville, held revival with **Mike Maynard**, pastor, Baxter First Church, doing the preaching. There were eight additions to the church. **Jerry Randol** is pastor.

PEOPLE . . .

Mr. and Mrs. S. A. Jones, White Oak Church, Chattanooga, observed their 50th wedding anniversary recently at that church. A reception was given in their honor by their daughters, **Mrs. Olin Henderson**, **Mrs. Ralph Brown**, and **Mrs. Gene Rutledge**. **Ray Fowler** is pastor of the church.

Stan Vespie was licensed to the gospel ministry by Wartburg First Church. He plans to enter college this fall. **Gerald Bland** is pastor.

Fair View Church, Tazewell, ordained **Lewis Ogan**, **Marshall Cosby**, and **Hershel Beeler** as deacons. **Mike Winters** is pastor.

Former Chattanooga pastor **Ben Peacock** plans to enter the field of full-time evangelism in Jacksonville, Fla., effective Oct. 2. While in Chattanooga, he was pastor of East Lake Church.

Allen Brown was ordained to the gospel ministry at Parkburg Church, Pinson, and is now serving as pastor of the Shady Grove Church in Henry County.

Tennessee Avenue Church, Knox County Association, ordained **Claude Fleming** and **Harry Brown** as deacons. **Charley Plumlee** is pastor.

BSSB approves home curriculum, price increases for literature

RIDGECREST—Trustees of the Southern Baptist Sunday School Board, in their semiannual meeting here, approved a proposed Home Bible Study Series to provide study materials related to television and radio broadcasts.

Scheduled for release in September 1978, pending agreement with the Southern Baptist Radio and Television Commission, the curriculum will be offered free to broadcast audiences. A monthly manual is planned to present Bible material, background facts, enrichment material and life application ideas relating to Bible passages taught on the air.

Trustees also approved a **Bible Book Study Commentary** for use beginning April-June 1979, to provide additional resources for adult and youth teachers using the Bible Book Series.

A Spanish edition of **Sunday School Adults** was approved to provide Convention Uniform Series Sunday School materials beginning in September 1978, for adult class members in Spanish speaking Sunday Schools. The edition resulted from agreements reached with the Southern Baptist Foreign and Home Mission Boards in an attempt to better meet the needs of Spanish speaking people in the United States.

Trustees approved changes in the church literature pricing formula which will result in an average 10 percent increase in literature rates effective in April 1978. The last literature rate increase was implemented by the board in April 1976. Since that time the Sunday School Board has absorbed inflationary costs of 11 to 13 percent. When the rate increase is implemented, the board will have completed two full years without a rate increase, said James W. Clark, the board's executive vice-president.

According to a recent survey, Clark said, the board's literature prices "will remain highly competitive with other publishers in the religious field."

"Moderate rate adjustments" were also approved by the board, Clark said, for first-class hotel rooms, apartments, and air conditioned rooms at Ridgecrest (N.C.) Baptist Conference Center; Chaparral rooms at Glorieta (N.M.) Baptist Conference Center; and conference service fees, effective June 1, 1978.

The conference centers, owned and operated by the Sunday School Board for the Southern Baptist Convention, "do not break even in their financial operation," Clark explained, "since facilities have to be maintained on a 12-month basis but most of the occupancy occurs in a three-month period. The rate adjustment is an attempt to cover some of the losses incurred in these training facilities."

In other action, the trustees approved the budget of \$77,000,000 for the fiscal year 1977-78. Re-elected for a second term as officers for the board of trustees were Presnall Wood of Dallas, chairman; Marvin Sharpton of Nashville, vice-chairman and chairman of the board's executive committee; and Melvin Harris of Nashville, secretary.

Larry Alan Reeves takes pulpit at Little Flat Creek Church

Larry Alan Reeves was called as pastor of Little Flat Creek Church, Corryton, Knox County Association, recently. He has served as a pastor in Kentucky, was intern campus minister at the University of Louisville, and was a Baptist Student Union summer missionary to Malaysia-Singapore in 1972.

He was ordained to the gospel ministry by Gilead Church in Richmond, Ky., in 1974. A graduate of Berea College (Ky.), he earned the master of religious education and master of divinity degrees from Southern Seminary.

Churches plan Week of Prayer for State Missions Offering

Tennessee Baptist churches will observe State Mission Week and State Missions Day of Prayer next week, according to Mary Jane Nethery, executive secretary-treasurer of the Woman's Missionary Union.

The Week of Prayer will be observed Sept. 11-18 with special emphasis upon a day of prayer, Sept. 14. The 1977 Golden State Missions Offering goal of \$300,000 was approved by the Executive Board of the Tennessee Baptist Convention in its May meeting. All mission organizations within the church are urged to promote the offering and plan churchwide observances in conjunction with the Week of Prayer. All emphasis should center around the theme, "Renewed to Serve" using the scripture passage of Isaiah 40:31, Nethery stressed.

The Golden State Missions Offering began in 1901 with a goal of \$800. In 1943, it was named after Mrs. W. C. Golden, former corresponding secretary of the Tennessee WMU Executive Board.

This year's Golden State Missions Offering Allocations are listed below:

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

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.

A puzzling attitude

By Herschel H. Hobbs

"And he answered and said, It is not meet to take the children's bread, and cast it to dogs."—Matthew 15:26

Jesus was in the region of Tyre and Sidon (v. 21). A Canaanite woman (non-Jewish) came to Him pleading that He cast a demon from her daughter. Since her insistent crying

vexed the disciples, they urged Jesus to send her away. He said, "I am not sent but unto the lost sheep of the house of Israel" (v. 24)—a thoroughly Jewish attitude. Finally bowing before Jesus she said, "Lord, help me." Apparently unmoved by her plea, Jesus told her it was not proper to take the "children's" (Jews') bread and throw it to the "dogs." Jews called non-Jews "dogs."

However, the woman would not be denied. Seizing upon the figure of "dogs," she replied with the word for "little dogs" or house pets. Even they ate the crumbs which fell from their owner's table. She did not ask to sit at God's banquet table, only to get a few crumbs which fell from the table. With this Jesus complimented her faith and granted her request.

How may we understand this attitude which is so unlike Jesus? Did He share Jewish prejudice toward non-Jews? The overall record of the Gospels denies this. Was He testing her faith? This is more likely. But He did not do this in other instances. How, then, may we understand it?

