

# Baptist and Reflector

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News Journal of Tennessee Baptist Convention

## TBC board to recommend \$10-million goal

### Knoxville messengers to consider advance in SBC percentage

At its Sept. 20 meeting the Executive Board of the Tennessee Baptist Convention elected Malcolm McDow as director of evangelism, approved a fund campaign to be conducted by Harrison-Chilhowee Academy, and voted to recommend a record \$10,550,000 budget goal to November's state convention.

In other action at the Brentwood meeting the board members created a program for continuing theological education, reaffirmed its earlier action that missions and churches receiving mission grants not be required to place a reverter clause in their deeds, and revised guidelines for the Ministerial Student Aid Fund.

The budget and Cooperative Program goal recommendation for the state convention's fiscal year (Nov. 1, 1977-Oct. 31, 1978) will be \$10,550,000, which is a 12.2 percent increase above this year's mission giving goal.

The recommendation will also include an increase in the percentage of Tennessee's Cooperative Program mission gifts which are shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. After sharing one-third with the SBC Cooperative Program for several years the recommendation would increase this to 34 percent.

A breakdown of the budget and Cooperative Program recommendation will be printed in the **Baptist and Reflector** before the Nov. 15-17 convention, which will be held at Central Baptist Church, Bearden, in Knoxville.

Malcolm McDow, pastor of Cherry Road Church in Memphis for over eight years, was elected director of the TBC evangelism department. (see article on page 3).

The Executive Board approved a request by Harrison-Chilhowee Academy, Seymour, for a fund-raising campaign to be held October 1979 through December 1980. These dates were requested to coincide with the school's 100th anniversary.

The goal and plans for the campaign will be announced later by the academy's Board of Trustees. The purpose of the fund drive would be to obtain funds for renovation and expansion of facilities to meet future needs of the Baptist school.

Another action of the board also involved

Harrison-Chilhowee Academy. The school had requested permission and funds to add a Bible school, similar to Clear Creek Baptist School in Kentucky and Fruitland Baptist Bible School in South Carolina.

After an extensive study, supplemented by a survey conducted by the Baptist Sunday School Board, the board's program committee reported that such a school was "not feasible" in Tennessee at this time.

However, the committee concluded that there was a definite need for promotion and coordination of the related areas of church administration and continuing theological education.

The board approved the program committee's recommendation that this responsibility be assigned to a staff member and that a program statement be adopted.

In other actions, the Executive Board reaffirmed an earlier stand that churches and missions receiving mission grants should not be required to have a clause in their deeds that the property would revert to the TBC should the congregation cease to be a co-operating Southern Baptist church.

A motion presented to the 1976 TBC would have asked that this policy be reversed and that a reverter clause be required. This motion was referred to the

board's administrative committee for re-study and report to the 1977 TBC.

The committee noted that the grants (usually \$1,000 to \$5,000) were gifts and were extremely small when compared to the eventual value of church property. It was also observed that under Baptist polity a local Baptist congregation is free to make any decision it chooses, without threat of any other Baptist body.

The board voted to reaffirm its previous action eliminating the required reverter clause and to so report to the 1977 TBC.

At last week's meeting the Executive Board changed the name of the "Ministerial Student Aid Fund" to "Church-related Vocation Scholarship Fund" and revised some of the guidelines in administering the fund.

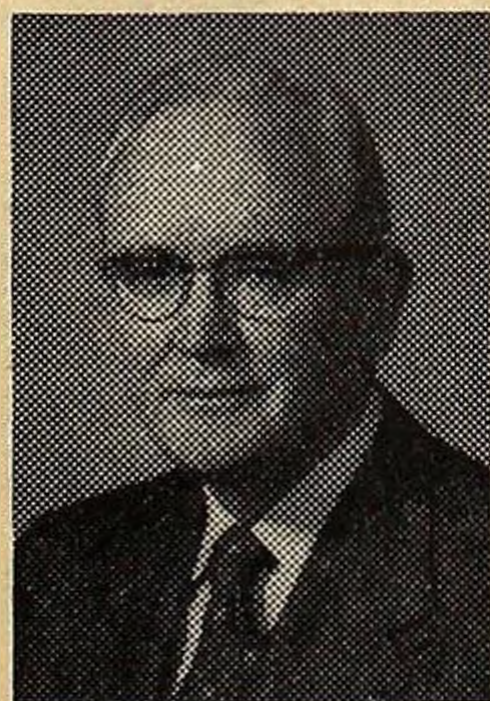
The major guideline change would ask that applications for these funds for students enrolled in Tennessee Baptist colleges be accompanied by a church endorsement of the student.

In other action the Executive Board approved minor revisions in the program statements of Tennessee Baptist Convention ministries and institutions. The changes were described mainly to bring consistency in the statements of similar programs.

(Continued on page 5)

## Cauthen said 'stable' after heart attack

**HUNTSVILLE, Ala.**—Baker J. Cauthen, executive director of the Southern Baptist Foreign Mission Board, was reported making good recovery in a hospital here after suffering a heart attack Sept. 18.



Cauthen

His attending physician, treating Cauthen in the coronary care unit of Medical Center Hospital, said he expects Cauthen to make a "full recovery." Earlier reports indicated Cauthen had not suffered a heart attack but more complete examination revealed that a coronary thrombosis had occurred.

The doctor reported that the attack damaged the lower front part of Cauthen's heart, but reported his condition as stable. He suggested two months of recuperation before Cauthen resumes his responsibilities.

Board President William L. Self, who visited Cauthen in Huntsville, Sept. 19, said that administrative responsibilities of the Foreign Mission Board will be carried by the staff's executive council during this interim period. The council comprises directors of the three divisions of the board—overseas, mission support, and business services. Cauthen's administrative associate, Rogers M. Smith, will preside at the meetings in the executive director's absence.

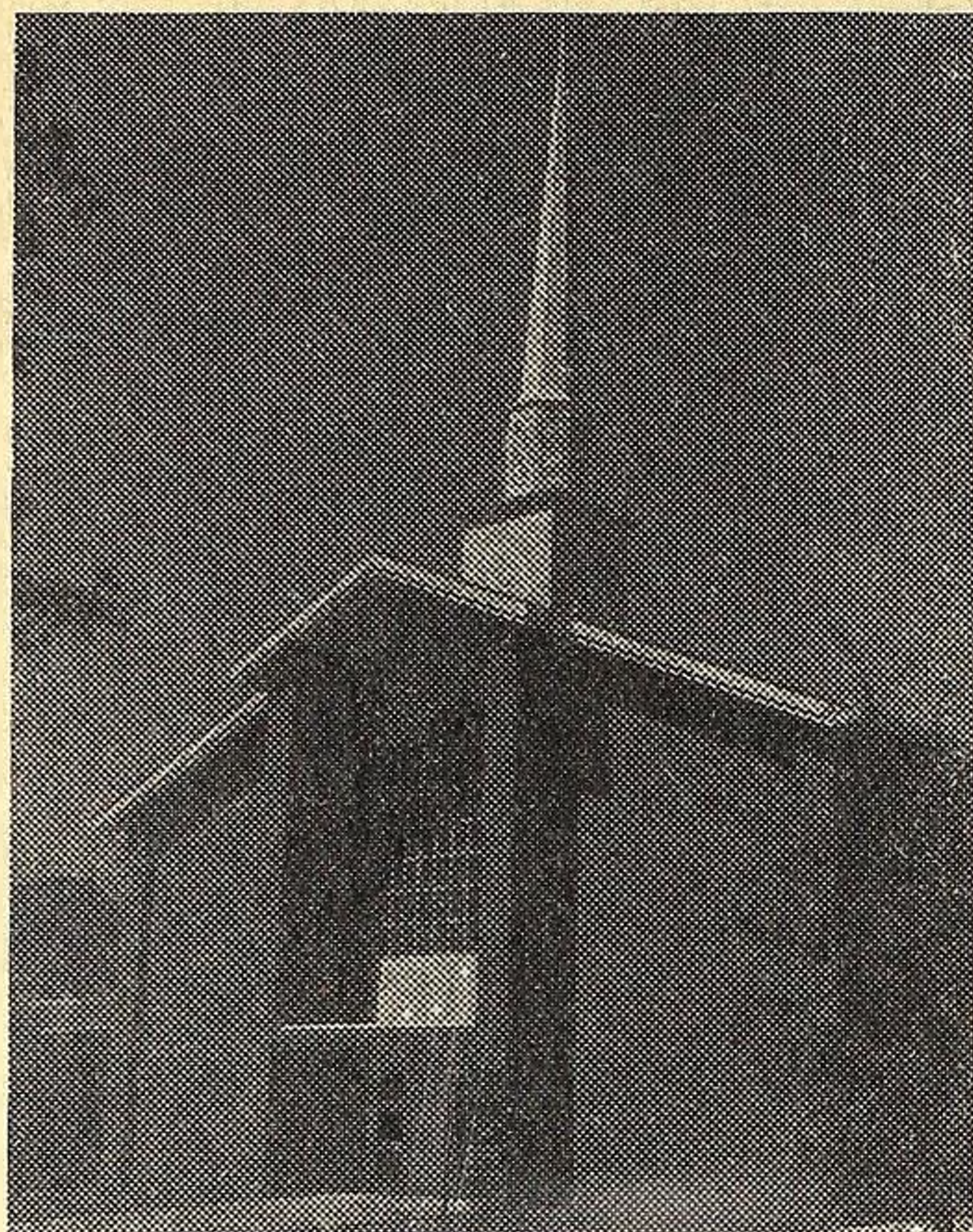
Cauthen collapsed while speaking at the televised Sunday morning worship service of the Jackson Way Baptist Church here.

Cauthen was expected to spend seven days in the coronary care unit, followed by another seven days in regular hospital care, before being released. After three days in a Huntsville home, it was anticipated that he could return to his home in Richmond. (BP)



# \$275,000 sanctuary dedicated in Franklin

A week-long series of dedication services was climaxed last Sunday at Franklin First



New sanctuary at Franklin First Church

## Union University sets new enrollment record

The fall enrollment at Union University in Jackson is up 10 percent over the previous year and is the largest in the recorded history of the college, Union President Robert E. Craig announced.

A record-breaking 1,136 students have registered for more than 230 classes for the college which is in its 153rd academic year. The new enrollment shows an increase of 105 students over the fall 1976 figure of 1,031, which was also a record breaker, Craig added. The 1,136 figure reflects the amount of students taking credit courses from the Jackson campus and does not include more than 130 enrolled for non-credit Bible courses in Memphis and on the Jackson campus.

"We've seen a significant increase in the number of students in all areas this year—freshmen, transfer, and commuting, with the largest coming from transfer students," explained Milburn Blanton, director of admissions.

Maggie Nell Brewer, dean of students, reported that all student housing is filled to its 550 capacity and nearly 50 students are being housed on the former campus.

Union University trustees recently appointed a committee to study the possibility of constructing additional student housing to alleviate the overcrowded conditions. The committee is also considering the construction of an amphitheatre and swimming pool.

