

# Baptist and Reflector

Vol 143/No. 45/November 10, 1977

News journal of Tennessee Baptist Convention

## *TBC to consider record budget, elections*



**HOST CHURCH**—Central Church of Bearden, Knoxville, will host the 103rd annual meeting of the Tennessee Baptist Convention, Nov. 15-17.

## Tennessee Cooperative Program ends year with \$1-million gain

Tennessee Southern Baptists closed the convention fiscal year last week with mission gifts through the Cooperative Program totaling nearly \$1 million more than the previous year, according to Ralph E. Norton, TBC executive secretary-treasurer.

Receipts for the November 1976-October 1977 convention year were \$9,911,643.53, which was \$996,694.58 more than the \$8,914,948.95 which was given through the Cooperative Program during the November 1975-October 1976 convention year. Norton observed that this is a 11.2 percent increase.

The messengers to the 1976 Tennessee Baptist Convention which met at West

Jackson Church set the 1977 Cooperative Program budget goal at \$9.4 million. Mission gifts from Tennessee churches and their members were 5.4 percent above that convention-adopted goal. According to convention procedure, the \$511,643.53 in gifts above the budget goal will be distributed by the Executive Board at its Dec. 12-13 meeting.

October's Cooperative Program mission gifts were \$614,470.44, which is 1.8 percent above the \$603,687.54 received in October 1976.

Norton expressed his appreciation to the  
(Continued on page 12)

The consideration of a record budget for the Tennessee Baptist Convention and the election of officers and members of boards and committees will be among the major business items faced by messengers to the state convention next week.

The 103rd annual session of the Tennessee Baptist Convention will meet Nov. 15-17 at Central Church of Bearden, Knoxville. Interspersed between the business and reports will be inspirational messages by four Tennessee pastors, two seminary professors, and TBC President J. Ralph McIntyre, who is director of The Sunday School Board's church and staff support division.

(The tentative program is printed on page 6.)

The TBC Executive Board will recommend that the messengers approve a \$10,550,000 budget goal for the convention year (Nov. 1, 1977-Oct. 31, 1978). The goal would be a 12.2 percent increase over last year's goal of \$9.4 million, but only 6.4 percent above last year's Cooperative Program receipts of \$9,911,643.53.

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 detailed breakdown of the budget recommendation was printed in the Oct. 6 issue of the **Baptist and Reflector**).

The messengers will elect officers for the Tennessee Baptist Convention and also trustees and members for 11 boards and eight committees of the state convention. (The report of the Committee on Boards and Committee on Committees was printed in the Oct. 6 issue).

In a related matter, a recommendation from the Constitution and Bylaws Committee will clarify the procedure in election of officers. The proposed addition to the Bylaws will require a runoff between the two nominees receiving the most votes, if no nominee receives a majority of the votes cast. This plan has generally been followed in the past, but the proposal will make it a requirement.

Another recommendation from the committee will make it possible for vote totals to be announced to the messengers. A pro-  
(Continued on page 4)



# Missouri Baptists decline vote on state grants to students

**SPRINGFIELD, Mo.**—Missouri Baptists declined to take any action on a report from a special study committee which recommended that two of the convention's four colleges withdraw from a state-sponsored student aid program.

During the annual meeting of the Missouri Baptist Convention, the Public Aid Study Committee recommended the withdrawal after advising the 2,147 registered messengers and visitors that the state law requires schools not to discriminate on religious grounds in hiring faculty, staff and administrators.

"The law says our schools cannot discriminate on religious grounds," said one committee member. "Our convention policies say the schools must. The two are not compatible."

Messengers, however, opted to refer the public aid question to a new committee for additional study and expanded the scope to include all "Missouri Baptist agencies, institutions, churches, and individuals." The original study committee had been limited to public aid and the colleges.

The two participating schools, William Jewel College at Liberty and Southwest College at Bolivar, have about 600 students in state grant programs. William Jewel reported \$202,022 in Missouri grant funds. Southwest reported \$162,000.

Two other Missouri Baptist schools voted not to participate in the Missouri grant program. Trustees of Missouri Baptist College,

St. Louis, and Hannibal-LaGrange College, Hannibal, said the program was not in accord with Baptist principles.

In other action, the convention adopted a record \$7.9 million budget, 33.3 percent of which will go to national Southern Baptist causes, and approved resolutions on abortion, decriminalization of marijuana and Sunday sales.

Messengers pledged support for "banning abortion" except in cases of proven incest or rape or to save the life of a mother. An amendment supporting a constitutional amendment banning abortion failed.

The resolution on decriminalization of marijuana cited "increasing medical research" indicating its harm to the body and potential damage to children born to marijuana users. It also mentioned that death due to drug overdose had doubled in California since marijuana was decriminalized last year. The resolution pledges opposition to decriminalization efforts in Missouri and support for drug education programs.

The Sunday sales resolution commended a "Save our Sundays" organization in Kansas City. This group is fighting a local referendum to permit general Sunday sales in that area. The resolution contended that Sunday sales would result in higher prices, increased crime, waste of energy and additional strain on family life. (BP)

## President proclaims National Prayer Day

**WASHINGTON**—President Jimmy Carter has designated Dec. 15, 1977, as a National Day of Prayer as requested by the Congress.

In his proclamation Carter suggested that all Americans "ask the Almighty for the vision to see our duty as individuals and as a nation for the courage to pursue it, even at the cost of personal or collective sacrifice."

The Senate passed a resolution earlier this year suggesting Dec. 15 because of its historic significance. The First Continental Congress proclaimed the third Thursday of December as a Day of Prayer for the Continental Army and Thanksgiving for its victory at Saratoga in 1777.

Action on the resolution in the House of Representatives is pending while the leadership decides if further action is necessary since the President has already issued his proclamation.

Jimmy R. Allen, president of the Southern Baptist Convention, has endorsed the resolution as have the leaders of 11 other religious groups in the United States. (BP)

## McMinn messengers vote association name change

Messengers attending the annual meeting for McMinn Association last month voted to change the name of the association to McMinn-Meigs Association of Baptists Inc. According to director of missions Ted Davis the name change was suggested because seven of the association's churches are located in Meigs County.

Officers who served the association last year were all re-elected, Davis reported. They included: moderator Robert Peek, pastor, East Athens Church; vice moderator Ron Sorah, pastor, Calhoun First Church; treasurer Eugene Sadler, member, Athens First Church; and clerk Bea Gardner, member, Niota First Church.

Friendship Church, Athens, applied for membership into the association. The congregation is led by pastor Dean Fugate.

North Athens Church, Athens, and Brookhill Church, Etowah, are scheduled to host the 1978 sessions of the association Oct. 19.

## Reynolds succeeds Holt in Campbell Co. Assn.

K. V. Holt, pastor of Indiana Avenue Church in LaFollette, was honored for service as moderator of Campbell County Association at its annual meeting last month. Holt was succeeded by Harlan Reynolds, pastor, LaFollette First Church, during the meeting.

New officers who will serve with Reynolds are: vice moderator Barry Wood, pastor, Jacksboro First Church; treasurer Victor Henegar, a member of Indiana Avenue Church; and clerk Linda Cordell, a member of Calvary Church, LaFollette.

Glade Springs, Indiana Avenue, and Indian Creek Churches are scheduled to host the 1978 annual sessions, Oct. 16-17, according to Ralph Cordell, director of missions.

## France Baptist Women's Union celebrates 20th anniversary

**PARIS, France**—More than 50 women from all over France met here recently as the Baptist Women's Union meeting celebrated the 20th anniversary of women's work in France, according to Mrs. Gene A. Phillips, missionary press representative.

The group set forth two goals when it originally formed in 1957—to have a woman's group in each church led by the pastor's wife and to work with children and the aged, in cooperation with the Baptist Federation of France.

During the past 20 years the woman's group has actively supported the work of two children's homes, a home for the aged, and missionary work in Africa.

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

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



# Radio-TV Commission to honor Graham at Feb. award program

**FORT WORTH** — Evangelist Billy Graham will receive a Distinguished Communications Medal from the Southern Baptist Radio and Television Commission during the commission's ninth annual Abe Lincoln Awards program at Tarrant County Convention Center, Feb. 8-9. Graham will bring the keynote address.

The Radio and Television Commission created and sponsors the Abe Lincoln Awards as an incentive to broadcasters to continue to provide their communities with quality broadcasting.

"The Distinguished Communications Medal which Graham will receive is not an annual award as are the Abe Lincoln Awards," said Paul M. Stevens, commission president. "The Distinguished Communications Medal is presented only when people of exceptional merit are found."

The Abe Lincoln Awards program traditionally brings to Fort Worth broadcasters and network leaders from around the country. Two top Abe Lincoln Awards, one for radio and one for television, are presented. The other Abe Lincoln nominees receive Abe Lincoln Merit Awards.

Stevens called Graham's position in American and world history unique. "In times of world disturbance, turmoil, and political convulsion, Billy Graham's voice has been heard persistently presenting the claims of God on the lives of many."

"He has been heard on every continent and in many nations. His message never

varies. He presents the love of God, the wisdom and power of the Bible, and the need for people to love one another."

Previous recipients of the commission's Distinguished Communications Medal include Mrs. Lyndon B. Johnson, the late Walt Disney, Frank Stanton, former CBS president, and the late Edward R. Murrow. (BP)

## Day of Prayer draws over 300 To Carson-Newman campus

Numerous students, alumni, faculty, and friends of Carson-Newman College participated in that school's recent "Day of Prayer" activities, according to Nelson Ross, director of alumni affairs.

Lasting from 6 a.m. until 6 p.m., the prayer chain was held in the prayer room of the Henderson Humanities Building. Cordell Maddox, president at C-N, participated during the first hour. Participants were scheduled for 15-minute periods throughout the day.

The "Day of Prayer" was held in conjunction with the school's homecoming and 50th reunion class dinner. It was estimated that over 300 persons were involved on the campus.

## Dean asks for support of Panama Canal Treaty

**LOUISVILLE**—Ambassador Robert William Dean, former U.S. ambassador to Peru and currently diplomat in residence at Texas Christian University, Fort Worth, urged an audience of seminary students to support the Panama Canal treaty during a visit to Southern Baptist Theological Seminary here.

Dean cited both economic and military reasons as support for a new treaty.

The former ambassador indicated that while only eight percent of U.S. ocean-going trade uses the canal, South American nations are heavily dependent on the canal for a majority of their trade. Because of growing U.S. reliance on raw materials from these southern neighbors, he argues that feelings of "Yankee imperialism" must be overcome.

The recently negotiated treaty, Dean says, will be "a link between us and our Latin American friends and neighbors."