To do so we must look at Matthew 15:1-20. The Jews had applied laws of clean and unclean foods to non-Jewish people. They too were regarded as unclean, defiled, or common. While Jesus did not share this view, His disciples did. So shortly after the event in the above passage, Jesus led them into a non-Jewish area. In this event He actually acted out the Jewish attitude. In a sense He held up before them a mirror to enable them to see themselves in light of one non-Jewish person in dire need. Having done so He praised her persistent faith, and granted her request.

It is one thing to look with prejudice upon a race or class of people. It is quite another when applied to one person. Christians should take care as to their attitude toward others. You cannot hate or scorn a large group of people. Eventually it comes down to a person or persons. It is then that it shows its persistently ugly face. We should take our attitude toward others from Jesus, not from the world.

HISTORICALLY

FROM THE FILES

50 YEARS AGO

M. E. Dodd, pastor of Temple Baptist Church, Los Angeles, Calif., accepted the call to return as pastor of First Church, Shreveport, La. Dodd had been pastor of the Shreveport Church for 15 years until December when he accepted the Los Angeles church.

The first time in the history of Presbyterians, a woman was ordained as a deaconess. She was Mrs. Ella Boole of Brooklyn, N.Y., the widow of a Methodist minister, but herself a Presbyterian.

25 YEARS AGO

Irvin Hayes of Trenton accepted the call as pastor of Salem Church, Liberty.

C. S. Penuel was the new pastor of Seventh Church, Nashville. He succeeded James Binkley.

10 YEARS AGO

Walter R. Guyton was named academic dean and professor of education at Carson-Newman College. He succeeded Joseph N. Ernest Jr., who had been named vice-president of William-Carey College, Hattiesburg, Miss. Guyton was serving as director of financial aids at the University of Alabama.

William Hale Siler, a physician in Hardeman County for more than 60 years, died at the age of 99. He was a charter member of Silerton Church.

Devotional

The gift of the present

By Evelyn Carter Foote

For my last birthday, my brother sent me a ceramic paperweight he had made which bore the inscription, "Quod vixi tege, quod vivam rege." I recognized that it was Latin, but what did it mean? In high school, I had struggled with verb conjugations, vocabulary, Caesar's wars, Cicero's orations, and Virgil's poetry. Surely, even though that was long ago, I could figure out six simple words!

I rummaged through stacks of old books till I finally located a tattered Latin grammar. Patiently I wrestled; but the puzzle wouldn't unfold. Since I respect my brother's judgment, I knew that he had selected the quotation carefully. If he expects me to use this on my desk, I told myself, he must think I need this message frequently!

Surely some of our church teenagers can help me, I reasoned. But I discovered that Latin students are now as rare as the phoenix. Some study Spanish or French, but Latin! It's truly dead. Now curious to the point of exasperation, but somewhat ashamed of my dilemma, I wrote my brother, "Please translate my paperweight." Soon he replied, "It means, simply, 'My past life hide, my future guide,' and comes from an ancient prayer."

As I thought about the short prayer, I realized that it sums up the Christian's relationship to the Saviour. Because He died for us, our past sins are covered by His blood. Because He is always with us, we can trust Him to guide every future decision. With our past and our future secure in His hands, we are released to live today with joy and confidence. We are free to concentrate on using the present moment in meaningful service.

Now each time I sit at my desk and read the little motto, I can say with the Psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118:34)

Mrs. Foote is the wife of William A. Foote, pastor of Merton Avenue Church, Memphis.



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Support for missions in Tennessee

There is an unfortunate axiom in Baptist life that **mission concern is inversely proportioned to the distance**—the farther away missions are; the more we give and pray.

The application of this axiom will be seen throughout Tennessee next week as we observe the annual **State Missions Week** and the **Golden State Missions Offering**.

Churches which give strong emphasis to the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering in December, usually take less note of the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering in March. Then, there is even less emphasis on our State Missions Week and the Golden State Missions Offering.

But mission needs are not graduated. A sinner is lost if he lives in the Lebanon of the Middle East or the Lebanon of middle Tennessee.

We commend the many churches of our state who will give proper attention to State Missions Week.

Adequate materials have been prepared by the Tennessee Woman's Missionary Union. Program materials are provided for each age group in a church. Many churches have ordered posters and bulletin covers noting next week's observance.

Hopefully, your church is one of these.

State Missions Week is an opportunity for you to pray specifically about some of the mission needs in the Volunteer State. Certainly Tennessee is not over-evangelized. We are

blessed with many strong, active churches—yet, there are millions within the borders of our state who are not committed totally to the lordship of Jesus Christ.

There are new communities which need a Baptist church. There are areas in some larger cities which need specific ministries to a changing community. There are ethnic and language groups within our state who need an evangelical witness.

In addition, there are other important ministries which need additional strength and support. Many of these share in our Golden State Missions Offering.

On page six of this issue you will find a breakdown of the use of the 1977 Golden State Missions Offering—if the \$300,000 goal is reached.

We hope that this list will not only encourage you to give financially, but to pray for these opportunities in our state. Perhaps such prayer sessions will lead your church to consider what might be done in your own city and community.

Since its beginning in 1901, the state missions offering has provided the funds for many missions and ministries in our state. The idea seems to have come from Mrs. W. C. Golden, whose husband was state missions secretary at that time. In 1943 the offering's name was changed to Golden State Missions Offering.

Last year Tennessee Baptists responded in an encouraging way to the \$275,000 goal. When the books on the 1976 offering closed Aug. 31, it was reported that \$300,697.85 had been given by our church members.

As we rejoice in this tremendous testimony of mission concern, we now accept a new mission challenge—the 1977 Golden State Missions Offering. Based on last year's overwhelming victory, the 1977 goal should be passed by at least 10 percent!

So, pray and share during the State Missions Week. As God continues to burden our hearts for our state, then more missions and ministries can be provided in Tennessee.

RENEWED
TO
SERVE

"But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."
ISAIAH 40:31

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Deciding on 'Soap'

Barring some unexpected decision by ABC-TV, the controversial new series "Soap" will premier next Tuesday in many areas of Tennessee.

It is not our purpose to tell you whether or not to watch it. In the freedom of America and of Baptist life, you must make your own decision. Doubtless many will tune in because of the piles of publicity given to "Soap."

