

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Two missionaries in Asia victimized by terrorists

RICHMOND — Two Southern Baptist missionaries were released unharmed after becoming victims of separate acts of terrorism in Thailand and the Philippines.

The first incident, involving a missionary and a national pastor in Thailand, may have been harassed due to good response to the gospel in the area, according to William R. Wakefield, the Southern Baptist Foreign Mission Board's secretary for Southeast Asia. Money seemed to be the only motive for the Philippine incident, which involved a bus load of people.

Although Southern Baptist missionaries are serving in 89 countries throughout the world, including some areas where there is terrorist activity, very few missionaries have ever been victimized, Wakefield said.

The Thailand incident occurred in a rural village. Missionary Jack E. Mahaffey and Pastor Suthip found a log blocking the road. As soon as Mahaffey stopped the car, men with knives and guns emerged from surrounding bushes. He and the pastor were jerked from the car and robbed of watches, money, a driver's license, and a Bible. They were then forced to walk through jungle for several kilometers.

While being herded through the jungle, the two repeatedly were asked what they were doing there. The national pastor replied they were telling others about Jesus.

One man in the group wanted to kill them, but was restrained by the others. He did fire his gun in the air. Eventually they were released and given enough money to get home. They were told the car would be

held for ransom, but police found it abandoned and returned it.

In the Philippines, Samuel M. Waldron was on a bus trip home to Iligan City. Waldron, who fell asleep, woke up to see a man holding a grenade about two feet from his head.

The bus had stopped and the driver was being replaced. As the bus started rolling again, the new driver's cohorts, the one with the grenade and two with revolvers, systematically searched and robbed everyone on the bus. Waldron lost his watch and about \$20.

The driver turned the bus onto a side road near Iligan City and drove it up an unpaved mountain road until it became stuck in mud. After warning the passengers not to leave for 30 minutes, the robbers disappeared into the night. The passengers waited, then got off the bus, pushed it back onto the road, and drove into town to report the incident. No one was injured. (BP)

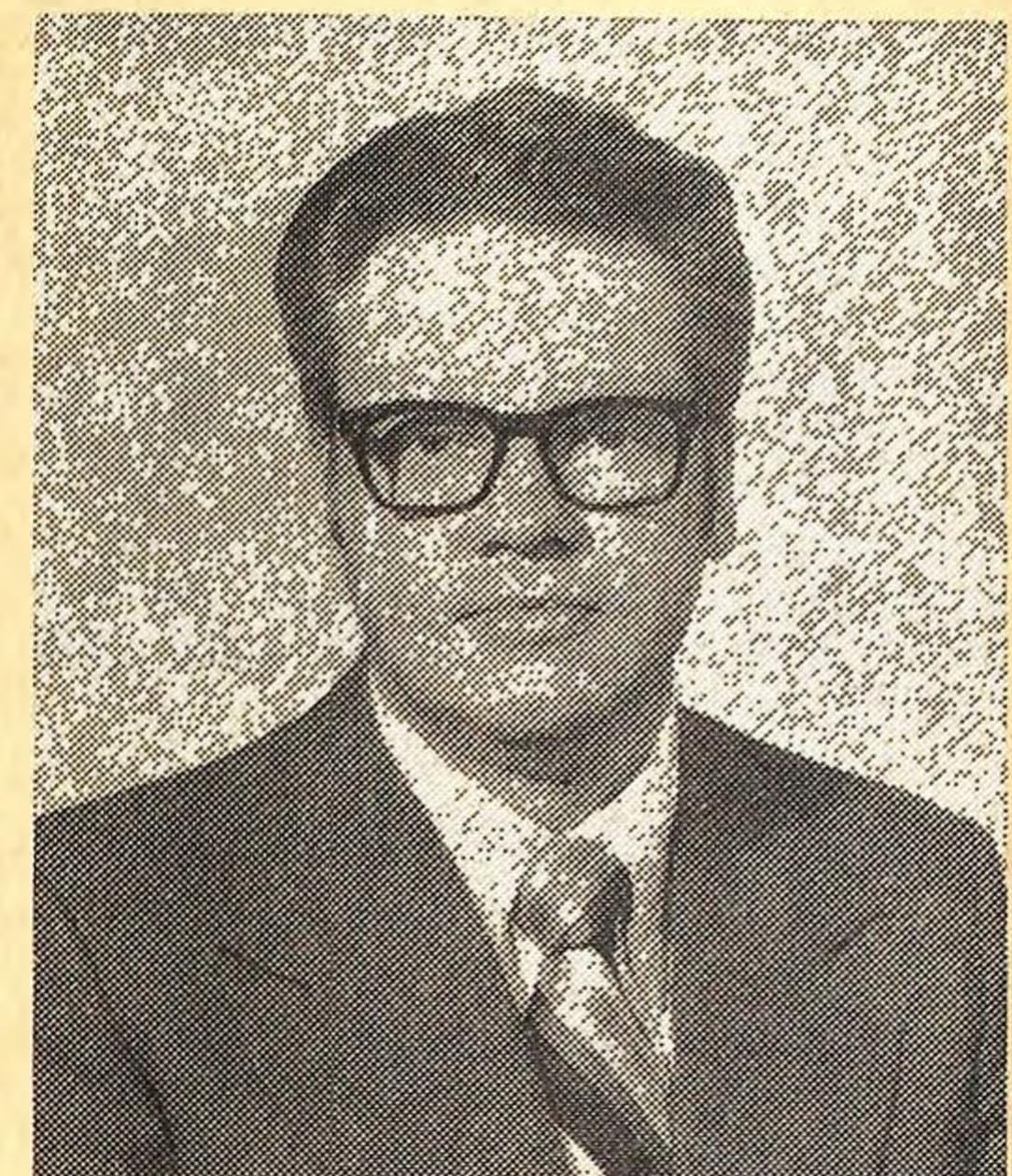
Cordell Maddox praised by Jefferson Countians

Jefferson County Association met recently and elected Herbert Heatherly, pastor, Nance's Grove Church, as moderator. He succeeds Robert D. McCray, pastor, Dandridge First Church, in the position.

Messengers to the meeting also commended Cordell Maddox, president of Carson-Newman College, for his Christian influence as leader of the East Tennessee institution.

Other officers elected were: vice moderator James Kinser, pastor, Talbott Church; treasurer Mary Margaret Seay, a member of Piedmont Church; and clerk Barbara Howard, a member of Mill Springs Church.

The 1978 sessions are scheduled for Oct. 19-20 at New Hope and Central Heights Mission, according to Carl Ogle, director of missions.



ROY EDGE MON
BSSB church training secretary

Edgemon to lead church training

NASHVILLE—Roy T. Edgemon, director of volunteer projects coordination for the Southern Baptist Convention Home Mission Board, has been elected director of the SBC Sunday School Board's church training department, according to Grady C. Cothen, board president.

Edgemon, who will assume his new post on Jan. 1, succeeds Philip B. Harris, who retired June 30 after 17 years as head of the church training program.

A native of Wichita Falls, Tex., Edgemon joined the Home Mission Board staff in 1975 as director of evangelism planning and consultation, following seven years' missionary service in Japan. Earlier, he served as pastor of several Texas churches.

He holds the bachelor of science degree from Midwestern University, Wichita Falls, Tex., and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth.

While a missionary overseas, Edgemon taught theology, preaching, homiletics, and ethics to pastors and ministerial students in Okinawa. He was a regular guest lecturer for the U.S. Army in executive and middle management workshops and in international personal management for executives in Okinawa and Tokyo.

(Continued on page 5)

Townsend chosen in Bradley Co.

Erwin Townsend was re-elected moderator for Bradley County Association recently. Townsend is pastor of Parkway Church.

Also re-elected was vice moderator Leon Riddle, pastor, Oak Grove Church. The association's new treasurer is Ernest Neal, a member of Cleveland First Church. Phil Dalton, a member of Westwood Church, was re-elected clerk.

Raleigh Brady, director of missions, reported that the 1978 sessions are scheduled to be held Oct. 16-17 at Hopewell, Westwood, and Bellefonte Churches.

President's Message Page 4
Convention Sermon Page 9

Texas considers Bold Missions, approves \$28-million budget

FORT WORTH—Efforts to share the gospel with the world through "Bold Missions" grabbed the spotlight at the annual meeting of the Baptist General Convention of Texas here, but human rights, television obscenity, child abuse, and illegal aliens came in for their share of discussion.

The messengers here accented involvement Bold Mission Thrust by adopting a record-breaking \$28 million Cooperative Program budget for world missions. The budget allocated \$9.6 million for world missions causes and the remainder for a statewide network of 23 educational and human welfare institutions and other state missions causes.

Texas Baptist executive director James H. Landes said Texas Baptists already have met the challenge of 1,000 lay volunteers for the Mission Service Corps suggested for them by Jimmy Allen. A goal of recruiting 5,000 volunteer missionaries by 1982 for one or two years service was adopted by the Southern Baptist Convention in June.

The convention further stressed its support of the program in a resolution to give financial support and "to pray and work for Bold Mission Thrust and the Mission Service Corps."

President Jimmy Carter and the U.S. government were commended for placing high priority on human rights in policy development. The convention expressed its concern for people oppressed by racism and urged responsible efforts to remedy racial injustice.

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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.

Other resolutions urged:

—Television producers and their sponsors to produce programs designed for the betterment of individuals and of society and urged Baptists "to protest to sponsors, producers and broadcasters about objectionable programs and commend them for wholesome programming."

—Churches to deal with the "epidemic" of child abuse through community efforts, including parenting groups and "substitute" extended family programs for couples who need the support and friendship of mature parents.

—Churches to take advantage of a family life ministry being developed by a task force appointed by executive director Landes.

The issue of "illegal aliens" from Mexico into the U.S. drew considerable attention. Texas Baptists were urged to work for educational opportunity, to pay particular attention to the needs of farm workers in Texas, and to support efforts to decrease the flow of undocumented aliens into this country while seeking ways to minister to their needs. (BP)

Georgia man elected to Tennessee BSU post

Bill Vance, associate pastor, Cumming, (Ga.) First Church, has been named Baptist Union director for Cumberland College, (Lebanon), Belmont College, (Nashville), and Volunteer State Community College, (Gallatin). He assumes the new work this week, according to Glenn Yarbrough, state student department director.

The BSU program in these three colleges is a joint program sponsored by the Tennessee Baptist Convention, Belmont, Wilson County Association, and the First Churches of Hendersonville and Gallatin.

A native Tennessean, Vance is a graduate of the University of Tennessee at Martin. He earned the master of divinity degree from Southern Baptist Theological Seminary. While in college, he was active in BSU work and served as a student missionary for two years. He was intern BSU minister at the University of Louisville and for the Kentucky Baptist Convention while at seminary.

Vance succeeds John Cooke as director. Cooke resigned to accept the call as associate pastor to Emmanuel Church, Lebanon.



Vance



Members of Puryear Church, Puryear, paid tribute to Ewell Orr following his retirement as treasurer of the church after 24 years of service. Above, Mr. and Mrs. Orr view the diamond tie tac presented to him from the church. H. D. Hudson is pastor.

SBC mission giving begins year slowly

NASHVILLE—After a strong finish at the close of the 1976-77 fiscal year, the Southern Baptist Convention's national Cooperative Program unified budget began the 1977-78 year slowly.

