

Baptist and Reflector

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News Journal of Tennessee Baptist Convention

SBC Cooperative Program ends year up 11.6 percent

NASHVILLE—Strengthened by strong giving in September, the Southern Baptist Convention's 1976-77 fiscal year closed out Sept. 30 with \$51,940,459 in undesignated contributions to the denomination's national Cooperative Program unified budget.

Of this total, \$3,190,297 came through the Tennessee Baptist Convention's Cooperative Program, meaning that Tennessee provided 6.1 percent of the funds for missions and ministries of the SBC Cooperative Program.

The amount received from Tennessee churches increased 8.2 percent over the 1975-76 fiscal year.

Total giving for the year, including the Cooperative Program figure and another \$42,445,624 in designated gifts, totaled \$94,386,083, according to figures released by the office of Billy D. Malesovas, assistant to the treasurer and director of financial planning for the SBC Executive Committee.

During the fiscal year, Tennessee churches contributed \$2,932,911 for designated offerings handled through the SBC Executive Committee office. The vast majority of these offerings were for the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions.

FMB leader released by Alabama hospital

HUNTSVILLE, Ala.—Baker J. Cauthen, executive director of the Southern Baptist Foreign Mission Board, was released from the Medical Center Hospital here Oct. 3. He had been hospitalized since suffering a heart attack Sept. 18.

The Cauthens were expected to return to their home in Richmond this week.

Mrs. Cauthen reported that her husband is "feeling quite well" and said he has been exercising by walking up and down the hall at the hospital.

Cauthen, who collapsed while speaking at a worship service of the Jackson Way Baptist Church here Sept. 18, is expected to make a full recovery from the attack. His doctors, however, have advised him not to resume his responsibilities until after a two-month recuperation period and have suggested he not accept any engagements before the end of the year. (BP)

Tennessee provided 6.9 percent of the \$42,445,624 designated SBC gifts.

The \$51,940,459, which exceeded last year's national Cooperative Program contributions by 11.2 percent, fell \$3,059,541 short of the overall Cooperative Program goal of \$55 million but exceeded the basic operating and capital needs budget of \$50,080,000 and still had \$1,860,459 left over for two challenge phases of the Cooperative Program budget.

Of that amount, \$1 million fully subscribed phase 1 of challenge operating funds needed for additional needs of the SBC's worldwide mission programs and \$860,459 partially filled needs of the phase 2 challenge operating goal of \$3,920,000.

Porter Routh, executive secretary-treasurer of the Executive Committee, expressed enthusiasm for the giving upsurge. He said the denomination's Bold Mission Thrust effort to proclaim the message of Christ to the entire world by the year 2000 received "an early boost with the strong giving in September," the final month of the fiscal year, which ran 23 percent ahead of the same month last year.

Thirty-three state Baptist conventions, which receive contributions from some 35,000 SBC churches, channeled \$4,487,642 to the Executive Committee for distribution in September through the Cooperative Program and another \$457,338 in designated contributions.

Phase 1 challenge funds were divided among SBC agencies via the regular formula for distribution, while phase 2 funds were divided among the Foreign Mission Board (50 percent), Home Mission Board (25 percent), Radio and Television Commission (15 percent) and the six theological seminaries (10 percent).

Nortons' stepfather dies

Fred Parker, 85, the stepfather of two Tennessee Baptist leaders, died Sunday night, Oct. 9, in Hixson after an extended illness.

He is survived by his widow and two stepsons; Ralph L. Norton, executive secretary of the Tennessee Baptist Convention, and Charles Norton, who served as TBC church training director for 33 years before his retirement in 1975.

Funeral services were scheduled for Oct. 11 in Chattanooga.



FIRST CHECK—Jonas Stewart (left), Tennessee Baptist Foundation, presents the first check from a new trust fund to E. B. Bowen, Tennessee Baptist Children's Homes. A \$97,247.10 trust fund was established by the estate of Vernie K. Brown. In addition to the children's homes, the trust will also aid the SBC Foreign and Home Mission Boards, East Tennessee Baptist Hospital, Knoxville; Baptist Memorial Hospital, Memphis; and the Cooperative Program.

Texas university names Fletcher as president

Jesse C. Fletcher, pastor of Knoxville's First Church since May 1975, has been named as president of Hardin-Simmons University, Abilene, Tex., effective Nov. 1. He succeeds Elwin Skiles, who retired as president earlier this year.

Fletcher announced his resignation to the Knoxville church Oct. 9, two days after his election by the trustees of the Texas Baptist college.

A native of Texas, Fletcher is a graduate of Texas A & M University, College Station, and Southwestern Baptist Theological Seminary, Fort Worth.

Prior to his move to Knoxville, he was director of mission support for the Southern Baptist Foreign Mission Board for 15 years. Previously he served in pastorates and as a student director.

Fletcher is the author of five books, including the best-selling **Bill Wallace of China**.

43 senators co-sponsor bill to aid parochial education

By W. Barry Garrett

WASHINGTON — Forty-three United States Senators are sponsoring a massive tax credit bill to aid private school education from the elementary grades through college at a loss to the U.S. Treasury of \$4.7 billion from the 1980 U.S. budget.

Announcement of the plan to try to break through the Constitutional bottleneck for public aid to private schools, including church-related education, was made at a joint press conference by Senators Daniel Patrick Moynihan (D.-N.Y.) and Bob Packwood (R.-Ore).

This bi-partisan team, joined by 41 other co-sponsors, introduced the Tuition Tax Credit Act of 1977, in an attempt to bail out of financial trouble the 14,000 private grammar schools, 3,700 private high schools, and 1,500 private colleges and universities. Hearings on the proposal have been promised for January 1978 by the Senate Finance Committee, 12 of whose 18 members are co-sponsors of the new bill. Sen. Russell B. Long (D.-La.) is chairman of the committee.

The Moynihan-Packwood plan would provide 50 percent of tuition payments up to \$500 for an income tax credit for a taxpayer for each student for whom he pays private school tuition. For low income taxpayers the credit will be "refundable," that is, if

he is entitled to a tax credit greater than the amount of his income tax bill, the difference will be refunded to him in cash.

In announcing the proposal, Moynihan vehemently attacked those who interpret the First Amendment as prohibiting tax aid to Catholic and other church-related schools. He also assailed the U.S. Supreme Court for its series of decisions since 1947 prohibiting as unconstitutional the use of tax funds for the support of church-related private education. He described this view of the Constitution as anti-Catholic bigotry.

The relevant part of the First Amendment says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Moynihan said, "There can be only one explanation of why it is thought that these words prevent public aid to nonpublic schools: It is only because most Americans no longer have the foggiest idea what an establishment of religion is that they can be persuaded that the words of the First Amendment mean more than they say."

The Baptist Joint Committee on Public Affairs and other defenders of the constitutional principle of separation of church and state have a different view from that expressed by Sen. Moynihan.

In 1972 John W. Baker, director of research services for the Baptist Joint Committee, testified before the House Committee on Ways and Means on tax credit proposals

to aid private schools. He said that such proposals are "contrary to the traditional American principle of religious liberty and the constitutional separation of church and state."

"In effect," Baker continued, "such public aid to religious education would require that taxpayers of all religions—or of no religion—make up the deficit in federal income lost through these tax credits by paying higher taxes."

Later the Baptist Joint Committee itself sustained the view of its staff by saying that the use of public funds for religious education is a coerced participation of the taxpayer in a religious program. The committee explained, "Baptist beliefs in religious liberty have led them to oppose all forms of coercion in reference to religious belief and practice."

Moynihan refused to assert that the Supreme Court might now hold that the tax credit plan for aid to private church-related education is constitutional. He did say, however, that "The bill we are introducing today provides all three branches of government with a fresh opportunity to demonstrate their commitment to the quality and well-being of all our schools, private as well as public."

Neither of Tennessee's two senators—Howard Baker nor Jim Sasser—was listed as a co-sponsor of the proposed tax credit for parochial tuition legislation. (BP)

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WE MADE IT—New students from Tennessee at Southern Baptist Theological Seminary, Louisville, Ky., gather on the library steps. They are (front row, left to right): Charles Siler (Union City), Carolyn Scales (Antioch), Jon McIlwain (Memphis), Jenny Harmon (Knoxville), Vicki Runnion (Newport), Brenda Stansifer (Chattanooga), Bruce Yates (Athens), Elmer Smith (Oak Ridge), Stephen J. Smith (Turtletown); (Row two): Jim Folkner (Chattanooga), Glenn Kennedy (Clarksville), Richard Marsh (Knoxville), Tom Steagold (Nashville), Bill Owen (Alexandria), Steve Beasley (Guild), David Green (Knoxville), Allen Hobbs (Franklin), Gene Lovelace (Knoxville), Stephen Hodges (Maryville); (Row three): Darwin Brooks (Jackson), McKenneth King (Jamestown), David Agee (Lebanon), Nolen Rollins (Lenoir City), Phil Logan (Nashville), Gordon Davis (Knoxville), Trevis Otey, Jr. (Jackson), David Burns (Franklin), and Charlie Ledford (Cleveland).

Pioneer missionary Lott Carey honored at Virginia birthplace

CHARLES CITY, Va.—More than 75 persons gathered here recently to pay tribute to a former slave who became the first American missionary to Africa.

Lott Carey, who saved his money to buy his freedom from slavery, left the United States in 1821 to help establish the small Christian colony in West Africa that was to become the nation of Liberia.

Representatives from several local churches plus special guests gathered in an outdoor service beside the 200-year-old house where Carey was born in 1780 and lived as a young slave. Charles City is about 30 miles southeast of Richmond.

The original structure has been remodeled and is now the home of the James L. Jones family. Local churches have just recently been made aware of the home's significance.

Congregations of Mt. Pleasant Baptist Church and Little Elam Baptist Church sponsored the event honoring Carey, and Cornell H. Goerner, the Foreign Mission Board's retired secretary for west Africa, delivered the main address.

In giving the history of Lott Carey, Goerner pointed out that Carey had been raised by a dedicated Christian father and grandmother. As a young man Carey was sent to nearby Richmond by his owner to work in the Shockoe Tobacco Warehouse.

During that time in Richmond, Carey accepted Christ and taught himself to read by matching letters and sounds from the Gospel of John as he listened to sermons. Carey was so good at his job that his employers paid him more than the regular wage which went to his owner. Through years of careful economy Carey was able to save this money and purchase his freedom and that of his family.

Carey became an effective preacher. When it was apparent that no white ministers would be sent to Africa, an idea which Carey had ardently promoted, Carey and his wife volunteered to go themselves. The Collin Teagues also volunteered and with the Careys were given the support of the Triennial convention, the union of Baptists during the early 1800's.