We would ask this: if you do choose to watch the program, would you **please write personally your reaction** (whether positive or negative) to the station from which you view the program? If it is "acceptable" or "not so bad" or "tremendous" or "offensive" or "inappropriate" or whatever—the station needs to know your reaction.

Cicero's comment



By the editor

Cicero recently attended the consultation of the "Energy Crisis and the Churches." As my interest grew, I decided to find out what is being done in one of our concerned Tennessee churches. So I visited **Brother N. R. Gee**, pastor of **Resourceful Baptist Church**.

"What are you doing to ease the energy crisis?" Cicero asked.

"We are doing a number of things to conserve energy and considering others," said the busy pastor as Gee whizzed by.

"Last winter we turned off the heat in the auditorium, while others were merely turning it down."

"But didn't people complain?" I asked.

"No, because we took steps to compensate. We put a 'dummy' thermostat in the foyer. Everyone who came in adjusted it up, and this made them **think it was getting warmer**. Also, I started preaching harsher sermons which raised people's **blood pressure and hot tempers**."

"During the congregational singing, we stand and sit on alternate stanzas—generating more body heat which helps heat the building."

Cicero wondered about cooling in the summer.

"We passed a motion that between May and October no person is to speak to or shake hands with any other person at church. As we become known as a 'cold' church, people won't notice the heat."

"Do you have other ideas for saving fuel?" Cicero quizzed.

"Yes," N. R. Gee exclaimed. "We are inviting the state convention and our association to hold their annual meetings in our church. We figure the 'hot air' generated will heat our building for three years."

"And to save gasoline, we are promoting a **9 percent tithe** for all members to either walk or ride bicycles to church for an entire year."

Cicero asked if all their attempts to save energy had proven successful.

"No, not all of them," admitted N. R. Gee. "We tried cutting off some of the lights in the auditorium, but **more of the members went to sleep** during my sermons."

"And then, one of the deacons, **E. Les Trik**, had the bright idea to put a time clock on energy-using appliances. This seemed all right—until he fixed the church public address system to cut off at **12 noon sharp**."

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.

Thank you for prayers

Dear editor:

My wife and I were appointed as foreign missionaries in December 1976. We are now in language study in Costa Rica.

Several weeks before we left to come here, I asked the good Baptists in Tennessee in this periodical to remember us in prayer. I want to take this opportunity to express my sincere gratitude to those who did.

We had been in Costa Rica for four days when our middle son, John Mark, received a serious cut on his head. He and I were crossing a nearby street when he fell into the curb. I immediately rushed him to the hospital and had it sewn up. He came away with only a scar and bad memories.

This would not have been so hard for me there in Tennessee, but you cannot imagine how difficult it would have been for me here in Costa Rica without your prayers. I knew absolutely no Spanish, but God provided us all that we needed—the tax driver who took us to the emergency room (we had no car), the doctor, and his nurse who helped us.

I am especially indebted to the membership of the Madison Church in Jackson. Their prayers, their letters, and their special ways of showing concern and interest in us made and continues to make all the difference in the world. We thank God for their pastor, Charles Arnold, who has taken our prayer concerns before the church on several occasions.

We thank the Lord for the Curve Church of Ripley and their pastor. Your prayer support has been a great blessing to us.

Please continue to pray for us. We have completed one trimester of language study and will soon begin our second. I have been asked by our Costa Rica pastor to teach a Sunday School class—in Spanish. Please pray for God to literally give me words that I do not know when I need them.

Charles Collins
Apartado 10240
San Jose, Costa Rica
Central America

The healing business

Dear editor:

Scene: Long ago. A crowd is gathering. Son to Dad, "What is the crowd doing?"

Dad: "They are putting Jesus on the cross to die."

Son: "Why?"

Dad: "Because He healed the sick; cared and served mankind."

Son: "I would like to heal and be a doctor."

Scene: Today. Father and son pass a hospital.

Son to Dad: "What are those men doing going into the hospital?"

Dad: "They are trying to get out of the healing business or at least think about it."

Scene: Some days later at the hospital.

Son: "Workmen are taking down the name 'Baptist' and the cross sign and putting up a dollar sign. Why? They even did away with the chapel for prayer."

Dad: "They won't need the chapel. It is a computer room now. Let's go down to the church and pray for the suffering around the world. The money we get out of the hospital will build a swell football stadium."

Scene: Father and son returning home via hospital.

Son: "Those men we saw going into hospital are now leaving with bags of money and are smiling. But look, two other persons are trailing also. One has a hat band with 'IRS' and the other appears to have a tail and a sign reading, 'Check one for me'."

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Catholic educators anticipate more aid from federal funds

By W. Barry Garrett

WASHINGTON—Optimism and determination characterize the attitude of Roman Catholic educators for future advances in public aid for parochial schools. Two recent items point up this observation.

First is an article on "Events Indicate Tide Is Turning for Our Schools" by Leonard DeFiore, superintendent of schools for the Archdiocese of Washington, which includes the District of Columbia and five counties in Maryland. The article was published in the Aug. 18 "Back to School Supplement" of the **Catholic Standard**, weekly newspaper of the archdiocese.

Second is a news release from the National Catholic Office for Information of the United States Catholic Conference, which sets forth efforts of the Federal Assistance Advisory Commission of the USCC to increase governmental services for nonpublic school students.

DeFiore discussed two sets of developments (one external) and the other internal), which, he said, "signify to me a turning of the tide in support of Catholic education." He described local, state, and national "occurrences" as "what might be the beginning of a reversal of public posture regarding Catholic schools."

Locally, DeFiore cited a "stunning victory" in Montgomery County, Md., for public busing of Catholic school children. He said that this local victory "opened the question at the state level as to whether or not busing is presently provided in an appropriate fashion."

In another state, New Jersey, DeFiore pointed out that 45 legislators are co-sponsoring a referendum to the people "to see if they are interested in a voucher system." (Vouchers would be made out to parents by the state to be cashed in at the school of their choice—public, private, or church.)

On the national level, he cited events in the Supreme Court and in the Congress. Concerning the recent Supreme Court decision in the Ohio parochial school aid case

he said that it did not give the Catholic parents "immediate relief." But, he added, "It did indicate that the Supreme Court is finally getting the message that the people of this country do want to support freedom of educational choice by parents."