Undesignated Cooperative Program receipts for October, the first month in the new fiscal year, total \$4,345,905, only 3 percent ahead of \$4,221,121 contributed during the same month last year.

Total contributions, including another \$421,373 in designated contributions, amount to \$4,767,278—about one-half of a percent above last year's figure at the same point.

The 1977-78 Cooperative Program goal is \$63,400,000, or \$8,400,000 higher than the 1976-77 goal. That figure includes \$55,080,000 in basic operating and capital needs for the world missions program of SBC agencies and an additional \$8,320,000 in challenge funds for unmet world missions needs.

National Cooperative Program receipts, channeled through the office of Timothy Hedquist, director of financial planning and assistant to the executive secretary of the SBC Executive Committee, amount to about one-third of the funds received by state Baptist conventions. The amount received by state conventions is about one tenth of the contributions from more than 35,000 Southern Baptist churches across the U. S.

Southern Baptists have been challenged to double total Cooperative Program contributions (including both state and national levels) by 1982 and then double twice more by the end of the century to fulfill the denomination's Bold Mission Thrust goal to proclaim the message of Christ to the entire world by the year 2000. (BP)

Church employees said included in extension of retirement age

WASHINGTON—Congress has voted to raise the mandatory retirement age from 65 to 70 years for most of the nation's employers who have 20 or more employees. This includes churches and their agencies, according to a Department of Labor spokesman.

The 1977 amendments to the Age Discrimination in Employment Act of 1967 have passed both houses of Congress but differences between the two versions must be resolved in conference committee. Both houses must then vote again before the measure goes to President Carter.

Churches and their agencies are included in the 1967 law, which prohibits mandatory retirement before age 65, according to Frank La Russo, administrator of the Wage and Hour Division of the Department of Labor. Therefore, he pointed out, under the 1977 amendments, churches and their agencies having 20 or more employees must adjust their personnel policies to allow employees to work until age 70.

The Senate bill would permit continued

retirement at 65 for professors at private or public institutions of higher learning who have unlimited tenure and for highly paid executives whose pensions would exceed \$20,000. It would go into effect January 1979.

The House version would take effect six months after President Carter signed it into law. It would not exempt professors and executives from the extended retirement age of 70.

The new law would allow employers to set a lower retirement age for certain fields, such as police work, where age is a bona fide occupational qualification.

The 1967 law prohibits employers from refusing to hire a person because of age or reducing pay or benefits because of age. It does allow the discharge of employees for good cause. These provisions are unchanged in the 1977 amendments.

La Russo said that the Department of Labor has not received any complaints of age discrimination from church employees who were forced to retire. They have received two complaints about age discrimination in hiring by churches.

Present age qualifications for receiving Social Security benefits would not be affected by this law in any way. (BP)

Hendricks to conduct Nashville seminar

NASHVILLE — William L. Hendricks, professor of theology at Southwestern Baptist Theological Seminary, will lead a thematic study of the doctrine of man, this year's Baptist Doctrine Study, in a seminar Feb. 3-4 in Nashville.

The Church Program Training Center seminar, for church staff members and other workers with adults and youth, will assist churches in promoting and conducting Baptist Doctrine Study for youth and adults.

Topics to be covered in the seminar include concepts of creation, sin, salvation, personhood, heaven and hell. Both the adult book **The Doctrine of Man**, by Hendricks, and the youth study book **Youth Affirm: The Doctrine of Man**, by Paul Brewer, will be studied and appropriate teaching methods discussed.

Baptist Doctrine Study is suggested for churches on April 17-21.

Directed by Steve Williams and Judith Wooldridge, both from the Southern Baptist Sunday School Board's church training department, "The Doctrine of Man" seminar will be held in the new Opryland Hotel from 1:30 p.m. Friday to noon Saturday. Special features on Friday include a banquet and attending the Grand Ole Opry.

Registration information may be secured from the Church Program Training Center.

50 overseas opportunities listed for Service Corps

RICHMOND—The Southern Baptist Foreign Mission Board has compiled a preliminary list of more than 50 opportunities for volunteer service on foreign mission fields through the newly created Mission Service Corps.

The range of job requests is varied. Possibilities include service as a pastor, professor, houseparent, businessman, Sunday school consultant, printer, teacher, mechanic, and others. Eleven of the requests are for interim pastors.

The board has received more than 20 requests from potential volunteers for more information on Mission Service Corps and is waiting to receive and process those applications. Interested persons may apply by writing to Mission Service Corps, Southern Baptist Convention, Box 7203, Atlanta, Ga. 30309. (BP)

Clarke re-elected Dyer moderator

Darrell Clarke, pastor, Mt. Tirzah Church, was re-elected moderator for Dyer Association. Elected as vice moderator for the first time was James C. Jones, pastor, Miston Church.

The treasurer and clerk, both re-elected, were Guthrie Dotson, a member of Dyersburg First Church, and Robert H. Dills, a retired pastor.

Finley Church, Finley, is scheduled to host the 1978 sessions Oct. 17, according to W. W. Shanklin, director of missions.



NEW MAGAZINE—"Living with Children," a new quarterly magazine dealing with the rearing of children, is examined by Joe Hinkle (left), and Grady Cothen, president of the Baptist Sunday School Board. Hinkle is secretary of the board's family ministry department which will begin publication of the new magazine in January.

Tennessee Baptists: Arise!

**By J. Ralph McIntyre, director
Church and staff support
Sunday School Board**

"But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both

of those things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may

receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

As 1977 moves to its sure close, there are many emotions and words which march through my heart and mind tonight.

ARRIVAL—As I think of our 970,614 brothers and sisters in Christ who make up our 2,758 Tennessee Baptist churches, I remember what a delightful mixture we are. God has brought us here from all across this vast country and from around the world to serve Him. Our Baptist family, native born Tennesseans and "transplants," together each brings insights, gifts, abilities, and talents which blend together to form a magnificent mosaic for our Master. Out of our varied and colorful backgrounds and experiences, we have been a people especially blessed of God. But His blessings have been ours so that we might be channels of blessings to others.

APPRAISAL—Where on the face of the earth has God assembled a more promising people than in Tennessee? It is difficult to be purely objective in my appraisal. I find myself shouting AMEN as I take inventory of what God has done and is doing in this place called Tennessee.

In our own special Tennessee Baptist institutions and agencies we see a gathering of God's choice servants in our four schools, in our three hospitals, in our four children's homes, in our ministry to our aging, in our organized convention life (the Convention and its Executive Board organized to mobilize our Baptist strength through its committees and marvelous staff work), and through the mission organization.

As I appraise what God has brought to Tennessee, I cannot escape the feeling that our people, at least too many of our people,

do not know and appreciate the greatness of our Baptist life and witness right here on Tennessee soil.

Did you know that on Tennessee soil sits the world's largest non-government hospital? It is ours: The Baptist Memorial Hospital in Memphis, jointly owned by the Baptists of Arkansas, Mississippi, and Tennessee. I have had the high privilege of serving on its Board of Trustees for almost 20 years.

Did you know that the world's largest religious publishing house is on Tennessee soil . . . and that we own it? It is the Baptist Sunday School Board in Nashville. Following almost four years as a trustee of this institution, I am now employed there continuing to do what I tried to do for 31 years as a pastor: help the local church as a congregation do its best work and to encourage the pastor and church staff and the deacons to grow, mature, and develop personally and professionally. I pay tribute to the 1,500 men and women of the BSSB (1,000 of them our fellow Tennesseans) who are some of God's choice servants, serving Christ and the world, and bringing a very special kind of talent and gift to our Tennessee churches where they have membership with their families. From this soil of Tennessee flows millions of pieces of Bible teaching and training literature out to the ends of the earth. Out of Nashville's airport go trained, dedicated consultants who travel millions of miles every year to help our local churches be the kind of growing fellowships God wants them to be. Tennessee Baptists are literally a fountain-head. AND . . . all of this without receiving a single penny of Cooperative Program funds. In fact, in the budget year just closed, the BSSB channeled over \$2 million dollars into the work of the State Conventions (including Tennessee) and for SBC operating expenses.

Did you know that the administrative staff for the world's largest non-Catholic Christian group (Southern Baptist Convention) is located right here in Tennessee? The Executive Committee of the Southern Baptist Convention (and Tennessee Baptists are a vital part of the SBC) gives us all a means of carrying out the Great Commission. The Education Commission, the Stewardship Commission, the Historical Commission, the Christian Life Commission, Seminary Extension, the SBC Foundation and the Brotherhood Commission are all led by men and women who are our fellow Tennessee Baptists. What a tremendous part Tennessee plays in the worldwide work of this people called Baptist.

Did you know that the greatest cooperative Christian effort in the history of Christianity had its birth on Tennessee soil? It is the Cooperative Program, born in Memphis

in 1925. It had its birth six months after I was born and every day of my life has been influenced and blessed because the Cooperative Program brings together the resources of our Baptist family. I can't help but note that the "independents" who speak against the Cooperative Program have formed little ones of their own which they can control. The Cooperative Program and the stewardship development of our people has made possible the financial base which has allowed Southern Baptists . . . and Tennessee Baptists . . . to put more missionaries on the foreign fields and more missionaries on the home and pioneer fields than any other Christian group in all the history of the world! Did you know that? And . . . while the Foreign Mission Board and the Home Mission Board are not located on Tennessee soil, the financial launching pad that makes them possible was born here and is administered here.

Did you know, as we appraise our Tennessee Baptist life, that we today have 142 Tennesseans on the foreign mission fields? This is 5% of the total missionary force. Mr. and Mrs. Harry Hampsher are scheduled to be appointed Dec. 13 by the trustees of the Foreign Mission Board to serve as music missionaries in Portugal. He resigned from Brainerd last Sunday morning. We served God together in that pulpit for 12 years. So, now we will have two more Tennesseans (by adoption) out there soon.

Did you know that we Tennessee Baptists have right now, 367 of our finest young adults enrolled in our six Southern Baptist seminaries? They comprise 4.3% of the 8,383 enrolled. This record enrollment makes up the largest number of people engaged in seminary study of any denomination on the face of the earth and in the history of Christianity. God is on the move and Tennessee is part of that movement!

As I appraise who Tennessee Baptists are, and what Tennessee Baptists are doing in the Kingdom of God, I cannot help but shout AMEN! AMEN! AMEN!

But there are other words that crowd in on my soul tonight. Anguish and Agony because of those who choose to go it "a cappella." "A cappella" means "without instrumental accompaniment" — going-it-alone. Too many of our churches, and all too many of our pastors choose to "do their own thing" without being a part of our Tennessee Baptist team. Now I ask you, what is more independent than a Tennessee Baptist Convention church? The church I had a joy of pastoring for almost 19 years, Brainerd, in Chattanooga, is one of the most independent churches in the world. Never

(Continued on page 5)

President's address—Tennessee Baptists: Arise!

(Continued from page 4)

was it told by anyone what it must do; how it would conduct its business; what amount of money it would share with the world work; what would be preached from its pulpit.

Yet, because it wisely chooses to do so, it blends its people and concerns and money and hopes and dreams and youth with her 2,758 sister Tennessee Baptist Convention churches to do so much more than she could ever do alone.