Church with messages from pastor Virgil R. Peters and Belmont College president Herbert Gabhart. The church dedicated a new sanctuary.

Earlier in the week, the congregation heard messages from James L. Sullivan, former president of the Southern Baptist Convention, and former president of the Baptist Sunday School Board; Edward K. Beckes, minister, Franklin First Presbyterian Church; Congressman Robin Beard; and Peters.

The church's new sanctuary, located behind the educational building in downtown Franklin, was built at a cost of \$275,000. The contractor and architect for the project was Equitable Church Builders. According to Peters, the old sanctuary will be used for a chapel.

Origins of the church date back nearly a century and a half, although records of the exact date were destroyed during the Civil War. The first pastor mentioned in available records was E. L. Compere, former missionary to the Creek Indians in Georgia. He became pastor in 1836.

Various adversities plagued the church for nearly 50 years after the middle 1880's.

In 1851, 336 members of the 440-member church left to join the Church of Christ. Of the four remaining, two moved away, leaving only deacon John C. Wells and his daughter Fannie. For many months, Wells and his daughter kept the church from dying by coming alone each week to sing and pray.

Following the eruption of the Civil War and the call for soldiers, every young man

in the church volunteered, including the pastor. During the war, and for almost 10 years after its end, the church met in private homes without a pastor.

Tragedy struck again in the early 1890's—this time in the form of a fire which destroyed the building. From a stone foundation and charred walls, the church's pastor, L. B. Jarmon, led in rebuilding.

In 1930, a Sunday School facility was erected, and in 1963, the church built and furnished its present two-story educational building.

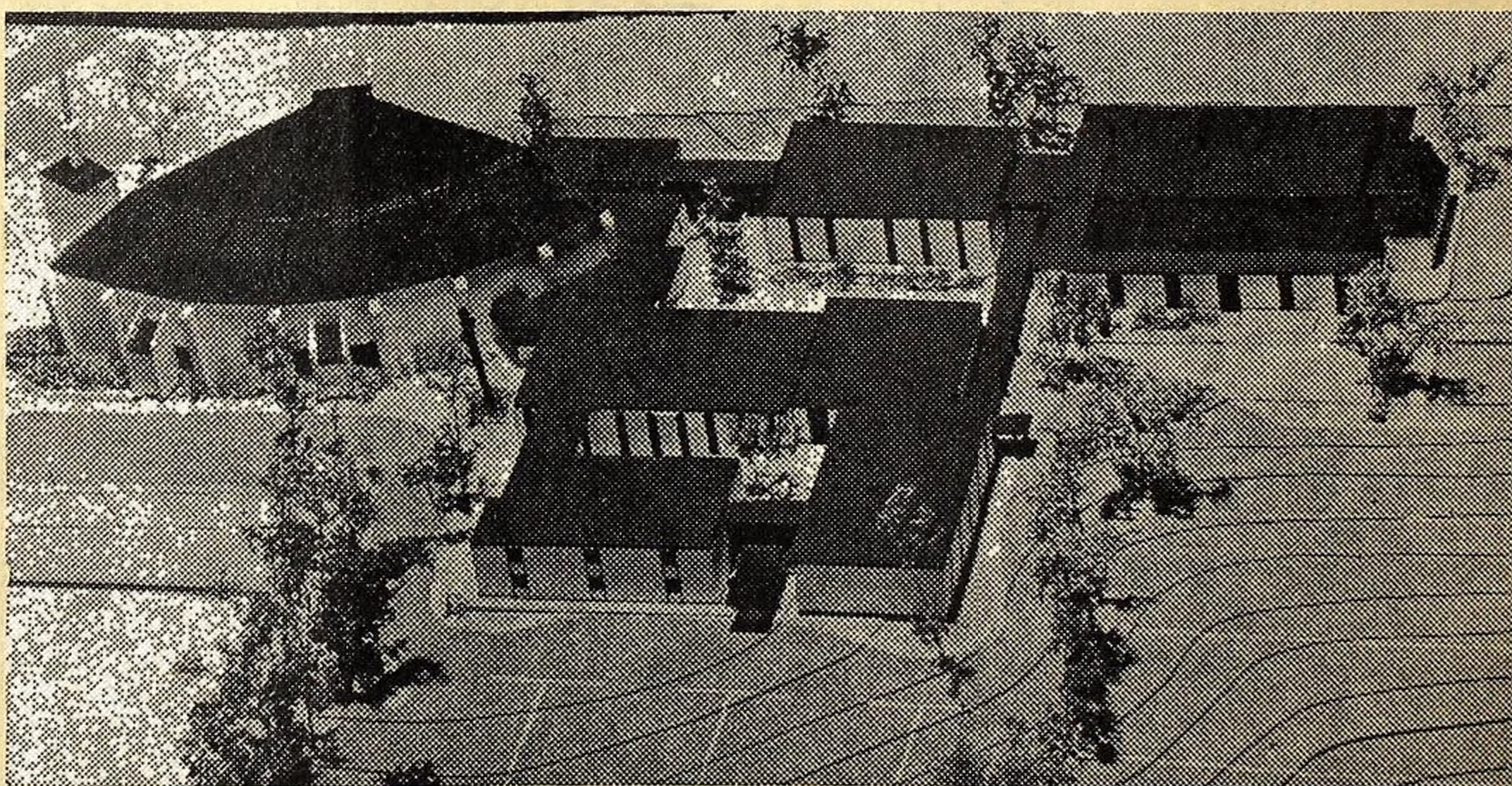
## Two faculty members named by Southeastern seminary

WAKE FOREST, N.C. — T. Furman Hewitt and Robert D. Dale have been named to the faculty of Southeastern Baptist Theological Seminary here.

A native of Columbia, S.C., Hewitt will become associate professor of Christian ethics; and Dale, from Neosho, as associate professor of pastoral leadership and church ministries.

Hewitt comes to Southeastern from Duke University, where he was instructor in the department of religion. He holds the doctor of philosophy degree from Southern Baptist Theological Seminary, Louisville.

Dale was consultant and supervisor in the church administration department of the Baptist Sunday School Board, Nashville, before coming to Southeastern. He holds the doctor of philosophy degree from Southwestern Baptist Theological Seminary, Fort Worth. (BP)



**EXCAVATION UNDERWAY**—An architectural rendering of planned facilities for Broadmoor Church, Memphis, shows a children's educational building, adult educational building, and sanctuary with a 2,500-person seating capacity. The church adopted the "Together We Build" program and has set a goal of \$625,000 in pledges. Pastor Jack May said that the funds will aid in interim financing of the church's initial project of a children's building, expansive parking lot, and modifications to the present sanctuary.



# Conversions in China, North Korea said continuing without missionary witness

**RICHMOND**—Although no formal missionary witness exists today in China and North Korea, a report has been received of continuing conversions, especially among young people, in these two areas, the Southern Baptist Foreign Mission Board was told here.

George H. Hays, secretary for east Asia, said he heard Paul Kaufman, a former missionary to China, now directing an evangelistic organization in Hong Kong, tell of news he had received from peasants who pass back and forth across the border into Hong Kong and Macao.

In one Chinese city of 450,000 Kaufman said, it is estimated that 50,000 are Christians.

Kaufman told of a young Christian on a

long march with other young people to a distant commune in the country. While he walked along he sang and talked to the others whenever possible. Finally, the group leader ordered him to stop his singing and witnessing. The young Christian asked permission to ask the guard a question.

"Are you happy?," he asked. The guard replied, "No, I am not happy, but that is not our objective. You are to remain silent."

Several weeks later at the commune, this same guard came to the Christian and asked him to walk with him in the woods. When deep in the woods the guard said, "Please tell me how to be happy. Since meeting you on the road here, I have not been able to get your question out of my mind."

Another story concerns a baptismal service. Kaufman said he was told about 100 young people who were to be baptized in a mountain lake. Secretly, the Christians made their way up the mountain. Word reached the authorities, and they started up the mountain in their vehicles. Before they reached the spot where the Christians were, a dense fog moved in, making it impossible to continue. Meanwhile, the Christians had their baptismal service and quietly came back down the mountain.

Baker J. Cauthen, executive director of the Foreign Mission Board, who formerly served as a missionary to China, said, "It is very difficult to validate stories coming from China, but every encouragement is of help and leads us to a solid conviction that Christian witness is continuing and people are being won to Christ." (BP)

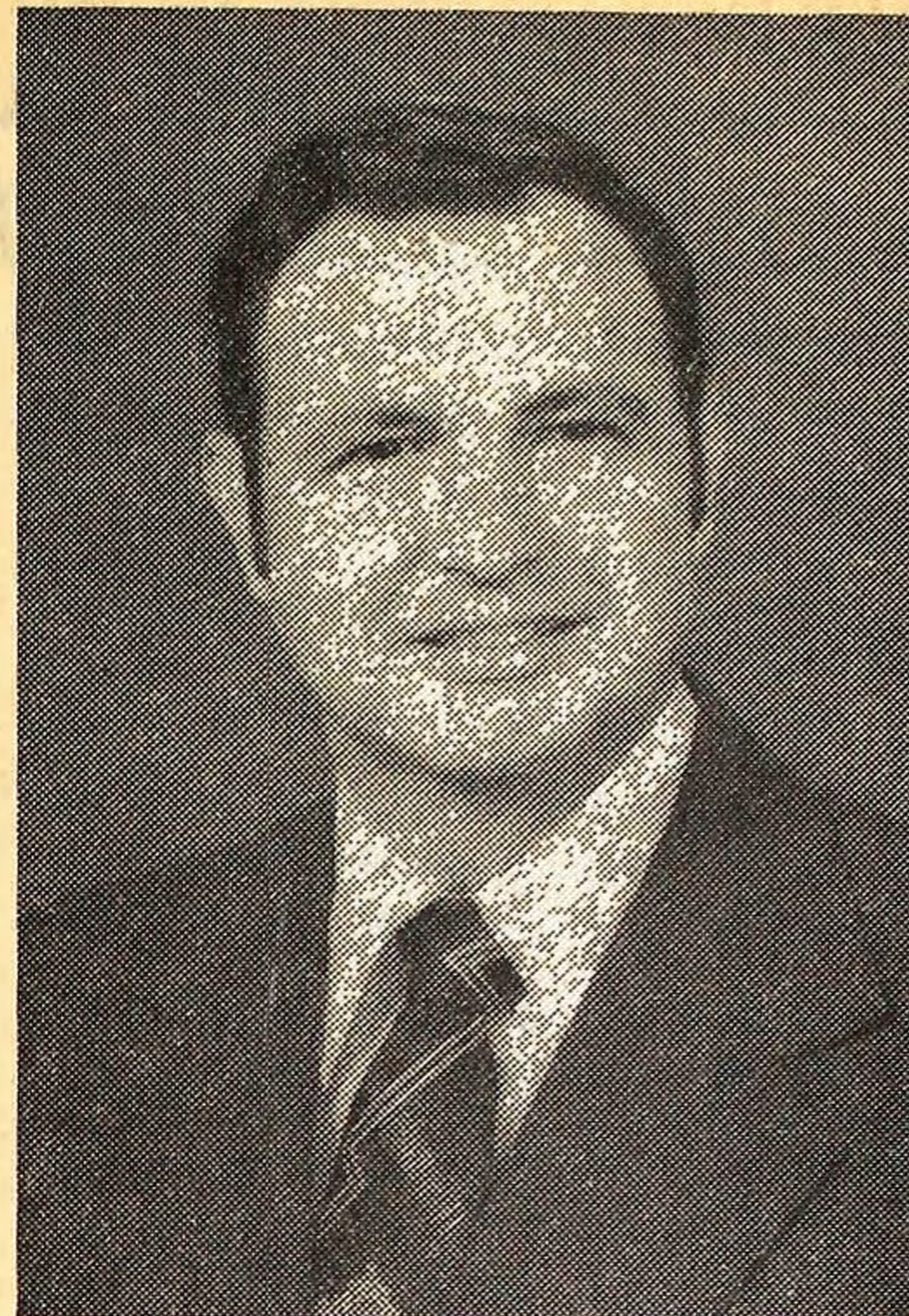
## Mission of Ft. Robinson

### Baptist work begins in Gray, Tennessee

Gray Southern Baptist Mission of Fort Robinson Church, Kingsport, held its first service earlier this month at Gray, Tenn. The fellowship met in the Gray Elementary School.