Further, he stated, "This decision ends 30 years of court opinions which had frustrated legislators in their attempts to assist parents in educating their children in non-public schools."

Turning to Congress, DeFiore said that by the time school opens in September there will be more than 100 members of Congress sponsoring tax relief legislation in behalf of nonpublic school education.

Coupled with this internal development, DeFiore noted the support for Catholic education given by the Vatican in July. He called this "an unprecedented document supporting Catholic schools and government assistance to these schools." He said that "the document strongly supported aid to Catholic schools as the ideal way for governments to guarantee pluralism in education."

The USCC news release reported an August meeting in Washington of the 20-member Federal Assistance Advisory Commission. The purpose of the meeting was two-fold: (1) "To analyze the effectiveness of federally supported education services for nonpublic school students," and (2) "To formulate recommendations whereby Congress and governmental agencies might correct deficiencies in student assistance programs."

While in the nation's capital, the Catholic educators met with key staff members of the education committees of both the Senate and the House where hearings have begun on the extension of the Elementary and Secondary Education Act, according to the news release.

In addition, they met with officials in the department of Health, Education, and Welfare (HEW). Their complaint there was "what they called 'years of nonresponsiveness' on the part of policy level officials in the U.S. Office of Education to complaints registered by nonpublic school officials when nonpublic school students were receiving 'inequitable treatment' in federally funded programs." (BP)

Two Baptist Student Unions acquire part-time directors

Two recent Carson-Newman College graduates, Craig Baker and Mike Pelham, have accepted part-time employment as Baptist Student Union directors with the Tennessee Baptist Convention.

Baker, a native of Atlanta, began work with Baptist students on the campus of



Baker



Pelham

Walters State Community College last month. He is also serving as youth director at Morristown First Church. The BSU of Walters State is a cooperative project of TBC and Nolachucky Association.

Pelham began work at Dyersburg State Community College earlier this summer. He is a native of Virginia. The BSU there is a cooperative project of TBC and Dyer Association.

Earthquake-damaged seminary reports record enrollment

BUCHAREST—Forty-eight students have enrolled for the opening of the Baptist Theological Seminary in Bucharest, an increase of eight over last year's total.

Last year's first- and third-year classes will move up to their second and fourth years with a new first-year group of 10 students starting studies in October.

One of the classes will meet temporarily in the building of the Titulescuc Street Baptist Church, since repairs on a seminary structure damaged in the March earthquake will not be completed by the Oct. 5 opening date.

By next year, the seminary plans to offer courses at all four levels. (EBPS)

Rittertown Church, Hampton, calls Larry Wells as pastor

Larry V. Wells resigned as pastor of Forest Hill Church, Parrottsville, to accept the call of Rittertown Church in Hampton. He is already on the new field of service.

Wells is a graduate of Carson-Newman College and is working on extension credit through Southern Baptist Theological Seminary.

A native of Kentucky, the new Hampton pastor also served the Sam Houston Mission of South Knoxville Church.

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Pulpit To Pew

By Jim Griffith

When a man and his wife both passed away, they took different routes to their destiny. The wife got to heaven and immediately called her husband on the telephone.

"How do you like it down there?" she asked.

"Fine," was the husband's reply. "All we have to do is wear a red suit with horns and every now and then shovel coal on the fire. We don't work more than two hours a day. Tell me, how is it up there?"

"My goodness," said the wife. "We have to get up at four in the morning and gather in the stars. Then we have to haul in the moon and hang out the sun. And we roll clouds around all day long."

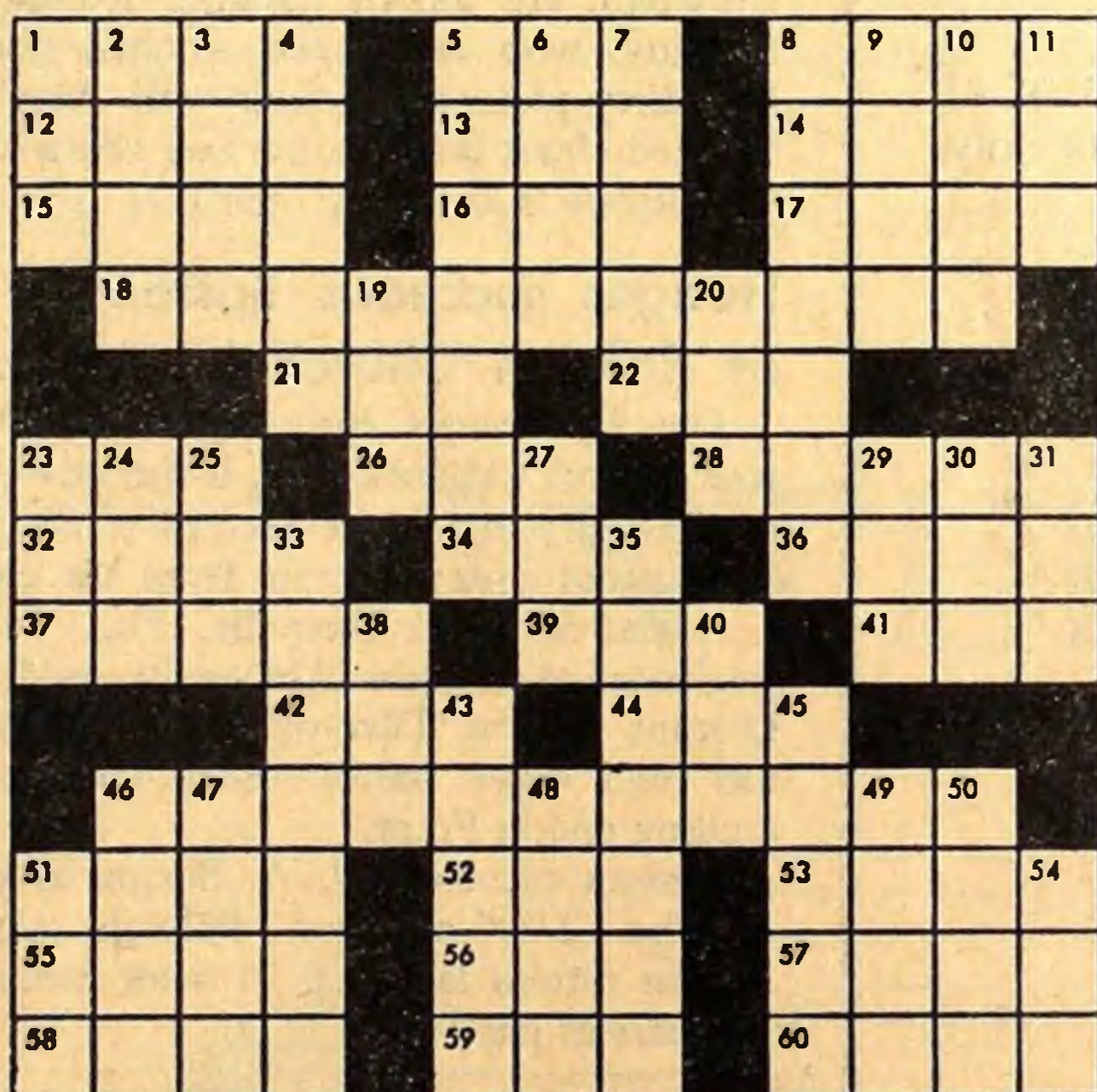
"How come you have to work so hard?" asked the husband.