Churches, like individuals, need to learn that "you cannot outgive God." Yes, there is anguish and agony when I think of the blessings many churches are missing and the greater work we could all do if more of us took our bigger tasks more seriously.

I heard the word **accelerate**. Godly men and women among us have challenged us with a fresh call from God. Its called **Bold Mission**. That dream, and it is a reachable dream, is that every human being on the face of the earth will by the year 2000 have the opportunity to hear and make a decision about Jesus Christ. There are four billion people on the earth tonight. Population control—people tell me that if the present rate of growth continues, there will be **eight billion people** by the year 2000. That is just 23 years away!

Can Southern Baptists—Tennessee Baptists—do it? Can we mobilize ourselves to reach eight billion people by the year 2000? Yes, but to do it, we must **accelerate** our praying, accelerate the giving of ourselves and our children, accelerate our praying, accelerate our giving, and accelerate our personal "peddling of the Gospel" on every street corner in Tennessee.

This will happen to us when we are willing to accept.

... the anointing of God for the fresh challenge.

... as we abandon our own little plans, our own little schemes, and human devices to do God's work.

... as we abhor all that cheats and robs and belittles, and cheapens and hurts and dirties and weakens people for whom Jesus died. As we abhor the evils of this present age.

We must acknowledge our total dependence on God, and our only power is the power of His Holy Spirit.

We must act! There are one-and-one-half million lost people in this beloved Tennessee.

We must make the altar our way of life where we constantly present our bodies—individuals and churches and associations and conventions—as living sacrifices.

As we get caught up in the adventure of bold faith, bold work, bold vision, bold

of our Tennessee Baptist life—we will affirm loud and clear, for all to hear and know, and to understand without any mistake that deeds, bold sacrifice, and as we set our

affections on Jesus—and Jesus alone—in all our faith is in our allegiance to, our loyalties are centered on, our energies will be spent in, our resources will be used for Jesus alone!

"How can these things be?"

The Bible answers, "They were all in one accord in one place" (Acts 2:1). That's the pattern. The word "together" was my motto for my almost 19 years as Brainerd's pastor. My dream for Tennessee Baptists is that we will be **together** on the big things—"in one accord"—so that God can use us in our generation as He used those people in the first Christian century.

In 1978 and 1979 and 1980 and on to the year 2000 (if Jesus has not come back by then), my prayer is that Tennessee Baptists will never be satisfied with **almost**. Rather, let us hear what Jesus, the resurrected, living Lord Jesus, said to Paul, giving Him the **all-out abandon** of our souls and making His challenge our own personal command. Listen to Jesus:

"... Arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in thee which, I will appear unto thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."



R. REX LINDSAY
State executive director

Kansas-Nebraska names new executive director

TOPEKA, Kans.—R. Rex "Peck" Lindsay, missions-student director for the Kansas-Nebraska Convention of Southern Baptists, was elected executive director of the bi-state convention, succeeding Pat McDaniel, who resigned to accept a position with the Southern Baptist Convention's Annuity Board in Dallas.

Lindsay, who had served as interim staff coordinator since McDaniel's resignation, July 1, began work in Kansas-Nebraska when he served as a summer missionary for the Southern Baptist Home Mission Board in 1957. He has also served as pastor of four churches—one in Russell, Kans., and three in Omaha, Neb.

In 1968, he began serving as the area missionary for the state of Nebraska under appointment by the Southern Baptist Home Mission Board. He joined the state convention staff in 1971.

Lindsay, an Oklahoma native, is a graduate of Fort Hays (Kans.) State College and has attended Oklahoma Baptist University. He holds a master of divinity degree from Midwestern Baptist Theological Seminary, Kansas City, Mo., and is completing requirements for a doctorate in church growth from Fuller Theological Seminary, Pasadena, Calif. (BP)

Edgemon to lead

(Continued from page 1)

Most recently, he has coordinated the use of volunteers by the Home Mission Board and developed a system for making information concerning potential volunteers available to other SBC agencies.

With the possibility of using thousands of volunteers through the SBC's new Mission Service Corps, Edgemon said training in the local church will be of "absolute importance."

"I can see church training preparing these volunteers in an ongoing, basic training program," said Edgemon, "and in specialized training in all phases of Bold Mission Thrust" (SBC effort to proclaim the message of Christ to the world by the year 2000).

"I see church training as a lay seminary," he said. "The lay movement is the strongest movement in our denomination today. Perhaps never in history has church training been challenged as we are today to provide materials to train the laity. Training the laity in Bold Mission Thrust is the greatest potential we have. (BP)

Our People and Our Churches . . .

REVIVALS . . .

Gordon Watson, evangelist and singer, Mt. Vernon, Mo., led revival services at Curve Church, Ripley. Pastor Bob R. Gaines reported that there were 14 professions of faith and numerous other decisions.

Graceland Church, Memphis, was in revival meeting with Harold Tallant, evangelist from Louisville, Ky. The music was led by Tim Logan. There were six decisions for baptism, one additional profession of faith, three additions by letter, and eight rededications. E. Lowell Adams is pastor.

LaGuardo Church, Lebanon, reported five additions and several rededications following their recent revival. Steve Bingham, pastor of the church, was evangelist. Fred Vanhook, Lebanon, was music director and guest soloist.

James Gregg, pastor of Westwood Church, Nashville, reported six decisions for baptism, seven additions by letter, and numerous rededications following that church's revival. The evangelist was Billie Friel, pastor, Mt. Juliet First Church.

Bill Sherman, pastor, Woodmont Church, Nashville, did the preaching for revival services at Lascassas Church, Wilson County Association. Marion Wells, professor at Middle Tennessee State University, led the singing. David Elliott is pastor.

There were three professions of faith, two additions by baptism, and one addition by letter during the Tommy Sesler Crusade at Carthage First Church. Tommy Johnson led the music for the week. Jere Plunk is pastor.

McKenzie First Church reported 67 professions of faith, six additions by letter, and over 100 other decisions made during its recent revival with evangelist Eddie Martin. Ken Alexander, minister of music at the church, led the music. John Adams is pastor.

Madison Avenue Church, Chilhowee Association, had revival with evangelist H. H. Linginfelter and Dick Barrett. There were 28 professions of faith and three additions by letter and statement. Glenn Grubb is pastor.

Fall revival services resulted in 21 decisions at Bluff City First Church. James Lindsay, Immanuel Church, Elizabethton, was the evangelist. Dennis E. Kenney is pastor.

Courtney Wilson, Hendersonville First Church, was the evangelist for services at New Hope Church, Hermitage. C. L. Huling was the song leader. There were 16 public

decisions, including eight rededications and eight professions of faith. Gary Baker is pastor at New Hope.

In Cumberland Plateau Association, Ozone Church held revival with Robert Maxwell, pastor, Cardiff Church, Rockwood, serving as evangelist. There were three additions to the church and several rededications. Mike Helton is pastor.

There were eight professions of faith at Clear Creek Church, Crossville, during revival services. Doug Anderson was the evangelist. J. R. Sisco is pastor.

North Fork Church, Puryear, was led in revival with Buck Morton, pastor, Camden First Church. There were six professions of faith and one surrender to the gospel ministry. Bill Smith is pastor.

Lakeview Church, McMinn Association, reported three professions of faith, two additions by letter, one addition by baptism, and numerous rededications during a lay witness revival led by Carlos Hammond. Glenn Crabtree is pastor.

Clear Creek Church, Gibson County Association, held revival services which resulted in 14 professions of faith, one addition by letter, and one rededication. Pastor Don Hudgins served as evangelist.

In Big Hatchie Association, Faith Church reported revival services with Fred Tubbs serving as evangelist. There were four professions of faith and one addition by letter. Harry Wilburn is pastor.

Beacon Church, Parsons, held revival with their new pastor, Edwin Dyer. There were three additions, including two by letter and one by professions of faith.

T. R. Colter, Lansing, Mich., held revival at Corinth Church, Beech River Association. There were nine professions of faith and seven additions by letter. Harold Hopper is pastor.

Sardis Church, Parsons, held revival services with Frank Whitman, Selmer, leading. There were two professions of faith and baptisms. Larry Lewis is pastor.

CHURCHES . . .

Open house was held at Bear Cove Church, Union Association, for the church's new pre-school division.

Members of Deep Spring Church, Jefferson County Association, organized a Brotherhood program in the church.

Madisonville First Church held ground-breaking ceremonies for an educational building which will contain 13,500 sq. ft. Lon Shoopman is pastor.

Wards Grove Church, Madison-Chester Association, dedicated a new building recently. Director of missions Tom L. Lewis delivered the dedication message. Kester Cotton is pastor.

Lascassas Church, Wilson County Association, voted to add onto and renovate its building at a cost of approximately \$65,000. Plans call for five new Sunday School rooms, a music room, and the installation of a heating and cooling system. David L. Elliott is pastor. Members of the building committee include Mack Elrod, Johnny House, Doug Rhodes, and Sterling Dunaway.



Officers for Lawrence County Association discuss program with director of missions John Bolton, second from left. Pictured are: Janice Key, Bolton, Kenneth Brewer, and former moderator Samuel DePaul.

Kenneth Brewer succeeds DePaul as Lawrence County moderator

Kenneth Brewer, pastor, Park Grove Church, was elected moderator for Lawrence County Association at its annual meeting. Brewer succeeds Samuel DePaul, pastor, Leoma Church, in the post.

The pastor of Five Points Church, Junior Roper, was elected vice moderator. The positions of treasurer and clerk will be filled by Levon Jones, a member of Lawrenceburg First Church, and Janice Key, a member of Mt. Horeb Church.

The 1978 sessions are scheduled for Oct. 19-20 at Park Grove and Lawrenceburg First Churches. John D. Bolton is director of missions.

Cicero's comment



By the editor

Cicero was talking about citizen band radio with noted authority C. R. Blabb, when I confessed that I don't understand all the language.

"The terms are unusual, but let me explain them to you," C. B. offered.

Standing by on the side—an inactive church member.

Back door closed—what the ushers do to keep people from leaving early.

Convoy—VBS processional.

Roger—a reference to Roger Williams, pioneer Baptist preacher.

Good numbers—high attendance day report.

Wall-to-wall—how the auditorium looks on high attendance day.

Bring it back—what the church librarian says to those with an overdue book.

10-4—a reminder to tithe: "Ten for my church."

Double nickel—what too many Baptists put in the offering.

Short short—a church treasurer's report with a negative balance.

Clean and green—treasurer's report when gifts are above expenses.

Cutting out—what some churches do to Cooperative Program and **Baptist and Reflector** when the budget gets tight.

Negatory—Baptist doctrine of not believing in purgatory.

Smokey on the move—a deacon who runs outside for a cigarette between Sunday School and church.

Flip flop—what some insecure Baptists do on doctrinal beliefs.

Rocking chair—furniture for church nursery.

Mile marker—a mild-mannered Sunday School secretary.

Breaker breaker—one who violates New Year's resolutions.

Ratchet jaw—a pastor who preaches past 12 o'clock.

Beat the bushes—evangelism in the highways and hedges.

Give me a shout—a preacher asking for "amens."

Come back?—what the pastor says to visitors.

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.