Because of continuing U.S. need to use the canal for military purposes, Dean feels that the proposed treaty should be ratified as a defense against terrorist activity. "We have a real interest in defending the canal from outside influence and also from those who would sabotage it from the inside. By signing the treaty with Panama and enlisting their cooperation in operating and defending it, it makes that job easier," he indicates.

The treaty, Dean believes, gives the Panamanians "a stake in the efficient operation of the canal." (BP)

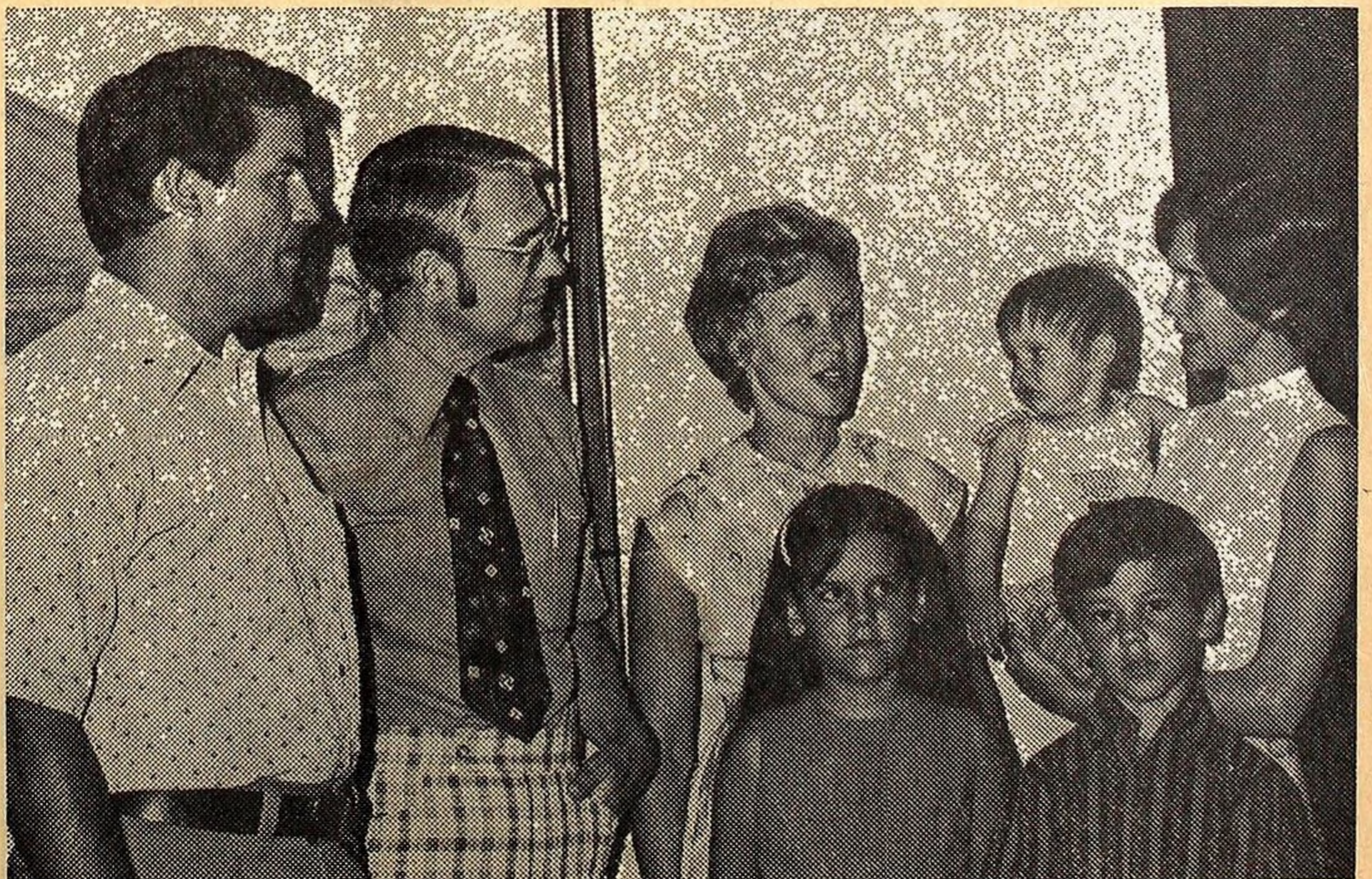
## Gibson countians hold 54th annual session

The 54th annual session of Gibson County Association was held last month at Walnut Grove and Center Churches, according to director of missions Kenneth Spakrman.

Major action focused on the acceptance of Avondale Church, Calvary Church in Humboldt, and Calvary Church in Rutherford into the fellowship of the association. A petition for membership was received from Kelly Mill Church and will be acted upon next year, Spakrman said.

A unanimous vote was given on the executive board's recommendation to build an associational office building. The executive board has been given the responsibility to carry out this action.

Officers elected included: moderator John Pippin, pastor, Medina First Church; assistant moderator Clyde Page, member, Trenton First Church; clerk Hoyt Wilson, pastor, Kenton First Church; and treasurer Jack Nowell, member Trenton First Church.



**TENNESSEANS IN INDONESIA**—Southern Baptist missionaries Joe and Gloria Turman (far left and far right) welcome fellow Tennesseans Earl and Peggy Davis to Indonesia. Davis, pastor of Memphis First Church, was speaker at the annual meeting of SBC missionaries in Indonesia. The Turmans, shown here with their children, are from Brownsville.



# Students vote record missions budget during annual convention at Cookeville

Over 450 Tennessee students meeting in Cookeville for the annual state Baptist Student Union Convention voted a 1978 student missions budget of \$34,538, according to Glenn Yarbrough, state student director.

The money will be used to help 43 students in 22 positions of mission work during the 1978 term. Six of these positions will be in specialized work, including nursing, deaf ministry, language work, and Royal Ambassador work.

Remaining positions are for students to serve in inner-city programs, resort ministries, general missions, international student ministry, and construction work. Mission appointments will be made to six countries: Ghana, Israel, India, Panama, England, and Scotland.

Tennessee will provide resort missions at Reelfoot Lake, general missions in Memphis, inner-city work in Knoxville, and international student ministries in Nashville. Other states will provide resort missions in New Hampshire, Georgia, and Arizona. General missions will be offered in New Mexico, California, Kansas-Nebraska, and inner-city work in Maryland and Illinois. Construction work at Camp Ironbell, N.Y. will continue to offer positions to four students.

The BSU at the University of Tennessee at Knoxville will provide a singing group, "Dayspring," for four weeks' engagement in East Africa during June and July and will travel in the Volunteer State during the remaining six weeks of the mission term.

In other action at the convention, students voted a 50/50 distribution of any overage

of the \$34,538 budget to go for world hunger and for BSU work in pioneer states.

Bill Henry, associate in the student department, reported that the overage of \$2,742.79 from the 1977 budget will be mailed to the Foreign Mission Board to help alleviate world hunger. Henry said that Tennessee students have given a total of \$4,440.48 for the world hunger fund.

## Humboldt pastor called to lead Dyersburg First

Raymond A. Boston, pastor of Humboldt First Church for the past eight years, will assume the pastorate of Dyersburg First Church on Sunday, Nov. 13.

In addition to the Humboldt church, Boston has served six other Tennessee churches and a church in Mississippi. He is a graduate of Union University and earned the B.D. degree from New Orleans Baptist Theological Seminary in 1963.

Active in denominational service, he was a member of the Executive Board of the Tennessee Baptist Convention for eight years, serving on its Administrative Committee and Denominational Cooperation Committee. He was also vice-president and secretary of the board. He is a past president of New Orleans Seminary Tennessee alumni and Union University alumni, and was president of the West Tennessee Baptist Pastors' Conference.

Boston succeeds Robert L. Orr in the Dyersburg pulpit. Orr retired last February following 27 years as that church's pastor.

## Bruster welcomes TBC to Central of Bearden

Bill Bruster, pastor of Central Church of Bearden, Knoxville, has extended an "official" welcome to the messengers and visitors who will be attending next week's Tennessee Baptist Convention. The convention will meet Nov. 15-17 at that church.

Bruster's letter stated:

"I speak for Central Baptist Church of Bearden in Knoxville in welcoming you to the 1977 meeting of the Tennessee Baptist Convention. We pledge our prime energies to making your stay with us pleasant and comfortable. We dedicate our facilities to your use. We are committed to serving you.

"If we can be of any assistance to you before your arrival, please contact us. Our telephone is (615) 588-0586. You can write us at 6300 Deane Hill Drive, Knoxville 37919.

"Join me in praying for a wonderful convention. We look forward to seeing you Nov. 15-17."

## TBC to consider

(Continued from page 1)

posed change in the Bylaws would allow the messengers by majority vote to have totals in any vote announced.

(The complete report of the Constitution and Bylaws Committee is printed on page 13 of this issue.)

Another item of business that the convention will consider will be a report from its Executive Board 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 cooperating Southern Baptist church.

In January 1976 the board's Administrative Committee had established this procedure, which was ratified by the Executive Board in May 1976. However, the action was questioned at last year's convention, and the matter was referred to the Administrative Committee.

The Executive Board will report that it has approved the previous stand taken by its Administrative Committee.

The theme for this year's convention is "Let the Churches Reach Out—Together."

The convention sermon will be preached by John Laida, pastor of First Church, Clarksville.

In addition to McIntyre and Laida, other major messages will be preached by Allen Buhler, pastor of Shelby Avenue Church, Nashville; W. Fred Kendall II, pastor of First Church, Union City; Marvin Gibson, pastor of First Church, Cleveland; and Harold Bryson, professor at New Orleans (La.) Baptist Theological Seminary. Devotionals at each of the seven sessions will be brought by Peter Rhea Jones, professor at Southern Baptist Theological Seminary, Louisville, Ky.



**ASSOCIATION LEADERS**—Frank Crumpler of the Home Mission Board evangelism staff speaks to an Associational Leadership Conference in Nashville. The conference was one of three held last week for various associational officers. Other sessions were in Knoxville and Jackson.



# Our People and Our Churches . . .

## PEOPLE . . .

**James King** was ordained as a deacon by South Gate Church, Nashville. **Roy Lee Saint** is pastor.

Lebanon native **R. Pierce Dodson** was called as pastor of Providence Church, Frankfort, Ky. **Dodson**, a third-year student at Southern Baptist Theological Seminary, is a graduate of Tennessee Tech University. He served Gordonville First Church and Salem Church in Liberty.

Hermitage Hills Church, Hermitage, ordained **Bob Bass**, **Allan Evans**, **Don Thompson**, and **Joel Walton** as deacons.