"Well, to tell the truth," said the wife, "we're awfully short of help up here."

A shortage of help "up there" in heaven also indicates a shortage of help down here on earth.

Bible puzzle

Answers on page 14



ACROSS

- 1 "and keep his —" (Psa. 105)
- 5 Time: abbr.
- 8 Fictional dog
- 12 Revise
- 13 Arctic explorer
- 14 Tease
- 15 — lucis
- 16 He was very old (1 Sam. 2:22)
- 17 Contraction
- 18 "from heaven — —" (Acts 22)
- 21 Hebrew letter
- 22 Resort
- 23 Macaw
- 26 "make bare the —" (Isa. 47)
- 28 "The — of blood" (Acts 1)
- 32 It is also holy (Rom. 11)

- 34 Tatter
- 36 Timothy's grandmother (2 Tim. 1:5)
- 37 Gate material (Rev. 21:21)
- 39 Hoover, for one
- 41 Wool fiber cluster
- 42 Household: comb. form
- 44 Small boy
- 46 "life and —" (2 Tim. 1)
- 51 Jai —
- 52 Cereal grain
- 53 Sand or mouse
- 55 "of the — of the Lord" (Num. 21)
- 56 Indian title of respect
- 57 Cover with wax: obs.
- 58 Analogous
- 59 Red or Salt

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OYZ FV HB VRDATORQ GTZ JYLAD GTZ QA

HGUARQ HB LGB JADMAKR

Today's Cryptoverse clue: Y equals O

60 City (2 Ki. 19:13)

DOWN

- 1 Meadow
- 2 Man (Ezra 10:30)
- 3 Ala
- 4 "He maketh the — a calm" (Psa. 107)
- 5 He cometh (Gen. 37:19)
- 6 Seasoning
- 7 Trees
- 8 The Carmelites (1 Sam. 27:3)
- 9 Dress part
- 10 Color
- 11 Attorney: abbr.
- 19 Snakelike fish
- 20 Imperfect: abbr.
- 23 Jungfrau
- 24 Herb (Luke 11:42)
- 25 The candlenut
- 27 Hebrew tribe
- 29 Long time
- 30 "I — not" (Rom. 9)
- 31 He died without issue: L., abbr.
- 33 "the — of his coming" (2 Pet. 3)
- 35 Country (Acts 18:23)
- 38 Sign of the zodiac
- 40 O.T. book: abbr.
- 43 "the — of our Lord" (Gal. 6)
- 45 "fall into the —" (Luke 6)
- 46 The Ahohite (1 Chron. 11:29)
- 47 Gospel writer
- 48 Weed
- 49 Ash, for one
- 50 Thread
- 51 Absent with leave: abbr.
- 54 Legume

Leadership briefings set for S.S. workers

W. Randall Lolley, president, Southeastern Baptist Theological Seminary, Wake Forest, N.C., will be the opening speaker for "Gigantic," the 1977 leadership briefing conference for Sunday School workers.

This year's sessions will be held Sept. 12-13 at Wallace Memorial Church, Knoxville. Over 1,000 persons are expected to attend, according to Wendell Price, state Sunday School director.

Price stated that the briefings are designed for all persons who work in any area of the Sunday School in the local church. In addition to coverage for each age group, conferences will be offered for Sunday School directors, outreach directors, and pastors. Information on the Action program and work with the mentally retarded will also be shared, along with hints on establishing a new Sunday School class.

Delivering the final message to the conference will be H. G. Lindsay Jr., pastor, Jacksonville (Fla.) First Church.

Personnel scheduled to assist in the conferences from the Baptist Sunday School Board are: Andy Anderson, Action promotion specialist; Arthur Burcham, extension activities section; Patsy Driggers and Helen Young, preschool section; and Thomas R. Lee, adult section. From the Tennessee Baptist Convention, Lyn Brasfield, director of youth work, and Ray Evette, director of preschool and children's work, will lead sessions. Jesse Meek, retired preschool director, TBC, will discuss work with the mentally retarded. From Memphis, Mrs. Charles Buckner, East Park Church; and Mrs. Dewey Burton, Bellevue Church, are scheduled. Special state workers are: Mrs. Tommy Dixon, Nashville First Church; Mrs. Audrey Hart, Haywood Hills Church, Nashville; Mrs. John Hammatt, Woodmont Church, Nashville; and Mrs. Wendell Price, Belmont Heights Church, Nashville.

Also leading sessions will be: Willo McCoy, Inglewood Church, Nashville; Mrs. Billy Pryor, Brainerd Church, Chattanooga; Willard Warfield, Central Church, Johnson City; Paul Williams, Englewood Church, Jackson; and Bob Wilson Red Bank Church, Chattanooga.

Sessions begin at 7 p.m. Monday, and conclude following Lindsay's message Tuesday night.

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'Son of Sam' baptized by Louisville church

LOUISVILLE—David Berkowitz, the man accused of being New York City's .44 caliber killer—"Son of Sam"—was converted from Judaism to Christianity while stationed at nearby Fort Knox, Ky., and was baptized into the membership of Beth Haven Baptist Church in southern Louisville.