Modern English versions

Dear editor:

Could the many versions of the Bible in English serve Satan due to confusion when it comes to memorization? Could Satan write a Bible?

Can we trust Catholics holding the manuscripts such as the Codex Sinaitic and the Codex Vaticanus whereby our modern English versions came, when these manuscripts were found in a wastebasket in St. Catherine's Convent in a monastery library? Tischendorf's and Hort's discovery meant God's people were without the New Testament for close to 1,500 years if they are to be trusted for—the Revised Version, the American Standard Version, the New English Bible to name a few. "In some of these new versions words and phrases have been added which have no corresponding expression in authentic copies of the Hebrew and Greek" (*Which Bible?* by David Otis Fuller).

However the Textus Receptus has no such history, but in fact the King James manuscripts were under attack 100 years after the apostles' deaths by the Catholic church and others. Preservation of the Sinaitic and Vaticanus was due to Egypt's climate while European climate required recopying of the Majority or Received text and Textus Receptus manuscript line.

Thus I fail to feel safe with modern English versions, "being without error or inspired," considering who wrote their manuscripts and where their manuscripts were found. The Catholics did not coddle the Majority Texts (King James). I wonder why? (Gen. 3:15).

Jerry Cull
Rt. 1
Bethel Springs, TN 38315

Satan and Santa

Dear editor:

A long time ago the people who loved Jesus decided to celebrate His birth. They set aside one day in which each year they would exchange gifts in remembrance of His giving so much.

The devil (or Satan) got jealous, so he decided to change the meaning of the celebration. He sneaked in (as he always does) in his sly way as Santa Claus. Over a period of time people were thinking more of Santa than they were of Jesus. They even began spelling Christmas with an X. The devil had crossed Christ out of Christmas.

Little children were told the story of

Jesus' miracle birth, His death, His resurrection, His ascension, and all His good deeds.

They were told at the same time about Santa, his good deeds, his ability to fly with reindeer and a sleigh full of toys, being able to deliver goodies to every child in all the whole world in only one night.

Soon the child would learn, as it grew up, that Santa was a fairy tale (lie).

The child might wonder if the story of Jesus were not also a lie. They do sound similar in a child's point of view. The child might wonder if its parents who told the one lie, might not be lying about the other. How do you convince a child that it's O.K. to lie about one thing, but that it's a sin to lie about another?

I'm grown, but I've been made a fool of by the devil or Satan, because the devil said, "People are so stupid, they'll believe anything." He said, "I'll take over this Christmas celebration and even use my own name, and they'll never see it."

But God has pointed it out to men, and I want to share it with you.

If you look closely at Santa, you can see Satan—just move the "n". Matthew 23:24 says, "Ye blind guides, which strain at a gnat, and swallow a camel."

We bicker amongst ourselves about small things and accept the large ones—"devil, the father of lies" (John 8:44).

Santa is Satan. He has no religious meaning at all. He has no right to share my Saviour's birthday.

D. Owens
Star Route
Lenox, TN 38047

If you are correct, it is a frightening thought. If you are incorrect, you will get ashes and switches in your Christmas stocking. (editor)

Observations of visitors

Dear editor:

Recently the Southern Baptist Studies class of Carson-Newman College took a trip to Brentwood and to Nashville—to the Tennessee Baptist Convention, the Baptist Sunday School Board, and the Executive Committee of the Southern Baptist Convention. We want to write the **Baptist and Reflector** to inform the Baptist people of Tennessee of some of the significant things we observed while on our trip.

One of the major impressions we got was

(Continued on page 17)

What makes Baptists distinctive?

What is a Baptist?

All Christians acknowledge Jesus Christ as Lord and Saviour, but what distinguishes a member of our denomination from other denominations?

Basically there are five distinctives, according to historian Robert Torbet that Baptists hold which are peculiar to our group. Other denominations may hold to one or more of these principles, but Baptists seem to be the only ones that emphasize all five.

1. Baptism by immersion. We believe that baptism is by immersion as practiced in the New Testament and as administered to Jesus Himself by John the Baptist. The word used in the Greek New Testament means "immerse," but since the Church of England did not practice immersion, a new word was transliterated "baptize" and used in the King James Version of 1611. This new word could then be made to mean whatever its interpreters wanted it to mean, but the true meaning is immersion.

2. Salvation by grace through faith. God's redemption for a sinner comes because of God's love and power **only**. A person does not deserve it; can never earn it or merit it, but only gratefully receive it as a gift from God. Since salvation is totally God's act—and not your activity—it is irrevocable and eternal.

3. Priesthood of the believer. Every believer is a priest; that is, he has direct access to God. It is not necessary to confess sin or to pray through an earthly mediator, since every believer can go directly to God. Likewise, God is free to deal directly with every individual without having to go through another person or organization.

4. Autonomy of a local church. In simple words, this means that a Baptist church can do what it wants to do. A local church is free to pursue God's will, without interference from any denominational organization or official or any other church. Each church calls its own pastor, determines its own budget and program, and decides what projects will receive its support. The denomination exists to provide a channel of service for a church and its members.

Related to this is the Baptist belief that the church and civil authority should be separate, with the government having no power over a church or religious organization, and vice versa.

5. Authority of the Scriptures. Basic to these distinctives is the principle that all Baptist beliefs and practices are based upon the Biblical revelation of God. The Bible was inspired by God to reveal His perfect knowledge to us. All that we do individually and collectively should be rooted in God's Word.

What is a Baptist? There are probably other concepts that could be listed, but these seem to be our major distinctives.

VOICE FROM ABOVE



Mail order degrees

By Hudson Baggett, editor
"The Alabama Baptist," Birmingham

The State Department of Education has closed a mail order degree program in Alabama. Such degree programs need to be stopped for several reasons.

First, in most cases they benefit the seller of the degree more than anyone else. Many of them are money-making ventures on the part of people who are willing to profit from human vanity.

Such degrees also tempt people to be something they are not. For example, one man who had not finished high school received a B.D. degree and a Th.D. degree from a so-called seminary where he also "taught" on the faculty. Many schools of this kind are set up only for the purpose of passing out degrees—for a price.

Mail order degree schools need closing because they tempt individuals to degrade themselves, the ministry, the churches, and Christianity in general.

Dan Chambliss of the State Department of Education in Alabama told me recently that such schools do a multi-million dollar business in the United States each year. He said that in one school of this kind 80 percent of the customers were Baptist preachers.

All of us have ego needs. At times we yearn for prestige and recognition, but the way we attempt to satisfy such desires can bring the opposite of what we seek. Besides, we can become a part of promoting phoniness unbecoming to the Christian way of life.

We commend E. C. Stephens and Dan Chambliss of the Alabama State Department of Education for their concern about mail order degree schools.

The Business of the Church

By John David Laida, pastor
First Church, Clarksville, Tennessee

"The Kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who when he had found one pearl of great price, went and sold all he had, and bought it" (Matthew 13:45-46).

A student missionary spent a summer in Labrador with Wilfred Grenfell as a teacher in a cove where for five years no person from the outside world had come. She related that she had the greatest difficulty in telling the children there about the automobile. In that far-off frozen corner of the world, no one of these children had so much as set eyes on a Ford. First, she told them that an automobile is something like



Laida

a wagon without horses, but they could not understand that because none of them had ever seen a wagon, and no one had ever seen a horse. A horse, she said, is a little bit like a reindeer without horns—they understood that. But they did not understand when she told them that a wagon is like a sled on wheels, because, strange as it may seem, not one of those children had ever seen a wheel.

To put an absolutely brand new idea into old words is as hard as explaining what an automobile is to people who have never seen a wheel. To bring the absolutely new, unparalleled and unprecedented within the limits of our old-fashioned minds, is a task that taxes the power of language. Einstein felt this difficulty, but it was a problem to a greater One than Einstein.

Two thousand years ago our Master was trying to make clear to men a new idea—the Kingdom of God. People had been talking about it before, of course, but had a wrong notion of what it was like, and Jesus was trying to set the matter straight. And a hard task He found it! How He struggled to set the brilliant clarity of this idea into the cloudy opacities of human speech!

"To what can we compare the Kingdom of God?" He said. "How are we to put it in a parable?" In one address He said the Kingdom was like a man sowing seed, like the seed itself, like a lump of dough, like money, like a merchant and like a fishnet. No one figure quite expressed the grandeur and the glory of the coming Kingdom.

So through the Christian centuries men have tried to express the idea of the Kingdom in terms of men's current thought, to "express abiding experiences in changing

categories." The Kingdom of Heaven has been likened to a flock of sheep. Ministers are called shepherds, the church is the sheepfold, and so on. Again, the Kingdom has been called a warfare; in a warfaring age they speak of the church militant, of fighting battles for the Lord, and so on. Or in a farming community one can speak of the Kingdom as a sort of farm; don't we speak of a church community as a "field" and talk about "reaping the harvest of souls?" Or again in a traveling age we may say that life is like a journey. We are travelers, Heaven is the harbor or the end of the journey. Or again, among craftsmen, perhaps, the favorite symbol is a building; an edifying sermon means literally a building-up sermon; Christ is called the Chief Cornerstone and we all are also stones in the structure.

The truth and the beauty of all these ways of thinking about God's Kingdom must not be lost. One must use all of them now and then. But in these modern days, the thing that grips most easily the minds of Americans is business. Business today rules the American scene. Politics, education, agriculture, science are all more or less under the control of business—big business. When a foreigner thinks of the United States, he thinks of the dollar mark. We may like this or not. It may strike us like a good or a bad giant, but the giant is here and we cannot escape him. You cannot start a university, sign a trade agreement, start a war or build a church without at least the active approval of business. This is the age that invented advertising, the businessman's lunch, and the Rotary Club. There are no old maids any more—there are only business and professional women and they have organized. This is the age that transformed the innocent rural hills of the Smokies into a multi-million dollar enterprise. We no longer speak suspiciously of outsiders from Boston as "furriners"; we speak of them appreciatively as tourists.

Here then is the age of business and no less a person than Jesus expressed the ideas of spiritual truth in terms of simple merchandising of His day; the trader who went to a far country, the seller of pearls, the unjust steward. So we try to express truth in terms of our more complex business system.

A college student came to my office one day and told me that members of his economics class had been given an assignment. They were to study and make a report on some business in the community. He had chosen our church for his study and wanted to ask me some questions. In our conversation he informed me that all business operations, complex though they may be, can be

divided into four parts. Everything that is included in what we call business can come under one of these four divisions or kinds of activity: production, marketing, financing, and accounting. Getting the article made is production; getting as many people as possible to buy it is marketing; finding the money to carry on is financing; and sitting down to figure up whether you are gaining or losing is accounting.

It is not stretching the truth to say that Christianity is very similar to a business, because when you stop to think of it, each of these four divisions has a close counterpart in the business of the church.

I. PRODUCTION

This is the first essential, without which no business can be done. If the cotton mill doesn't produce yarn, it goes out of business; if orange growers don't produce oranges, they go bankrupt; if Gatlinburg Chamber of Commerce doesn't produce scenery which looks something like that pictured in the resort pamphlets, they're out of business.

Recently, a layman in our church was showing me through a beautiful new insurance building in which he worked. I commended him on the fine architecture, the modern lighting, the unique furniture and the beautiful secretaries, and he replied, "Yes, it's all very fine, but it's just like any other business, no matter how modern the building, and no matter how large the staff, if we don't sell policies, we're out of business." And he proceeded to ask me about my insurance plan! Likewise, Christianity must produce or else it has no excuse for being.