Carey and Teague, also a freed man, were both publicly ordained and set apart as missionaries by the Richmond Baptist Church, which later became First Baptist Church, Richmond. Just before sailing in 1821, the Careys, the Teagues, and Mr. and Mrs. Joseph Langford, members of Richmond Baptist Church, met and formed a church. When the two missionary couples landed in West Africa they brought an organized church with them. This church became the Providence Baptist Church in



BIRTHPLACE—In front of the Charles City, Va. house in which pioneer missionary Lott Carey was born, Cornell Goerner (right) and Ralph Bowman discuss a program which honored Carey's ministry. Bowman is a deacon at nearby Little Elam Baptist Church.

Monrovia, Liberia, which still holds worship services today.

Carey proved, according to Goerner, to be a capable leader both in church affairs and in government affairs. Carey became the vice-governor of the colony of freed slaves, which had been formed through the work of the American Colonization Society on a land grant given the society by four tribal kings. The colony became the nation of Liberia and a similar British colony to the north became the nation of Sierra Leone.

Because the colony of freed slaves was not accepted by all of their African neighbors, the men often had to fight for their right to exist. It was during such a battle in 1828 that an explosion in the ammunition-loading area claimed Carey's life.

"The work he did lives on," one of Carey's contemporaries commented at the time of Carey's death. Now, more than 100 years later, the work of this pioneer missionary still lives on, Goerner emphasized. Today Liberia, a country of more than 1,700,000 people, is one of the strongest centers of Baptist work in Africa. Its President, William R. Tolbert Jr., is a Baptist and plays a major role in the religious life of the nation, including being president of the Liberia Baptist Missionary Educational Convention, Inc. He is also a former president of the Baptist World Alliance. Carey is buried on the grounds of the Lott Carey School on the outskirts of Monrovia. (BP)

277 new house churches set as goal in Uruguay

MONTEVIDEO, Uruguay — Plans to start 277 new house churches by February 1978 were made by leaders of 10 denominations during a workshop-retreat held near here.

Baptists attending the retreat projected the opening of 44 new preaching points and set as a goal the training of 350 church members to staff the new work.

The planning event was in connection with Crusade Uruguay '78, a united evangelistic effort to be led by Argentine evangelist Luis Palau. The crusade is set for April 1978 in a 20,000-capacity football stadium.

Church leaders attending the workshop, each in consultation with other members of his own church, set the goals for how many new house churches they will seek to start and how many people they will seek to "disciple" by February 1978. (BP)

SBC president endorses national day of prayer

WASHINGTON—Jimmy R. Allen, president of the Southern Baptist Convention, has joined the leaders of 11 other major religious groups in endorsing a congressional resolution calling for a national day of thanksgiving, prayer, and praise.

U.S. Sen. James B. Allen (D.-Ala.) introduced the resolution which asks President Jimmy Carter to designate Dec. 15 as "National Day of Prayer for the Year 1977." This date was chosen because it marks the 200th anniversary of the first day of Thanksgiving proclaimed by the Continental Congress. That day celebrated the victory of the Colonial Army over the British at Saratoga, a victory which has been called the turning point in the American Revolution.

"What better day is there than the day of America's First Thanksgiving to be proclaimed as our 1977 national day of prayer?" Senator Allen asked. "The date is already historic, patriotic, and sacred in the life of our country." (BP)

Belmont College gets library from former Tennessee pastor

Belmont College in Nashville has been named as the recipient of the library of the late Roy Easterly, former Tennessee pastor, who died in January.

At the time of his death, Easterly was pastor of Umatilla (Fla.) First Church, where he had served for six years. From 1960-64, he was pastor of Una Church in Nashville.

Easterly was the father of Mrs. Robert Mulloy, who is employed in the Tennessee Baptist Convention building in Brentwood.

Baptist conference faces issue of taxing church

WASHINGTON — Opposing viewpoints on the question of whether churches should be taxed clashed here during a conference on "taxation and the free exercise of religion."

Participants at the conference sponsored by the Baptist Joint Committee on Public Affairs heard Dean M. Kelley, staff associate for religious and civil liberty of the National Council of Churches, defend the historic tax exemption enjoyed by the churches. Arguments favoring the taxation of churches were advanced by Hope Eastman, a Washington, D.C. attorney who also specializes in the civil liberties field.

Kelley, author of a recent book, **Why Churches Should Not Be Taxed**, has argued that "religion is entitled to special civil treatment" because it performs a "special function" within society.

To the difficult question of what constitutes a legitimate church, Kelley proposed the rationale that "any organization performing the function of religion—explaining the ultimate meaning of life for its adherents — is entitled to the status of 'church'."

Other safeguards Kelley recommends to insure against massive abuses of the special tax status of churches include the criteria that a legitimate church "will have a body of adherents with sufficient continuity to be identifiable over time and sufficient numbers

to support it by their voluntary contributions."

Another strand of Kelley's argument was that government should not be given the role of determining by more "objective" criteria what constitutes a church because of its interest in preserving the status quo.

Eastman, who formerly belong to the Washington legal staff of the American Civil Liberties Union, and was active in the fight against overturning the Supreme Court's prayer and Bible reading decisions, said that in her view "churches should be taxed" to help insure the absolute separation of church and state.

She argued that recent Supreme Court decisions which have supposedly attempted to clarify the special constitutional status of churches have actually created more confusion, with the result that government is now more entangled with the churches than 30 years ago.

This process began in 1947, she said, with the famous Everson decision upholding transportation for parochial school students. That decision, which contains one of the strongest statements in favor of absolute separation of church and state in spite of its effect of upholding such transportation, has been eroded steadily by subsequent decisions, Eastman said.

She cited a 1971 decision in a New York church property tax case in which Chief Justice Warren E. Burger wrote that the proper attitude of government toward the churches is one of "benevolent neutrality."

Since that decision, she noted, the court has upheld a variety of plans to aid students attending parochial schools as well as direct government funding of denominational colleges and universities.

She went on to say that those who deny that government is presently subsidizing religion are not facing the "real world." (BP)

Zambia crusade reports over 4,700 decisions

LUSAKA, Zambia—The Zambia Baptist Crusade held here in September resulted in 4,706 decisions for Christ including 2,706 professions of faith.

Franklin A. Kilpatrick, Southern Baptist missionary press representative, reported that in spite of a curfew imposed during the first part of the crusades, the services continued for the most part as planned.

"Attendance in Lusaka was still down a bit," Kilpatrick said, "though not disappointingly low. The laymen were especially active in leading the church during the crusade."

Eighteen pastors and musicians from the United States participated in the crusade, with 12 of these coming from the Chattanooga area. (BP)

East state pastors to gather at Carson-Newman this week

Carson-Newman College will host the October meeting of the East Tennessee Baptist Pastors' Conference in the school's Gentry Auditorium, Oct. 13. The conference will begin at 9:59 a.m.

Clifton J. Allen, retired editorial secretary, Baptist Sunday School Board, will speak to the group on "Growing Toward Maturity as a Denomination." Allen is a visiting professor at Carson-Newman this year.

The school's new president, J. Cordell Maddox, will address the men on "Christian Education." Maddox assumed the presidency of the school on Aug. 31 following the retirement of John Fincher.

Chattanooga youth earns award in Royal Ambassador program

Corbie Stone, 17, a member of Central Church, Chattanooga, was the recipient of his fifth service aide award in the Royal Ambassador program recently. To earn the award, Stone completed 750 hours of work in education.

Stone, state RA congress secretary for 1977-78, was also awarded a \$1,200 scholarship, should be decide to attend a Baptist college.

Mrs. Arthur Rutledge dies

ATLANTA—Mrs. Vesta Rutledge, wife of Arthur B. Rutledge, emeritus executive director-treasurer of the Southern Baptist Home Mission Board, died Oct. 3 in Gainesville, Ga., from a massive stroke suffered two weeks earlier.

Mrs. Rutledge is survived by her husband, two children, David Rutledge, an attorney in Newnan, Ga. and Elaine Ables of Sebring Fla., and eight grandchildren. (BP)

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Bells pastor named director of Union student enlistment

Joe Layman, pastor of Bells Church, Bells, has joined Union University as director of student enlistment, according to college president Robert E. Craig.

Layman, who is a 1967 graduate of the Baptist college, will be in charge of student recruitment and will have specific responsibilities in the Jackson, southeast Missouri and eastern Arkansas areas, Craig said.

"We are extremely pleased to have an alumnus of Layman's calibre join us at Union," the president added.

The employment of the minister in the newly created position is effective immediately.

Our People and Our Churches . . .

CHURCHES . . .

Don Long, pastor, Calvary Church, Oak Ridge, reported that the church paid off its debt of \$22,000 recently. The note was paid off in nine months. During the past four years, the church has increased their mission gifts by 16 percent.

Lenoir City First Church broke ground for an all-purpose building which will house 13 Sunday School units, a gymnasium, dining area and kitchen facilities, prayer chapel, printing office, director's office, and showers. The gymnasium area will also serve as a future interim worship area during construction of a new sanctuary. **Charles Redmond** is pastor.

East Union Church, Jackson, has opened a family child care center, according to **Calvin Moore**, pastor of the church.

Richland Church, Memphis, broke ground for construction of an activities building. The building will be part of a larger remodeling and renovation program costing \$186,000. **Harvey Tingle** is pastor of the church, and **Lamar Huddleston** is serving as chairman of the building committee.

Members of Garrison Church, Dayton, paid off the church note of \$2,000 on the day it was due.

New library facilities were dedicated at Park Avenue Church in Nashville. **Bob Mowrey** is pastor.

Green Pine Church, Holston Association, held note burning services recently. The church is now remodeling part of the facilities. **Harry Moore** is pastor.

Members of English Creek Church, East Tennessee Association, celebrated the church's 25th anniversary last month. The church began as a mission of Newport First Church. **M. L. White** is pastor.

PEOPLE . . .

Calvary Church, Oak Ridge, ordained **Larry Rinderer** and **Roger Cotton** as deacons. **Don Long** is pastor.

Howard Kirksey was licensed to the gospel ministry by Murfreesboro First Church. **Eugene Cotey** is pastor.

Former Knoxville pastor **Ted O. Padgett** has been called as pastor of Fairfield (Ill.) First Church. He has been serving as pastor of Arligton Heights Church in Fort Worth, Tex. and is a graduate of Carson-Newman College.

Ordained as deacons at Brentwood Church, Brentwood, were **John Boyett**, **Andy Dodson**, **David Payne** and **Gary Sullivan**. **Bill Wilson** is pastor.

Little Hope Church, Cumberland Association, ordained **William Grant**, **Don Clark**, **John Evans**, and **Jimmy Slate** as deacons. **Eual Urserly**, pastor, delivered the ordination sermon. Director of missions **Harold Shoulders** gave the charge to the deacons and to the church.

Charles Bates, **Lowery Underwood**, and **John Murphy** were ordained as deacons by Cleveland First Church. **Marvin R. Gibson** is pastor.

Jackson native **David A. Baker** was called as pastor of Bramlette Church in Sanders, Ky. **Baker**, a second-year student at Southern Baptist Theological Seminary, is the son-in-law of **David Q. Byrd**, pastor of West Jackson Church.