**John G. Niethammer Jr.** was ordained as a deacon at Mt. Lebanon Church, Maryville. **Eugene Leamon** is pastor.

Black Oak Church, Clinton, ordained four new deacons. They were: **David Butler**, **Earl S. Ivey**, **Johnny Martin**, and **Jack Shelton**. At the same service, three deacons were honored as deacon emeritus for service totalling nearly 100 years. The three were **Alva G. Ault**, **Charlie Robbins**, and **Raymond Long**. The church is implementing the deacon family ministry plan, according to pastor **Donald L. Cobb**.

**Wesley Bowen**, **Russell Keck**, and **Russell Kinser** were ordained as deacons at New Tazewell First Church. Pastor **James R. Loy** preached the ordination sermon.

Colonial Hills Church, Sullivan Association, licensed **Warren Wright** and **James Nelson** to the gospel ministry recently. **John W. Gilbert** is pastor.

Members of Fort Robinson Church, Kingsport, honored their pastor and his wife, **Frank and Polly Proffitt**, on their 25th wedding anniversary. He has been pastor there for two years.

Rutherford First Church observed **John Richerson Day** at the church in honor of **Richerson's** 10 years of service as music director. The event coincided with the 30th wedding anniversary of the **Richersons** and also his birthday. **Deryl G. Watson** is pastor.

Immanuel Church, Nashville, voted to name former pastor **Gaye L. McGlothlen** pastor emeritus of Immanuel. Special recognition services are planned for Sunday, Dec. 4. **McGlothlen**, who led the church from 1949-75, is currently serving as interim pastor at Brainerd Church, Chattanooga.

**Edward Bailey**, **E. Lee Bourque**, **William O. Gainey**, **Jack Ouzts**, **Michael P. Tabor**, **Royce R. Vaughn**, and **Wayne A. Woodard** were ordained as deacons at Bluegrass Church, Hendersonville. Pastor **Robert Woody** delivered the ordination sermon.

Calvary Church, Jackson, held deacon ordination services for **Edmond Cepparulo**, **Milton Chrisp**, **Glenn Martin**, **Ralph Reeder**, and **Dewey Swims**. **Paul Williams**, pastor of Englewood Church, brought the ordination message. **Paul B. Clark** is pastor.

**Bill Bryan**, **Don Cramer**, **K. W. Dennison**, **Phillip Jackson**, and **Sidney Noland** were ordained as deacons at Bartlett Church, Bartlett. **F. Irvin Hays** is pastor.

Two couples at Old Hickory First Church celebrated 50th wedding anniversaries recently. They were **Mr. and Mrs. W. D. Fuqua** and **Mr. and Mrs. Paul Delk. Norris G. Hite** is their pastor.

**Fred Gann**, **Robert A. McConkey**, and **David Wooten** were ordained as deacons by Silverdale Church, Chattanooga.

Oakwood Church, Knoxville, ordained **Bill Duggins** and **Ed Adams** as deacons. **Aubrey Hay** is pastor.

**Tom Parker**, **Bill Jones**, and **Albert Zimmerman** were ordained to the office of deacon at Glenwood Church, Nashville. Pastor **Ray B. McCall** brought the ordination message. **Roy Helton** led the ordination prayer and presented the certificates.

Lincoya Hills Church, Nashville, ordained **Len Lannom Jr.** as a deacon. **David Moore** is pastor.

Lookout Valley Church, Chattanooga, ordained **Clyde C. Gilliam** as a deacon. **Herbert Thomas**, pastor, delivered the ordination sermon.

**George Glenn** was ordained to the office of deacon by South Seminole Church. Pastor **Bill Delaney** preached the ordination sermon.

**Tommy Parchman** was licensed to preach the gospel by Boulevard Church, Memphis. **D. M. Renick** is interim pastor of the church.

## Missionary Marvin Fitts injured in Peru accident

**TRUJILLO, Peru**—Southern Baptist Missionary **Marvin E. Fitts** is expected to be hospitalized here for a minimum of 10 days recuperating from injuries received in a two-car collision Oct. 29.

**Fitts** received multiple fractures of the left leg and ribs in a late afternoon accident near here, according to **Fitts' wife Jean**. The missionary and several others were traveling to a Baptist camp when the collision occurred, she said. A university student was also slightly injured in the wreck, but was not hospitalized.

Stationed in Trujillo, the couple works at the Baptist Theological Institute of Peru.

**Mrs. Fitts** is from Lucy, Tenn.

When appointed by the Foreign Mission Board in 1959, **Fitts** was associate pastor of Temple Church in Memphis. He attended Memphis State University and is a graduate of Union University.

## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

Baptist and Reflector reported that **Woodrow Fuller**, age 14, was the youngest active preacher in Memphis. He was a member of Yale Church of which **L. E. Brown** was pastor. Young **Fuller** was the regular supply preacher for his pastor.

First Church, Kingsport, began using its new \$125,000 building composed of 93 modern rooms. Seating capacity of the auditorium was 850. The church also had a \$11,000 pipe organ. **Sam P. Martin** was pastor.

### 25 YEARS AGO

**W. Hines Sims**, associate in the department of church music, Baptist Sunday School Board, was elected secretary of the department. He succeeded **B. B. McKinney**.

**Wallace Gowen**, Nashville, was called as pastor of Oak Grove Church, Giles County Association.

### 10 YEARS AGO

East Brainerd Church, Chattanooga, dedicated its new educational building. **Bill Hazelwood** was pastor.

**Shelley P. Richardson** was elected as associate in the State Student Department. He had served four years as Baptist student director at Tennessee Tech, Cookeville.



# Tennessee Baptist Convention

*"Let the Churches Reach Out — Together"*

Central Church of Bearden, Knoxville, Nov. 15-17

(All times listed are Eastern Standard Time)

## TUESDAY MORNING

- 9:30 Call to order, invocation
- 9:35 Credentials Committee, R. T. Roberts
- 9:40 Committee on Arrangements, Joseph McGehee
- 9:50 Singing
- 10:00 Devotional, Peter Rhea Jones
- 10:15 Welcome, Bill Bruster
- 10:25 Announcements, Ralph McIntyre
- 10:35 Treasurer's report, Presentation of budget recommendation, Ralph Norton
- 11:00 Singing, Special music
- 11:15 Convention sermon, "The Business of the Church—Now," John Laida
- 11:45 Benediction

## TUESDAY AFTERNOON

- 2:00 Invocation, Singing
- 2:05 Devotional, Peter Rhea Jones
- 2:20 Recognition of new pastors and church staff members
- 2:35 Singing
- 2:40 Tennessee Baptist Foundation
- 2:50 Baptist and Reflector
- 3:00 Laymen's Salary Study Committee, Jack Knox
- 3:10 Constitution and Bylaws Committee, David Byrd
- 3:30 Miscellaneous business
- 3:50 Special music
- 4:00 Message, Allen Buhler
- 4:30 Benediction

## TUESDAY NIGHT

- 6:45 Tennessee Baptist Chorale
- 7:00 Invocation, Singing
- 7:05 Tennessee Baptist Chorale
- 7:15 Devotional, Peter Rhea Jones
- 7:30 "Tennessee Baptists Ministering through the Institutions"
- 8:40 Special music
- 8:50 President's address, Ralph McIntyre
- 9:20 Benediction

## WEDNESDAY MORNING

- 9:00 Invocation, Singing
- 9:05 Devotional, Peter Rhea Jones
- 9:20 Election of officers
- 9:35 Executive Board report (including adoption of budget), Jack May
- 10:35 Election of officers
- 10:50 Special music
- 11:00 Message, W. Fred Kendall II
- 11:30 (Election of officers, if needed), Benediction

## WEDNESDAY AFTERNOON

- 2:00 Invocation, Singing

- 2:10 Devotional, Peter Rhea Jones
- 2:25 Committee on Arrangements, Joseph McGehee
- 2:30 Election of officers
- 2:40 Committee on Committees, Melvin Faulkner
- 2:50 Special music
- 3:00 Memorial service
- 3:10 Recognition of fraternal messengers
- 3:15 Committee on Boards, J. W. Abney
- 3:35 Constitution and Bylaws Committee, David Byrd
- 3:50 Miscellaneous business
- 4:10 Benediction

## WEDNESDAY NIGHT

- 6:45 Music
- 7:00 Invocation, Singing
- 7:05 Devotional, Peter Rhea Jones
- 7:20 Convention Ministries Division
- 8:45 Special music
- 8:55 Message, Marvin Gibson
- 9:25 Benediction

## THURSDAY MORNING

- 9:00 Invocation
- 9:05 Devotional, Peter Rhea Jones
- 9:20 Church-Ministers Information
- 9:30 Protection Plans
- 9:40 Cooperative Program and Stewardship
- 9:50 Committee on Audits, Committee on Resolutions
- 10:10 American Bible Society
- 10:15 United Tennessee League
- 10:20 Presentation of officers
- 10:35 Special music
- 10:45 Message, Harold Bryson
- 11:15 Benediction

## Tennessee Baptist Pastors Conference

Central Church of Bearden, Knoxville

(Times of program items are not provided)

## MONDAY MORNING, 10:00 a.m. EST

- Invocation, music
- "God's Enabled Servant," Jerry Massey
- "The Purpose of the Church," Lloyd Napier
- Music
- "Stand and Watch," Ivan Raley

## MONDAY AFTERNOON, 1:30 p.m.

- Invocation, Music
- "Friendly Dealings," Gayle Alexander

Music, Election of officers, Music  
 "Costly Preaching that Reaches Out," Earl Davis  
 Music  
 "Three Men Trudging," Charles Boddie

## MONDAY NIGHT, 6:45 p.m.

- Invocation, Music
- "Formula for a Successful Ministry," John D. Adams
- Music
- "The Preacher Reaching Out," Pat Kough
- Music
- "Obstacles to a Clear View of Jesus," Charles Boddie

## Tennessee Woman's Missionary Union

*"Into All the World"*

South Knoxville Church, Knoxville, Nov. 14

(Times for program items are not provided)

## MONDAY MORNING, 9:30 a.m. EST

- "Into All the World—South America," Mrs. Glendon McCullough
- Greetings, Richard L. Allison
- Calendar of Prayer, Organization
- Presentation of Hostess Committee, Doris June Large
- Book Store information, Loren Miller
- Mission Friends, Girls in Action presentation, Jannie Engelmann
- Announcements, Hymn
- Baptist Women presentation, Beulah Peoples
- Hymn
- "Language Missions opportunities in Tennessee," Ruben Canas
- Music
- "Into All the World through Christian Social Ministries," Ed Olney

## MONDAY AFTERNOON, 1:45 p.m.

- Music
- "Into All the World—Africa," Mrs. Glendon McCullough
- Report of the executive director, Mary Jane Nethery
- Election of officers, Mrs. Ralph Hillis
- Music
- "Ghana," Maxine Moseley

## MONDAY NIGHT, 7:15 p.m.

- Presession music
- "Into All the World—the Orient," Mrs. Glendon McCullough
- Baptist Young Women recognition, Beulah Peoples
- Hymn
- "Rhodesia," John Griggs
- Presentation of officers, Music
- "Into All the World, Our Mission Mandate," Glendon McCullough



# Christian Life Commission prepares 'Bible Speaks' resource pamphlets

**NASHVILLE** — The Southern Baptist Christian Life Commission, charged with the task of speaking and acting on moral issues, has prepared a new series of resource pamphlets which relate what the Bible has to say about 10 current social concerns.