Prior to the first service, the new fellowship held a rally in which \$170 was given to be used for world missions through the Cooperative Program. According to James Harris, director of missions, Holston Association, the congregation felt that an initial offering for missions through the Cooperative Program would give the church a good base. Harris is conducting the worship services at the mission until an interim pastor is secured.

Frank Proffitt, pastor of the sponsoring church, said that 19 persons attended the first worship service and eight joined the fellowship. All regular services will be observed at the church, he added.



**MALCOLM McDOW**  
To lead evangelism department

## McDow to direct TBC evangelism

Malcolm McDow was elected director of the evangelism department for the Tennessee Baptist Convention at last week's meeting of the TBC Executive Board. He succeeds F. M. Dowell, who retired Dec. 31, 1976, after serving in that position for more than 20 years.

McDow has been pastor of Cherry Road Church in Memphis since 1969. Before coming to Memphis, he served on church staffs in Texas and Louisiana.

While in Memphis he served in a number of offices in Shelby Association, including vice-moderator and chairman of the evangelism committee.

A native of Waco, Tex., McDow is a graduate of Baylor University in that city; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and New Orleans (La.) Baptist Theological Seminary. Additional study was done at the University of Edinburgh in Scotland.

McDow has served on the board of trustees of Union University, Jackson, and as adjunct professor for the Baptist college this year.

Mrs. McDow is the former Melba Lee Justice of Houston, Tex. The family includes two daughters: Melissa Lee, 3, and Melody Lyn, 1.

McDow is expected to begin his duties as evangelism director on Oct. 15.

## SHARE BAPTIST AND REFLECTOR WITH A FRIEND

## Barnett named to write Sunday School lessons

Marion C. Barnett of Knoxville has been named to write the Sunday School lesson, Life and Work Series, in the **Baptist and Reflector**. His first lesson, which begins a six-month study in the Gospel of John, is printed in this issue.



**Barnett**

Barnett has been pastor of Broadway Church, Knoxville, since October 1975. Other pastorates and church staff positions have been with Baptist churches in Kentucky and Indiana.

A native of Georgia, Barnett is a graduate of the University of Florida, Gainesville, and Southern Baptist Theological Seminary, Louisville, Ky. While doing graduate study at Southern seminary, he was instructor in New Testament Greek for two years.

The Barnett family includes his wife, the former Carol Ann Speaker, and two sons: John Mark, 6, and Joshua Andrew, 4.

## Hickory Hills recalls bonds

Hickory Hills Church in Memphis is calling in all outstanding bonds issued by the church as of Oct. 10. The bonds were dated Oct. 10, 1970, and are part of a \$435,000 bond issue.

Pastor Sidney Waits said that the company which assisted the church in the issue is no longer in existence, so the church does not have a complete registry of bond purchasers.

Bonds can be redeemed by any bank, Waits said. The church's address is 3415 Millbranch Rd., Memphis 38816.



# SBC Executive Committee votes master plan for Mission Thrust

**NASHVILLE**—The Southern Baptist Executive Committee, meeting here, put together a master plan for coordinating a Bold Mission Thrust into all the world and recommended a national Southern Baptist Convention Cooperative Program budget of \$75 million for 1978-79.

The \$75 million goal, according to Porter Routh, the Executive Committee's executive secretary-treasurer, symbolizes the SBC's first major effort at cooperation—the \$75 million campaign of more than 50 years ago.

The Bold Mission Thrust plan symbolizes a new and unprecedented step in inter-agency cooperation to coordinate SBC approved actions to proclaim the message of Christ to the entire world by the year 2000.

Basically, the Executive Committee approved formation of a 55-member Bold Mission Thrust Leadership Group and a steering committee of the Leadership Group to work with the Executive Committee to accomplish the Bold Mission Thrust's coordination and promotion.

It will coordinate a variety of SBC efforts as they relate to Bold Mission Thrust, including the SBC's plan of Cooperative Program support, although it will not usurp the authority of any SBC agency, according to the proposal.

The newly forming Mission Service Corps, designed to put 5,000 short-term volunteer missionaries on the field by 1982, will be part of the overall Bold Mission Thrust effort coordinated by the Leadership Group and its steering committee.

Guidelines for the Mission Service Corps were also officially endorsed by the Executive Committee. The corps will come forth by mid-October with specific plans for implementation.

The \$75 million goal includes \$62 million in basic operating needs for SBC agencies, \$2 million in capital needs, and \$11 million in Bold Mission Thrust challenge funds.

The Executive Committee also approved a tentative Executive Committee budget of \$667,200 for 1977-78, subject to SBC approval; voted a six percent cost of living increase for staff, and brought itself into line with an Internal Revenue Service policy by designating 25 percent of ordained staff members' salaries as housing allowance.

In other developments, the Executive Committee authorized employment of R. Orin Cornett, a former executive director of the SBC Education Commission, to consult with SBC seminary presidents in revising and renewing the formula by which SBC Cooperative Program funds are distributed to the seminaries. The committee appropriated up to \$1,500 for that purpose.

The Executive Committee, in a series of other actions, appropriated up to \$30,000 from Convention Operating Reserves to help with expenses for general coordination and promotion of Bold Mission Thrust and recommended the Hyatt Regency as the headquarters hotel for the 1979 SBC meeting in Houston.

On second reading, the Executive Committee approved changes in wording of several articles in the SBC constitution to make gender terminology uniform, subject to SBC approval. (BP)



**WELCOME** — Martin Bradley (left) of Nashville is welcomed to his first meeting of the Southern Baptist Convention's Executive Committee by its executive secretary, Porter Routh. Bradley, who was elected recording secretary for the SBC at the Kansas City Convention, is the only new member on the committee from Tennessee.

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## BAPTIST AND REFLECTOR

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## Oklahoma Baptist hospital stops sex-change operations

**OKLAHOMA CITY** — A five-member surgical team which performs sex change operations at Baptist Medical Center in Oklahoma City have agreed to a moratorium on the operation following a request by Joe L. Ingram, executive director-treasurer of Oklahoma Baptists.

Although the moratorium remains in effect, the hospital's governing board, elected by the state Baptist Convention, voted 11-5 and the executive committee of the medical staff voted 12-2 to continue the operations. The issue may be discussed further at the annual meeting of Oklahoma Baptists, Nov. 14-16 in Tulsa.

Information that some 50 sex change operations have been performed at the hospital during the past two years recently became public knowledge through news stories. (BP)

## James F. Rogers dies

James Floyd Rogers, 79, pastor in Beech River Association for many years, died this month at Decatur County Hospital in Parsons.

The son of a Baptist minister, he was a graduate of Union University and Southwestern Baptist Theological Seminary. For 17 years he was pastor of churches in Texas.

In 1976 the yearly minutes for Beech River Association were dedicated to Rogers.

Services were held from Parsons First Church with J. V. Reeves, Allen Carter, and Cletus Duke officiating. He is survived by his widow, two children, two step-children, and two sisters.

## Baptists gerontology center receives \$90,000 grant

**CULPEPER, Va.**—The Hurt Gerontology Center here will receive a \$90,000 gift from an anonymous benefactor, according to the executive committee of Virginia Baptist Homes.

Charles E. Neal, executive director, said the gift will strengthen the already existing program of the center, which is committed to the development of education and training programs, research, and provision of complete resources (including books, tapes and papers) in the field of gerontology. (BP)





**EMPLOYEES HONORED**—Eight TBC employees were honored for tenures of service during last week's Executive Board meeting in Brentwood. They were, left to right: (seated) Grace Darden, Gladys Spencer, Renate Wilson, and Ruth Preuett. Standing are Mary Jane Nethery, Dan Haskins, and Jimmy Joseph. John Billington was not present for the picture.

## Eight TBC employees receive tribute during meeting of Executive Board

Two employees of the Tennessee Baptist Convention were honored last week for 10 years of employment service, and six others were honored for five years during the fall Executive Board meeting in Brentwood.

Mary Jane Nethery, executive secretary-treasurer, Woman's Missionary Union, and Gladys Spencer, clerk, program services department, were recognized for 10 years of service each.

Those having served for five years included: Grace Darden, secretary, business office; Ruth Preuett, and Renate Wilson, clerks, program services.

### Jackson insurance man named campaign chairman for Union

Jackson insurance executive Joe F. Hall has been named national chairman of the Union University National Alumni Loyalty Fund Campaign.

A member of Jackson First Church, he has served as chairman of the church's trustees and was a member of its finance committee. He has been affiliated with Hall Insurance Co. in that city for more than 30 years.

Olen M. Law, director of annual giving and alumni affairs, said that the school has adopted a goal of \$60,000 for this year. The drive will be conducted among the more than 6,700 former students of Union. The annual campaign began in 1966 and has raised nearly \$300,000 for various operational expenses of the school.

Three directors of Baptist Student Unions in the state also received five-year recognitions. They were: Jimmy Joseph, Middle Tennessee State University, Murfreesboro; John Billington, University of Tennessee at Memphis; and Dan Haskins, Tennessee Technological University, Cookeville.

### High school students to visit Union University for fall day

High school students from throughout West Tennessee will be on the campus of Union University Friday, Oct. 7, for the school's annual fall campus day.

Registration for the students will begin at 9 a.m. in the G. M. Savage Memorial Chapel. Activities will begin at 9:40 a.m. and conclude by mid-afternoon. Opportunities will be provided for students to discuss career opportunities with Union faculty members and participate on a panel with four college seniors.