Union Church, Wartburg, ordained **Howard Steven Giles** as a deacon. **Richard Moore** delivered the ordination message and the charge to the deacon. The church is without a pastor.

During an ordination and commitment service at Calvary Church, Knoxville, **George Webber**, **Jerry Whittaker**, and **Tom Wofford** were ordained as deacons. **Bob Burch** is pastor.

Barney Flowers observed his 50th anniversary in the ministry by preaching at New Bethlehem Church, Dyer, recently. He had preached his first sermon in that church 50 years ago, using Titus 2:11-15 and Matthew 28:16-20 as his text. **J. H. Patterson** is pastor of the church.

Former Tennessee pastor **Joey Rosas**, a second-year student at Southern Baptist Theological Seminary, has accepted the pastorate of Chaplin Fork Church, Chaplin, Ky. A graduate of Union University, he served Rossville Church in Fayette Association, and Calvary Church in Memphis.

David Peach delivered the ordination sermon for deacons at Island Home Church, Knoxville. Those ordained were **Johnny Brooks**, **Ed Campbell**, and **Gary Speeks**.

In Martin, Central Church ordained **Phillip Wayne Mansfield** to the gospel ministry. He is serving as pastor of Oak Grove Church, Hazel, Ky. **J. Victor Brown** is pastor of Central Church.

Rollin Stapp was ordained as a deacon at White Oak Church in Chattanooga this month. Pastor **Ray Fowler** delivered the ordination sermon.

Somerville First Church ordained **Bobby Morris** as a deacon. **Morris** is a brother of **Richard Morris**, Southern Baptist missionary to Taiwan. **Jonas Stewart**, executive secretary-treasurer, Tennessee Baptist Foundation, delivered the charge to the deacon. **Raymond Holloway**, director of missions, Fayette Association, gave the charge to the church.

Gerald Bell was ordained to the gospel ministry by Butler's Chapel Church, Shiloh Association, recently. **Shirley W. DeBell**, director of missions for the association, served as moderator. The charge to the church was given by **James Travis**, Blue Mountain College (Miss.). The sermon and charge to the candidate were given by the candidate's father, **Frank Bell**. The younger **Bell** is a student at Blue Mountain College.

Rock Springs Church, Greenbrier, ordained **George Hutcherson** and **Jeff Benton** as deacons. Pastor **Franklin Hall** brought the ordination sermon and challenge.

Lenoir City First Church participated in the ordination of a deacon and the licensing of a candidate to the gospel ministry last month. Ordained was **John Coffey**, and licensed to preach was **Stephen Melton**. **Charles Redmond** is pastor.

Murphy Martin, pastor, Manchester First Church, reported that the church ordained **Rolland Heim** and **Dorman Knowles** as deacons. The pastor delivered the ordination sermon.

Steven Ponder was ordained to the music ministry by Dandridge First Church. A former minister of music at that church, **Ponder** is now minister of music at Gulf Breeze (Fla.) First Church. **Robert D. McCray**, pastor of the Dandridge church, preached the ordination sermon.

Two Rivers Church, Nashville, ordained **Gary LaRoy**, **John High**, and **Bob Catlett** as deacons recently. **Ferris Jordan** is interim pastor.

Lance Reese and **Walter Lacey** were ordained as deacons at Ridgedale Church, Chattanooga. **Kenneth Hubbard** is pastor.

Dandridge First Church ordained **Jack Hasty** and **Howard Jewell** as deacons. **Robert D. McCray** is pastor.

Religious leaders say Carter shows partiality to Catholics

WASHINGTON — Representatives of leaders of 11 Protestant and Jewish denominations have charged that President Jimmy Carter did not make a serious pledge during his campaign to be a President of all the people.

In a press conference at the National Press Club here, John T. Conners, moderator of the United Presbyterian Church, U.S., read a statement saying that President Carter has refused to meet with the representatives of 11 national religious bodies while he has repeatedly met with Archbishop Joseph Bernardin and other top officials of the Roman Catholic hierarchy.

The 11 religious bodies have formed the Religious Coalition for Abortion Rights. The coalition says that the United States government has no right to impose by law on all citizens the theological viewpoint of the Roman Catholic Church on the subject of abortion. The Catholic hierarchy is pressing for a constitutional amendment to prohibit abortions.

The RCAR insists that when a deep theological division exists on a question such as abortion, the government should not seek to legislate in this area. Rather, people should be allowed to exercise their own consciences, instructed by their own religious convictions, and in consultation with their own physician, the churchmen insist.

"For us the issue is one of religious freedom, and we are prepared to defend that freedom vigorously," Conners declared at the news conference.

The RCAR spokesmen charged that both during the presidential campaign and since the election they have sought an audience with President Carter. Such a meeting has been refused, they said, while at the same time the President has had meetings with Roman Catholic representatives and discussed their viewpoint on abortion.

"It was not our intention to attempt to change the President's personal moral convictions on abortion," the RCAR statement said. "He has the same right as all American citizens to follow his own conscience and religious beliefs on this issue. But we do wish to increase his awareness of the various theological viewpoints of abortion which

are held by millions of thoughtful, religious Americans."

In addition, the RCAR spokesmen said, "We wish to state our unwavering support for his position in opposition to a constitutional amendment banning abortions. Such an amendment would deny our basic right to religious freedom by imposing upon all Americans one religious viewpoint on when life begins. Because abortion is basically a theological question, it must not become a matter of civil law."

Denominational members of the RCAR include: The American Baptist Churches, U.S.A.; American Ethical Union; American Jewish Congress; American Humanist Association; Disciples of Christ; Lutheran Church in America; Presbyterian Church in the U.S.; Union of American Hebrew Congregations; Unitarian Universalist Association; United Methodist Church; and United Presbyterian Church. (BP)

BWA women to observe Day of Prayer Nov. 7

WASHINGTON — Baptist women in more than a hundred countries will pray around the clock on Monday, Nov. 7.

Mrs. Marie Mathis, president of the Women's Department of the Baptist World Alliance, said that many thousands of women's groups, some in community-wide congregations and some "by ones and twos," are expected to participate in the 30th annual observance of the Baptist Women's Day of Prayer.

The annual observance was started in 1948 when European women suggested a day of prayer to help bind up the wounds of World War II. Mrs. Kerstin Ruden of Sweden, who attended the original planning session in London, is author of this year's Day of Prayer program, "A Future and a Hope," based on Jeremiah 29:1-14.

Mrs. Mathis said that the program has been translated into a hundred languages, and more than 100,000 copies have been distributed. (BP)

Southern Baptist churches in Thailand receive recognition from government

BANGKOK, Thailand—Southern Baptist work in Thailand has been officially registered with the Religious Affairs Department of the Ministry of Education—a recognition sought since Southern Baptists began work here in 1950.

The announcement by the Religious Affairs Department is the first of any kind this year. Only 16 such bodies of five major religions are recognized at the present.

"Some 16 years ago, the local Baptist Churches Foundation was listed with the Ministry of Interior as a benevolent organization for the purpose of holding land titles. However, that gave Baptists no official recognition in religious affairs," says Bobby L. Spear, Southern Baptist missionary in Bangkok.

The new registration describes Baptist work as "spreading and teaching religion in a way that does not conflict with a citizen's duties, does not conflict with good ethics of nationals, and does not conflict with peace and order of the country. . . . The Religious Affairs Department therefore recognizes this organization as a religious denomination. . . ."

William R. Wakefield, area secretary for southeast Asia for the Southern Baptist Foreign Mission Board, said that "a significant factor in the registration of Baptist work has been the excellent relief work among the Vietnamese, Cambodians, and Thais by our Baptist Mission and missionaries. This recognition greatly enhances our official standing in the country and should

facilitate our work there. The missionaries and nationals will be able to work with a confidence not experienced before."

The recognition also shows a greater tolerance by the government of non-Buddhist religions, according to Spear. He said Thais speak of three legs supporting the country: religion, nation, and king. "Religion is being interpreted more and more to mean not only Buddhism, but faith of any recognized religion," Spear added. (BP)

Criswell, Nashville publisher, to produce new reference Bible

DALLAS — Former Southern Baptist Convention president W. A. Criswell is leading in producing a reference Bible by a group of 15 Baptists.

Criswell, pastor of the 19,000-member First Church, Dallas, said the "Criswell Reference Bible based on the King James Version will be released to the public in December, 1978.

Criswell and Paige Patterson, president of the Criswell Center for Biblical Studies, announced the project at the signing of a contract with Thomas Nelson, Inc., publishers of Nashville.

Proceeds from the sales of the Bible will go to the Criswell Center.

The new reference Bible reflects "the free church tradition" and the distinct theological perspective of Criswell, according to Patterson. (BP)

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U.S. House of Representatives passes child pornography bill

WASHINGTON—Despite warnings that anti-pornography sections might be unconstitutional or unenforceable, the House of Representatives passed legislation designed to stop the sexual exploitation of children.

The measure (H.R. 6693) was approved by 375 to 12. It will be sent to the Senate.

"How big the problem is may never be known," Rep. Albert H. Quie (R.-Minn.) said. "It has been estimated that there are 30,000 children involved in Los Angeles alone."

Rep. James M. Jeffords (R.-Vt.) described the problem of child abuse and sexual exploitation. "Child abuse (includes) children who have been beaten, bitten, dipped in scalding hot water, burned; children with broken arms, legs, and fractured skulls; . . . A new area goes beyond abuse and neglect to the sexual exploitation of children. Can you imagine a magazine featuring pre-teen girls showing off their genitals in the style popularized by the so-called adult magazines? There was a social worker sent to jail for allowing his three foster sons to perform sex acts before a camera for \$150 each. Another case involves a couple selling their 12-year-old son for sexual purposes to a man for \$3,000."

Reps. Dale E. Kildee (D.-Mich.) and John M. Murphy (D.-N.Y.) introduced the amendment to the 1974 Child Abuse Prevention and Treatment Act. The newly enacted legislation would make it a federal crime to use children under 16 in sexual activities or simulated sexual activities for use in films, magazines, books, or other materials for interstate or foreign commerce or shipment through the mail.

Penalties for producers of pornographic materials could extend to a fine of \$50,000

and up to 20 years imprisonment. Distributors of such materials could be fined up to \$25,000 and be jailed a maximum of 15 years.

Similar legislation is expected to be reported out of the House Judiciary Committee within a few days. Debate in the House centered on the appropriate portion of the Federal Criminal Code to be amended by such a measure. Opponents of the bill which was passed stressed their agreement with the aims of the legislation—stopping child abuse and sexual exploitation—but argued that the present measure does not address the problem of freedom of speech and the press as guaranteed by the Constitution and upheld by the Supreme Court.

The measure also extended funding for service programs to abused children and their families for five years. A new provision in the Child Abuse Prevention and Treatment Act protects parents whose religious beliefs prohibit medical care from charges of neglect. (BP)

Baptists in Scouting group sets goals, elects officers

NASHVILLE—Albert S. Lineberry, of Greensboro, N.C., has been elected national chairman of the Association of Baptists for Scouting, succeeding Owen Cooper of Yazoo City, Miss.