Tom Wallace, pastor of the independent Baptist congregation, acknowledged it in an interview at the office of the former Southern Baptist church.

"He made a profession of faith in Jesus Christ here. I baptized the fellow. I noted he was a Jewish boy, who had found Christ. Any time a Jewish person comes forward to take a stand in a Baptist church, it's a

little special. I asked the people to pray for him.

"But," added Wallace, "then he was lost in the world."

Records at the 3,500-member church show that Berkowitz was one of 2,200 persons baptized there by immersion in 1973. Baptized on May 6, he is still a member of the church, although his card has long since been transferred to the "inactive" files.

Those who remember Berkowitz from his church-going days in Louisville say he was an "exemplary Christian," that it is almost impossible to believe that he is now accused of killing six people and terrorizing New York City for more than a year.

The man who invited Berkowitz to Beth Haven, then fellow Fort Knox soldier Jim Almond, said in a telephone interview that the accused killer "accepted Christ" on his first visit to the Louisville church.

Almond, who called himself "probably the last friend David had," said Berkowitz led an energetic Christian life at Fort Knox for nearly a year before "back-sliding" shortly before his discharge in June of 1974.

"He was very sincere about his new Christian life," Almond said. "He would give out tracts and talk to the fellows on base about Jesus and what He had done for him.

"But, I think his parents got to him," Almond said. "They practically disowned him when they found out he had become a Christian. He started hanging around with the guys who drank and smoked pot and had dirty pictures on their wall. Maybe he worried about going home and being lonely. Loneliness is a killer." (BP)

Hodges succeeds Boston at Raleigh Church in Memphis

Dan M. Hodges, former pastor of Peachtree Church, Atlanta, Ga., is the new pastor of Raleigh Church in Memphis, according to a recent announcement from the church.

A native of Jacksonville, Fla., he is a graduate of Mercer University and New Orleans Baptist Theological Seminary. He has held other pastorates in Georgia, including one in Perry.

Hodges succeeds W. A. Boston as pastor of the 2,000-member Raleigh Church. Boston retired last Oct. 31 after more than 23 years as pastor.

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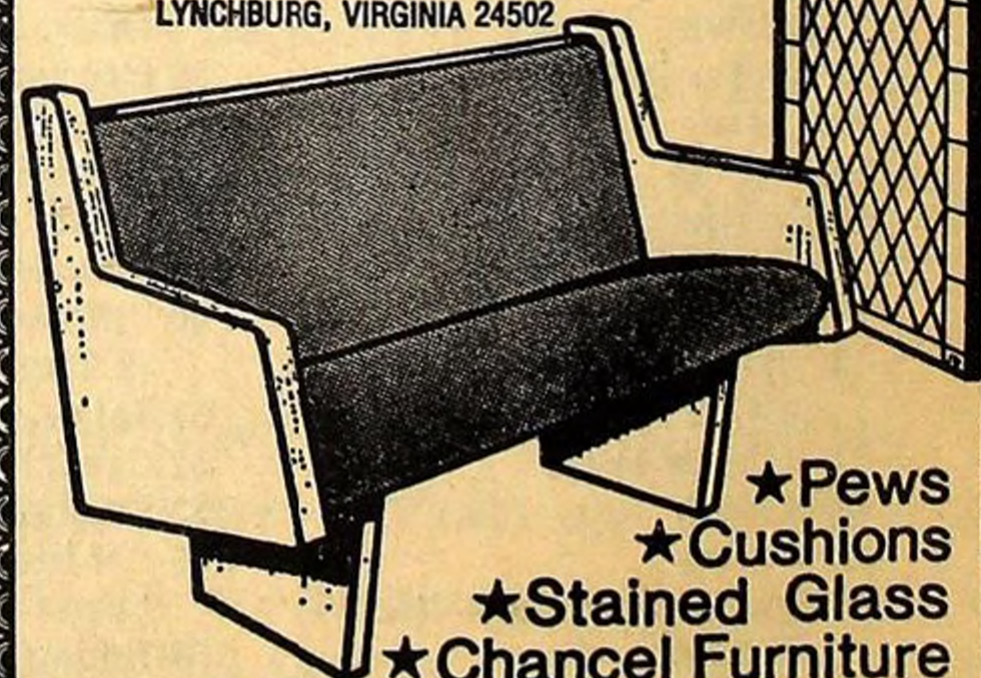
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Living responsibly in society

By Mike Awalt
Associate Professor of Religion and Philosophy
Belmont College, Nashville, TN 37203

Basic Passages: Titus 3; I Peter 2:13-17
Focal Passages: Titus 3:1-11; I Peter 2:13-17

Last week we discussed the responsibility of the Christian in his immediate community. Instructions were given to each element in the Christian community as to how they were to live out the moral responsibilities of the Christian faith. The main theme was that proper faith manifested itself in proper action.

This week we are discussing the role of the Christian in the larger community—the world. How is the Christian to function in a world that is primarily non-Christian and occasionally even hostile?

Christians in a Non-Christian World:
Titus 3:1-2; I Peter 2:13-17

In the Jewish community two approaches developed regarding the relationship of its Jews and the foreign powers that controlled them. In the second century B.C. the Greeks ruled the Jews. Under Antiochus Epiphanes they were extremely harsh in their treatment

of the Jews. One way of handling this treatment was passive submission. A group of Jews known as the pious ones, felt that God was in control of things and would defeat the evil forces in the world at some point in the future. They trusted in God's wisdom as to when the correct time would be and prayed for His help to withstand the difficult times they faced. An example of this approach is seen in Daniel. The book of Daniel, probably written in the second century B.C., portrays Daniel in a hostile environment. He counters the situation by faithful obedience to his God.

The other approach decided that the best way to handle the problem was to take matters into one's own hands and revolt against the foreign powers. During the time of Christ this position was exemplified by the zealots. They were ready at the slightest provocation to overthrow the Roman intruders.

In relationship to the state, the Christian adopted a position more in line with the pious Jewish approach.

Both passages under consideration affirm that the Christian is to be submissive to the government. The Christians felt that they were subject to God ultimately. This could have led to the attitude that Christians had no responsibility to obey civil authorities. Both passages state that the Christian is free from the law. However, this freedom is not to be used to disregard the law. I Peter 2:16 states, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." The freedom did not give the Christian freedom to wrong. With the privilege of freedom, came the responsibility to live according to God's will.