The "Bible Speaks" series of pamphlets presents carefully chosen Scripture selections related to family, race, hunger, aging, alcohol, citizenship, sex, money, ecology, and war and peace.

The series was developed to help Southern Baptists apply the Bible's message to some of today's most serious social concerns, according to Foy Valentine, the commission's executive secretary.

"The Bible deals forthrightly with the issues of everyday life and focuses God's light on complex moral issues confronting Christians in the world," he said. "We believe it is extremely important, particularly at a time when there is a revived interest in Bible study and when Southern Baptists are receiving not only higher visibility but also greater opportunities for Christian witness than ever before, that what we do and say about the issues of our time be instructed and directed by the Word of God."

The undated set of pamphlets enables pastors, teachers, parents, and individual Christians to have at their fingertips a basic list of Scriptures which deal with these 10 issues.

The "Bible Speaks" was prepared by the Christian Life Commission's staff, with the help of state Christian Life Commission staff persons, Valentine said. The series makes no attempt to offer an exhaustive list of Scriptures, he added, but it is designed to encourage understanding, discussion, and further Bible study.

## Junice Ackley to lead Indian Creek in 1978

Junice Ackley, pastor, Collinwood First Church, was elected moderator for Indian Creek Association. He succeeds Norman O. Baker, pastor, Waynesboro First Church.

Action at the associational meeting centered around the reading of a new constitution and bylaws which will be voted on at next year's meeting.

Other officers elected were: vice moderator H. H. Hurst, pastor, Calvary Church; treasurer Emory Middleton, a member of Philadelphia Church; and clerk Mahel DeVore, a member of Waynesboro First Church.

The 1978 sessions are scheduled to be held Oct. 20-21 at Philadelphia and Calvary Churches, according to director of missions Lawrence Steiner.

The Christian Life Commission, Valentine indicated, plans to expand the 10-title series in the near future.

## Holston messengers hold 101st annual meeting

At the 101st annual meeting for Holston Association, Kenneth Kyker was elected to serve as moderator for the coming year. Pastor of Beulah Church, Kyker was vice moderator last year. He succeeds Kelter Mullins, pastor, Central Church, Erwin, as moderator.

Ted Nave, pastor of Eastern Gate Church, led his congregation in applying for membership into the association.

Two pastors were elected to the posts of vice moderator and treasurer. They were Frank Proffitt, Fort Robinson Church, and Chester Parker, pastor, Unaka Avenue Church. Tenna Eades, financial secretary for the association, was elected clerk, and Sarah Tydings, also a secretary for the association, was elected assistant clerk.

Erwin's Calvary Church, and Greeneville's First Church will host the 1978 associational sessions Oct. 17-18, according to James E. Harris, director of missions.

## Cumberland Association elects new officers

Earl Forderhase, pastor, Parkview Church, Clarksville, was elected moderator of Cumberland Association. He succeeds Marvin Hines, pastor, Hillcrest Church, Clarksville.

Other officers elected were: vice moderator C. J. Dexter, pastor, New Providence Church; treasurer Virgil Allison, pastor, Canaan First Church; and clerk Mrs. Norman McWhorter, a member of Gracey Avenue Church.

In other action, the missions committee of the association was authorized to recommend plans for the purchase of tracts in areas where they feel mission churches should be started.

Harold Shoulders is director of missions in Cumberland Association.

## Portuguese Baptist Seminary reports highest enrollment

**QUELUZ, Portugal** — The Portuguese Baptist Theological Seminary here opened the new school year with 18 students, the largest class in the nine-year history of the institution, according to Southern Baptist Missionary Norman L. Harrell.

Opening speaker was Lester Carl Bell, Southern Baptist missionary to Brazil and the first director of the seminary.

## Bombing of Jerusalem Baptist property said campaign against Jewish Christians

**JERUSALEM, Israel**—Reports indicate that the Oct. 9 bombing of the Baptist House here may have been a part of a larger campaign against Jewish Christians.

"There is reason to believe that the bombing was not directed specifically at Baptists," said J. D. Hughey, the Southern Baptist Foreign Mission Board's area secretary for Europe, the Middle East and South Asia.

According to Hughey, there have been threats and other incidents of vandalism and violence directed toward groups of Jewish believers, including incidents in Rosh Pina and Nazareth.

The Baptist School in Nazareth has been broken into and vandalized twice in the last two years and the Jerusalem Baptist Book Store was also broken into.

Those responsible for the bombing and other incidents have not been positively identified, but are believed to be a minority group of religious zealots, according to Hughey.

Baptist House, the Baptist headquarters

building in west Jerusalem, was slightly damaged when a bomb, which police believe was a grenade, exploded near the kitchen entrance.

Jerusalem Mayor Teddy Kollek said the municipality, which has a fund for repairing private property damage by bombings of terrorists, will finance repairs. (BP)

## Sand Ridge pastor elected moderator for Beech River

Messengers to the annual meeting of Beech River Association elected L. Wendell Todd, pastor, Sand Ridge Church, Lexington, as moderator for the coming year. Todd succeeds Cletus Duke in the post. Duke is pastor of Bible Hill Church, Parsons.

Two laypersons were elected to the remaining posts in the association. Eddie Wallace, Union Church, will serve as vice moderator; and Ruth Carrington, Parsons First Church, is treasurer and clerk. Mitchell Bennett is director of missions.



# Commendable support for Baptist missions

Tennessee Southern Baptists are to be commended highly for their record support of mission causes during the past convention year, which closed on Monday of last week.

When the TBC budget year ended Oct. 31, it was reported that during the previous 12 months Cooperative Program mission gifts had reached an all-time high—\$9,911,643.53! What a tremendous testimony to the mission consciousness of Tennessee Baptists!

The total completely shattered the previous record year (1975-76) when mission causes supported through the Cooperative Program received \$8,914,948.95. The new record is nearly \$1 million above the previous record.

These are important figures, but there are other important figures that are **even more significant** in the life of Tennessee Baptists.

First, there are those figures—either a stated amount or a percentage—which are a part of the budgets approved by members of Tennessee Baptist churches. Year by year these members have increased these amounts and percentages—and 1977 was no exception. Certainly, the missionaries and workers in all Tennessee and Southern Baptist agencies are thankful for the sharing of a significant part of each church's budget. (A church by church listing of these receipts will be in our Dec. 1 issue.)

Next, our thanks must go to those church treasurers and finance committees who have made mission giving a priority

item in the distribution of church receipts. Many of our churches have determined that the first check written each week or each month goes to missions through the Cooperative Program.

Finally, the ultimate appreciation must go to the members of our Tennessee Baptist churches for their faithful support of their churches with tithes and offerings. After all, it is your money. Yet, you have decided that God's work must receive your financial support. You are the ones who have made it possible for your church to expand its local ministry, its budget, and the amount shared with mission causes supported through the Cooperative Program.

Thank you, Tennessee Baptists, for what you did to support the cause of Christ through our convention during the past year.

## Messenger matters

Since any registered messenger is free to present a motion on any matter concerning the Tennessee Baptist Convention, it is difficult to predict what might be the critical issues faced at next week's gathering in Knoxville.

Judging from discussions we have heard, these appear to be the major business items.

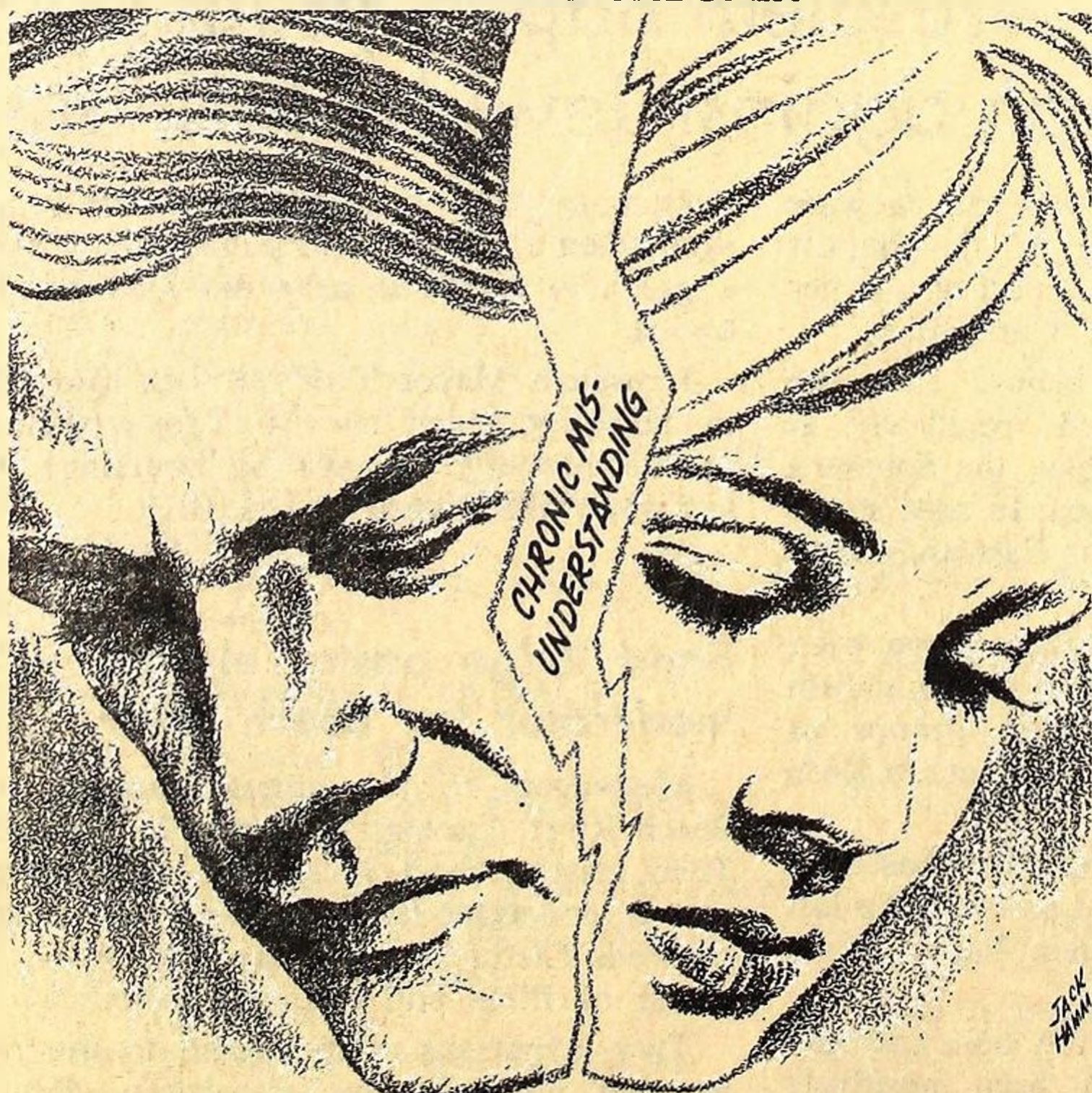
The Executive Board will recommend the first \$10 million budget goal. The recommendation of a \$10,550,000 goal for the 1977-78 convention year is a significant step in the light of the current emphasis on Bold Missions. Related to this is the recommendation that the percentage shared with the SBC Cooperative Program be raised from one-third (where it has stayed for 17 years) to 34 percent. As our convention and its churches continue to grow in giving, it is important that our state convention grow in its commitment to missions and ministries of our Southern Baptist Convention.