In other action, the association, which H. M. "Smoky" Eggers of Nashville serves as executive secretary-treasurer, approved "Bold Mission Goals," gave a progress report of work, and elected committee members.

The "Bold Mission Goals" include having personal conferences with 1,000 key Baptist leaders, participation in 100 Baptist pastors conferences and Baptist associational meetings, having a booth and participating in 10 Baptist conventions, and developing a program to participate in 21 major Baptist seminaries and colleges. (BP)

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(Adv.)

Registration deadline near for teachers' exam at Union

The National Teacher Examinations (NTE) are scheduled to be given at Union University on Nov. 12. The deadline for regular registration is Oct. 20, according to Clyde Fugate, director of testing at the college.

Scores from the examinations are used by states for certification of teachers, by school systems for selection and identification of leadership qualities, and by colleges as part of their graduation requirements.

Educational Testing Service, which prepares and administers the tests, said that they are designed to measure knowledge gained from professional and general education in 26 subject-matter fields.

Knoxville First's oldest member dies at age 103, rites held

The oldest member of Knoxville First Church, Mrs. H. D. Tittsworth, died in that city last month at the age of 103. She joined First Church in 1904.

She taught in the three-year-old department when the church was located on Gay Street and later directed the nursery for over 50 years.

Services were held at Greenwood Cemetery in Knoxville. O. E. Turner, retired minister, officiated. She is survived by two granddaughters and was preceded in death by a son and a daughter.

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SWBTS funds drive receives \$250,000 from foundation

FORT WORTH—Southwestern Baptist Theological Seminary has received a \$250,000 contribution to its "Eight by Eighty" campaign from the Brown Foundation, Inc., Houston. The Brown grant brings the total in the Houston phase of "Eight by Eighty" to over a million dollars and the total campaign to \$4.3 million.

The grant is to be used for "such project or facility as determined by the president of the seminary."

The "Eight by Eighty" campaign is an effort by the Fort Worth seminary to raise \$8 million by 1980, \$5 million for endowment and \$3 million for capital improvements. The campaign began in Fort Worth, where almost \$2 million was pledged. Campaigns are currently in progress in Houston and Dallas.

Reacting to the response of our readers

What do the readers of the **Baptist and Reflector** like and dislike about their state paper? In what types of articles and features do they have an interest? What kinds of articles or features would the readers like increased?

In our attempt to meet the inspirational and informational needs of our readers, the **Baptist and Reflector** recently authorized the research services department of the Baptist Sunday School Board to conduct a readership survey. Ten other Baptist state papers were surveyed in their respective states at the same time.

The 600 Tennesseans who received the questionnaires were selected at random. We had no influence whatsoever in their selection.

The questionnaire was prepared by the BSSB department, using professional techniques to secure a thorough, impartial, accurate response.

The questionnaire was mailed Feb. 8, with a reminder card one week later. A second mailing—some with the original questionnaire and some with a shortened form was mailed about one month later. A third mailing was later sent to 100 non-respondents. Also, telephone calls were made to a sample of non-respondents.

The results have now been compiled by the research services department.

The questionnaire was returned by 47 percent of those who received the material—the second highest of the 11 papers participating. Only Oklahoma, with 51.2 percent, had a bigger response.

Of these responding in Tennessee, 92.7 percent of the men and 84.5 percent of the women had read the **Baptist and Reflector** during the previous week. This was slightly below the highest of the 11 papers.

Other items of interest about our readers:

—51.1 percent had been a reader of the **Baptist and Reflector** for 10 years or longer, with 15.5 having read the paper for less than two years.

—The majority of our readers are over 35 years of age.

—42.2 percent of the responders said they read at least part of every issue; 4.6 percent said they seldom read the **Baptist and Reflector**.

—65.6 percent of our readers usually spend 10 minutes or more reading the paper.

What about the content of the paper?

—83.3 percent (the lowest of the 11 papers surveyed) of our readers felt the **Baptist and Reflector** should carry letters to the editor.

—Should the editor answer in print such letters? 13 percent said “no”; 25.4 percent said “yes, most of them”; with another 50.6 percent saying “yes, some of them.”

—In another section of the questionnaire, 74.7 percent expressed strong or moderate interest in “letters to the editor,” with 10.1 percent indicating “little or no interest.” The other 15.2 percent did not answer the question.

—Concerning editorials, 74.9 percent indicated a strong or moderate interest in editorials, with 7.4 percent noting “little or no interest.” The other 17.7 gave no indication.

The readers who responded to the questionnaire expressed these opinions about the proportion of the **Baptist and Reflector's** contents.

Photographs: more, 23 percent; about right, 53 percent; less, 2.6 percent.

Cartoons: more, 6.7 percent; about right, 51 percent; less, 17 percent.

Editorials: more, 17 percent; about right, 59 percent; less, 3 percent.

Book reviews: more, 24.3 percent; about right, 44 percent; less, 6.2 percent.

SBC news: more, 17.2 percent; about right, 58.5 percent; less, 5.4 percent.

World of religion news: more, 24 percent; about right, 49.1 percent; less, 6.7 percent.

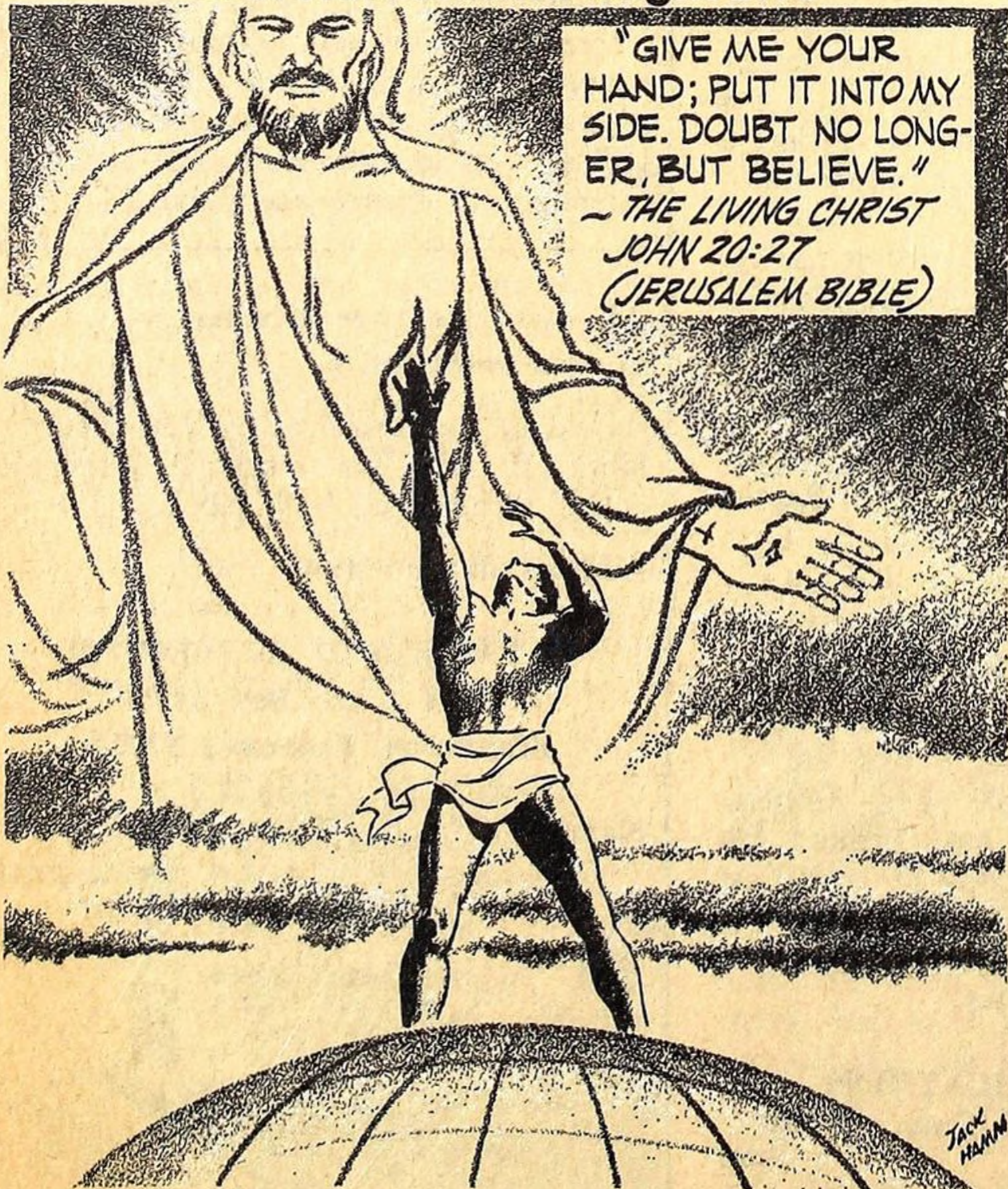
Tennessee Baptist news: more, 24.5 percent; about right, 54.2 percent; less, 3.8 percent.

Local church news: more, 37.7 percent; about right, 44.2 percent; less, 8.3 percent.

The staff of the **Baptist and Reflector** is in the process of analyzing and interpreting the 89-page booklet which contains the results of this readership survey. Some items we are now printing may be altered or discontinued; other items may be increased or added.

Hopefully, the findings of the readership survey will assist the **Baptist and Reflector** in its desire to serve the Baptists of Tennessee.

That Humankind Might Live



Cicero's comment



By the editor

"Cicero, it is about time you wrote an editorial about time," challenged Mrs. Belle Ringo, a member of **Eternal Baptist Church**.

"I guess I never had time to write one," I replied. "Anyway, it's pretty controversial. Everybody complains about **not having enough**—and then they turn around and **kill time**."

Belle resounded that it really wasn't "time," but **Daylight Savings Time**, that she meant. "It's silly," she said. "You can't save time—you can't even hold or catch it."

Cicero tried to explain that the idea was to save the daylight in the afternoon by starting the day one hour earlier from the last Sunday in April until the last Sunday in October.

"I'm really ticked off that they would pick on Sunday," Belle chimed in. "It interferes with our church services."

Cicero wondered, "How?"

"You take the **Hans Dyal** family. Both father and son—we call them '**Big Hans**' and '**Little Hans**'—are one hour late for Sunday School that April Sunday when we advance the clocks ahead one hour."

I pointed out that then, on that October Sunday, they should be there early.

"Well, they are one hour early," Belle intoned "so they decide to go back home to bed."

Mrs. Ringo continued, "Then there's **Al Knight**—he's the night owl of our church. Since the clocks are changed at 2:00 a.m. on those two Sundays, he stays up until that time to make adjustments. Therefore, he sleeps through church."

Mrs. Belle Ringo said that she felt the government should pay us for the time they use. I responded that even though the government did take away one hour in April, they did give it back in October.