Now, all production begins with raw material and the church's raw material is man, man just as he is—not any special kind or color or grade—simply man in natural state, full of prejudice, selfishness, and sin. Any attempt to tinker with him before he reaches the factory is of no use. Some try to polish him with social culture, soak him in good environment, veneer him with a college education, baptize him, or give him a certificate of church membership. But if he has never accepted Jesus Christ as Saviour, he is still raw material, as raw as was Nicodemus to whom Jesus said, "Ye must be born again." But bring him into the factory, let the acid of repentance and the healing oil of faith work on his soul, and then he becomes a new creature in Christ Jesus, a new-born soul.

Sometimes the raw material needs preparation for production. This past summer a college professor attending our church made a profession of faith and was baptized. It didn't happen in a week or two. In fact,

(Continued on page 10)

Convention sermon: The Business of the Church

(Continued from page 9)

we had been making contact with him for five years. When I first visited him during a revival, I could sense he did not want to become a "revival-week statistic." It took several visits and those five years of cultivate and friendship evangelism before he made his decision. We cannot force a physical birth or a new birth. Care and understanding must go into working the raw material.

There is an important peculiarity about this product. It is never entirely finished. It is no more finished than a seedling is finished, but it differs from the old self as the live seedling differs from the dead seed. Herein lies a weakness of our church. We so often leave the product to shift for itself.

Our production record is very mediocre. What is the reason for this poor production record? It is not because we do not have the methods and know-how. They are there for the asking. It is not because we do not have the raw materials. It is all around us. It is not because we do not have trained salesmen. They are pouring out of our colleges and seminaries and your presence here indicates that the supply is abundant. It is not because we do not have the formula. We have the Bible. It is because we don't care. "He that goeth forth and weepeth, bearing precious seed; shall also come rejoicing, bearing his sheaves with him" (Psalms 126:6).

II. MARKETING

Elbert Hubbard said that if you build a better mousetrap than anybody else, the world will make a footpath to your door. Elbert should have known better than that. You have to do more than produce; you have to let the world know about it. You have to advertise and carry your goods into the markets of the world. This week we will be listening with interest to the marketing reports given by our state leaders. Are you satisfied with the report? In order to market the glorious news of Jesus Christ, we must have a plan and we must all participate in the plan.

The plan is outlined by Jesus Himself when He said in Acts 1:8, "And ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth." We must have a strong Jerusalem because if we can produce more, we can market more. But the tragedy is that we have forgotten that the verse doesn't end with Jerusalem. We have learned to quote it, but we have not learned to carry it out.

Missions, foreign missions, is good business—ask Henry Ford who built his factories in Calcutta, or Standard Oil which

drilled oil in Lake Maracaibo, Venezuela.

The Calvin Parkers, missionaries for 20 years in Japan, lived in our missionary house last year. I invited Calvin to speak to our Civitan Club. He related that 99 percent of the Japanese already had a religion of Shintoism or Buddhism; and after the meeting a business man, manager of an office supply equipment company, asked me a question. He said, "If the Japanese already have religion, why send our missionaries over with another religion?" I asked him why he had come by the church office several days previous to try to sell us a typewriter when we already had several. He said that he had a better one, and I said that Parker has a better one, too!

If you were selling books, good books, what would you think of the man who says, "No, I don't need no book. I already got a book. There ain't nothin' I don't know." Do you say, "Sorry, my mistake?" No, you know that is the very man who needs a good book.

An ex-Buddhist said that when he was a boy all he knew about his religion was that there were 800 gods, and he was afraid of them all. We've got the best product on the market and its a good business to get it out to the world. The so-called "Reverend Moon" doesn't hesitate to bring his religion from Korea to the United States. We who have the true gospel should be just as bold and persistent to share with all the world.

I like the logo on the booklet, "Tennessee Baptists and the Great Commission" which pictures a world with people holding hands and encircling the globe and the simple statement, "You can reach around the world through the Cooperative Program." That is Scriptural; that is where the market is.

III. FINANCING

No business will get far that does not pay close attention to this aspect of its work. You can start a business on a shoestring, but you can't keep it going on a shoestring. Christianity started that way, but it costs money today. If our faith is as good as we claim it is, it is worth putting on the market widely. And we ought not to begrudge the few dollars it costs. It cost Jesus a great deal more.

We're certainly not paying too much for what we're getting. The marvel is that so much is done on so little. But somebody has to foot the bill. We say we must sacrifice more but the question is, who is going to sacrifice? Denominational leaders look at the churches and call upon them to be more sacrificial. Many church members look at the seeming prosperity of state and convention budgets and feel our leaders could sacrifice. Let's be honest with ourselves. Few of us are doing any sacrificing. Wall to wall carpets, gymnasiums, \$100,000 pastori-ums and denominational leaders' homes,

and round-the-world expense-paid trips all add up to luxury and not sacrifice.

Let's go back to Acts 1:8 again. Sometimes we are critical of those who don't believe all the Bible, but we ought to ask ourselves if we really believe all of this verse. To what extent do we believe it? Judging from our preaching, praying, and our promotion, it would appear that we care for a lost world. But do we believe this verse enough to share half our contributions with the world? NO! Then, do we believe enough to share a third? NO!

W. A. Criswell relates a visit to a hard-shell church where the pastor said to the people just before the offering, "You all can spare a dime for our work; please give a dime." He then called these anti-missionary people "a church with a ten-cent religion." Let's not be too critical of them, for we only believe in world missions to the extent of ten cents. On the average, of every dollar placed upon the offering plates of the Baptist churches of Tennessee, less than a dime ever leaves for a trip outside the local church to the Cooperative Program, and only sixteen percent of that dime goes to the foreign mission field.

Most of our money given goes to huge mortgages and to the salaries of multi-member staffs who often do what the members ought to be doing. If our gospel is as good as we claim it to be, it is worth footing the bill to get it out to the world. We need to get world missions back into our budgets and not simply on our posters. Getting the money to do the job is the business of the church.

IV. ACCOUNTING

Just a word about accounting, putting a finger on the pulse of the business, calculating profit and loss, seeing whether you are coming or going. Every day of the year probably some business fails somewhere and it is possible some did not see the disaster coming, simply because they had no proper system of accounting.

You and I ought to do some accounting. God is auditing our books every day. He is calling Southern Baptists to an accounting. He is saying, "Open the books!"

And we are ashamed at what we see. He asks us, "What do you see?"

We answer, "We see, Lord, that we have three and one-half million unaffiliated Southern Baptists on our church rolls. We see that three and one-half million who are affiliated with a local church never attend that church. We see these seven million unaffiliated and inactive people counting nothing for the cause of Christ. We see that our bragging about our size has no basis. We see that it took thirty-five Southern Baptists to win one person to Christ last year."

(Continued on page 11)

The Business

(Continued from page 10)

And we hear Him say, "Straighten out your account, or I will close the book, and I will place your bones alongside others who have become ineffectual to my cause."

But I believe God sees in the account many fine and wonderful accomplishments and sees in Southern Baptists the hope of the world. And it is our business to be faithful. One day He will judge each of us and He will not say, "Well done, thou great and successful pastor or leader," but, "Well done, thou good and faithful servant."

An American missionary, accompanied by his little son, was visiting a Moslem mosque. As the two stood with their guide in the center of the temple, underneath the great dome, the Mohammedan hour of prayer arrived. Far up above them, from his place in the minaret, the muezzin sounded the call to prayer across the city.

"There is one God, and he is Allah. And Mohammed is his prophet." His words resounded and echoed through the building.

The missionary could not restrain himself. Raising his hands to his lips, he too sounded a cry. "There is one God, and He is God. And Jesus Christ is His Son, King of kings and Lord of lords." Once again the words echoed back and forth between the walls, "King of kings, and Lord of lords. King of kings, and Lord of lords. King of kings and Lord of lords."

The little son pulled at his father's hand. When the missionary looked down at him, the boy was standing wide-eyed, still listening to the echoes. "They just can't stop it, can they, Daddy. They just can't stop it."

No, they cannot stop it—not this redemptive, transforming, powerful message of hope in Jesus Christ. They will never stop it. Men may build iron curtains. They may burn church buildings and destroy Bibles and imprison the saints. They may laugh and ridicule and mock. But they will never stop it—because someday "The kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

This is the business of the church, and you and I have the dire responsibility and the glorious privilege of being merchants for the Master.

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Pulpit To Pew

By Jim Griffith

The congregation and choir of the Parkway Apostolic Church in Oak Creek, Wisconsin, have been warned by authorities to sing more quietly or be faced with a fine.

Seemingly, there is a rather heated disagreement as to whether they are "making a joyful noise," as the Bible says, or "just an awful noise," as the complainant says.

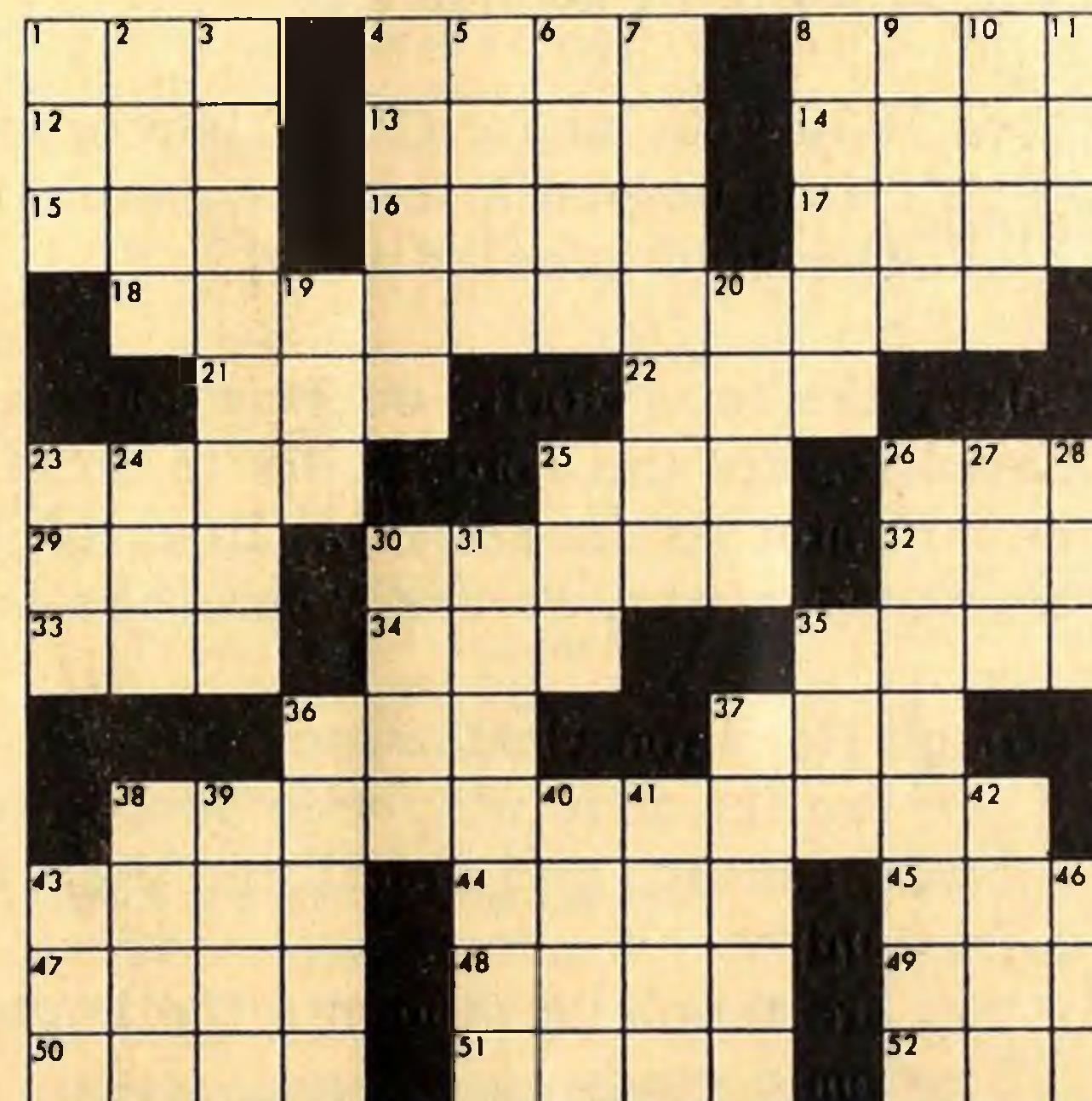
This situation reminds me of the announcement in a church bulletin: "Our mixed chorus sang last Sunday in a regional broadcast from Minneapolis. It was nice to hear them and realize they were nearly a thousand miles away."