Several changes are proposed to the TBC Constitution and Bylaws. Although these are not a departure from general practice, it is significant that the committee feels the need to clarify these traditions and put them in our Constitution and Bylaws.

The matter of the reverter clause—referred to the Administrative Committee for re-examination of its earlier action—will come before the convention. The question is: Should the convention, by giving a small gift to a new church or mission, require that congregation to always cooperate with the Southern Baptist convention or give their property to the TBC?

There are two issues at stake: (1) Proper use of money given by Tennessee Southern Baptists, and (2) the autonomy of a local church. It is our opinion that the treasured Baptist principle that every church is free to operate without pressure or threat from an association or convention must be preserved. No one likes to see a church vote to leave our denomination, but it is unlikely that a church that is "forced to cooperate" will be much of an asset to our work.

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"...WIVES, SUBMIT TO YOUR HUSBANDS' LEADERSHIP IN THE SAME WAY YOU SUBMIT TO THE LORD."—EPH. 5:21-25 (L.B.)



# Cicero's comment



## By the editor

As I note the first anniversary of "Cicero's comment" in the **Baptist and Reflector**, it seems appropriate to respond to a number of questions which revolve around the idea, "Who is Cicero?"

For those of you who missed the inaugural of this column in our Nov. 18, 1976, issue, I will explain the significance of the name "Cicero."

Actually—believe it or not—that is my middle name. (Hadn't you wondered what the "C" in Alvin C. Shackleford stands for?) As I have traveled around the state, I found that it is necessary to show my draft card to prove that "Cicero" is my middle name.

Thus convinced, my friends next ask two questions: (1) How did you get a name like that?, and (2) How did you get the nerve to admit it?

The name Cicero came to me, not from the ancient Roman orator, but from my father, Nathan Cicero Shackleford. There are three sons: the second got the "Nathan" and the third got the Cicero". All three of us got the "Shackleford").

I would always write in big letters so there would not be room on those forms to include my middle name. Finally, about three years ago I started a personal column in the **Indiana Baptist** and chose to title it "Cicero's comment."

During the past year nearly every introduction I have had in Tennessee has mentioned "Cicero." One church bulletin misspelled "Alvin" and "Shackleford" — but spelled "Cicero" correctly.

The irrelevant trivia printed here each week has provided some therapeutic value. Several people have confessed to me their constant fear that someone would discover their middle names. I suppose my willingness to admit to a middle name usually considered to be undesirable has given courage to them for two reasons: (1) at least one person is no longer ashamed of his middle name, and (2) I managed to keep my middle name fairly well hidden for 42 years!

Regardless, I suppose "Cicero's comment" will continue each week—although I do feel compelled to publicly disclaim any relationship between this column and the events that have occurred during the one year it has appeared here—the worst winter in Tennessee history, the resignation of Bert Lance, the eclipse of the sun, and the football records of Tennessee and Vanderbilt.

## 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.

### Praise for hospital

Dear editor:

I was recently admitted to Baptist Hospital (Nashville) for pneumonia, and I remained there for five days.

Until then, I was under the impression that hospitals were sad—a place where people cried and displayed looks of pain and suffering—but Baptist Hospital changed that impression.

You see, I'm a prisoner, therefore, I expected to be treated with less efficiency and care than the sick people of a free society. Of course, my logic was very wrong. I could not have asked for better medical attention. The doctors were understanding and used every available means to detect and treat my illness. The nurses and staff

were patient and treated me like a human.

The people there are truly dedicated to their profession with a code of ethics equal to all. Incarceration and a past mistake by a human means little to them; their concern is the well being of the "patient," not punishment for the felon.

Somehow, I returned to my confinement with a small part of me still at the hospital, knowing I'm cared about!

Woody Ramer 77174  
State Penitentiary  
Nashville, TN 37209

This letter, printed here by permission, appeared in the "Nashville Banner" last month. Since writing the letter, Raymer has informed us that he has suffered a relapse and was taken back to Baptist Hospital. It was then discovered that he had a lesion on his left lung. Major surgery was performed and a part of that lung removed. Raymer is now back at the prison hospital and continues to praise the efforts and attitudes of the nurses and doctors at Baptist Hospital. (editor)

### Fayetteville pastor elected as William Carey Moderator

Don Schultz, pastor, Lincoln Church, Fayetteville, was elected moderator of William Carey Association to succeed Charles Houston, pastor, Prospect Church, Fayetteville.

Flintville First Church pastor, James Shutt, was elected to serve as vice moderator. Henry Wattenbarger, a member of Prospect Church, was re-elected treasurer and clerk.

Joe Mayberry reported that the 1977 minutes of the association would be dedicated to three pastors in the association—J. B. Patterson, Jerry McGehee, and D. D. Cantrell.

The 1978 meetings are scheduled to be held Oct. 23-24.

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# The Good Shepherd

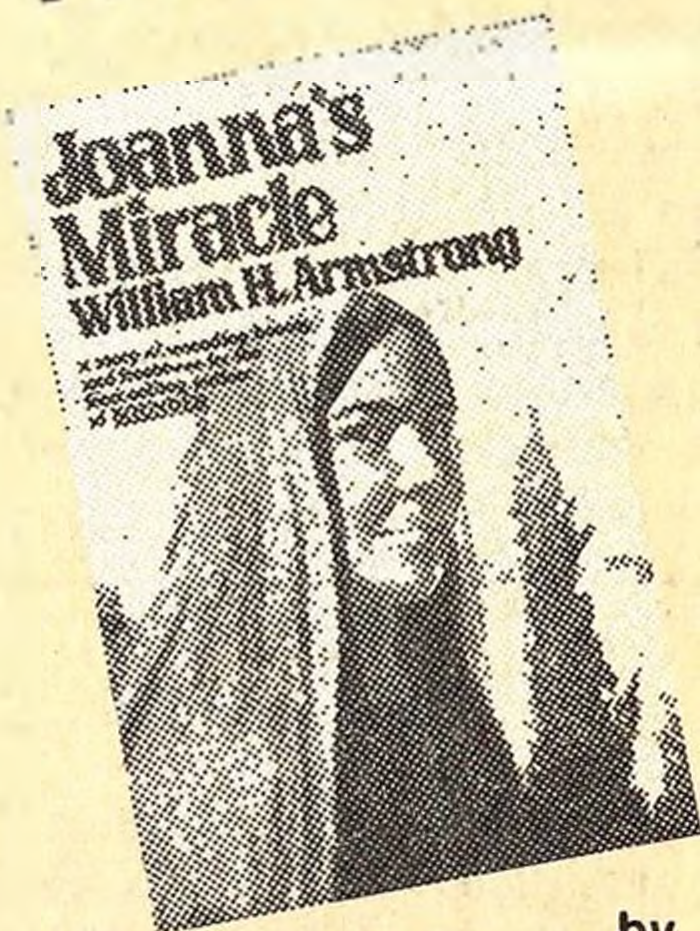
By Herschel H. Hobbs

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11

As we contemplate these words of Jesus it will be well to read Psalm 23 and Luke 15:4-7. In the former we see the normal ministry of a shepherd for his sheep. The latter demonstrates the extent to which he

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will go for the safety of even one lost sheep. It teaches that God loves the least and lowest of men in life's social scale (Luke 15:1-2). Men may discriminate, but God never does.

In John 10:1-17 Jesus contrasts His attitude toward people with that of the scribes and Pharisees, whom He describes as false shepherds, hired hands, or people who care more for themselves and their wages than for the sheep.

In the Greek text "I" is emphatic. It means "I and no one else am the good shepherd." "Good" (*kalos*) means more than ethical goodness which is expressed by *agathos*. *Kalos* involves this, but more. It carries the idea of beautiful in the sense of effectiveness and fitness for a task. In this case Jesus as the good shepherd is capable of meeting all the needs of His sheep (John 10:3; 7-10).

The best Greek texts read that the good shepherd "places" or "lays down" his life for the sheep. Hirelings run when predatory animals appear. They are concerned only for their safety. But the good shepherd places his life between them and the sheep. Before they can get to the sheep they must kill the shepherd.

"For" may read on behalf of or as a substitute for. This expresses the substitutionary atonement. Jesus died in our place. Furthermore, He continues to stand between us and Satan (John 10:28-29). For that reason His sheep "shall never perish" or be destroyed (v. 28). The verb for "perish" is the basis for "Apollyon," the destroyer, a name for the devil (Rev. 9:11). In essence, Jesus' people will never go to hell. "Never" translates a strong double negative—not never—or most surely will not perish.

It is no wonder that Jesus is the good, beautiful, effective Shepherd. Is He your Shepherd?

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# Family Living

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## Kids' Headaches Require Detective Work

"The first thing everybody thinks of when a child has persistent headaches is a tumor. It should be the last thing," a specialist in pediatric neurology told the American Academy of Pediatrics. Eye strain only rarely causes headaches, yet it is "the most over-diagnosed, over-treated and under-proven cause of headaches going," said Dr. John Freeman, Johns Hopkins University Hospital.

Suspect depression and stress when a youngster complains of headaches, he advises. The complaint is very common. Research has shown that between the ages of seven and 15, 60% of all children have headaches, 7% of them frequently. By age 15, 75% of all youngsters have a history of headaches.

A continuous dull ache in the back of the head that grows worse in the morning is a typical product of stress and depression, says Freeman. How can you tell when a headache is severe? The child's behavior is the clue. "The one who comes in from play and lies down with the lights out on his own initiative probably has a bigger problem than the youngster who comes and watches TV till the ache subsides."