"That's true," Belle said with alarm, "but what about the **interest**. We loan them one hour for six months. At six percent, the government will owe us **one minute and 48 seconds** in interest on that hour we loaned them for six months."

"And, with my life expectancy of 71 years, by the time my lifetime is up, the government will owe me two hours, seven minutes, and 48 seconds. Even if you can save time, the government has stolen my interest in Daylight Savings Time."

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.

Inspired, without error

Dear editor:

I can't find a letter column, so I'll address these questions generally and hope you will answer in the **Baptist and Reflector**.

I have been saved over 16 years, and I'm a Southern Baptist, but a sermon recently brought some soul-searching questions to mind.

- (1) Do Southern Baptists believe the Word of God is **inspired** and without error?
- (2) If we do, then which Bible?
- (3) If you point to the original, such as the **Texas Receptus** (which) we don't have today, then how can we know God's Word is **correct on any issue**, since we don't have the original?

- (4) I have always accepted the **King James (Version)** and recently have felt even more strongly it's the inspired Word of God without error for the English-speaking people of today. **Is this not true?**

Jerry Cull

Route 1

Bethel Springs, TN 38315

There is always a "letters to the editor" column—except when no letters are received.

- (1) Yes, Southern Baptists believe the Word of God is **inspired** and without error. The **Baptist Faith and Message** statement, adopted by the 1963 Southern Baptist Convention, clearly states, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. . . . It has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter."

- (2) Southern Baptists have never declared any translation or version as our "official" Bible.

- (3) I believe that the Holy Spirit not only inspired the Bible, but also that He was involved in the preserving, compiling, and translating of the Scriptures. When you consider the long period during which the Bible was written, the many enemies it has had, the primitive methods used to preserve and to copy the Scriptures during most of the Bible's history, it is truly a **miracle of God** that we have a Bible at all and that all major translations agree on the basic doctrines!

- (4) The **King James Version** continues to be a popular translation of the Bible and has had a tremendous impact on the spread of Christianity since its translation 466 years ago. However, I do not consider it to be the only translation that is faithful to the inspired Word of God without error.

Newer translations are used because these are easier to understand—not because of doctrinal differences.

Perhaps God realized that if we had the original manuscripts, we would worship the scrolls, rather than the Saviour the Bible reveals. (editor)

Read, but not study

Dear editor:

Samuel A. Tucker's letter to the editor printed in the **Baptist and Reflector** (Sept. 15) is typical of those who read their Bibles, but never study it. Or if they study it, do so with tunnel vision, focusing only on a particular verse to the exclusion of the rest.

If he is a seminary or college graduate, he should know what I am referring to. . . Duke McCall recently wrote in **The Tie** that "Reading the Bible through at least once should be required of every minister."

At least Tucker admitted there might have been a "near-sighted scribe" or two. . . Perhaps he could explain how many pairs of animals Noah really took into the Ark, or might there have been some evolution since the days of Noah?

Perhaps he could also explain, without some sort of theological gymnastics, why the book of Acts does not agree with Galatians I and II.

Earl E. Keele

P.O. Box 261

Grand Junction, TN 38039

I will use my editorial responsibility to remove your personal references to Tucker. The letters to the editor column is open to anyone, but it will **NOT** be used for personal attacks or insinuations.

Since you and Tucker are interested **ONLY** in asking questions—rather than answering them—I suggest that you communicate through the Post Office, rather than this column. (editor)

W. A. Galyon follows Bill Atchley as Sevier County missions head

W. A. Galyon, pastor, Zion Hill Church, Sevierville, was elected director of missions for Sevier Association. He succeeds Bill Atchley, who resigned earlier this year.

The new missions director has led the Zion Hill Church for over a year. Prior to that time, he was a pastor in Jefferson, Sevier, Rhea, and Blount Counties. He has been in the ministry for 22 years.

A native of Sevier County, he is a graduate of Harrison-Chilhowee Academy.

Portrait of greatness

By Herschel H. Hobbs

"And whosoever of you will be the chiefest, shall be servant of all."—Mark 10:44

As Jesus made His final journey to Jerusalem, the disciples expected Him to establish His earthly kingdom. James and John had just asked for the chief places next to Jesus in it. In this setting Jesus taught the true meaning of greatness in the kingdom of God (Mark 10:35-41).

He reminded them that in the worldly social order the ones who ruled lorded it over their subjects, exercising authority or tyranny over them (v. 42). "But," literally, "not so is it among you" (v. 43). "Not" is emphatic, coming first in the sentence. "But whosoever may will to become great among you, shall be your menial servant." "Minister" (*diakonos*) refers to a slave who did the most menial work.

"And whosoever among you may will to be first, he shall be a bond-slave of all." The world measures one's greatness by the number of people who serve him. Greatness in the kingdom of God is measured by the number of people one serves.

Then Jesus gave Himself as the perfect example of kingdom greatness (v. 45). As the King He came to serve, not to be served. The verb twice rendered to be ministered unto and to minister is related to *diakonos*, a menial slave. Thus Jesus came not to be served by menial slaves, but to serve others as a menial slave. This is suggestive of Paul's great passage in Philippians 2:6-11. Since Jesus came to serve

others we should do the same. We should not ask, "What can I get out of it?" but "What can I contribute to it?"

Jesus' supreme service was "to give his life a ransom for many" or "all." This does not mean that all people are automatically saved, but that the means of salvation are available to all through faith in Jesus.

A "ransom" was the price paid for the freedom of a slave. However, we should not see this as a ransom God paid to Satan. Or else Satan would be more powerful than God. It means that in Christ God has paid the price to satisfy the demands of His holy, righteous nature. Only on such grounds can He forgive sin.

Thus Jesus Christ is the portrait of kingdom greatness. If we would be great in God's eyes we must become low in man's eyes. By God's grace we climb the stairs to heavenly greatness as we serve God by serving men.

Devotional

God's promise

By Launice J. Choate

"I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth." (Genesis 9:13)

Is there anything more beautiful than a rainbow after a storm! Even as a child I was strangely stirred by its magnificence. This was long before I understood the promise of God and what the rainbow symbolizes.

The rainbow has different meanings for different people. For some it is only a sign that the past and calm has returned to the earth. Others believe that a "pot of gold" awaits those who can find the foot of the rainbow. To many, the rainbow represents success—always striving to reach the top of the ladder, but like the rainbow, their goal seems forever beyond their reach.

For Christians, the rainbow signifies the promise of God that never again will the earth be destroyed by flood. Even in the stillness of the rainbow, the voice of God can be heard. He is saying that in this life there will be storms—the winds may blow and the earth may tremble and the rain may come down in torrents—but always, after the storm, there is the rainbow. It brings to earth and to our hearts a tranquility that can come only from the presence of God.

It can also mean, to a child of God, that a "heavenly treasure" rather than a "pot of gold" awaits them at the end of the rainbow. The pride of achieving success on earth will seem insignificant compared to the "victory in Jesus" that will last throughout all eternity.

What joy floods our souls when we look at a rainbow and remember the marvelous promises of God!

Each time I see a rainbow
My heart is strangely stirred,
For even in its stillness
The voice of God is heard.
He speaks to us a message
That even if we sin,
He is a God of mercy
And death is not the end.
The rainbow is a token
of His redeeming love,
For those who love and trust Him
Until we're called above.

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



Choate

HISTORICALLY FROM THE FILES

50 YEARS AGO

Avondale Church, Chattanooga, held dedication services for its new \$50,000 building. John D. Freeman, editor of *Baptist and Reflector*, preached the sermon. D. B. Bowers was pastor.

Robert Humphreys began his work as pastor of First Church, Owensboro, Ky. Before going to Kentucky, he served as pastor of Central Church, Bearden.

25 YEARS AGO

Herman W. Cobb was the new pastor of First Church, Elizabethton. He succeeded William C. Taggart Jr. who resigned to return to service as a chaplain with the U.S. Army.

First Church, Madison, dedicated its new \$150,000 sanctuary. The 14-year-old church had a modern educational building and also a parsonage. Oscar Nelson was pastor.

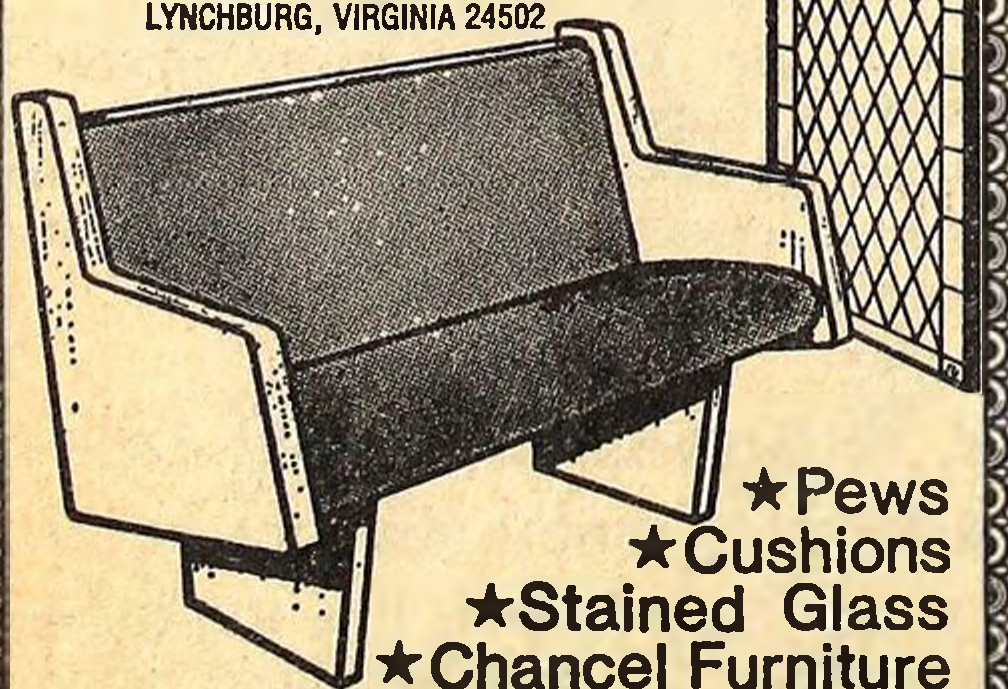
10 YEARS AGO

Liquor-by-the-drink won in Metro Nashville's referendum. The "for" vote in Nashville had about the same edge that Memphis had "against" the same question in an earlier vote.

First Church, Cumberland Gap, celebrated its 75th anniversary. Herman D. Moore was pastor.

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WITH A FRIEND

Pulpit To Pew

By Jim Griffith

It is amazing that although many people do not know what to say, they go ahead and say it anyway.

Take that bashful young man, on his first date, who turned to his heavy set companion and said: "You sure don't sweat much for a fat girl."

Or the young woman who cornered a male acquaintance and chirped: "That's the most natural looking toupee I've ever seen."