### Earl Hooper returns to pulpit at Berryville in Old Hickory

Earl Hooper has accepted the call as pastor of Berryville Church, Old Hickory. He served formerly at Berryville, leaving eight years ago to assume the associate pastorate at Fairview Church, Lebanon.

He is already on the new field of service.

## TBC board

(Continued from page 1)

The board also voted to transfer \$75,000 in unused 1977 operating funds to the reserve fund to be used in the event of a financial emergency. This action is related to a policy adopted by the convention several years ago.

The board members also approved a recommendation of a special study committee which asks that all TBC institutions place an identifying sign at the entrance noting that these are "institutions of the Tennessee Baptist Convention" and that a similar identification be included in all promotional materials.

The next scheduled meeting of the TBC Executive Board will be Nov. 14 at Central Baptist Church, Bearden, just prior to the opening of the annual convention. All Executive Board meetings are open to visitors.

## Tennessee champions heard at Ridgecrest

Marie Hall, Memphis, and Robbie Ross, Chattanooga, Tennessee's state youth speakers' tournament and Bible drill winners, were among other state winners participating in the Southern Baptist Convention demonstration held at Ridgecrest Baptist Conference Center during Church Training Leadership Week recently.

There is no competition on the national level, but each state may send a representative to one or both of the conference centers.

The first convention-wide tournament was held in 1935 at Ridgecrest, according to Larry Yarborough, consultant in the youth section of the Baptist Sunday School Board's church training department. Yarborough stated that the purpose of the tournament has been the same since the first one was held—to stimulate growth toward Christian maturity.

### Oakley succeeds Adams as pastor at Springfield

Jerry D. Oakley, pastor of Columbia Church, Columbia, Ky., was called as pastor of Springfield Church, Springfield. He succeeds John Adams, who resigned in January to assume the pastorate of McKenzie First Church.

A native of western Kentucky, he is a graduate of Union University and earned the doctor of ministries degree from Southern Baptist Theological Seminary.

He held the Columbia pastorate for four years while serving on the Kentucky Baptist Convention Executive Board. He was chairman of the Christian education committee of the board, was a member of the administrative committee, and was president of the Kentucky Baptist Pastors' Conference.



# Our People and Our Churches . . .

## PEOPLE . . .

Jefferson City First Church ordained **John Toomey**, **Earl Ogburn**, **Katheryn Myers**, **Melba Lambert**, and **Robert Couch** as deacons. Toomey is the son of Mr. and Mrs. Glenn Toomey, director of missions for Nolachucky Association. Larry M. Taylor is pastor at Jefferson City.

Buffalo Trail Church, Morristown, ordained **Cledis Riddle** as a deacon earlier this month.

**Leland E. Lyon** was licensed to the gospel ministry by Euclid Avenue Church, Knoxville. He is the son of Pastor L. Gale Lyon and a student at Carson-Newman College.

**Bobby Lackey**, **John Patterson**, and **William Sharpe** were ordained as deacons at Mill Creek Church, Nashville. The ordination day was also marked by the church's homecoming. **Damon Corley** is pastor.

The 70th wedding anniversary of Mr. and Mrs. **Jim Haynes** was observed this month. They are members at Lawrenceburg First Church. **Paul J. Tabor** is pastor.

Providence Church, Ooltewah, ordained **Mark Lamb**, **Howard Lovell**, and **Randall Stulce** as deacons recently. **A. C. McLemore** is pastor.

**Ted M. Swingle** retired as treasurer of Red Bank Church, Chattanooga, after 27 years of service. **Fred A. Steelman** is pastor.

**Terry Stallard**, who is serving as minister of youth at Trinity Church, Knoxville, was ordained to the gospel ministry by that church. Pastor **Billy Edmonds** preached the ordination sermon. Stallard is a student at Clear Creek Baptist School, Pineville, Ky.

**Leroy Pierson** was ordained to the gospel ministry by Oak Glen Church, Holston Association. He has been called as pastor of New Bethel Church, Snowflake, Va. **Kenneth Kyker**, pastor of Beulah Church in the same association, and **John Gilbert**, pastor of West Colonial Hills Church, Kingsport, shared in the service, along with pastor **Jerry Hall**.

**Robert Tucker**, **Pete Burns**, **Edwin Sensabaugh**, and **Bill Carter** were ordained deacons at Baileyton First Church. **Clarence Watson**, Carson-Newman College, brought the ordination sermon; and **David Tydings**, pastor at Bowmantown, presented the charge to the deacons. **Richard Cassidy** is pastor.

Kingston First Church ordained **Don Blanton** as a deacon. **Gary Marsh** is pastor.

East Union Church, Jackson, ordained **Felton Elder Jr.**, **Tony Arnold**, and **Gary**

**Jack** as deacons. **Tom Lewis** gave the charge to the candidates, and **Joe Layman** gave the charge to the church. **Calvin Moore** is pastor.

## REVIVALS . . .

Zion Church, Brownsville, was led in revival by **Jonas Stewart**, executive secretary-treasurer of the Tennessee Baptist Foundation. There were three professions of faith and several rededications. **J. D. May** is pastor.

**J. Harold Smith**, Orlando, Fla., director of the Radio Bible Hour for 45 years, was with the Karns community recently for an area-wide crusade. There were approximately 100 professions of faith. **Billy Edmonds** served as chairman, and **Leonard Markham** was co-chairman. Twelve churches participated.

There were 12 professions of faith and one rededication during the summer revival at Friendship Church, Madison-Chester Association. **David Cunningham**, Mt. Vernon Church, Tennessee Valley Association, led the services. **Yancy Wharton** is pastor.

**Billy Edmonds**, pastor, Trinity Church, Knoxville, led revival services for Grace Church, Roane, N.Y. The church is on one of the Southern Baptist pioneer mission fields and is one of the few churches not receiving aid from the Foreign Mission Board. It is the only Southern Baptist Church in a city of 50,000. Edmonds' trip was sponsored by Trinity Church.

East View Church, McMinn Association, reported two professions of faith and 29 rededication in its recent revival. **Ronnie Torbett** and **Ed Casteel** were the evangelists. **Gennis Best** is pastor.

**Mike Mayo**, pastor of Ashport Church, Big Hatchie Association, reported that the church was led in revival by **Pat Landrum**, Brighton. There was one recorded profession of faith.

Revival services were held at Eastland Church, Big Hatchie Association, which resulted in one profession of faith, five additions by letter, and 15 rededications. **A. L. Slaughter** is pastor.

West Jackson Church, Jackson, reported 16 additions following their recent revival. **Jim Henry**, pastor, Orlando (Fla.) First Church (formerly pastor of Two Rivers Church in Nashville) was the evangelist. **John Shillington**, minister of music at Two Rivers, was the guest soloist. **David Q. Byrd** is pastor of the Jackson Church.

## LEADERSHIP . . .

**Gary Herhardt** resigned as pastor of Mifflin Church, Madison-Chester Association, effective Oct. 2, 1977.

Mt. Olive Church, Knoxville, called **David Webster** as associate pastor and minister of education. He assumed his duties last month, coming from Valley Grove Church in that city. **Lewis D. Gourley** is pastor at Mt. Olive.

Witt Church, Morristown, called **Jerry Heflin** as interim pastor. He is a Bible teacher at Harrison-Chilhowee Academy.

**Kenny Bryan** is serving as interim minister of music at Lockeland Church, Nashville. **Bryan** resides in Franklin.

**Odus Farrington** resigned as pastor of Allensville Church, Mt. Pleasant.

**Howard Jones** resigned as pastor of Viola Church, Columbia.

**Sam Marshall Jr.** is the new minister of music at Ridgedale Church, Chattanooga. He is also leading the music for the church's fall revival. **Kenneth Hubbard** is pastor.

**John Bland** resigned as pastor of Mooresville Pike Church, Columbia.

**Gary Tubbs** is serving as interim music director at Winchester First Church. **Jewell Pruitt** is pastor.

**Tony Latham** resigned Hickory Grove Church, Gibson County Association, in order to begin studies at Southern Baptist Theological Seminary. Following his studies there, he plans to go to the Philippines as a missionary.

## Weber to resume duties following recovery period

**LUBBOCK, Tex.**—Former Southern Baptist Convention President Jaroy Weber has been told by his doctor here to gradually resume his full-time duties after a period of recovery from heart attacks.

Weber, pastor of First Church, Lubbock, got "a good report for a quick recovery" at Stanford Medical Center, where he had a complete evaluation. He will start slowly by first teaching his Wednesday evening Bible lessons. He said that he will gradually assume preaching responsibilities at the church's three Sunday services, beginning with one service and working back into a full load.

He expressed appreciation "for the prayers and concern of many people across the Southern Baptist Convention" who have contacted him during his recuperation. (BP)



# WE CARE!

*Because We Care,*  
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**Sunday, Oct. 2**

**With**

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**For**

**Our Ministry To The Aging**



**TENNESSEE BAPTIST**  
**SERVICE CORPORATION**



# Our response to Bold Mission support

In response to the need for Bold Mission giving throughout the Southern Baptist Convention, the Executive Board of our Tennessee Baptist Convention took a **bold step in mission support**. The board will recommend to the November state convention that Tennessee have its first \$10 million budget—and that the percentage shared with the SBC Cooperative Program be increased.

The current year's budget (which was approved by messengers to the 1976 TBC) has a \$9,400,000 Cooperative Program goal. Messengers to the 1977 TBC will consider the Executive Board's recommendation that next year's budget goal be set at \$10,550,000! The increase figures to 12.2 percent.

Although this is a bold step, there are two reasons why some might wonder **if it is really bold enough**.

The first reason is **past performance**. After ten months of the current budget year, the mission concerns of Tennessee Baptist churches have been expressed by tremendous dedication to mission support. The Cooperative Program gifts are 12.9 percent ahead of the 1976 pace. With Southern Baptists focusing our attention on mission challenges as we launch Bold Mission Thrust, we can gratefully expect this growth in mission giving to continue.

Also, it would appear that committed Tennessee churches and their members' mission gifts for the current fiscal year (November 1976-October 1977) through the Cooperative Program will be very near to the \$10 million plateau.

The other reason why the budget goal recommendation may not be challenging enough is the **need**.

In Nashville last week, the agencies of the Southern Baptist Convention appeared before a meeting of the SBC Executive Committee to discuss their anticipated plans and needs for the 1978-79 budget year. Most of the presentations related to the two-year SBC emphasis "Let the Church Reach Out" and the SBC-approved Mission Challenge Report which would seek to confront every person on earth with the gospel by the end of this century.

Naturally, attention was focused on our two mission agencies—the Foreign Mission Board and the Home Mission Board.

Both agencies have set goals to double the number of missionaries by the year 2000 A.D. In order to achieve this, the FMB hopes to appoint 300 new missionaries next year and the HMB 110. And, to provide the additional support for these, the Foreign Mission Board's request for mission funds through the Cooperative Program for 1978-79 budget year would be for an additional \$5 million. The Home Mission Board's request will be increased \$2.7 million.