Another tip-off is the time it takes for the ache to respond to aspirin. When it disappears five minutes after aspirin is given, depression and tension—not disease—are probably at work. It takes much longer than five minutes for aspirin to do its stuff, reminds the specialist.

Kids are more susceptible to migraine headaches than generally thought, and here doctors may prescribe medication to reduce the incapacitating attacks. In any case where a child's headaches are obviously interfering with full function, family and doctor should sit down together and try to figure out the patterns and durations and their possible connections with school and home situations. Brain tests and x-rays are the final phase of the detective work.



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# Pulpit To Pew

By Jim Griffith

In recent years, there has been a revival of interest in the disastrous crash of the dirigible, Hindenburg.

An analysis of this disaster maintains that the accident was caused by the gas chambers being in too close proximity to each other.

It comes as no surprise to note that this may also be the greatest known cause of church problems: too many gas bags too close together.

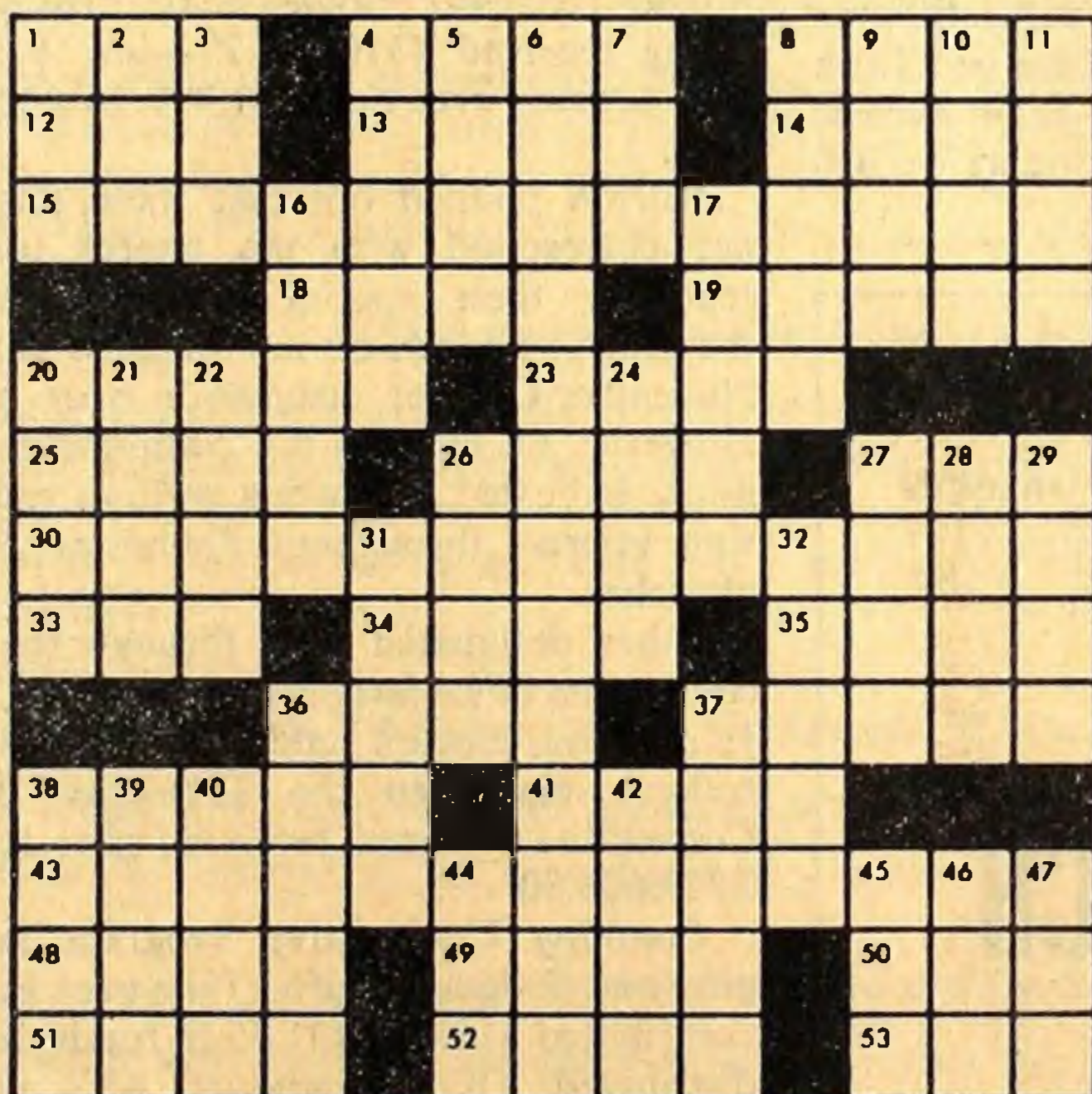
All of which reminds us that despite the energy crisis, there is no gas shortage in certain areas.

Come to think about it, there may be a certain parallel between air bags in automobiles that are designed to inflate on impact and inflated, puffed up air bags in some congregations that explode before impact.

The serious difference is that air bags are installed in cars to prevent injury from accidents, but exploding air bags in churches can cause many persons to be hurt.

## Bible Puzzle

Answers on page 14



### ACROSS

- 1 Pod
- 4 Biblical character  
(1 Chron. 7:12)
- 8 Strong in Scotland
- 10 Money of account
- 13 "— God the praise"  
(John 9)
- 14 Party to: 2 words
- 15 "which have —  
— —" (Tit. 3)
- 18 Never
- 19 Grants authority
- 20 It fades  
(Isa. 1:30; poss.)
- 23 Enclosure for catching salmon: Scot.
- 25 "that are at — in  
Zion" (Amos 6)
- 26 Leer

- 27 Cecilia, for one:  
abbr.
- 30 "ready to — — —"  
(Tit. 3)
- 33 Weight of India
- 34 "with — —"  
(I Cor. 4)
- 35 Nautical word
- 36 Frightened
- 37 It is by Arnon  
(Deut. 2:36)
- 38 "they gave —  
money" (Matt. 28)
- 41 Apache dancers
- 43 "— — — of Jesus  
Christ" (1 Tim. 4)
- 48 Chinese aborigine
- 49 At a distance
- 50 "all with — consent"  
(Luke 14)
- 51 Pool

### CRYPTOVERSE

U V M D X W K V A V U Q C A G K O V M P W I W A V U

D X W K C J J C D X P C L

Today's Cryptoverse clue: M equals R

- 52 Mountain in Sicily
- 53 Educators' group:  
abbr.

### DOWN

- 1 Place of battle  
(2 Sam. 21:19)
- 2 Metric measure
- 3 O.T. book: abbr.
- 4 Hararite (2 Sam.  
23:11; poss.)
- 5 Honeybee's house
- 6 "— — — and every  
perfect" (Jas. 1)
- 7 Word before bird  
or breast
- 8 "vessel for the —"  
(Prov. 25:4)
- 9 Burmese timber  
trees
- 10 "lest any — of  
bitterness" (Heb. 12)
- 11 Conclusions
- 16 Deduce
- 17 Covered with vines
- 20 Dregs
- 21 Roof part
- 22 Tribe (Luke 2:36)
- 24 Alodium
- 26 Monster
- 27 Alone
- 28 "make the — good"  
(Matt. 12)
- 29 Man (1 Chron. 2:27)
- 31 Swerved
- 32 "thy — went forth"  
(Ezek. 27)
- 36 "in — — place"  
(Jas. 2)
- 37 Son of Enan  
(Num. 1:15)
- 38 Most of lampoon
- 39 Exchange premium
- 40 Horse color
- 42 Man (Neh. 10:26)
- 44 West or Murray
- 45 Large amount
- 46 Direction: abbr.
- 47 The tumeric

## WMU local committee named for Knox meet

Doris June Large will serve as the general chairman for the Woman's Missionary Union annual convention scheduled for Nov. 14 at South Knoxville Church, Knoxville. Mrs. Jerry Trivett is the co-chairman.

Other chairmen include Marcella Adams, convention office; Mrs. Richard Allison, decorations; Mrs. Luther Badgett, first-aid; Mrs. Laura Brooks, bookstore; Jo Brown, registration; Mrs. Terrell Clift, transportation and parking.

Also Mrs. Richard Cockrum, pages; Olivia Farmer, ushers; Mrs. Bill Hood, information; Mrs. Troy Keese, lounge and hospitality; Mrs. Edward Piercy, signs and badges; and Mrs. Bill Pittard, nursery.



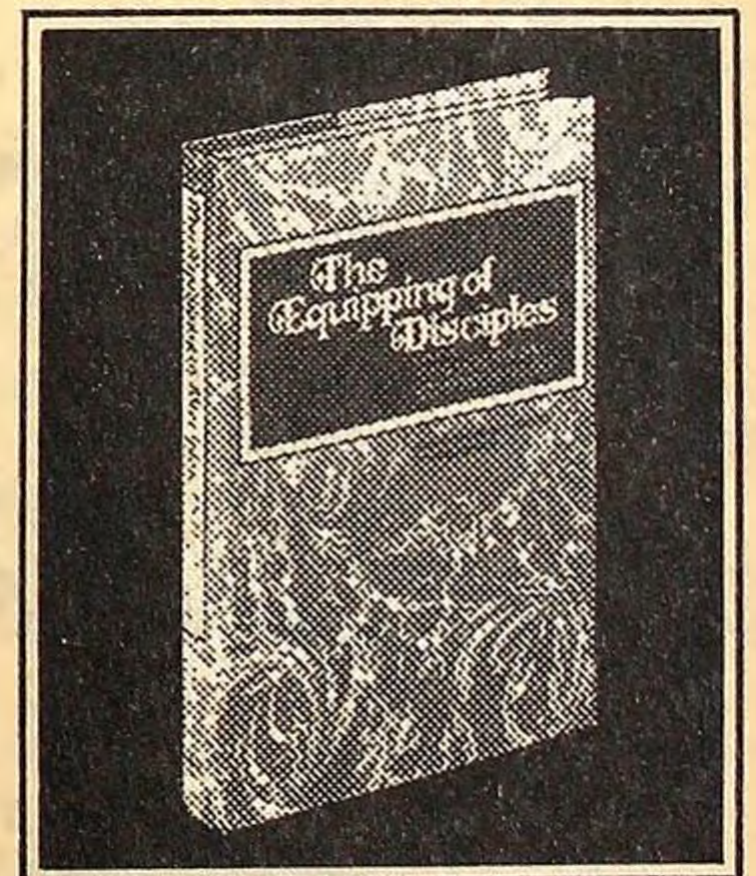
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# Professor affirms Bible's authority

SPRINGFIELD, Ill.—Believing the Bible involves reading and using it, not just cliches about it, a Southern Baptist seminary professor said here.