The early Christians (i.e., Paul in Romans 12:1-4) maintained that God had ordained government to provide order in the world. According to I Peter 2:14, government fulfills two functions: to deter evil and to promote good. I Peter contends that the Christian is to submit himself to the government and obey it as it is set up by the will of God. The passage in Peter is intriguing because it was written in a time of persecution. Christians were undergoing severe difficulties at the hand of the Roman government. In spite of this I Peter affirms that the Christian is to be obedient and respectful toward government.

The passage in Titus appears to leave open the possibility of civil disobedience in cases where the demands of the government

were totally contrary to the demands of serving God. The NEB translates Titus 3:1 as "Remind them to be submissive to the government and the authorities, to obey them, and to be ready for any honorable form of work." The "honorable form of work" places a conditional element on the extent of obedience.

On the whole, both passages affirm that one is to honor the jurisdiction of government and serve as model citizens so that Christ's name would be exalted.

Source of Christian's Distinctiveness:
Titus 3:3-7

This passage contrasts the old style of life (non-Christian) with the new style of life (Christian). The author reminds his listeners that the change in their life was not due to their moral goodness or any merit they might have achieved. Their ability to walk in a new path was a gift. God's grace had turned them around and empowered them to be new people. What separated them from the world was not any qualitative distinction on their part. The difference rested in God's activity.

Faith Manifests Itself in Works:
Titus 3:8-11

The man who has been set free by Christ is to be known not by his beliefs or his words. He is to be known by his good works. This section in Titus is very similar to the theme of the book of James. Belief manifests itself in works. As we stated last week, ethical practice is a necessary corollary of theological belief. They cannot be separated.

The Christian is advised to avoid meaningless argument and controversy. He should spend his time being a Christian rather than speculating about issues that have no bearing in the way he lives. This does not prohibit speculation. It tries to tie it to meaningful life-related questions.

In summary, the theme of these passages concerns the relationship between the Christian and the social and political sections of life. The basic affirmation of these passages is that the Christian is to participate in the world and be obedient to the powers of the world. He is to do this because he knows that God is in ultimate control of history.

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"God is my strength and power:
and he maketh my way perfect"
(2 Sam. 22:33).

Stop, thief!

By Earl C. Davis, Pastor
First Baptist Church, Memphis, Tennessee

Basic Passages: Exodus 20:15; Amos 8:4-6; James 5:1-4; Ephesians 4:28

Focal Passages: Exodus 20:15; Amos 8:4-6; James 5:1-4; Ephesians 4:28

The chances are that nobody reading this Sunday School lesson commentary has ever put a stocking over his head, pointed a gun at a clerk or teller, and said, "This is a stick-up!" And since we are not big-time thieves, we feel reasonably safe with the eighth commandment, cast negatively in the words, "Thou shalt not steal."

Perhaps a parable may help to cultivate an uneasy conscience, something so many of us who occupy the comfortable pew—and pulpit—sorely need. A man was journeying from Nashville to Memphis, and had paused alongside the Interstate at Jackson to study his roadmap. While he pondered, a gang of thugs and vandals jerked open his car door, dragged him to the pavement, and beat him half to death (whizzing by at 75 m.p.h., most travellers minded their own business while this went on). The vandals took his car and fled, leaving the man bleeding and broken.

Finally a group of ministers on the way to a big denominational shindig in Memphis noticed the man on the shoulder of the road. They slowed down and pulled over close enough to see the blood, and immediately all the entanglements of the situation came to mind—legal questions, family to be located, time to be lost—and after all, he might just be a drunken bum who stumbled and bruised his head. With a silent prayer and a very tiny uneasy feeling, they sped away.

A few minutes later another man came by and jammed on his brakes to examine the strange sight glimpsed in his racing headlight. It now being dark, it is impossible to tell whether this man was white, or black, or red—he seemed black, but, then, it was night, you know. At any rate he managed to get the beaten man into his car, and folks who noticed later said he took the man to a doctor and then to a motel, where he gave his own BankAmericard for security on the bill.

We see two kinds of stealing in this

homely parable. First is the overt stealing of the thieves. Today, the temptation to take what is not ours is greater than ever, with self-serve stores everywhere. The fastest growing category of crime, we are told, is shop lifting. Thieves steal one-half million shopping carts yearly, a very sizable loss to stores. The thieves wear no masks—they are young mothers who simply push the cart right off the parking lot. More subtle and just as dangerous is the growing trend to cerebral theft: the serious game of outwitting the government, out-finagling the insurance company, taking advantage of the customer. Just because a loophole is available does not take away the essential nature of theft—remember, Jezebel had a loophole by which to take Naboth's vineyard! This commandment most surely condemns both muscle theft and the more subtle cerebral theft. As an exercise in defining theft, read and ponder Malachi 3:8.

A second kind of theft is seen in the ministers who, having seen the man's need on the roadside, passed on by. Now listen carefully: since none of us generates or creates any wealth, and since all of us are beggars before God who gave us our wealth,

it follows that to hoard up wealth and ignore our neighbor's need is stealing!

The Rich Fool and Dives were condemned not because they gained wealth by wrong means, but because they were blind to the source of their wealth and the use of it. They ignored the needs of those around them. There is no private ownership; merely private stewardship. We either share our benefits, our blessings, our wealth with those in need, or we brand ourselves as thieves, before God if not before the world.

Finally, ponder with me the question, "Why do people steal?" Obviously men steal to get more goods—but why? If the bank camera could freeze the startled robber in his stocking and ask why he does the dastardly deed, perhaps he would answer, "to get something for nothing." Yet he becomes less and less a person each time he steals. We get what we give—in life, in our job, in our marriage.

Should we pose the question of why he steals to the teen-age shoplifter, he may well reply, "I get kicks!" Stealing may be an effort to fill the void, the emptiness, the hunger for love, acceptance, and purpose in life.