Bold Mission Thrust sounds tremendous. Every time it is presented and discussed at a Southern Baptist Convention, the response is overwhelming and enthusiastic.

**But just how serious are we when the time comes to give?**

The TBC Executive Board's budget goal recommendation contains another significant change in figures. Since 1960, Tennessee has shared one-third of our Cooperative Program gifts with missions and ministries supported through the SBC Cooperative Program. Several times during these years the matter of increase has been discussed, but that division has been preserved.

The board's recommendation to the state convention will raise this to 34 percent. Now, we will admit that two-thirds of a percentage point is not a giant step, but it is important that we have moved from a level of sharing that has been static for 17 years.

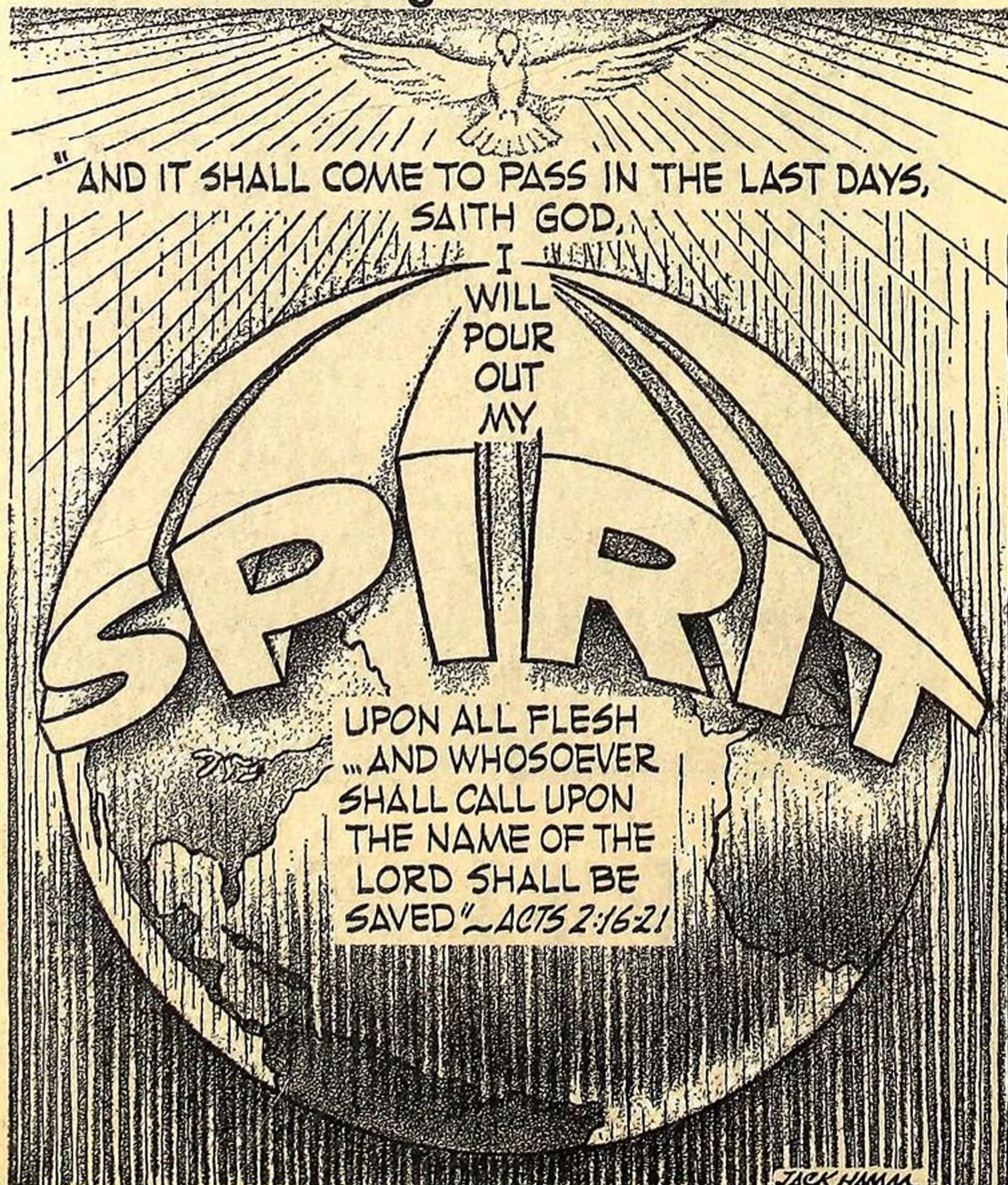
This step is an indication of the concern of our Executive Board, our churches, and our church members to have a larger part in the mission advances of our denomination.

Also, this step is an indication that our churches are continuing to respond in growing concern to the challenge of a world of lost souls.

And, this step is an indication of the board's faith that our churches will likewise respond by increasing the percentage of their budget shared with missions through the Cooperative Program. The Executive Board has recognized that the percent Tennessee shares must be increased. Hopefully, every Tennessee church will recognize that the percent it shares through the Cooperative Program must likewise be increased.

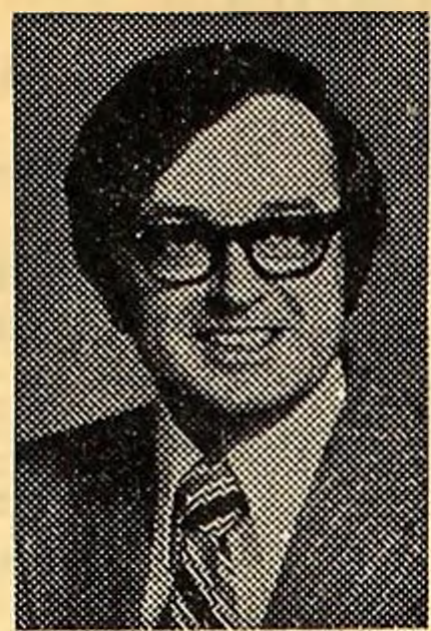
Thank you, Tennessee Baptists, for what you are giving to spread the gospel around the world—and for what you are going to give—and for what we **MUST** give, if Southern Baptists are to take the message of salvation to every nation and to every person of this world.

## Permeating the World Around





## Cicero's comment



By the editor

"Cicero, we have finally found a volunteer music director for **New Harmony Baptist Church**," reported **Mona Tone**, church pianist.

"That's great," I replied, remembering that the church has not had anyone to lead music for months. "Who is he?"

"He is the new dentist in town, **Phil R. Pullum**," Miss Tone intoned. "You might say he really filled a cavity in our church! We had been using one of our members to direct the music, **Nova Caine**, who had a deadening effect on the singing."

Cicero wondered what **Phil R. Pullum** had done to pull out the music program.

"Well, the choir has new white robes, and they really look nice all lined up," Mona mused, "almost like a row of teeth. The choir sounds better, since Phil has taught us to 'open wide' when we sing."

Mona also felt that another reason the choir sounds better is because the dentist-director has longer choir practices during which they repeat the same song over and over. "You might say he drills and drills."

Mona reported that another help had been Phil's wife, **Flossie**, who had really gotten in with the choir members.

"Another aid to our music program is that Phil has started a men's chorus. Not only do they sound great, but they look tremendous standing there in their matching jackets and caps.

"And he has even helped me and the church organist, **Manuel Keyes**, by teaching us about the use of bridges in music."

Cicero asked if there had been any problems with having a dentist as volunteer minister of music.

Mona Tone confesses that there had been a couple of problems. "It is a little disruptive in the service, when he has the choir brush their teeth after every medley. And when we get a good report on our performance, he announces, 'It must be the Crest.'"

But the worst, Mona moaned, is that the congregation is getting tired of singing Phil's favorite song in every service—"Crown Him with Many Crowns."

# Senior Adult Conference attended by over 600

Over 600 senior adults converged on Smoky Shadows Conference Center earlier this month for the fourth annual Senior Adult Conference. **Johnnie Hall**, director, Church Training department, TBC, and **Don Mauldin**, state director of adult work, presided at the sessions.

**Bob Norman**, pastor, Belmont Heights Church, Nashville, was the featured speaker for the gathering. He discussed "God's Cure for the Blues," "How to Stop Procrastination," "Break Out of Boredom," and "How to Defeat Fatigue."

Using Psalms 77 as the text for his first message, he told the group that the blues, or being "down in the dumps" are usually a result of loneliness, discouragement, or suffering from failure. "The blues are faced by making a clean confession to God and declaring your faith in His promises," he stressed. "You are not alone in your dark hours of the soul. God's giants have been there."

Listing the causes for procrastination,

**Norman** included worldly entanglements, family cares, unbelief, and personal convenience. "Procrastination is fatal," he charged. Suggesting ways to overcome the weakness, he told the senior adults to break down their duties into manageable units, get busy quickly and do those tasks that you have divided into units, and deliberately put themselves in a position to do their work on time.

In his third message, dealing with boredom, **Norman** cited C. S. Lewis' "law of undulation" in a person's life. "Our life's surface is not plain and flat like the desert but undulates like the sea, goes up and down, has its peaks and troughs, its hills and valleys," he said.

His practical suggestions for overcoming boredom included: trying to keep moodiness, flatness, depression to yourself, controlling all outward expression of moods, and keeping doggedly on the line of what you know to be God's purpose for you.

At the final session, the Nashville pastor challenged the group to overcome fatigue. "How can you turn yourself from a low energy person or a no-energy person into a high energy person?" he asked. "Start first by taking a good, long, honest look at yourself. Second, do not harbor resentment or grudges against anyone." He warned that sustained anger is a staggering load to carry around—a deadly waste of energy. Third, he added, nothing is more exhausting than prolonged anxiety and chronic worrying. Suggestions he offered for eliminating fatigue included: removing things from your life which upset and frustrate you, giving yourself something pleasant to look forward to, doing something at which you excel, and thinking of yourself as a channel for energy.

Fellowships and devotionals were led by **Agnes Pylant**, senior adult leader, Palmetto (Fla.) First Church senior adult leader. The Floridian performed several readings, dramatic skits, and talent activities.

Conferences were offered throughout the three days on various phases of senior adult life. Conference leaders included **Adelle Carlson** and **Ron Johnson**, both of the Baptist Sunday School Board in Nashville; **W. L. Howse III**, director, Hurt Gerontology Center, Culpeper, Va.; **Robert Burns**, pastor, Powell First Church; and **Jonas Stewart**, executive secretary-treasurer, Tennessee Baptist Foundation.

**Wade Darby**, assistant director, Tennessee Baptist Service Corp., spoke briefly to the group about the retirement years. He presented the program of the service corporation and shared future plans for senior adult care.

Music for the conference was led by **Frank Charton**. The pianist was **Don Campbell**.

## BSSB sells ABC stock because of programs

**NASHVILLE**—The Sunday School Board of the Southern Baptist Convention has sold 2,500 shares of American Broadcasting Company stock because the board does not approve of programming "related to the abuse of human sexuality, violence, and perversion."

**Grady C. Cothen**, president, said a professional money manager which invests board funds was instructed to sell the stock.