Dale Moody, professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Ky., made that observation at a meeting of some 500 deacons, pastors, and their wives sponsored by the church administration department of the Illinois Baptist State Association here.

"I do believe in the inspiration of the Bible. I also believe in the authority of the Bible. When you believe in the authority of the Bible, you open it. You try to shape your beliefs and your behavior by what you read," Moody told the group.

Moody chided critics who attack Southern Baptist Convention agencies with accusations of "liberalism."

"I often hear of people saying that up at the seminary the professors don't believe in the inspiration of the Bible. These scandal

mongers . . . like to tell you what I don't believe. Why don't they tell you what I do believe? What I do believe is everything in this book," Moody exclaimed, holding his Bible aloft.

The seminary professor said that a number of "hair-splitting people" use theories of inspiration of Scripture "to cut anybody's throat who doesn't say it the same way they say it. What I want to do is encourage people to open the Bible and study it and understand it."

Moody cited one man who confronted him with the accusation, "That may be the Bible you're reading to us, but it's not Baptist."

"Now I don't get excited about cliches. They don't excite me," Moody told the Illinois group. "But the opening of Holy Scripture does. I'm willing for us to discover what we've been ignoring. There are fresh things you can get out of the Bible even if you've been teaching it 40 years." (BP)

# Tennessee Cooperative

(Continued from page 1)

churches of Tennessee for their faithful mission support, noting that contributions to worldwide causes have increased substantially. "For this we are all grateful to God and to you."

In addition to the increase in mission support through the Cooperative Program, the TBC executive secretary indicated that there was a comparable increase in mission gifts to special offering.

Receipts for the Annie Armstrong Easter Offering for Home Missions during the convention year were \$732,513.26. This was an 11.8 percent gain above the \$655,231.22 given last year.

Tennesseans shared \$1,945,675.77 with the Lottie Moon Christmas Offering for Foreign Missions, which was 10.1 percent more than the \$1,767,437.20 given last year.

The Tennessee Golden State Mission Offering received \$310,419.27—an 18.5 percent increase over the \$261,999.56 given last year.

Norton pointed out that these totals do not correspond with the figures used in reporting these special offerings, because the receipt periods do not coincide with the November-October convention year report. However, he believes the comparisons definitely indicated a growing wide-spread mission interest throughout Tennessee Baptist churches.

Other designated gifts through the state convention office last year were \$851,276.35. In addition, Norton stated that various institutions related to the Tennessee Baptist Convention reported receiving gifts totaling \$779,606.90.

Counting Cooperative Program mission gifts and designated gifts, Tennessee Baptists contributed \$14,019,491.55 in funds thus far distributed. Of this amount, 43.1 percent went to support missions and ministries of the Southern Baptist Convention, and 56.9 percent remained for support of Tennessee Baptist missions and ministries. Yet to be distributed is the \$511,643.53 Cooperative Program overage, which the Executive Board will distribute next month.

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**Editor's Note:** The following changes in the Constitution and Bylaws of the Tennessee Baptist Convention will be recommended to the convention at its Nov. 15-17 meeting at Central Church of Bearden, Knoxville.

# Constitution and Bylaws Committee

**Article V, Meetings** (recommend the adding of a new Section 2, with the numbering of present Sections 2, 3, and 4 changed to Sections 3, 4, and 5).

*2. The Convention officers, the Executive Board, and the Committee on Arrangements acting in a body may, in the case of grave emergency, change the place and time of the convention.*

**Bylaw I, Officers** (recommend the adding of a new paragraph B, with the present paragraph B becoming paragraph C).

*B. The officers shall be elected by a majority of the votes cast. If no person receives majority, a runoff shall be held between the nominees receiving the two highest vote totals.*

## **Bylaw II, Committees (present reading):**

7. Each committee is authorized to elect its own officers provided, however, the Committee on Committees shall designate a temporary chairman who shall serve as chairman until the committee designates its officers. Such temporary chairman shall call a meeting of the committee at the earliest practical date.

### **Recommended reading (change is in italic)**

7. Each committee is authorized to elect its own officers provided, however, the Committee on Committees shall designate a temporary chairman who shall serve as chairman until the committee designates its officers. Such temporary chairman *in consultation with the Executive Secretary-Treasurer* shall call a meeting of the committee at the earliest practical date.

**Bylaw II, Committees, B-4 Committee on Credentials, Duties (present reading):**

- a. Arrange for registration of messengers and visitors.
- b. Pass on credentials of messengers.

### **Recommended reading (change in italic)**

- a. *Consult with recording secretary on arrangements for the registration of messengers and visitors.*
- b. *Confirm credentials of messengers.*
- c. *Make recommendations to the Convention regarding any questions relative to the seating of messengers.*
- d. *Determine when a quorum has been reached and report to the Convention.*
- e. *The chairman or authorized committee member will announce balloting procedure that will be used.*
- f. *Collect and count ballots and report results (including vote totals) to the presiding officer. (Vote totals shall be revealed by the presiding officer upon the request of the Convention.)*

**Bylaw II, B-5 Committee on Resolutions, Membership (present reading, recommended deletion in italic):**

The Committee on Resolutions shall be composed of fifteen members, *five of whom are members of the Executive Board and who have served on that Board for at least one year.*

### **Recommended reading**

The Committee on Resolutions shall be composed of fifteen members.

**Bylaw IV, Convention Procedure (recommend the adding of new paragraph):**

5. *Vote totals shall be revealed by the presiding officer upon request of the Convention.*

THURSDAY, NOVEMBER 10, 1977

## Retired pastor dies in Nashville hospital

Jim Brewer, pastor, Columbia First Church from 1947-58, died Nov. 2 at St. Thomas Hospital in Nashville. He was 70.

Services were held from Columbia First Church on Nov. 4 with pastor Harold D. Smith officiating. Also leading in the service were Jim Dusek, associate pastor, and G. Allen West, missions director for Long Run Association (Kentucky). Burial was at Polk Memorial Gardens, Columbia.

Brewer was retired from the active pastorate and had been assistant vice president of Columbia's First Farmers and Merchants National Bank. Prior to his retirement he was pastor of Helena (Ark.) First Church.

Survivors include his widow, Mrs. Virginia Peterson Brewer, Columbia; three sons, Luther G., Carey, N.C.; James Kenneth, Tallahassee, Fla.; and Robert H., Walnut Creek, Calif.

## Church announces call of Samuel Dillingham

Mt. Herman Church, Cumberland Association, called Samuel Dillingham as pastor last month.

A native of Illinois, Dillingham served previously in Cumberland Association as pastor of Dotsonville Church, Woodlawn. He also served as a pastor in Missouri and Illinois and has been involved in youth and education work.

He attended Southern Illinois University where he received the B.S. degree. Presently, he is working on the master of religious education degree through Midwestern Baptist Theological Seminary.

Dillingham also serves as pastor-advisor for the Austin Peay State University campus.



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# Active Christian compassion

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

Basic Passages: Luke 14:12-14; 16:19-31; James 2:1-7  
Focal Passages: Luke 16:19-31

Luke's portrayal of Jesus showed Him to be concerned with the welfare of all those whose life had been abused. Luke pictured Jesus as a universal Saviour. He did not belong to a few, but He was sent to all people. He had come to provide wholeness and meaning to all the broken, fragmented people in the world, regardless of who they are or where they might be found.

This emphasis of Luke's was apparent in the parable of the rich man and Lazarus. We had mentioned in an earlier lesson that one of the themes of the kingdom of God was reversal. This element of reversal is present in this parable. The Jews of Jesus' day often equated wealth and success with virtue and religious blessing and poverty with sin and religious curse.

The two men in the parable represent the extremes of Jewish culture. One was exceptionally wealthy. He was surrounded by the finer things of life and lived a life of luxury.

The other man was in abject poverty. He was the only person in all the parables of Jesus who was named. His name was Lazarus, and the meaning is integral for the force of the story—one who God has helped. He sat outside the gates of the rich man's house and lived off the table scraps. His sad condition was magnified by the fact that he was covered with sores and pestered by dogs (considered by Jews to be unclean animals) who continually licked at his sores and kept them aggravated.

Both of the men died and their status in life continued in the way they were taken care of at death. There was no mention of Lazarus being buried. He was probably cast into an area where refuse was burned. The rich man was given a burial befitting his position in life.

The story related, however, that their status was reversed after death. It was stated that Lazarus was carried away to the bosom of Abraham. He who was considered unclean and worthless in life rested with the father of the Hebrews in death. He who was denied the privilege of being a son of Abraham in life, because of his poverty stricken condition, attained that privilege in death.

When the two men died they both went to Hades, the place of the dead. The Jews of Jesus' day felt that Hades was divided into two sections—one for the righteous and one for the unrighteous. The place of the righteous was one of paradise, and the place of the unrighteous was one of punishment and misery. The people on one side were clearly visible to those on the other side, but there was no passageway between the two. They were permanently separated.

In Hades, Lazarus is the rich man. He sat at the banquet table on the side of Abraham. The rich man, however, was in misery. He was physically tormented in death just as Lazarus was physically tormented in life. Their roles were reversed.

The rich man requested that Lazarus be sent back to earth to warn the rich man's brothers so that they might be spared the torment that the rich man was suffering. He

## Carroll-Benton meets

Members of Bethel Church, McKenzie, petitioned for membership in Carroll-Benton Association at the annual meeting last month and were accepted, according to director of missions Joe Harris. The church is led by pastor Claude M. Prince.

Elected moderator for the coming year was J. G. Wise, pastor, Trezevant First Church. He succeeds Murphy Martin, pastor, Bruceton First Church.

John Adams, pastor, McKenzie First Church, was elected vice moderator; and Amos Anderson, a member of Huntingdon First Church, was re-elected treasurer. The clerk for the association is Mrs. Bill Rice, a member of Prospect Church.

McKenzie First Church is scheduled to host the 1978 sessions of the association Oct. 16-17.

was told that they had been given the law and the prophets and that should have been sufficient.

The rich man said no, that was not enough. They needed someone to return from the dead in order that they might believe. Abraham responded by saying that if they had not heard the law or the prophets there was no reason to believe that they would hear one who had risen from the dead.

This part of the story appears to reflect the later conflict between the Jews and the Christians. The Jews were the rich man and his family. They had been blessed in life with the privilege of being God's chosen, but they had abused the privilege, had not kept the law, and had not heeded the words of the prophets. They were, therefore, cut off from those promises. Even Jesus' resurrection from the dead had not been enough to convince them of the need for believing in God's new kingdom.

For Luke, therefore, the situation had been reversed. Those who were privileged in the past—the Jews—were cut off and those were cut off in the past—the Gentiles—have now been included in the kingdom.