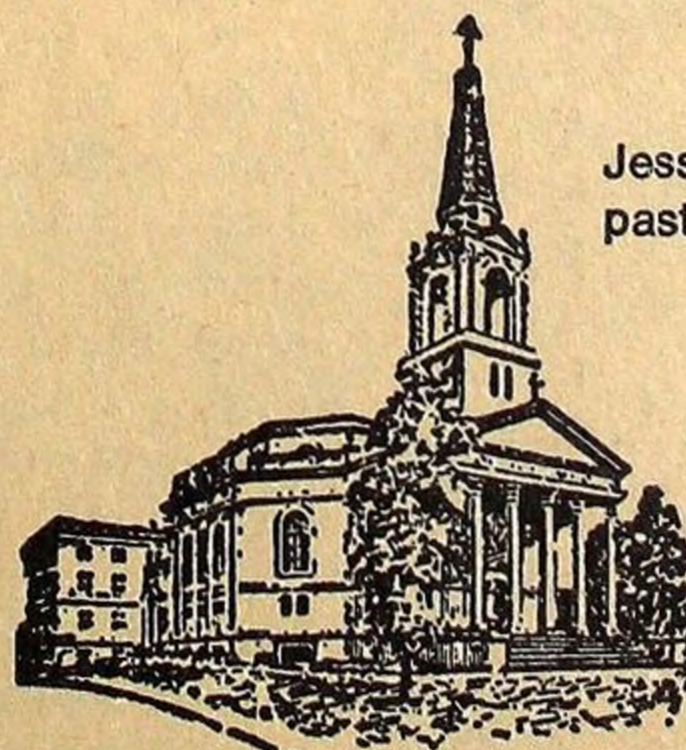
Ask ourselves why we steal—whether overtly, or cerebrally, and we receive only a sheepish look in the mirror. So here's why we steal—because we don't trust God to take care of His children.

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After 100 years, Martha Willie believes

By Adon Taft

FORTY-MILE BEND, Fla. — Martha Willie believes a woman is never too old to take the step of faith committing her life to Jesus Christ.

The Miccosukee Indian widow is somewhere around 100 years old, give or take a couple of years. After thinking about it for 12 years—the last seven of them with real seriousness—she made a profession of faith in Jesus Christ as her Savior.

Martha finally became convinced that Christianity is not just a white man's religion when a Navajo evangelist, Russell Begaye, a Southern Baptist, declared from the pulpit of the Indian Trail Baptist Church that the only way to heaven for an Indian or anyone else is to believe that Jesus died on the cross to pay for your sins and make possible a new, eternal life with God.

That was July 24, the final night of a revival meeting in one of the two churches on the Miccosukee reservation off the Tamiami Trail (an old Indian trail, now state highway 441) at Forty-Mile Bend, an unincorporated area at a bend in the road 40 miles west of Miami.

A week later, wearing a white robe over her colorful Seminole dress and stacks of beads, Martha became what is thought to be the oldest Indian—by at least 30 years—ever to be immersed in Christian baptism in the United States.



(Miami Herald photo)

BAPTIZED—Martha Willie waits in a pew of Indian Trail Church in Forty-Mile, Fla., where she was recently baptized. She is believed to be the oldest American Indian baptized in the United States.

"I felt happy because I had fulfilled what the Lord wanted me to do," she said through an interpreter. "I would recommend it to anybody, no matter what their age."

Barely five feet tall, counting the knot of still dark hair combed up on top of her head, Martha Willie is looked up to by the other women among the 500 Miccosukees living on the edge of the Everglades west of Miami.

"I was brought up to believe that there is a God, but I didn't know I had to accept Him as Savior and be baptized," said the dark-complexioned woman whose face is lined, but does not look really old. She never heard of Jesus Christ until 12 years ago.

One of her daughters was in a hospital in Hollywood. And when Martha visited her daughter, another Miccosukee woman was there visiting too. Jane Matlow, whose son Jack is the pastor of the other Baptist church on the reservation, had been sharing her faith in Christ with Martha's daughter.

The daughter made a profession of faith in Christ before she died and urged her mother to do likewise. So when Jane invited Martha to go to church with her in Hollywood, she did.

But Martha did not go to church again for five years. Then her husband died. Meanwhile, another daughter had accepted Christ as Savior and had died.

So for the past seven years Martha Willie has faithfully been in her place in the aisle seat of the fifth pew back on the left side of the Indian Trail mission of the Miami Springs Baptist Church nearly every Sunday. She loved to hum along when they sang her favorite hymn, "Amazing Grace," in English and join in when they sang "Hallelujah" in Creek. But she still struggled with the idea that Christianity was the white man's religion.

Martha Willie can't read, but she likes to hear the Bible read by Jay Mawhorter, pastor of the 42-member church, when it is interpreted by an Indian. The 61-year-old Southern Baptist preacher, who has been here since March, hasn't learned to speak Miccosukee yet.

He does speak the language of the Chealis, Yackinaw, Skokimish, and Squamish among whom he lived and preached for 12 years in the state of Washington. But there are 156 different languages and dialects among North American Indians, he said.

As many as 300 of the Miccosukees — one of the four branches of the Seminole tribe in South Florida—at Forty-Mile Bend have attended services at Mawhorter's church. And Martha prays that those who haven't already done so will make the kind of decision she did and follow her into the baptismal pool "so I'll see them in heaven like I will my daughters." (BP)

Georgia Baptist church ordains woman to chaplaincy ministry

ROCKMART, Ga.—Mrs. Neel Aldrede Tiller was ordained to the ministry by First Baptist Church here. She will become principle chaplain at Hazelwood Hospital, a facility for mentally retarded and multiple handicapped persons in Louisville, Ky.

Mrs. Tiller, reared in Rockmart, Ga., is a graduate of Mercer University in Macon, Ga., and Southern Baptist Theological Seminary, Louisville.

She is married to Darryl Tiller of Amarillo, Tex., also a Southern Seminary alumnus, who will seek a pastorate in the Louisville area.

Mrs. Tiller is believed to be the seventh woman ordained to the ministry by a Georgia Baptist church. (BP)

BSU campus presidents' council to review missions, set plans

Baptist Student Union campus presidents, state BSU officers, and regional advisors are scheduled to attend the Campus Presidents' Council, Sept. 16-17 at the Tennessee Baptist Convention Executive Board Building in Brentwood, according to Glenn Yarbrough, director, student department, TBC.

Bill Strunk, state BSU president, will preside. Raymond Langlois, pastor, Judson Church, Nashville, will conduct three sessions on leadership training.

A review of the summer's mission program will be given by Bill Henry, associate in the department. Goals will also be established for the 1978 Student Mission Program.

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