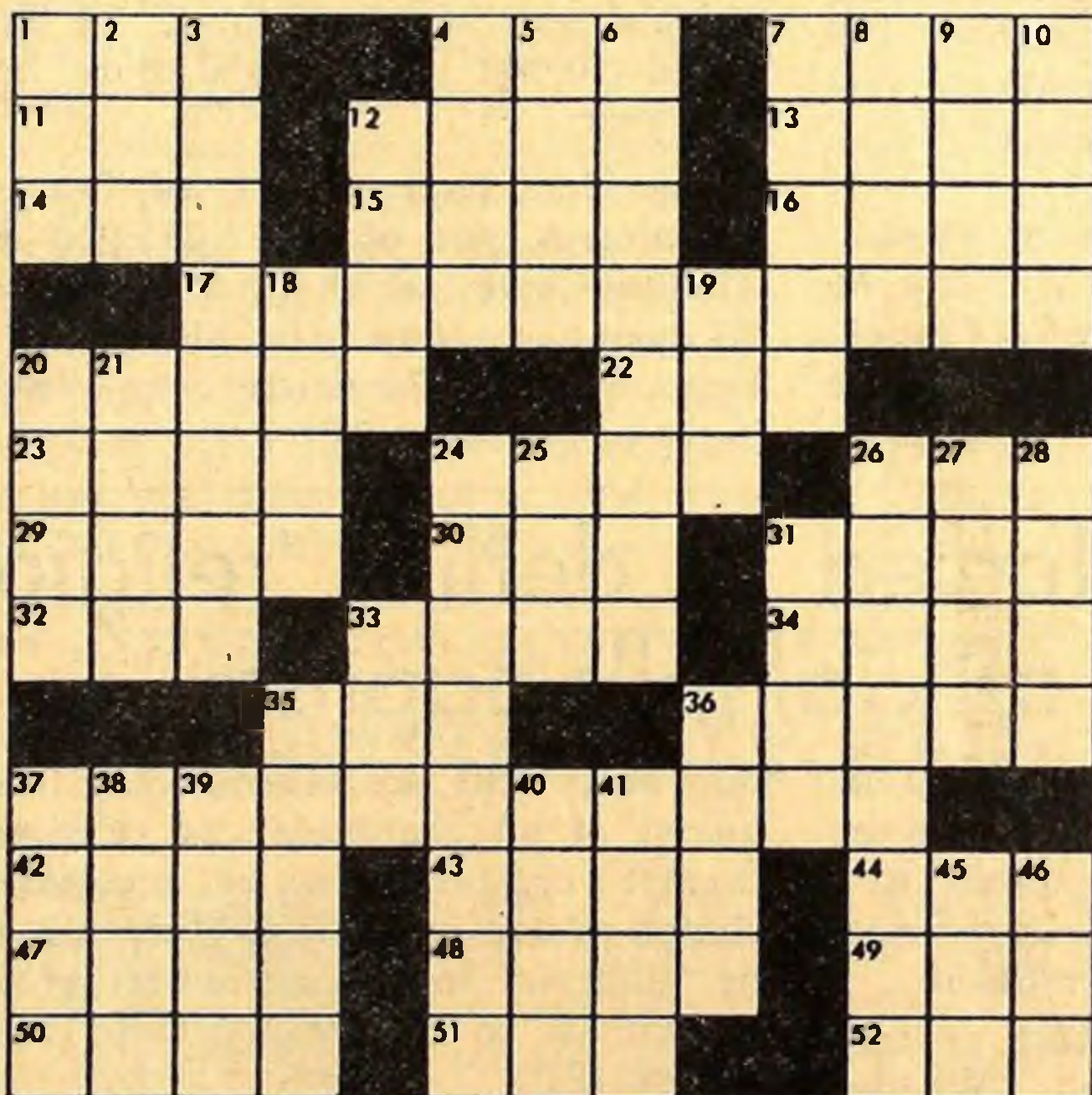
And hear this conversation between two college students: "I really don't think you're as obnoxious as other people say you are."

Note, finally, the willing church worker who agreed to visit hospital patients and speak words of encouragement. Approaching the bed of an elderly woman, she said cheerily, "Well, you certainly don't look as if you'll be here much longer."

The Bible says, "A word fitly spoken is like apples of gold in pictures of silver," but a word thoughtlessly spoken is about as welcome as ants in a syrup factory or a toothache at mealtime.

Bible puzzle

Answers on page 14



ACROSS

- | | |
|-----------------------------------|--|
| 1 Number appointed (Acts 1:23) | 23 Spring flower |
| 4 Candles: abbr. | 24 Weather word |
| 7 Given for meat (Psa. 69:21) | 26 Pacific island |
| 11 Village (1 Chron. 4:32) | 29 "See that — render evil" (1 Thess. 5) |
| 12 It went out (1 Sam. 3:3) | 30 Clan in ancient Laconia |
| 13 Organic compound | 31 Alone |
| 14 Number | 32 Adept |
| 15 Molding | 33 Greedily eager |
| 16 God raises them (2 Cor. 1:9) | 34 Vats |
| 17 "— — upon his heads" (Rev. 12) | 35 Frost |
| 20 Climb | 36 Deborah (Gen. 35:8) |
| 22 Place (Amos 1:5) | 37 Like bars of a castle (Prov. 18:19) |
| | 42 Field |
| | 43 Maya calendar name |
| | 44 Money of account |

CRYPTOVERSE

CHZ JCHP JUVI GIRNISIZ GIXCFQI UY KNQ

UTH TUVZ

Today's Cryptoverse clue: C equals A

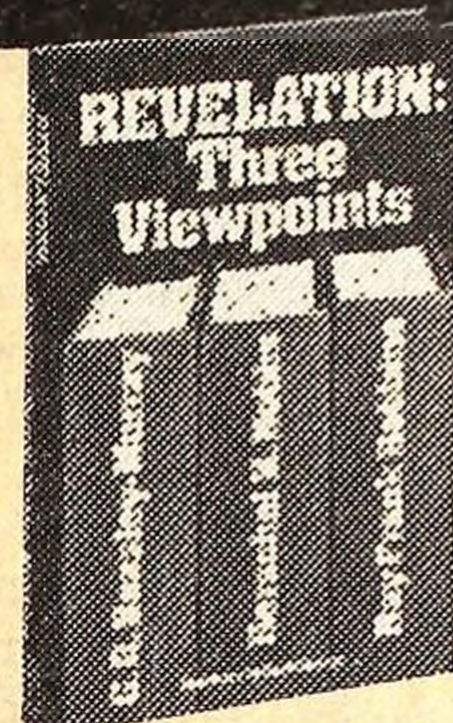
- 47 Mix
48 Gas
49 Western state: abbr.
50 Many: comb. form
51 Letters: var.
52 Bishopric

DOWN

- 1 Philippine peasant
2 "that I may — Christ" (Phil. 3)
3 "I heard — — speaking" (Dan. 8)
4 Birds' home (Jer. 5:27)
5 Last word
6 Kind of bird (Jer. 12:9)
7 Penue's son (1 Chron. 4:4)
8 Afresh
9 Borrower's need
10 Academic degrees: abbr.
12 "— your enemies" (Matt. 5)
18 Otherwise
19 Free
20 Mount (Acts 7:30)
21 Final
24 "A new —" (Heb. 8)
25 Sash
26 They shall prophesy (Acts 2:17; 2 words)
27 Priestly garments
28 Assumed effect
31 Stupefy
33 Expert
35 Country (Acts 18:2)
36 Speech part
37 "— of the saints" (Rev. 20)
38 Mountain: comb. form
39 Feminine name
40 Biblical pronoun
41 Wattlebirds
45 Female ruff
46 Greeting

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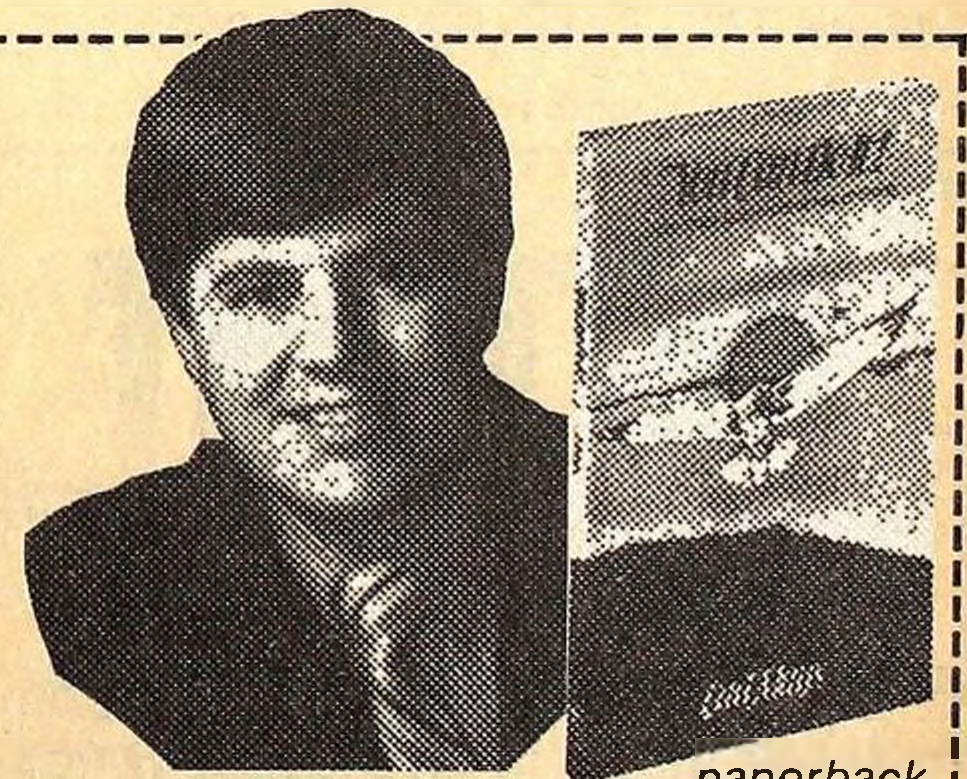


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Missionaries remain in Uganda, hope for meeting with Idi Amin

JINJA, Uganda—Southern Baptist missionaries here are still awaiting a call from President Idi Amin for a meeting to discuss the future of Baptist work in Uganda.

The missionaries, the G. Webster Carrolls and the James L. Rices, have submitted documents and papers concerning their work and have been assured they may remain in the country as expatriates.

The meeting with Amin, who is allowing Ugandans to attend services of only three Christian denominations and the Muslim religion, was scheduled the week of Sept. 26-30, but was postponed by the president.

Carroll and two national Baptist leaders, Timothy Baluku, chairman of the Baptist Union of Uganda, and John Eceru, secretary of the union, plan to meet with the president and other government officials for further interpretation of the ban.

The missionaries have been communicating with Mrs. Tumubwaine, the permanent secretary for religious affairs in the office of the president.

Davis L. Saunders, the Southern Baptist Foreign Mission Board's secretary for that part of Africa, talked to the missionaries in Uganda, Oct. 4. He said they expressed no

sense of danger and had been given assurances there were no problems with their staying, but the churches simply would not be allowed to meet.