"During the controversy over the sex-oriented program 'Soap,' we discovered the 2,500 shares in an examination of our portfolio held by one money manager," Cothen told Baptist Press. "Since we do not approve of the program in question, nor of some other programs related to abuse of human sexuality, violence, and perversion, we decided it was not proper to hold ABC stock."

The stock, worth nearly \$100,000, represented only a small portion of some \$33 million invested by the Sunday School Board, which operates on an annual budget of \$77.3 million and employs some 1,500 persons. The board, Cothen said, "invests funds of its contingency reserve plan as authorized by the SBC and also manages its pension plan. These two require massive investments."

He added that professional money managers invest the funds for the board "according to guidelines which exclude stocks related to liquor, gambling, tobacco, and other ethically questionable business activities." (BP)



# Jesus' transfiguration

By Herschel H. Hobbs

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."—Matthew 17:2

Mount Hermon is a "high mountain" (9,300 feet above sea level) near Caesarea Philippi (v. 1). It was somewhere in its lofty heights that Jesus was transfigured. This happened about a week after Peter's confession of Jesus as the Christ (Matt. 16:16; 17:1; Luke 9:28). The fact that Jesus "began" to teach about His coming death and Peter "began" to rebuke Him (Matt. 16:21-22) suggests that this continued to be the case. Luke 9:29 says that as Jesus was praying He was transfigured. Evidently He was praying that the Father would give to Peter, James and John (who were with Him) such a demonstration of His deity that they would accept His words about His approaching passion experience which was only about six months away.

The Greek word translated "transfigured" has been anglicized as "metamorphosis." It means a change in form. Actually it means a change in outward form corresponding to the inward reality. Jesus' face

shined as the sun, and His clothes became white as light. This was not light shining upon Him from without. It was His deity shining forth from within. The three disciples saw Jesus as He is—God in the flesh.

Then they saw Moses and Elijah talking with Jesus—Moses (symbolic of law) and Elijah (symbolic of prophecy). "The law and the prophets" was one term used for the Hebrew scriptures (Old Testament). Luke 9:31 says that they talked about Jesus' "decease" or "exodus" out of the world. This involved His death, resurrection, and ascension. In other words the disciples learned that their Scriptures taught the same things Jesus had been teaching.

During the transfiguration the disciples heard the Father's approval of the Son, and that they were to hear or heed only Him. They were to heed Him, not argue with Him. After the transfiguration was past they saw no one man "save Jesus only." Thus they were to hear and obey Jesus, and not be guided by the popular opinions of the day.

In the transfiguration we see the Deity-Humanity of Christ Jesus. He is the God-Man. Human reason cannot fathom this tremendous truth. It can only be received through faith, but it is faith based upon the fact of history.

## S. Carolina church ordains husband-wife musician team

MYRTLE BEACH, S.C.—A husband-wife team has been ordained to the ministry by a South Carolina Baptist church here.

Ocean View Baptist Church ordained Mr. and Mrs. E. Thomas Smith. He is the church's minister of music, and she is the organist. Both were called by Ocean View and began duties June 1. She is believed to be only the seventh woman ordained to the ministry by a Southern Baptist church in South Carolina. (BP)

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## Devotional

## Alone with God

By Launice J. Choate

A Christian desires victory but will meet defeat because he fails to seek God in his moment of need. In order to triumph over the frustrations and problems of life we must find time to be "alone with God."

Throughout the Bible we are told of those who felt the need to draw aside and feel the presence of God in a special way.

Enoch "walked with God," and he was carried into His presence. (Genesis 5:24)

David also felt the need to be "alone with God." We read in Psalm 16:8 "I have set the Lord always before me; because he is at my right hand, I shall not be moved."

Saul (Paul) went into the desert for three years to commune with God and to be instructed as to his mission to the world. (Galatians 1:17-18)

Even Jesus drew aside many times to meditate and to pray to the Heavenly Father. (Matthew 14:23) "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when evening was come, he was there alone."

If our Saviour felt the need of being "alone with God," how much more should we depend upon His presence and feel His power flow into our lives? So many fears and problems would be solved if only we would be willing to pay the price!

I walked into the sunrise

To be alone with God,

And there I found Him waiting

Beneath the broken sod.

I found Him in the beauty

Of every flower and tree,

I found Him in the gentle breeze

That wafted over me.

His rays of love went through me;

My heart was strangely warmed.

Then He gave me strength to bear

The burdens of the morn.

So walk into the sunrise

When you have the slightest fear,

And He will give assurance

That He is always near.

Mrs. Choate is the Woman's Missionary Union director and Sunday School teacher at First Church, Lexington.



Choate

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# Pulpit To Pew

By Jim Griffith

A timid minister, who often straddled the fence, was told by one member of his congregation to preach the "old-fashioned gospel" and was instructed by another to be "broadminded."

The result was evident next time he preached: "Unless you repent, in a measure, and are converted, so to speak, you are, I am sorry to say, in danger of hell-fire and damnation, to a certain extent."

This preacher needs to heed the advice given by one preacher's wife to her husband: "Whatever you do, don't dilly dally."

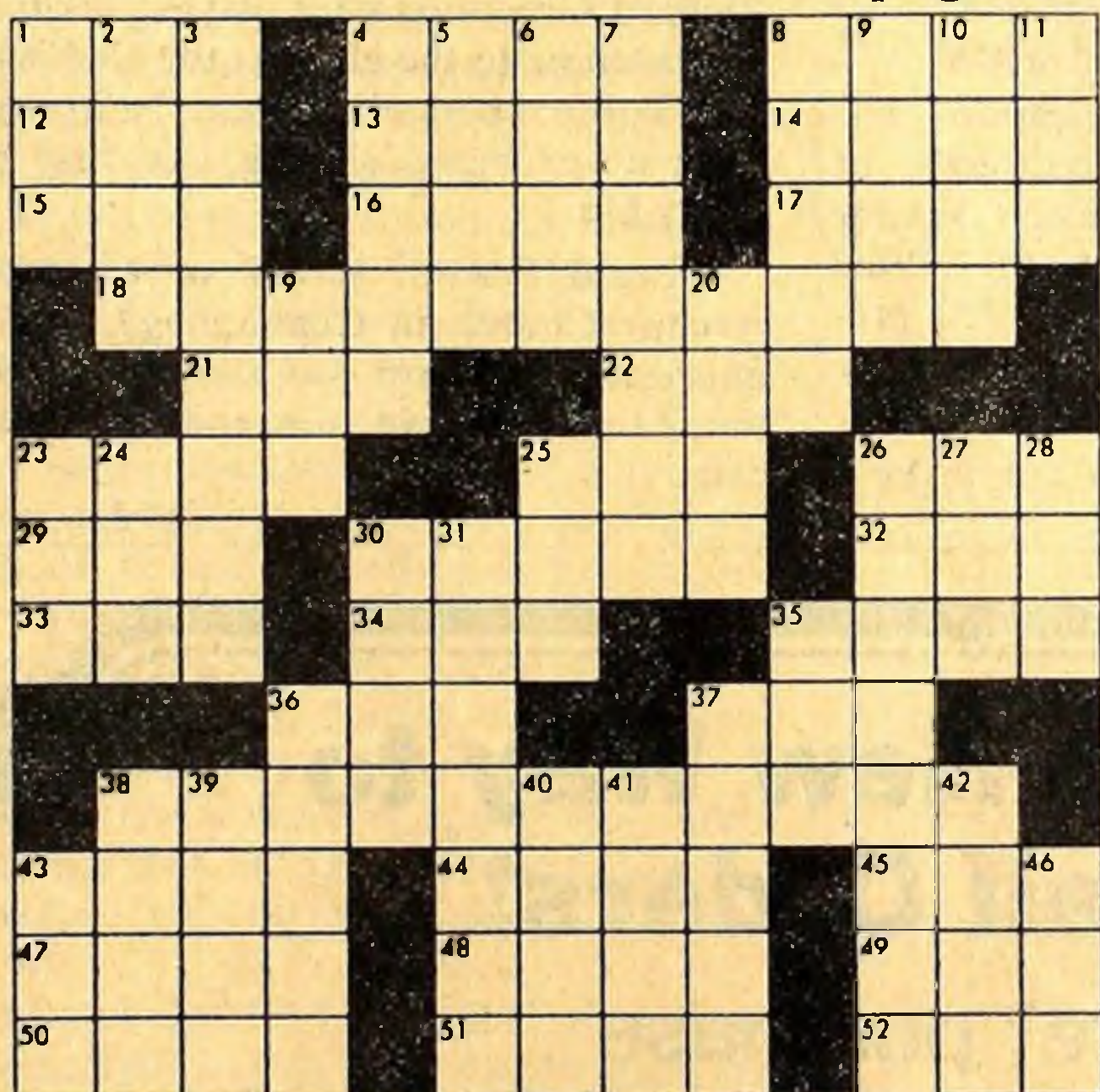
The old-time preacher was right who contended: "One must be himself on fire who would kindle ardor in others."

To put it another way, Abraham Lincoln said: "When I go to hear a man preach, I want him to preach like he's fighting bees."

It is a stinging judgment offered by someone who said: "If some sermons were put on sale, they would be labeled: 'Dry Goods and Notions.'"

## Bible puzzle

Answers on page 14



### ACROSS

- 1 O.T. book: abbr.
- 4 "—goats' hair" (Ex. 35)
- 8 One who may avenge (Rom. 12:19)
- 12 Polynesian kava
- 13 Early Greek scientist
- 14 — hemp
- 15 Chief prince (Ezek. 38:3)
- 16 Learned Muslim
- 17 Genuine
- 18 "we speak the — —" (1 Cor. 2)
- 21 Disease of sheep
- 22 Ark dweller (Luke 17:27)
- 23 There shall be no more (Rev. 21:4)
- 25 Sediment

- 26 Ice or Stone
- 29 Eggs
- 30 "— of kingdoms" (Isa. 47:5; poss.)
- 32 Giant reed
- 33 "— of thieves" (Mark 11:17)
- 34 Heraldic metals
- 35 "James the —" (Mark 15)
- 36 Soft: abbr.
- 37 Indefinite number
- 38 "great —" (Rev. 20:11)
- 43 Destitution
- 44 Hawaiian island
- 45 Reverence
- 47 "— of this world" (Matt. 13)
- 48 Land measure
- 49 Males

### CRYPTOVERSE

WOIJASODXO UJ DJ ACD ONZG RJW ONZG

SWJNZLO UYZDTX YJDOXU ZD UYO XZTYU

Today's Cryptoverse clue: S equals P

- 50 Metric measures
- 51 Drunkards
- 52 Time in New York: abbr.