This parable confronts us with the challenge to actively engage in the struggle to insure that justice and compassion are present in this world.

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"For the Son of man is Lord even of the sabbath day" (Matt.12:8).

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# Limiting the help Jesus offers

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

Basic Passage: John 5

Focal Passage: John 5:2-15

## The Beginning of Resistance

The next five chapters of the gospel of John show a growing resistance to the ministry of Jesus by the Jewish religious authorities. In the first four chapters John constructed a widening pattern of recognition of Jesus as the One come from God. In the following six chapters, the response of the Jewish leaders to this recognition is given in the negative. They reject His authority, His revelation, and His signs. We are about to see a stark contrast to the initial chapters where Jesus was partially understood and accepted by the common people, but is now partially understood and rejected by the men of religion.

The core of chapter five is the "Son of Man discourse" which is to be found in verses 19 through 47. This discourse is very similar to what we find Jesus saying to Nicodemus in 3:10-15. In both instances (3:13, 5:27) Jesus announces Himself with remarkable clarity as the coming Son of Man. In chapter five, however, before the Son of Man discourse there first comes the sign; John sets forth a graphic incident, then translates the underlying meaning of the incident in terms of a discourse of Jesus.

In both sections of this chapter two opposites are being posed against one another. In the first section where Jesus heals the man at the pool the healing waters are being contrasted to the water of life. In the latter part of the chapter, the discourse section, the Son of Man and His "Word of witness" is being contrasted to the sons of Abraham and their dependence on the words of Moses.

## The Man at the Pool

Surely John must have been struck by the graphic way in which the incident with the man at the pool illustrated the difficulty which Israel was having with God's continuing revelations of Himself. Here this man had been lying beside the Sheep Pool, supposedly a source of healing, for thirty-eight years and still had not been helped by its waters. Part of the problem was obviously his superstitious attitude toward healing. He followed the popular belief of the many sitting around him that the pool itself, touched by an angel of God, was the source of healing. He had never glimpsed the fact that God alone can heal.

Recent archeological findings have cleared up the source of the superstition about this pool. Just north of the temple area a pool has been excavated which answers to the description of the one mentioned here. It is

large and deep, just as John's gospel describes, and it is found to have five porticoes, or rows of columns. There is a row on each of the four sides and a fifth row across the middle dividing it into two sections, one for men and one for women.

Most probably the pool was used for ceremonial cleansing and baptizing by the pilgrims who were on their way to the temple precincts. The explanation for the intermittent stirring of the water seems to be that the pool was fed by a spring which flowed from sources far out in the desert region. From time to time there would be sudden showers in these remote areas and the runoff water would quickly flow down into the desert wadis and then into underground channels. Unseen and unsuspected by the residents of Jerusalem, this water would surge up into the spring of the pool, stirring and discoloring the waters suddenly and astonishingly.

## The Most Important Question

The force of the parallel between the condition of this man and the condition of the authorities who questioned and rejected the ministry of Jesus can be seen when it is realized that this fellow had been lying near the pool for some thirty-eight years now. At the very least thirty-eight years is a rather long time to lie so close to the source of healing, only inches away, and still to remain uncured. Obviously, to remain in such a place for so long a time a man would have had to make many arrangements.

When Jesus met him probably the season was some time in late May when people could have sat about in the warm sun without being uncomfortable. But someone must have taken him away in winter and cared for him then. He had certainly made arrangements for that. Besides this, he must surely have had need to provide for the basic necessities of life. He could beg for money, but someone must go about and buy food for him. Somehow it must be cooked; he must get water when he needed to drink; and he must have shade from the sun and warmth from the cold. He must have clothing and shelter and a place to sleep.

During this period of thirty-eight years the man had made arrangements for all of these human necessities but the one obvious arrangement, that of getting from the edge of the pool into the water at the moment of its disturbance, he had failed to perform.

This paralytic had fabricated for himself an elaborate excuse story based upon his inability to get into the water at the right

time, "I have no man to put me into the pool when the water is troubled and while I am going down, another steps down before me." In Jesus' confrontation of the man's difficulties John finds subtle comparison with the difficulty of Israel in believing and responding to him.

Sizing up the situation, Jesus comes immediately to the man and asks what is for him the most important question, "Do you want to be healed?"

The entire Son of Man discourse in verses 19-47 can be understood in light of that question. The Jews who questioned Jesus following this incident claimed to have the Law of Moses to heal them. Paradoxically instead of bringing healing, the Law was being used to reject the very healing revelations of God which He was offering them in Jesus. But, Jesus responds, I am the Son of Man in whom the Father is now sending a new Word of life (vv. 25-27).

You cling to the word of Moses, the Law, but if you believed Moses (v. 46) you should believe Me, for he points to me. Your rejection of Me raises the question, do you want what God has for you? (v. 47).

The paralytic, like the Jewish rulers, was completely flabbergasted by the question of Jesus. No one had ever hit him so forcefully and directly. He could only repeat his excuse story. Jesus, however, cut through the camouflage of this man's life and confronted him with the necessity of response to divine action, "Rise, take up your pallet, and walk." At that point the fellow had only two choices: sit where he was or get up and be whole.

Similarly, Jesus confronted the authorities in verse 25. They, too, had two choices: they could reject this word of life by limitation of what they would allow themselves to believe about Jesus, or they could accept it and become living ones themselves.

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# Small Montana churches struggle to live

By Walker L. Knight

**CIRCLE, Mont.**—Southern Baptists may be big nationally, but in the eastern half of Montana, an area of 73,000 square miles of mountains, ranches, and farms, the 12.9 million-member denomination is a distinct minority.

For this reason and some others, the constituting of the Circle Baptist Church in Circle—county seat of McCone County—became an occasion of some note, despite the fact that the church has only 24 members, no property, and a pastor who has been on the field only a few months.

Churches are hard for Southern Baptists to come by in these parts. In all of the 73,000 square miles, there are only three associations, representing 18 churches, plus seven church-type missions. These also include two churches on the Northern Cheyenne and the Fort Peck Indian Reservations which are led by missionary couples.

The 25 congregations, by anyone's standards, are small. A church with 100 in Sunday School is medium sized here. Communities in Montana—where ranches are measured in sections (640 acres to a section) rather than acres—are small.

Statistically, Southern Baptists represent only one percent of the 694,000 population of the state. Baptists of all affiliations comprise only three percent of the population.

According to the Southern Baptist Evan-

## New York approves 'sister' relationship with Georgia

**ALBANY, N.Y.** — Registered messengers to the Baptist Convention of New York voted here to establish a "sister-state relationship" with Georgia Southern Baptists and passed a resolution on television violence and morality during their eighth annual meeting.

In other action, the Southern Baptists from New York state, north New Jersey and a portion of Connecticut voted a \$1,152,373 budget for 1978.

In the "sister-state relationship" with the Baptist Convention of the State of Georgia, Georgia Baptist will channel resources to help in developing the New York convention, which began in 1969 and is one of the newer "pioneer" conventions where Southern Baptists have work. Searcy Garrison, executive secretary for Georgia Baptists, who was present for the meeting, will work with Jack Lowndes, executive director for New York Baptists, in implementing the proposal.

The television resolution called on the ABC-TV network to withdraw the controversial "Soap" series, which has drawn widespread condemnation, and asked other networks to withdraw objectionable programs. (BP)



**MONTANA MISSIONS —** Terry Buford (left) discusses Southern Baptist mission work with W. J. Hughes, area director of missions in a 73,000 square mile area of eastern Montana. Buford is pastor of Opheim Church.

gelism Index, prepared by the denomination's Home Mission Board, some 51 percent of the people of Montana claim adherence to some church, but Catholics and other non-evangelicals represent almost half of that figure.

While small, Southern Baptists are not exactly new to the area. Some 25 years ago, the first Southern Baptist churches were started when military and oil field personnel migrated to the area from states where Southern Baptists are strong.

However, during the 25 years, the churches often failed to reach longtime or native residents. When the military and oil field people left, the churches died or hung on with a few hardy members. Some churches started or restarted as often as three times.

Circle Church, sponsored by First Church of Woolf Point, 50 miles to the north, started a little more than a year ago when members of the mother church moved here. A Bible study was formed in an apartment and eventually the Masonic Lodge basement was rented.

Keeping the Circle group strong proved difficult, and when Ray Willis was invited to come in view of a call, only one member showed up for the service. Others were contacted by telephone, and he accepted, encouraged by the fact two adults came on profession of faith and one on promise of a letter during the service.

Willis, a native of Illinois, graduated from seminary in June, and since moving to Circle in July has had professions or additions to the mission nearly every Sunday. The Sunday after the church was constituted, five persons presented themselves for baptism and three more came by letter.

The week following constitution, the church bought property and made plans to build. So far, high attendance has been 55 persons.

Circle's future is bright, much brighter than for many of the small towns in Montana. It sits astride one of the largest coal

deposits in the nation and construction is under way for an industry that will mine the coal for fuel and will manufacture fertilizer. Nearly 3,000 new residents are on the way. It will triple the current population of 1,100.

Area director of missions W. J. Hughes cites half a dozen places in eastern Montana which are responding to the hard work and vision of men such as Willis.

At Glasgow, where Calvary Baptist struggled just to stay alive after the Air Force base closed, Pastor Bob Walker has led the way to new life. A retired Air Force sergeant at the base, Walker had only 12 persons in his congregation on his first Sunday. Now, more than 100 attend as the church continues to grow.

Growth, he says, comes by one-on-one evangelism.

At Forsyth, a recent revival at First Baptist Church resulted in an almost unheard of 38 conversions, and Pastor Jerry Davis in his first year has people so inspired they visit with him at the farms and ranches all over the county.

At First Baptist Church of Woolf Point, Pastor Ray Self is building a congregation of native and longtime residents.

Terry Buford serves in Opheim, 10 miles from the Canadian border. He volunteered to work during the summer, but now sees the church as God's place for him at the moment. A 25-year-old bachelor, Buford is better equipped to weather the financial strain such small situations place on ministers. Church members feed him, house him and the congregation extends some finances. Another mission at Scobey provides support from a church in Mississippi. Buford also receives funds from friends in Arkansas and Tennessee.

For every success there's a failure.

Hughes said that of 10 pastors who came to eastern Montana last year, five left within a year. Mission dollars keep those who stay alive. The funds come from the state, the Home Mission Board, or from churches who support these missions and small churches directly. Churches in Montana are affiliated with the Northern Plains Baptist Convention, which also covers Southern Baptist work in three additional states—North and South Dakota and Wyoming.

The pastors who do come to stay see their fields in much the same way as foreign missionaries, expecting little rapid growth and long periods of building acceptance and gaining conversions. (BP)

LEBANON TN 37087

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