Banned with the Baptist churches was the work of the Seventh-Day Adventists and the Salvation Army, along with some 24 local African church bodies.

Amin claimed the banned churches were not "conducive to national security" but assured Baptist missionaries they could do social work if they desired. Carroll had been serving in Jinja as a general evangelist and Rice had been serving there as business manager for the organization of missionaries in that country.

Baptists affected by the ban include some 12,000 to 15,000 members in about 130 churches, 76 of these churches directly related to Southern Baptist work, which began in Uganda in 1962.

The Carrolls are graduates of Carson-Newman College, Jefferson City, and he served as pastor of Rocky Point Church, Russellville, prior to appointment by the Foreign Mission Board in 1956. (BP)

Heart treatment center opened at Baylor Hospital in Dallas

DALLAS—The opening of the Hunt Heart Center at Baylor University Medical Center here is considered by Texas Baptists as a milestone in their hospital ministries.

The H. L. and Ruth Ray Hunt Heart Center, which officially opened Sept. 25, received a substantial donation from Hunt Oil Company and members of the family of the late H. L. Hunt, Baptist philanthropist and businessman. Mrs. Hunt, a member of First Church of Dallas, decorated the lobby of the center named for her and her late husband.

John Hyland, Heart Center director, said the center provides "total patient care" from diagnosis and treatment of cardiac illness through rehabilitation. The center will combine the skills of physicians, therapists, chaplains and dieticians to minister to the physical and emotional needs of an estimated 50,000 patients and their families each year.

The Hunt Heart Center will function as an integral part of the 1,275-bed Baylor Medical Center, which has five hospitals and 30 operating rooms. The Medical Center's Department of Cardiology was established in the early 1960s. (BP)

Government forced to define 'religion,' treasury official tells Baptists

WASHINGTON — Laurence N. Woodworth, assistant secretary of the treasury for tax policy, asserted in a speech to a Baptist conference here that government has been forced into defining religion.

Woodworth cited a case where an individual started his own church. "Whether that constitutes a religion or whether it doesn't, the government is forced into trying to draw a line somewhere there; otherwise anybody can step in and call anything they're engaged in a religious activity," he said.

Woodworth was the kick-off speaker at the three-day conference on "Taxation and the Free Exercise of Religion" sponsored by the Baptist Joint Committee on Public Affairs. James E. Wood Jr. is executive director.

Woodworth, a Baptist minister's son, pledged to work with church organizations in dealing with the difficulties raised by federal regulations which define "integrated auxiliaries" of churches. Numerous religious groups have protested the regulations of the Internal Revenue Service, which distinguish between activities of churches which are "exclusively religious" and those which are not. They charge that this puts government in the position of defining "church" and "religious."

Woodworth told conference participants

that Form 990, an informational form required of all charitable and religious tax exempt organizations, is necessary for church-related institutions because it would be "difficult" to ask the non-religious organizations to file and exempt religious groups. (BP)

Englewood celebrates church's 105th year

The 105th anniversary of Englewood First Church was observed Sept. 25 with members, former members, and friends of the church.

Pastor Fred J. Wohlwend brought the morning message, and Aaron Curtis, music director, was in charge of the music program.

The church was first known as "Happy Top" when it was founded in a log cabin in 1872 near what is now the town of Englewood. It later moved to Tellico Junction, where it was named Cross Grove Church. In 1909, Tellico Junction became known as Englewood and the church adopted the same name.

Twenty-three pastors have served the church since 1872, and the membership has grown to nearly 500 persons. Wohlwend has been pastor since 1965.

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Ghana grain silos included in hunger relief program

TAMALE, Ghana—Southern Baptist missionaries in the northern area of Ghana are building silos for better grain storage in an effort to help the farmers of Ghana preserve food resources.

Farm families depend on stored grain for food throughout the dry season following each harvest and throughout the rainy season before the new harvest. As rains come to prepare the ground for planting a new crop, grain stored in traditional silos often becomes mildewed. Rodents and insects also cause considerable losses.

Southern Baptist missionaries are teaching the people to build silos which have proper ventilation to prevent mildew and which cannot be penetrated by rodents. A special chemical is also used in silos to limit infestation by insects.

These better silos can cut to almost nothing the present loss of 30 to 50 percent of the total stored, according to John R. Cheyne. Cheyne, Southern Baptist missionary to east Africa on assignment with the Southern Baptist Foreign Mission Board as associate consultant on hunger and disaster response, recently toured several agricultural and food resource projects in Africa reporting on the progress of existing programs and the establishment of new ones.

Ghana farmers can build the new silos for

about \$50 each. Thus, a Southern Baptist Foreign Mission Board appropriation of \$2,500 for silos will build 50 of them.

"Translated into pounds of grain this means cutting the loss by about 2,400 pounds in each silo," Cheyne said. "This is a total of about 120,000 pounds of grain saved yearly. If we were to purchase the grain to give out when people become hungry, \$2,500 would only buy about 40,000 pounds."

Jess B. Thompson Jr., Southern Baptist Missionary agriculturist working with the silo project, recommended that in addition to the silos the missionaries might supervise the digging of wells at each site and introduce superior seeds and fertilizer in a general improvement program.

Combining the wells, seed, fertilizer, and better grain storage, Thompson hopes to help bring about long-term improvements in food production and the food resources of the Ghana farmers.

In other parts of Ghana, Baptists are involved in special food resource projects for school children. These projects include distribution of a high protein food mixture of wheat flour, sorghum, and powdered milk.

Grain is also being transported from Takoradi, where it is available through gov-

ernment sources, to Nalerigu, where it is needed. Southern Baptist missionaries are using special appropriations to pay for the transportation.

All of these projects combined are a part of the effort to help Ghana put its natural resources to their best possible use. "Food resources are becoming a growing concern in a growing world," Cheyne said. (BP)

Southeast to welcome new pastor this Sunday

Donald G. Edwards will preach his first sermon as pastor of Southeast Church, Murfreesboro, on Sunday, Oct. 16.

The church called Edwards from the pastorate of Stuart Park Church in Cleveland. He succeeds Archie King, who is state Brotherhood director for Tennessee.

A native of Illinois, Edwards is a graduate of Union University and earned the M.Div. degree from Southern Baptist Theological Seminary.

He has been a pastor in Kentucky, was minister of youth and education at Huntingdon First Church, and was minister of youth at Covington First Church, before going to Cleveland.

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Love overcomes barriers

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

Basic Passages: Luke 10:25-37; I John 4:7-21
Focal Passage: Luke 10:25-37

A few years ago an incident in New York gained national attention. A woman was murdered on a New York street. Her pleas for help during the attack were unheeded by passersby and people in nearby apartments. The lack of involvement on the part of so many people greatly shocked this nation. Besides our tendency toward uninvolvedness, it also brought out into the open two questions most of us have—are there any limits to my getting involved in the affairs of my neighbor, and who in fact is my neighbor?

These questions are graphically dealt with in one of the most well-known of Jesus's parables—the Good Samaritan. The parable is set in the context of a discussion on discipleship. Jesus had come proclaiming the advent of the Kingdom of God. Those who responded to His proclamation were to participate in the arrival of this Kingdom by their discipleship.

What Should I Do To Live Meaningfully (Luke 10:25-29)

A lawyer asked Jesus a question that in reality was saying, What should I do to be a disciple?

Jesus's response was simple, follow the law. However, Jesus did not directly state the answer. He answered a question with a question—How do you interpret the law? The lawyer answered Jesus by combining two portions of the Hebrew law: Deuteronomy 6:4, which is known as the Shema, and Leviticus 19:18. In Mark 12:29-31 this same combination of these two passages is made, but on that occasion, Jesus made the combination. These two passages were seen as the summary of the Jewish law.

Jesus responded by saying that the lawyer had correctly perceived the thrust of the law. He then said to him, "Do this, and you will live." He was saying to the lawyer, "You know the right answers provided in

the law, now put those answers into practice."

Who Is My Neighbor (Luke 10:29-37)

The lawyer, apparently feeling rather foolish by that time, responded by asking Jesus who his neighbor was. The question was a live one for the Jew of Jesus's day. Most Jews defined neighbor as a Jew or one who had properly converted to Judaism (a proselyte). The Pharisees narrowed the definition even more. They excluded all who were ritually unclean; i.e., sinners, the sick, the lame, and the tax collectors.

Jesus responded to the lawyer's question with the story of the Good Samaritan. The priest and the Levite were key figures in the Jewish religion. They both were religious leaders at the Temple. The priest officiated at the sacrifices, ceremonies, and religious festivals that were held in the Temple. The Levites assisted the priests by handling administrative affairs and by helping in the instruction of the law. In the time of Jesus there were a large number of priests. They were well respected in the Jewish community. Since there were so many of them, they had to divide up the Temple duties. Most often, the priest would serve at the Temple for a week and then go back to his home town until the time for his next tour of duty. It is possible that the priest and the Levite were on their way home from a week of religious duty at the Temple.

Both of them are picture as seeing the body of a man, but passing by on the other side of the road. Their action would make sense to first century Jews. If the man was dead, he would be unclean, and the priest and the Levite would be contaminated. Their understanding of religious purity made it imperative to them that they not stop.

The next man to pass by the victim on the side of the road was a Samaritan. Jews considered Samaritans to be social outcasts. The ill feeling was long standing. John 4:9 puts it very succinctly: "For Jews have no dealings with Samaritans." After the fall of the Northern Kingdom in 722 B.C. to the Assyrians, many of the survivors intermarried with non-Jews. To strict Jews, this was not allowable and the people of Samaria (the capital of the Northern Kingdom) were considered half-breeds and therefore racially inferior.

The Samaritan man stopped and helped

the wounded man. He dressed his wounds and then, not content to stop at that point, took the man to an inn, and arranged for him to be nursed back to health. He then gave the innkeeper enough money to pay for the expense of taking care of the man.

To fully understand this parable, we must understand the response it provoked in its Jewish audience. In the telling of the story Jesus had called the Samaritan good and had clearly indicated that the priest and the Levite had not acted in a "good" manner. The Samaritan—the despised outcast—was the hero, and the two Jewish religious leaders—symbols of the cream of Jewish society—were the villains. Jesus' audience was probably outraged. Jesus was saying something that challenged their basic presuppositions about good and bad. He was forcing them to put together two words that simply did not go together—good and Samaritan.

Jesus's parable was also reversing the normal pattern of religious action. As was stated last week, the stress was on what a person did and how he lived, rather than what he believed and how intensely he followed those beliefs in religious ritual. The Samaritan is the paradigm for the Kingdom people, not the priest and the Levite. The Samaritan knew no limit to his neighborliness. He saw a man in need and quickly moved to ease his suffering and solve his problem.