### DOWN

- 1 Delay
- 2 Assert
- 3 "at any —" (Dan. 2)
- 4 "the Lord is thy —" (Psa. 121)
- 5 Clay: comb. form
- 6 "after the judgment of —" (Num. 27)
- 7 "— — in their purse" (Mark 6)
- 8 Capacious
- 9 Margarine
- 10 Word before bed or block
- 11 State: abbr.
- 19 "but the — of perdition" (John 17)
- 20 Enemies
- 23 Seed container
- 24 Greeting
- 25 Religious group: abbr.
- 26 "— — written" (Rev. 2)
- 27 Fuel
- 28 Some trains
- 30 Where the son was carried (1 Ki. 17:19)
- 31 Sent to Titus (Tit. 3:12)
- 35 Zodiac sign
- 36 "by the — of the house" (Amos 6)
- 37 French or fish
- 38 Weary
- 39 In this place
- 40 Mexican food
- 41 "Thy wickedness may —" (Job 35)
- 42 Female sheep
- 43 Neurocirculatory asthenia: abbr.
- 46 Entrance: abbr.

# HISTORICALLY

## FROM THE FILES

### 50 YEARS AGO

Plans were being made for the Tennessee Baptist Convention to meet with Belmont Heights Church, Nashville, W. M. Wood, pastor. Those from a distance coming for the meeting were to write N. B. Fetzner, Nashville, and let him know when their train arrived so transportation could be provided to the church and the homes where they would stay. Bed and breakfast would be furnished free in the homes. Lunch and supper was to be served in the church dining room at a nominal cost.

Northside Church, Chattanooga, took a special collection for its building fund and received \$1,400 in cash. R. W. Selman was the pastor.

### 25 YEARS AGO

Richard N. Owen, editor of **Baptist and Reflector**, was elected president of the Southern Baptist Historical Commission.

First Church, Morristown, honored O. L. Wall for 40 years of perfect attendance at Sunday School. He was also recognized for reading **Baptist and Reflector** for 52 years.

### 10 YEARS AGO

Paul H. Shell was the new pastor at First Church, Parsons.

First Church, Nashville, approved a contract for \$1,949,808 to build a new sanctuary. Completion of the building was expected within two years. H. Franklin Paschall was pastor.

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(Adv.)



# Chattanooga Baptists participate in simultaneous Zambian crusades

**LUSAKA, Zambia**—Despite a curfew and blackout that warned of the possibility of war between Zambia and Rhodesia, Baptists in Zambia moved ahead with a three-week, nationwide evangelistic crusade in September involving all of the 80 Baptist churches and mission points in Zambia.

Leading the evangelistic crusade was a team composed of 15 preachers, one layman and two musicians from the United States, plus five African preachers from nearby Malawi and Kenya and from Nigeria. Twelve of the 18 Americans came from churches in the Chattanooga area.

A cloud of uncertainty engulfed the first few days of the simultaneous revivals after Zambia President Kenneth Kaunda imposed a curfew and blackout from 8 p.m. until 5 a.m. daily in four major cities just two days before the revivals were slated to begin. A few days later, President Kaunda announced that the curfew would continue indefinitely.

The blackout decree came four days after reports of a Rhodesian bombing raid on a Zambian border town located at the triangle

where the Zambia, Rhodesia, and Mozambique borders meet. Kaunda said he feared similar bombing attacks on the capital city of Lusaka and other cities near the Rhodesian border.

When the lights went out on Sept. 3, Zambia Baptists, missionaries and the 23 visiting evangelists prayed by candlelight that the curfew would not hinder and deter the crusade.

The next day, Sunday, 103 Baptist churches in the Hamilton County Baptist Association observed a day of prayer for the Zambia crusade and the 12 team members from Chattanooga.

Only revival meetings in Kafue, south of the Zambia capital, were immediately affected by the curfew the first week.

Frank J. Baker, Southern Baptist missionary in Lusaka, who is co-director of the crusade with Zambia pastor Waddy Shibemba, was delighted with the initial response. "We expect 2,000 to 3,000 professions of faith throughout the entire nation," he predicted after the first week.

"The curfew may even turn out to be a

blessing in disguise," he suggested. "One of the strange paradoxes of missions is that people are more responsive to the gospel in times of adversity and crisis."

"This experience has changed my life," raved Duane Highlander, director of special ministries for Hamilton County Association, Chattanooga, after 25 Zambians responded during the first service.

Elmer Piper, missions committee chairman for the association and pastor of East Lake Church, Chattanooga, added that he felt all the team members would return home more deeply committed to missions after experiencing the overwhelming response to the gospel in Zambia.

Over and over, the team members expressed amazement at the joyful spirit of the Zambian people, and especially at the enthusiastic, exuberant singing of the Zambian choirs to the beat of drums and shakers.

"It's thrilling," said Chattanooga layman Richard Grammer after playing his trumpet and listening to the choir at the Chililabombwe Church where Highlander had preached. "I've never heard singing like that before in my life."

Edward Seanor, pastor of Chamberlain Avenue Church in Chattanooga, said what impressed him most was the joyful welcome the Zambians gave him and other Americans.

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# 'Soap' sponsor given free ad; two others drop sponsorship

"Soap," ABC-TV's controversial new series, appears to be in financial trouble with the revelation last week that two sponsors are pulling out and one "sponsor" is not paying for the commercials.

The chairman of the advertising agency for American Home Products, which advertised Anacin on the Sept. 20 episode, has told the Southern Baptist Christian Life Commission that American Home Products did not pay ABC for the commercial. "We did not pay, and will not pay, one penny," Dan Rodgers, chairman of the John F. Murray advertising agency said. "They gave us a free ride."

Meanwhile, it has been learned that two other sponsors are dropping out.

Vlasic Foods, one of the sponsors of the premier Sept. 13 show, will not continue. Russell H. Post, vice-chairman of the company's board of directors, said they made a mistake. He added that a "letter of apology" was being sent to those who had written to the company about the content of the program.

Max Factor cosmetics, another Sept. 13 sponsor, will not be advertised on future telecasts of "Soap," according to Robert A. Amen, vice-president for public relations for Norton Simon, Inc. Amen told the Catholic League that Norton Simon found out too late about the Max Factor ad to disassociate its subsidiary from the first episode, but that no ads for Norton Simon subsidiaries will appear on subsequent shows.

Harry Hollis Jr., of the SBC Christian Life Commission staff, said ABC's offer to

American Home Products raises serious questions about the future of the new program. "Will ABC offer other advertisers a 'free ride' in order to conceal the fact that 'Soap' is in deep trouble? Why does ABC want to save a show that majors on sex miseducation and immorality?"

Although most of the other advertisers appear to be buying commercial time on "Soap" as a part of a package of programming time, the "free ride" for American Home Products was worth about \$40,000, according to Rodgers. He said that at the

present time American Home Products does not expect to be a sponsor of "Soap."

Sponsors for the Sept. 20 episode were: Bic Pen Corporation, Wiley St., Milford, CT 06460.

Jovan, Inc., 875 North Michigan Ave., Chicago, IL 60611.

Monarch Wine Company of Georgia, 451 Sawtell Ave., S.E., Atlanta, GA 30315.

Cosmair, Inc., 530 Fifth Ave., New York, NY 10036.

Presto Industries, Eau Claire, WI 54701.

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Judging and forgiving

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

Basic Passages: Luke 6:37-42; John 8:1-11
Focal Passages: Luke 6:37-42; John 8:3-7

This lesson continues our analysis of Jesus' teaching regarding our ethical responsibilities as presented in Luke's gospel. In the last two lessons we have affirmed that Jesus was setting forth the characteristics and desired behavior of Kingdom people. God's Kingdom had broken into the world and those who accepted the gift of the Kingdom were to respond with a definite life style.
One of the most basic aspects of any relationship is acceptance. If I don't accept you as a person, it is extremely difficult for me to meaningfully relate to you. The gospel affirms that God has accepted man and has covenanted Himself to him. This acceptance is a gift. The Bible affirms that the covenant relationship between God and man demands a similar relationship between man and man. To say that one loves God and then acts unjustly toward one's neighbor is to undercut one's statement of belief. God, then, has accepted me and I am commanded to accept others.

This element of acceptance is set forth on the human level in the discussion of judging and forgiving. Jesus states that one should not judge or condemn his brother. To judge is to come to some conclusion about one's actions, decisions, or behavior. It is to place a value of good or bad on something that someone else says or does. The implication behind this kind of action is that the one who judges is in a position of superiority to the one being judged. He has earned the right to evaluate the behavior of another.
When people judge others they are often forgetful of their own situation and their own areas of weakness that are open to the judgments of others. The thrust of the gospel message is that the inbreaking of the Kingdom of God into the hearts and minds of men is a gift. It cannot be brought about or earned. None of us deserves the gift. The Bible expresses it by saying that we are all in the same predicament. We are all sinners, estranged from God. In other words, we all live in glass houses and are in a precarious position when we start throwing stones. We are all accepted, warts and all, and therefore are not in a position to criticize the behavior of another.
This point is humorously affirmed in the

story of the man who berates a friend for having a small speck in his eye, when he has a plank in his own life. We try to rid our neighbor of small problems in their lives, when we can't exorcise our own demons.
The point of the story is that we all have imperfections and problems that we are hopefully struggling to work through. We are affirmed in the fact that the nature of the sacred is accepting, not condemning. Since we have been accepted and forgiven, we are to exhibit this same attitude in our interpersonal relationships. To forgive is to say that nothing you have done is ultimately damaging to our relationship. Nothing is so serious, that it wrecks the interplay and openness between us.
One of the strengths of the gospel portrait of Jesus is that He practiced what He preached. He stated that Kingdom people should forgive, not judge, and should reinforce, not condemn. In an encounter found in John 8:1-11 this teaching is supported by Jesus' actions.

The passage is not found in the majority of the earliest and best manuscripts of the New Testament. The manuscripts that do include it place it after Luke 21:38. This has led most scholars to conclude that this story was not a part of John's gospel. In spite of this, most scholars feel that the story is authentic and is consistent with the picture of Jesus presented in the four gospels.
In the passage Jesus simply refuses to judge the woman. His action is not to be taken as approving what she did, but as revealing the shaky ground that all persons, even her accusers, stand on. If one starts exacting judgment on one's merits and demerits, we are all in jeopardy.
Jesus' approach is not to shame her, condemn her, or reject her, but to forgive her. He accepts her and sends her on her way. He does not shrug off her past behavior. He entreats her "to sin no more." He places the responsibility of change on the woman, not on the religious establishment that has brought her in for "therapy."
The world is alive with gifts and wonders, forgiveness and acceptance. The gospel challenges us to accept these gifts and to exhibit them in our day to day interaction with our fellow strugglers. We are to love and forgive, because we have been loved and forgiven.

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"Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12:17).



# 'That you might believe'

By Marion C. Barnett, Pastor  
Broadway Baptist Church, Knoxville

**Basic Passages:** John 3:16-21; 20:30-31; 21:20-25

**Focal Passages:** John 3:16-18; 20:30-31; 21:20-24

## The thing to remember about John

There is one idea that runs throughout the Gospel of John. It is the idea of believing. This concept forms the main theme of John's gospel, and we need constantly to keep it in mind as we read. Not long ago I bought a new car. As I went from dealer to dealer looking at the cars, it impressed me that everywhere I went the salesmen always wanted me to test drive their particular brand. Often they would try to get me to drive more than one model, and at least one dealer tried to get me to take his car home and keep it for a day.