Apparently, where this extremely loud choir is concerned, distance—if not absence—would make the heart grow fonder.

At any rate, the church of the loud voice should be more considerate. Neighbors in that vicinity insist that so far in the services, they don't think the blind have been made to see, but certainly the deaf have been made to hear.

Bible Puzzle

Answers on page 14



ACROSS

- 1 "— not the poor" (Prov. 22)
- 4 Hurried
- 8 Musical instrument (I Cor. 14:7)
- 12 Christian, for one
- 13 Tops
- 14 Old Persian coin:var.
- 15 Canceled with a letter
- 16 It shall be as Sodom (Zeph. 2:9)
- 17 Suitcase
- 18 "Except a man — —" (John 3)
- 21 Calendar divisions: abbr.
- 22 Light brown
- 23 It was smitten (Ex. 9:31)

25 Word before down or up

- 26 Check
- 29 City (Josh. 21:16)
- 30 Degrade
- 32 Hasten
- 33 North African ruler
- 34 Good's opposite (2 Cor. 5:10)
- 35 "— of bitterness" (Acts 8)
- 36 Old cloth measure
- 37 Cook's need
- 38 "Create in me — —" (Psa. 51)
- 43 "and was — with zeal" (Isa. 59)
- 44 Close by
- 45 Rower's need
- 47 Peel
- 48 Cover with wax

CRYPTOVERSE

L T F F Z Y Y C R X W E Q Q F Z K C D M K M E F

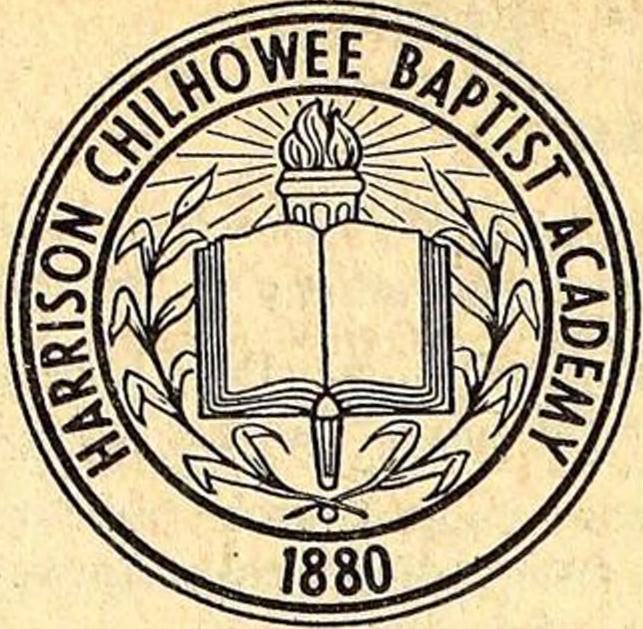
Z E C R

Today's Cryptoverse clue: K equals I

- 49 Sob
- 50 Iddo (2 Chron. 9:29)
- 51 Nigerian city: poss.
- 52 Man (Ezek. 23:23)

DOWNS

- 1 Mardi Gras figure
- 2 Prince of Midian (Judg. 8:3)
- 3 "and — —" (Luke 14)
- 4 Place (Acts 20:15)
- 5 "to the — the gospel" (Luke 7)
- 6 Man of Naphtali (Num. 1:15)
- 7 Argues
- 8 Idol worshipper
- 9 Man (1 Chron. 24:27)
- 10 Hurt
- 11 Mental telepathy: abbr.
- 19 Container
- 20 "without the —" (Heb. 13)
- 23 Rage
- 24 Rest
- 25 Young boy
- 26 Christ (1 Cor. 10:4; 2 words)
- 27 Be ill
- 28 Babylonian god
- 30 Competent
- 31 "just weight and —" (Prov. 16)
- 35 Tibetan gazelle
- 36 Older
- 37 "—; Thy kingdom is divided" (Dan. 5)
- 38 Wings
- 39 Concern
- 40 Necessity
- 41 Rabbit
- 42 Edible root
- 43 Cycles per second: abbr.
- 46 Kind of rug



Harrison Chilhowee Baptist Academy

Seymour, Tennessee 37865
Phone (615) 573-8321

November 1977

Dear Baptists of Tennessee:

Since 1880 you, under God's leadership, have operated a school which trains up youth to meet the challenges and temptations of an increasingly secular world.

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- * You are teaching students the importance of biblical and academic study.
- * You are providing an alternative to the destructive forces of Satan.
- * You are meeting youth's spiritual needs by providing a campus where the freedom exists to pray, worship, and realize His wonderful presence.

Thank you, Tennessee Baptists, for being available to Him who sent you to participate in this - His Ministry.

In the Bonds of His Love,

A handwritten signature in cursive script that reads "Hubert B. Smothers".

Hubert B. Smothers
President

"Meeting youth's special needs in the formative years"

SBC mission work enters Martinique, 89th nation

RICHMOND—Southern Baptists have begun work in their 89th country—Martinique, a small independent island-nation in the Caribbean.

Mr. and Mrs. Robert W. Shehane, Southern Baptist missionaries to Guadeloupe, another island-nation near Martinique, transferred to the new mission field in October.

Charles W. Bryan, the board's secretary for Middle America and the Caribbean, said Southern Baptists have been looking toward the opening of work in Martinique since 1961. At that time, an extensive survey of the Caribbean recommended that work be started on this large and prosperous island, a part of the French West Indies.

At one point, a missionary was appointed to that area, but he came to feel he was better suited to open up work in Guadeloupe, Bryan noted. A recent increase in personnel on Guadeloupe made it possible for the Shehanes to move to Martinique. Shehane, a pastor on Guadeloupe since 1974, made his own survey of Martinique and "felt the time had come to begin new work," Bryan said.

Chief industry of the mountainous island, which has 385 square miles and an approximate population of 350,000, is the exportation of sugar and tropical fruits. French is spoken by most, and the population is of mixed origin, including descendants of French Indochinese immigrants. Located in the east Caribbean as part of the Wind-

ward Islands, Martinique became part of the French republic in 1790 and gained overseas department status in 1946.

Bryan sees the next priority for Southern Baptist work in the Caribbean as French Guiana and Haiti. "We have a goal of having a Southern Baptist missionary in Haiti by 1979," he said.

Southern Baptists are serving in every geographical area of Middle America, and only four islands—Cuba, French Guiana, Haiti, and Dutch Antilles—are not served by a Southern Baptist mission (organization of missionaries) in the Caribbean, Bryan said.

He described Southern Baptist growth in Middle America and the Caribbean as "unbelievable," noting that in the past 10 years people in the Caribbean have "become more aware of themselves and their role in the world, of the developing of nations in the world, and the third world powers. This affects our work," he said. "People are looking for a new way of life. The gospel, proclaimed by Baptists, gives them this opportunity." (BP)

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J. Wash Watts

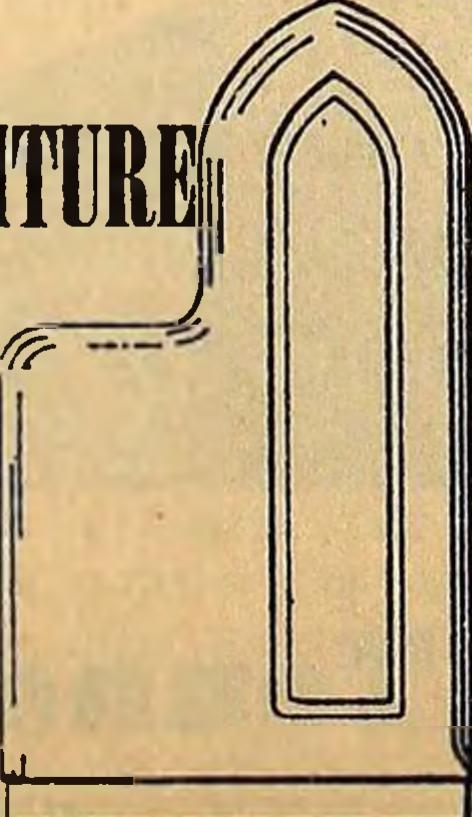
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East Tennessee votes to restore congregation

Messengers to East Tennessee Association held their annual meeting and voted to restore Burnetts Chapel Church to fellowship of the association after two years of non-fellowship. Wiley Bowman, Whitesburg, is pastor.

Officers elected for the coming year included: moderator James Suggs, pastor, Shady Grove Church; vice moderator Harvey Evans, pastor, Bethel Church; treasurer Grady Dennis, a member of English Creek Church; and clerk Mrs. Clay Laws, a member of Pigeon Valley Church. Last year's moderator was M. L. White, pastor, English Creek Church.

Mrs. John Sweeten, 93, and Parker Ford, 95, were recognized as the oldest members with regular attendance at the annual meetings.

Director of missions J. H. Stogner reported that the 1978 sessions are scheduled to be held Oct. 27-28 at Bethel and Northport Churches and Camp David.

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Rhodesia tightens restrictions; two missionaries denied visas

RICHMOND — Rhodesia seems to be tightening its missionary visa procedures, according to reports received by Southern Baptist Foreign Mission Board officials.

Winston Crawley, director of the board's overseas division, said word has been received that the visa application for a volunteer couple, Mr. and Mrs. Tony Woods of Mill Valley, Calif., has been denied by Rhodesian officials. The couple will accept an alternate volunteer assignment in Liberia.

Southern Baptist missionaries inquiring as to the reason for the denial were informed that the government is taking a closer look at the missionary immigration status, Crawley said.

The Southern Baptist missionaries now on furlough in the United States who do not have permanent visas also are being told that they must follow additional procedures to get clearance for their return.