Jesus closed the parable by asking the lawyer which man was neighbor to the injured man. The lawyer's response showed that he had not fully accepted the implication of Jesus's parable. He responded by saying, "The one who showed kindness." He could not bring himself to say Good Samaritan. He still could not put those two words together. There was still a limit to his neighborliness.

Summary

The message of the parable is clear. The Kingdom has come, and all our standards of value have been turned upside down. God's Kingdom of love demands that I give up all presuppositions and prejudices, and respond to human need whenever and in whomever it is found.

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M	E	L	L		N	E	O	N		N	E
P	O	L	Y		T	E	S		S	E	E

"And many more believed because of his own word" (John 4:41).



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The found become finders

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

Basic Passages: John 1:38-51

Focal Passages: John 1:38-49

The Earliest Disciples

In John's account of the calling of Jesus' first disciples, there is further evidence of the age and dependability of John as a gospel source.

Of the four gospels, it is only John who records the fact that at first the disciples of Jesus were followers of John the Baptist and came to Him at the urging of John. One of these two was Andrew, the brother of Simon; the other one is not named. It is altogether possible that he was John the son of Zebedee, who is not named at all in the gospel of John; nor is his brother James mentioned. If this man is the author of the gospel it is perhaps understandable that he was hesitant to mention his own name or that of his prominent brother (see John 21:24).

There is another interesting fact to be found here which, although indirectly alluded to in the other gospels, is unique to the gospel of John and indicates an ancient, first-hand experience of the facts mentioned. John's gospel seems to have knowledge of an earlier disciple band of five followers of Jesus which preceded the filling out of that group into a body of twelve followers. Later, non-Christian sources mention that fact directly.

John the Baptist first points two of his close disciples toward Jesus, Andrew and an unnamed man. Andrew in turn goes to his brother Simon to inform him of his discovery and to bring him into contact with Jesus. These three evidently have a common knowledge of a fourth man, Philip (John 1:43). Philip then finds his friend Nathanael and the initial group of five is completed. While this account of the call of Jesus' disciples does not follow exactly the one to be found in the first three gospels, it must be noticed that John seems to have here earlier, more direct information of an initial Judean ministry which they do not have. It is possible that Jesus' early ministry was intermittent, and that He returned to Galilee after his Judean work, there to finally take up His active ministry at the news of the arrest of John. This would have involved a regathering of His disciples. This seems to be the point at which the synoptic gospel writers take up the ministry of Jesus (see Mark 1:14 and 15).

A Reason To Follow

When the disciples of John begin to follow Jesus, He very quickly turns and

addresses them with a piercing question, "What do you seek?"

Harry Emerson Fosdick once said that Jesus had a way with humankind that was much like what happens when a small boat makes a landing on an island. It sails around and around the island until it finds an inlet or a sheltered beach, then it puts directly into shore. Jesus was that way with people. He sized them up and usually addressed them at the point at which their personal existence was most clearly defined. That is what Jesus does here. It is the activity of seeking, more than anything else, which defines the personality and spiritual horizons of the first five disciples.

Jesus discerned quickly the point at which these men were ready for Him: they were seekers. The first two of them had been deeply impressed by the message of John the Baptist. Within them something resonated to the truth that he was preaching. They wanted to go further in that truth; they felt its need. Andrew, of course, knew his brother to be a kindred spirit. That is why he went directly to him. Simon was also a seeker. Both of these brothers were intelligent, devout followers of Judaism. The name Andrew is Greek, and Simon is a Greek form of the Hebrew name Symeon (see Acts 15:14 and II Peter 1:1). The implication of this is that both men were bilingual and probably were not to be numbered among the lower classes of Galilee.

The real evidence of their readiness to listen to Jesus, however, is to be seen in the fact that Andrew's first statement to his brother is "We have found the Messiah!" Obviously, in their case Messianic speculation was heavy upon their mind. It was Messianic expectation which had drawn them to John the Baptist and which was now bringing them to Jesus. Andrew did not have to explain to his brother his excitement and interest in a Messiah. This interest was at the center of the religious concern of both of them.

The dialogue between Philip and Nathanael shows them to be seekers also. Their area of exploration, however, seems to be a bit broader than simply an interest in information about a coming Messiah. Moses, the law, and the prophets are all mentioned, thus sweeping up at once all of Old Testament religion. The speculations of Philip and Nathanael seem to have been, where is God's continuing revelation leading his

people Israel? The two men have considered Messianic prophecies, however, as Nathanael knows that there is no prophecy which connects Nazareth with a Messiah.

A Growing Discipleship

We need to realize that when these men began to follow Jesus they were certainly not full-grown disciples. It is not altogether clear just what their confession of Him as Messiah meant to them. This they held in common with John the Baptist. Their religious lives held many questions, and they themselves had become seekers after a mature faith because of that questioning. Dimly they perceived that somehow Jesus was the answer, but just how was not yet clear to them. Jesus' first words to them were just what they needed, "Come and see!" Jesus knew that these men had eyes to see; He knew that they did not understand everything which He had to tell them, but He knew that they were willing to listen and to be open to Him. That was all that He needed to bring them to Him, and it had been all that they had needed to bring each other into His presence.

What is the central truth of this lesson? Is it that these men caught on immediately to the first clues they received about Jesus and understood Him completely as God's salvation for mankind? Is it that they were then compelled by that insight to turn quickly to those nearest them in order to convert them as well?

Perhaps it is truer to life and to the experience of conversion that our full discovery of **who** Jesus is and what **He wants** of us comes little by little and not all at once. The fact that it can happen at all, though, grows from Jesus' ability to find us where we are. Likewise, those first disciples brought each other to Jesus because they were already sensitive to the central point of religious need in the lives of their friends. This is how we are found and how we become finders. Jesus touches us where we hurt; we have to join Him in touching people where they are hurting. This is both where they begin to get well and where they begin to become followers.



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State papers vital in new mission thrust

By Jimmy R. Allen, president
Southern Baptist Convention

The President of the United States calls it "a quantum leap forward" for Southern Baptist missions.

The head of the Southern Baptist foreign mission movement calls it a "flag" signaling a new day in which God is going to empower Southern Baptist missions as never before.

All of us are sensing a stirring of God at the grass roots of our experience. The challenge to secure and support 5,000 additional missionaries in five years staggers all but the most hardy imaginations. It reflects, however, a vision which seems to be born in the heart of God, committed to the hands of Southern Baptist men and women, and intended to extend the reign of God.

The idea emerging is for churches and individuals to commit themselves to financial support of a person on a two-year commitment either in the United States or another country. The Mission Service Corps support is designed to be over and above increased Cooperative Program giving, increased Annie Armstrong Home Missions offerings, and increased Lottie Moon Foreign Missions offering. It can be personalized enough for the person or church to know who they're supporting and for contact to be maintained so that prayer support can be added to financial support.

The Mission Service Corps concept is a movement rather than a program. There is something exciting about an idea that has come to its day. The Mission Service Corps is such an idea. Born in the hearts of scores of people in the last decade is a desire for involvement in ministry and evangelism by all kinds of people in all kinds of places. Lay involvement in short term tasks has been going on both in domestic and international missions in increasing numbers.

Now that seedbed of mission concern has burst into bloom. With the mandate commissions of the last two annual sessions of the Southern Baptist Convention, the time has come!

Movements are not as tidy as programs.

Programs are born on planning boards of skilled planners. Deliberately and carefully they are constructed and include enlistment of every group or public to inspire each one in terms of their own motivation. Evaluation of results and realignment of program goals is efficiently done.

Movements begin with the energy of new ideas popping up in all quarters. Crash meetings are held to figure out how to harness that energy—to ask each other what God is teaching us to do. Sometimes movements have to depend on affinity for the cause rather than careful enlistment of the

publics. Movement expeditors often miss important aspects which have to be called to their attention, but the end result of a movement is **impact**. The world is changed by them.

Because the experience of God's leading His people called Baptists to unprecedented levels of service, sacrifice, and support is energizing us these days, we are in the midst of a movement.

The need to communicate is not a luxury. It is an absolute necessity. The state Baptist papers and every other communication medium of Baptists should not be afterthoughts; they should be in the middle of the movement. Our people must know in order to pray, respond, suggest, support, share, weep, and laugh as God does wonders among us for we have not passed this way heretofore (Joshua 3:1-5).

Three Texas editors urge end of 'Soap'

DALLAS—The editors of three Texas religious newsweeklies temporarily laid aside their theological differences in Dallas this week to jointly urge a speedy death for "Soap," ABC Television's new sex-oriented comedy series.

Presnall H. Wood of the **Baptist Standard**, Spurgeon M. Dunnam III of **The Texas Methodist**, and Steve Landregan of **The Texas Catholic** issued a statement predicting other similar "spin-offs" and "Soap imitations" should the show prove to be a success.

They asked their subscribers—more than 800,000 weekly in combined circulation—to refuse to watch such programs, to write letters to sponsors and boycott their products, and to write letters of protest to local television stations.

Prompt action is imperative, they said, to curb "an obvious trend toward . . . programs which exploit sexual themes."

"'Soap' has become more than a single television program. It has become a symbol of the type of television program we may expect to be offered in large doses in the future," the editors stated.

"It is increasingly evident," they continued, "that the television networks will not alter their basic approach to television programming—an approach which presents a shallow and distorted picture of life—so long as viewer and commercial sponsors continue to tolerate the present menu. The networks do listen to the opinions of their commercial sponsors. It is therefore essential that sponsors accept responsibility for the content of programs where their commercial messages are placed." (BP)

Southern Baptists have developed magnificent communications systems. The state Baptist papers are foundational in informing, convincing, correcting, and sometimes inspiring Baptists to action. With a combined circulation of 1,773,426, these papers reach past barricades of apathy to eager searchers. They can trace for our people the steps in fashioning the Mission Service Corps. There can be a continuing communication of the experiences of those who respond to the challenge of new mission involvement. Communication is a key to the response to what God is doing. When people do not know, they cannot do.

There is a line in the story of God's stirring at Pentecost which is absolutely pivotal to this experience. It is often overlooked. Acts 2:6 says that after all the signs of God's new moving and power, "It was noised abroad and the multitudes came together. . . ." Something had to be happening to be reported, but when it was happening, it was noised abroad.

It's happening among Southern Baptists. Let's be thankful that we have state Baptist papers to help us "noise it abroad" so that no one will be left out of what God is doing among us.

Texas BSUsers volunteer for two-year service

FORT WORTH—More than 700 Texas college students volunteered to spend up to two years in the U.S. or abroad in the new Southern Baptist Mission Service Corps.

The students were part of 6,000 from about 90 colleges attending the annual Texas Baptist Student Convention at Texas Christian University. They signed commitment cards listing their skills after an address by a former president of the 13-million-member Southern Baptist Convention, Owen Cooper.

Cooper, retired Yazoo City, Miss., businessman, told the students that Southern Baptists are seeking 5,000 lay persons to invest their time and talents in short term mission work in many places.

The Southern Baptist Foreign and Home Mission Boards have already allocated \$1.5 million to help finance the program, said Cooper. (BP)

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