There was a purpose behind what these fellows were doing. They wanted to demonstrate the qualities of their automobiles to me in such a way that my family and I would have a personal experience of those qualities, and perhaps become involved enough in something we liked about that automobile that we would go ahead and commit ourselves to buy it.

This is what the writer of John is getting at when he says that he writes "that you may believe that Jesus is the Christ, the Son of God and that believing you may have life in his name" (20:31). John's gospel is a careful attempt to set up a demonstration of the personal and religious impact of Jesus Christ. Most important though, John is setting up his reader to have an individual experience of those qualities and of that person. What he wants is for his reader to make a commitment as a result of what he has discovered.

## The vital encounter

It has been noted that in John 3:16 and the following verses the essence of the whole gospel about Jesus is laid out very briefly. The important word "believe" appears. Everything which John says will hinge on that vital reality. The story of Nicodemus going just before illustrates what John means by believe. What happened was that Nicodemus not only met Jesus personally, but he quickly entered into a deep struggle with who Jesus was, and that struggle pierced to the core of who Nicodemus was. All of the neat categories by which Nicodemus had arranged life were suddenly turned over, and he was called upon to think about life and God in different ways and confronted with the necessity of doing something about that difference. In short, Jesus meant "a fork in the road"

for Nicodemus, and he had to choose to commit himself, to believe for the rest of his life in a certain direction.

This is what John means when he says, "whosoever believes in Him should not perish, but have eternal life." He has in mind our personal encounter with what Jesus was and is really like. He doesn't want us merely to think certain things about Jesus; he wants us to be hit hard with what Jesus demands of us in terms of our own life and commitment to Him and God through Him. Everything hinges on that commitment. Once a person has really encountered this Jesus so that he actually understands what the man was about, life can never be the same for him again.

Committing yourself to Jesus is like stepping into light, and personal life immediately takes on an eternal dimension which stretches out before you to infinity. It is nothing less than stepping into the presence of God Himself. But to meet Jesus and to really understand Him and then to turn your back upon that, is like walking into darkness, away from the place where things can be clearly seen. One stumbles on into confusion and the condemnation of that is the predictable result of one's own tragic choice.

## Believing is seeing

When John says in chapter 20 that Jesus did many other signs not mentioned in his book, he is talking again about believing, and about the relationship between belief and what one has seen. When we read verses 30 and 31 it would be good for us to have in the back of our minds Jesus' saying about those who "have eyes to see and ears to hear," and His saying about understanding the signs of the times. We remember, too, that people often witnessed the miracles of Jesus and yet drew back from making any positive conclusions about Jesus because of them.

It is significant that the account of "doubting Thomas" immediately precedes these words about Jesus and His signs. If we have read this far in John's gospel, we know that Thomas actually had enough to go on by now to have arrived at some deep personal belief with regard to Jesus. Yet here he had missed seeing something (Jesus' appearance in the Upper Room) and, because he hadn't seen it, he wanted to say that it made him unable to believe. His real problem was that he had been so long in the

presence of Jesus and still had not seen clearly and with insight. Only belief, commitment, would have enabled that. John turns from the account of Thomas' unbelief to his word about Jesus' signs with the phrase, "blessed are those who have not seen and yet believe."

Believing is more important than seeing. Indeed, a true "seeing" presupposes belief. Here is what the whole business of signs in the ministry of Jesus is about. They were not for entertainment or to dazzle people, but rather they were signals that raised the possibility that the one who performed them was Himself the source of life if in fact a person had believing eyes to see that. As Professor John Polhill has recently noted, the meaning of the miracles is much more important than their explanation. John calls them signs and not miracles because that is exactly what they are, like flashes of light they reveal what had before been seen only in shadows.

In this Jesus, God is acting decisively and is breaking the bonds of man if we can see it and understand it. The signs of Jesus were not dazzling tricks; not all who saw them believed, but all who believed had reached a deep insight. A person has to decide for himself about these signs, he has to believe before he can really see them. They seem to be pointing beyond themselves to something eternal, to life; and if that is true then God Himself is present in Jesus, a remarkable presence of a kind never before experienced, and a man has to respond to that.

## The commitment point

When an army begins an attack in time of war it usually seeks to disguise its actions at the beginning of the battle. A series of false attacks known as demonstrations will be launched all up and down the battle line. Their purpose is to mask the real attack which will come fiercely and quickly at some other point. The problem for the officers of the defending army is to figure out where and when the real attack is coming, and to filter it out from all the false attacks or demonstrations. This is one of the most important moments of the battle when a general makes his decision about how he is going to defend, and commits all of his forces toward that end.

A person who reads the Gospel of John has to do something like this when he puts that book down. John himself reminds us of that as he closes his gospel. He has been "bearing witness" to something he says. He has written that down—it is the first-hand report of a personal encounter, and what we have read is his "testimony."

The purpose of this gospel, however, is belief, and this is enough. The time for the reader to commit himself in one direction or another upon that belief has come. At this point the addition of mere facts about Jesus is of no value at all. It is not enough to know. The important thing finally is to commit, to believe.



# Amin orders Baptist churches to cease operation in Uganda

**RICHMOND**—Southern Baptist missionaries in Uganda have confirmed that they have not been allowed an appeal on the ban of the Baptist churches of Uganda and some 26 other religious groups by Ugandan President Idi Amin.

International news services reported that Amin banned the groups because he believes they are not conducive to national security. Some 130 Baptist churches, including 76 related directly to Southern Baptist mission work, and 12,000-15,000 members of those churches will be affected.

G. Webster Carroll, one of four Southern Baptist missionaries living in Jinja, Uganda, reported by telephone to Ralph W. Harrell, Southern Baptist missionary in Nairobi, Kenya. Carroll said that the missionaries had not received deportation papers yet and would remain in Uganda for at least the next two or three days to visit personally with Baptist national leaders.

## Five Bahamian Baptist pastors chosen for queen's honors

**BAHAMAS**—Five Bahamian Baptist pastors have been honored in the Queen's Silver Jubilee and Birthday list.

Arthur Samuel Colebrook, president of the Bahamas National Baptist Missionary and Educational Convention, received the Most Excellent Order of the British Empire (Civil Division) Commander honor. Receiving the Queen's Certificate and Badge of Honor from Andros Island were Richard Smith, Staniard Creek; Jeremiah Hinsey, Love Hill; Henry Campbelle, Low Sound; and Euthal Green, The Bluff.

The first monthly issue of the Bahamas Baptist Gazette, the official paper of the Bahamas National Baptist and Missionary Education Convention, has been published. Included among the staff members of the new paper is Antonina Canzoneri, Southern Baptist missionary press representative, who is the circulation manager.

## Retired China missionary dies, attended college in Nashville

**WINSTON-SALEM, N.C.**—Nell Blake (Mrs. L. B.) Olive, emeritus Southern Baptist missionary, died here Sept. 3. She was 85.

Mrs. Olive served as an educational-evangelistic worker in China for over 25 years before her retirement in 1949. She also worked in the Philippines for a brief time. She was appointed by the Southern Baptist Foreign Mission Board in 1919.

She was a graduate of George Peabody College, Nashville.

The missionaries, who include the Carrolls and the James L. Rices, intend to interpret Amin's ruling to the leaders and to offer what encouragement they can.

They anticipate putting their own affairs in order, Carroll said, and will probably visit Nairobi the early part of next week.

Davis L. Saunders, the Southern Baptist Foreign Mission Board's secretary for that part of Africa, did not express any sense of immediate alarm about the safety of the missionaries, but was eager to learn how the decision would affect mission efforts. The exact future of missionary efforts in Uganda remains unclear at this time.

Amin said Ugandans would be allowed to worship in four groups, including the Roman Catholic Church, the Anglican Church of Uganda, the Uganda Orthodox Church (related to the Greek Orthodox Church), and the Muslim religion.

Among those groups banned were Baptists, Seventh Day Adventists, the Salvation Army, and several local independent churches.

Earlier this year, Amin ordered all Americans living in Uganda to report to him. The three Southern Baptist missionary couples, who were out of the country at the time, elected to stay in Kenya until the situation was clarified. The Carrolls and Rices returned to Uganda later that same month. The Harry B. Garvins, also assigned to Uganda, remained in Kenya working in Uganda during visits. The Garvins are now on furlough in Texas.

Baptist missionaries entered Uganda in 1962. Southern Baptist work exists in Jinja, Mbale, and Soroti. (BP)

## Eugene Hall named president of OBU

**SHAWNEE, Okla.**—Eugene Hall, academic vice president at Louisiana College, Pineville, has been elected the 12th president of Oklahoma Baptist University here, effective Oct. 15.

Hall succeeds William G. Tanner, who resigned in Sept. 1976 to become executive director-treasurer of the Southern Baptist Home Mission Board.

Hall has served as chairman of the speech department, academic dean and academic vice president in two different periods at Louisiana College, totaling seven years, and as the school's interim president.

He is a graduate of Louisiana College, Southern Baptist Theological Seminary, Louisville, and Louisiana State University. (BP)

## Georgia to consider 'adopting' New York

**ATLANTA**—The Executive Committee of the Georgia Baptist Convention approved a recommendation that the convention adopt a "sister state relationship" with New York Baptists and praised the Southern Baptist Christian Life Commission's battle against "Soap."

Subject to approval of the annual convention in November, the Executive Committee endorsed a proposal to help the New York convention and its churches and associations in every possible way. They responded to a request by New York Executive Secretary Jack P. Lowndes, a native Georgian and former Georgia pastor, who had the support of Georgia Executive Secretary Searcy S. Garrison. The New York convention is one of the newer and smaller of the 33 state conventions covering Southern Baptist work in 50 states.

The action on "Soap" took note of the Christian Life Commission's efforts to prevent airing of the sex-oriented ABC-TV series. It commended the commission's battle against "Soap" and other such "degrading programs on radio and television air waves."

The committee also approved employment of a staff employee to coordinate education and involvement in Christian ethics and social concerns "as soon as financial resources are available," to accelerate its activities in Christian family life and Christian personal and social ethics, urged churches and associations to form strong local public affairs committees, and requested a special study about better ways to use radio and television in communicating Baptist stands on public issues.

Another action, subject to convention endorsement in November, approved a resolution condemning the U.S. Internal Revenue Service rulings spelling out what constitutes an "integrated auxiliary" of a church, association, or convention. (BP)

## Gist's Creek calls Baumgardner

A. R. Baumgardner was ordained to the gospel ministry following a call to the pastorate of Gist's Creek Church in Sevier County Association.

A brother, James Baumgardner, served as moderator, and Robert Cody led the examination. Gary Farley delivered the ordination message, and W. A. Galyon gave the ordination prayer.

Baumgardner was called to Gist's Creek last month.

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