Crawley said the changes apparently are due to Rhodesia's present situation of internal conflict.

Southern Baptist mission work in Rhodesia is almost completely among the black population and includes evangelism, medical

work, and other ministries. Missionaries have experienced some restriction of movement since guerrilla fighting began in Rhodesia several months ago, but there have been no direct attacks or limitations aimed specifically at Southern Baptist missionaries. (BP)

Giles County re-elects officers

Messengers to Giles County annual associational meeting adopted a resolution asking the churches to make special contributions to pay off the remaining indebtedness on the associational home and office. According to director of missions R. E. Wilsford, it is planned to have the indebtedness paid off this month.

All officers for the association were re-elected. They included: moderator Glenn R. Chance, pastor, Minor Hill Church; vice moderator Edgar Dunnivant, a member of Highland Church; treasurer Bobby Howell, a member of Shores Church; and clerk Mrs. George T. Willingham, a member of Rock Spring Church.

Pulaski First Church is scheduled to host the 1978 sessions Oct. 20-21, Wilsford said.

Stewart Co. messengers re-elect McFadden during annual meeting

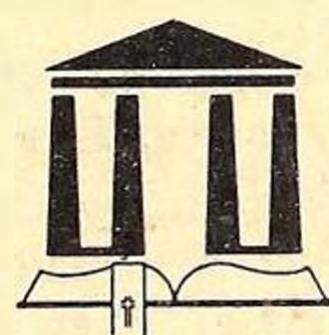
Dover First Church pastor H. W. McFadden was re-elected moderator for Stewart County Association during its annual meeting.

Steve Murphree, pastor, Corinth Church, was elected vice-moderator. Re-elected to the posts of treasurer and clerk were T. L. Askew, a member of Corinth Church, and Dianne Feltner, a member of Big Rock Church.

The 1978 sessions are scheduled for Oct. 26-27 at Midway and Lakeview Circle Churches.

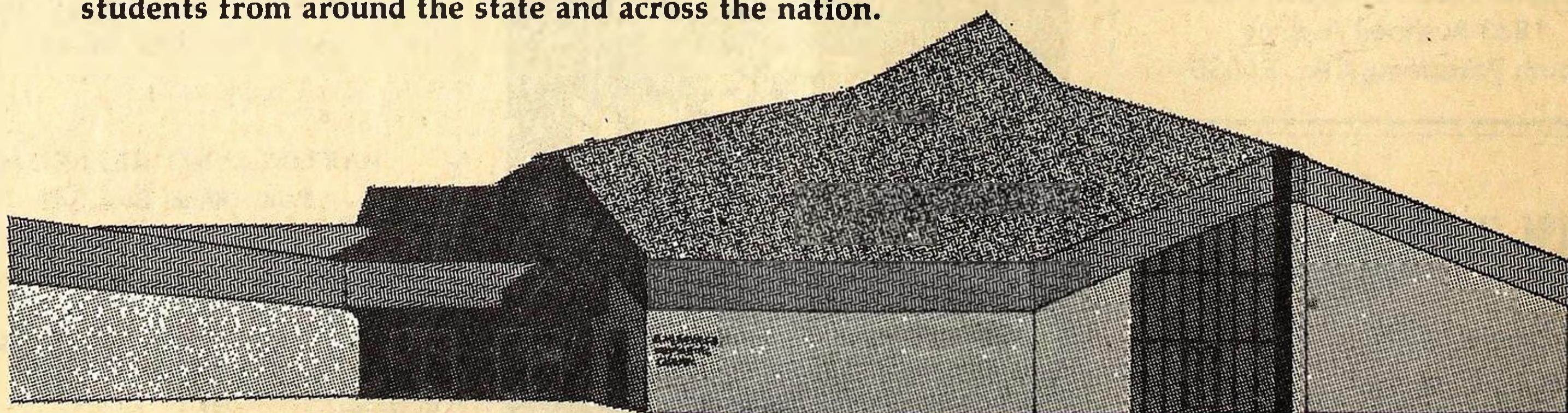
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"But the end of all things is at hand" (1 Pet. 4:7).



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Following Jesus— on His terms or ours

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

Basic Passage: John 6

Focal Passages: John 6:14-15, 25-27, 51-52, 60, 66-69

A Critical Incident

The incident of the feeding of the five thousand is a crossroads for the ministry of Jesus. Here the unspoken hopes of the people for Him come to the surface when He meets and feeds a group of five thousand in the desert. The entire issue centers around the understanding of signs as is the case throughout the Book of Signs!

The issue is between signs and belief growing out of a discernment into what is behind the signs. Therefore, in verse 2 the stage is set when John tells us that the multitude is following Jesus because of the signs which they saw. The incident of the feeding of the five thousand will show us that they really did not understand the signs and as a result were not ultimately able to follow Him in the sense of belief.

The context of the passage gives us information which prepares us for an understanding of the sign of the feeding of the five thousand. The time was Passover, the celebration which commemorated the Jews eating of unleavened bread as they rushed out of Egypt into the desert where they would later eat the bread from heaven, God's manna. In this setting Jesus comes upon a multitude and feeds them bread.

In contrast to the synoptics, John stresses that the group was made up of men (10). When we add to these facts the information from Mark and Luke that when they sat down to eat they gathered into organized companies of fifty men each the incident begins to take on a military appearance. Verse 15 may be interpreted in this light.

These people, possibly a Zealot band with their guerrilla hideout deep in the mountains, suddenly become ready to take Jesus by force and make Him the figure-head of their movement. The correct interpretation of the Greek in verse 15 is not "make Him king," but "make a king out of Him." The synoptics add here that Jesus not only withdrew from them quickly, but that He privately spoke to His disciples and sent them away before He broke away from this mysterious group Himself.

A Conflict Over Sign and Identity

If, indeed, this was a desert band of Zealotic guerrillas the controversy over Jesus' identity and His signs which comes out in the following discourse is made even more graphic. Apparently representatives of this group followed Jesus to the other side

of the sea and began to debate Him about the meaning of His signs and the substance of His mission (25). Apparently, this took place in and around the synagogue at Capernaum (59). The impact of this is that the Zealots, being representatives of the common people themselves, made it plain during their debate and disagreement with Jesus that they did not stand for the same things which He did.

It seems that the desert group has interpreted Jesus' miracle with the bread and the fishes in terms of the prophecy of Deuteronomy 18:15, 18. They expected a new Prophet who would come like Moses to lead them out of bondage into a new day of the Lord. It was symbolic for them that there would be a new gathering in the desert in that day and they would be fed once more on the manna from heaven. Indeed, they expected this prophet to authenticate Himself by these signs.

The apocryphal *Apocalypse of Baruch* says of that day, "It shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years because these are they who have come to the consummation of time." Jesus, then, was that Prophet figure to these men, and they wanted to take Him by force and make a figure-head king out of Him for their own purposes. They did not believe nor did they want to become disciples; instead they wanted to use Jesus for their own purposes.

The Debate With Jesus

Jesus begins to take them on in or near the synagogue when He turns upon them and accuses them of failing to understand His signs (verses 26-27). They have not really seen the signs, but have merely connected them with eating the bread. They should have connected this with something else, namely, with the coming of the Son of Man (27). The difference between these two is that between something which perishes and something which endures to eternal life.

We may now paraphrase the rest of the debate: verse 28, **The Zealot representatives:** "Then how do we respond to God, to be in keeping with what He is doing?" Verse 29, **Jesus:** "You must believe in the One whom God is sending." Verse 30, **The Zealots:** "But you're telling us something we've never heard. What sign do you show us that this is true? We've been seeking a prophet who will

take us into the desert to eat manna again as Moses did in the first Exodus."

Verses 32 and 33, Jesus: "But you missed the point of what happened in the first Exodus and what the second Exodus is all about. Moses and manna are not the point. The point is what comes from heaven, what God is doing. The true bread is what God is bringing down from heaven, life for the world." **Verse 34, The Zealots:** "Lord, always give us this bread, bring in the age of manna today!"

Verses 35-40, Jesus: "But you're missing the point again. I am that bread of life, the bread of the new age. Once you come to Me you are beyond hungering and thirsting (36). You've already seen Me and still don't believe that (40). Don't you see who I am, I'm doing the will of God. I am the Son of Man who brings life eternal" (see also verse 53).

Rejection, the Result of the Debate

All who stood about and heard this debate now reject Jesus because He has called Himself the Son of Man. This includes three groups: The Zealot representatives, the common people, and the Jewish authorities who overheard the argument. In verses 41 and 42 the theologians become particularly incensed at what Jesus is implying about Himself. They know that He is only the son of Joseph, not the Son of Man. How could He speak of coming down from heaven?

But again in verses 47-49 Jesus overturns their perspective on God and the consumption of time. The issue, He says (47), is belief. Belief leads to life, that is the real bread (48). The bread that your fathers ate in the desert (49) is perishable. What you need is the bread of life which God is sending (50 and 51). God is not sending a prophet, he is sending Me, the Son of Man (53).

Even many of Jesus' disciples reject Him at this saying (verses 60-66). It is the Son of Man whom they are rejecting (62). What Jesus had offered them was spirit and life in Himself (63). It was not, however, what they had expected. Wanting to follow on their own terms, they drew back from Him.

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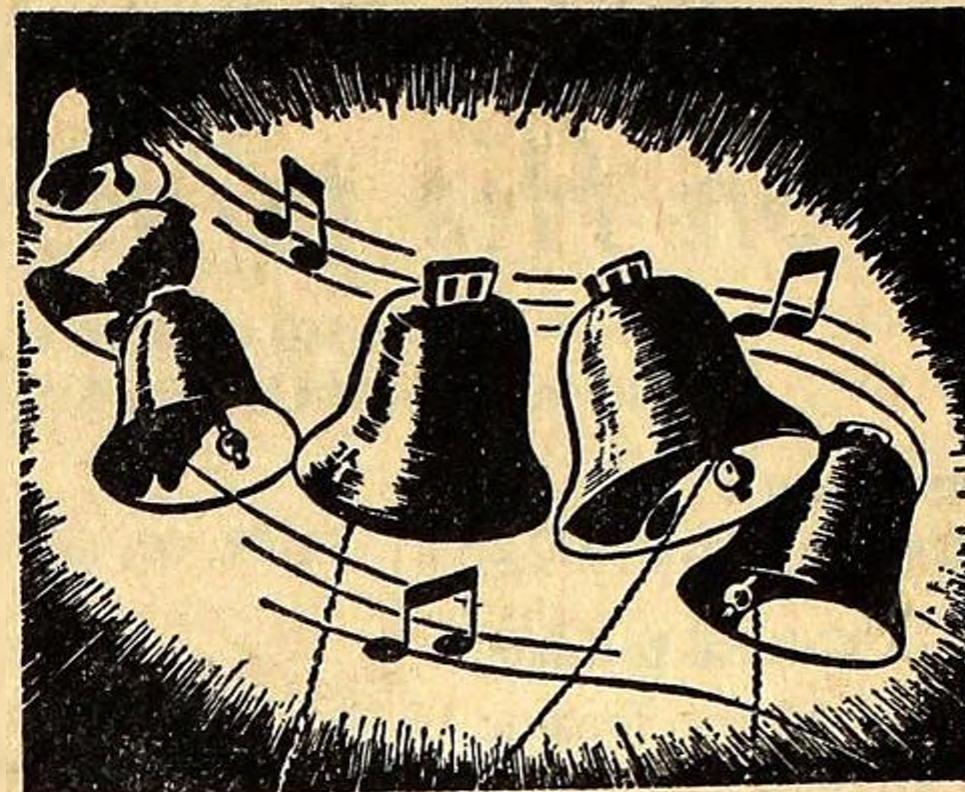
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More Letters to the Editor . . .

(Continued from page 7)

that the people who work for and run these organizations are led by the Holy Spirit. Before the trip, many students of our class had negative opinions of the convention. They thought that the convention was like a bureaucracy, but after touring the building and meeting the personnel, we came to realize that they are institutions that God works through. We also came to realize how complicated the operations of these institutions are and how much the Tennessee Baptist Convention, the Southern Baptist Sunday School Board, and the Executive Committee do for individual Baptist churches. Because of our visit to this place, we have come to understand and appreciate these organizations.

We also recommend to anyone and to everyone who get the chance to visit our state convention office in Brentwood to take the opportunity and do so. The personnel will gladly welcome visitors and explain its operations.

Robin Quesenberry
Carson-Newman College
Jefferson City, TN 37760

Return to pastorates

Dear editor:

Should the tone of this letter sound destructively critical, it is not so intended.

In our state convention at any one time there are more than 300 pastorless churches. This writer is a member of one of these.

Since becoming pastorless, we have had three fine convention men to bring messages for the Sunday services. Each of these men brought moving messages, thus proving their God-given ability as pulpits of the first order.

Now for the gripe. Personally, I don't know of many convention offices but could

be filled by laymen, and we have plenty of them throughout the state. Why not use some of these and turn many of these former pastors back into the pastorate and thus reduce the number of our pastorless churches?

Well, one might add, "It wouldn't help much," but like the little black boy who drank four cups of coffee of the same color, and upon being asked if it wouldn't keep him awake, replied, "It will help."

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Christians and their government

By Mike Awalt

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

Basic Passages: Luke 20:19-26; Acts 5:27-32; Romans 13:1-10

Focal Passages: Luke 20:20-25; Romans 13:1-7

For most of us the mental and spiritual tapes we acquired as children still deliver very clear messages to us. Though we have undergone many changes both physically and psychologically we still carry with us the tapes of our past. Those of us who were reared in the waning years of World War II and in the beginning of the post-war years grew up with a strong tape on loyalty.

With our nation engaged in a life or death world-wide struggle with a menacing political threat, we were taught in ways both subtle and obvious the virtues of loyalty. The mania of the McCarthy years undergirded these tapes. It said to us that there were those who had appointed themselves as caretakers of that loyalty and who would seek to discredit and destroy all those who took that loyalty lightly.

What does it mean to be loyal and where does one's primary loyalty lie? To be loyal is to be faithful and devoted to a person, cause, institution, or government. Our primary loyalty lies with that which is ultimate to us. For the Christian community that sense of ultimacy resides in God. The passages under consideration in this lesson are concerned with the tension between one's loyalty to God and one's loyalty to the government.

Luke 20:20-25

The Gospel of Luke and the book of Acts were written by the same author. They bear the same inscription, same style, and same theological presuppositions. They were written in a time in which Christianity was struggling for acceptance in the Roman world. One of Luke's purposes in writing these books was to assure the Roman government that Christianity was not dangerous to the survival of Rome. There was no reason to inflict restrictions or punishment upon the Christian movement because it was not interested in replacing or overthrowing the Roman authorities.

This intention of Luke is obvious in his treatment of Jesus' saying regarding tribute to Caesar. Luke not only recorded an incident and saying in the life of Jesus, He used that statement to say something both to the Christians living in the latter part of the first century A.D. and to the government holding sway over the first century world.

Jesus had entered Jerusalem during the week of Pasesover and had gone to the temple. He reacted negatively to the com-

mercialism connected with the operation of the temple and angrily overturned the tables of the moneychangers and evicted them. On the day after this "cleansing" of the temple, Jesus returned to the temple and was confronted by the Sanhedrin. (The Sanhedrin was the ruling body of the Jewish community. It was composed of seventy elders and was dominated by the Sadducees.) This confrontation is preserved in the form of five controversial stories. The Jewish leaders tried to entrap Jesus into saying something that would incriminate Him. One of these controversial stories is the tribute to Caesar.

The leaders sent two different ideological groups to talk with Jesus—the Pharisees and the Herodians. The Pharisees were loyal Jews, and they despised the Roman government and resented its authority. The Herodians were in favor of Roman rule and had prospered during the Roman dominance. They were united in their common desire to get rid of Jesus. The Pharisees hoped they could get Him to say something that would enrage the Jewish populous, whereas the Herodians were hoping He would say something that would enrage the Romans.

They chose a topic that was a live one for the first century Jews. They asked Him if a Jew should pay taxes. In 6 A.D., the Romans had conducted a census and imposed a tax on the Jews. Though the tax was small, it signified something the Jews didn't like—subservience to Rome. Its inception had prompted a revolt led by a man named Judas, and its continuance served as a constant reminder of Rome's dominance over the Jews.

Jesus responded by asking them for a coin. The coin was a denarius and was the official tax coin. It bore on its side the picture of the emperor. Jesus responded by saying that one should render unto Caesar what was his and unto God the things that belong to God. The passage seems to imply that one is to pay one's dues to the government one is in, but that one is also to recognize that his primary loyalty is to God, not man.

Romans 13:1-7

There are three other passages in the New Testament that deal directly with one's responsibility to the government. Two of these, Titus 3:1 and I Peter 2:13-17 were dealt with in an earlier lesson (Sept. 11). The

third one is found in Romans 13:1-7. Paul was writing to the Christian community in Rome. Paul instructed his readers to obey the law and to be subject to the earthly readers. He argued that all power came from God.

The government officials received their power from the fact that government had been ordained by God to avoid anarchy. Its purpose was to provide a sense of peace, order and security to the world. Since government was God-ordained, the Christian was to be a willing servant to it. To resist that government was to resist God's will.

The only time a Christian should question the orders of the ruler was when those orders placed the Christian in contradiction to the demands of God. Allen Richardson, in a book entitled *The Political Christ*, has argued that when this occurred the Christians simply refused the order and suffered the penalty. They respected the authority of the government even when it was contrary to their notion of what was right and wrong.

This attitude expressed by Paul was characteristic of the early church throughout its first century of existence. Even in times of intense persecution the church remained loyal to the idea of a secular government. Romans 13:1-7 was not written during a time of political tolerance, but during the early days of the rule of Nero, one of Rome's most insane and corrupt rulers. In spite of this, Paul exhorted the church to obey the authorities and to pay their taxes.

Summary

Paul's words formed an ideal response to the Christian's obligation to his government and should be viewed in light of the historical period it came out of. As Richardson stated, it assumed that no government would be totally corrupt. The Christian should obey his government, but should not identify his nation or government with God. He should seek to apply the principles of Christian love and justice to the government of which he is a part, so that he and his faith might be a change agent in that government.

His loyalty to his government should be tempered by his awareness, through his conscience, of the demands of justice and moral value that are commanded by God. These constitute his first loyalty.

Maury elects new officers

Maury Association messengers elected Jim Dusek as the new moderator for 1977-78. Dusek, associate pastor of Columbia First Church, succeeds Robert H. Gamble, pastor, Pleasant Heights Church.

Other new officers elected were: vice moderator Robert LeMay, pastor, Rock Springs Church; and treasurer B. A. Messick, a member of that church.

Lawrence Grove and Columbia First Churches will host the 1978 annual meeting, Oct. 11-12, according to director of missions Elmer Crosby.

High court to rule on obscenity with local community standards

WASHINGTON — The U.S. Supreme Court will try again this term to help local communities determine what constitutes obscenity, according to an announcement issued here.

Justices of the high court indicated they will hear the appeal of a California man convicted of using the U.S. Postal Service to send allegedly obscene materials in violation of a federal law which prohibits mailing any "obscene, lewd, lascivious, indecent, filthy, or vile article, matter, thing, device, or substance."

William Pinkus, the convicted panderer of obscenity, claimed in a written brief submitted to the court that the presiding judge at his trial erred when he instructed the jury to take into account the entire community, including children, in determining what constituted community standards.

The high court has been struggling with the definition of "community standards" since its 1973 **Miller v. California** decision that each local community may determine its own standards in such cases. Since then, the courts have been clogged with cases seeking clarification of what constitutes such community standards.

Pinkus contends that because the materials in question were not mailed to chil-

dren, but to adults at their own request, children should not be a factor in deciding community standards.

He also objected to a second instruction by the presiding judge that "sensitive persons" within the community be given consideration by the jurors before reaching their decision.

In the Miller decision, he said, the high court specifically stated that material "will be judged by its impact on an average person, rather than a particularly susceptible or sensitive person."

Attorneys for Pinkus also argued that "special care" should be exercised by the courts in dealing with persons accused of distributing obscene materials because of their first Amendment rights of free speech and free press.

On the other side, a brief for the federal government maintained that "when read in its entirety" the judge's charge to the jury "gave no unfair emphasis to any segment of society, but rather set out for the jury's consideration the entire spectrum of society." No date has been set for oral arguments in the case but a decision is expected by next spring. (BP)

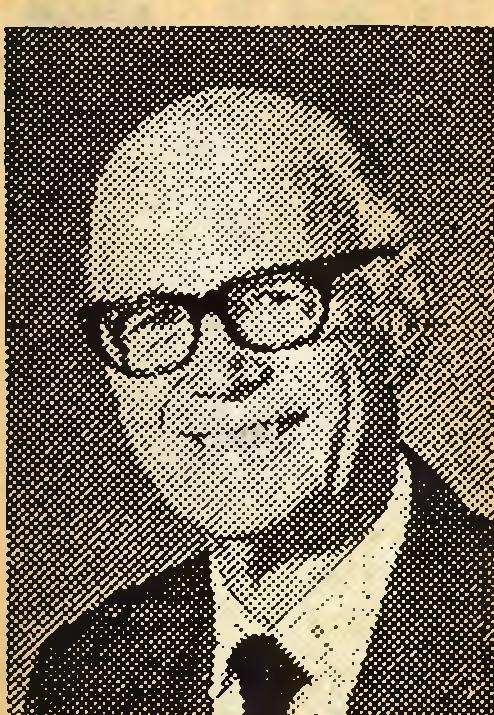
Silver Point pastor retires, led Tenn., Kentucky churches

James Gary, who led the Silver Point Church in Stone Association, from mission status to a church, has announced his re-

tirement after 35 years in the ministry. He will reside at his home in Silver Point and will be available for pulpit supply and interim work.

The Middle Tennessee pastor led five churches in Kentucky over a 12-year period and five churches in Tennessee over a 23-year period. The Tennessee churches included Hopewell and Cedar Hill in Robertson County Association, Meridian in Knoxville, McErven First Church, and Silver Point, where he has served for the past six years.

A native of Trenton, Ky., Gary is a graduate of Carson-Newman College and Southwestern Baptist Theological Seminary. His wife will retire from the teaching profession at the end of the current school year.

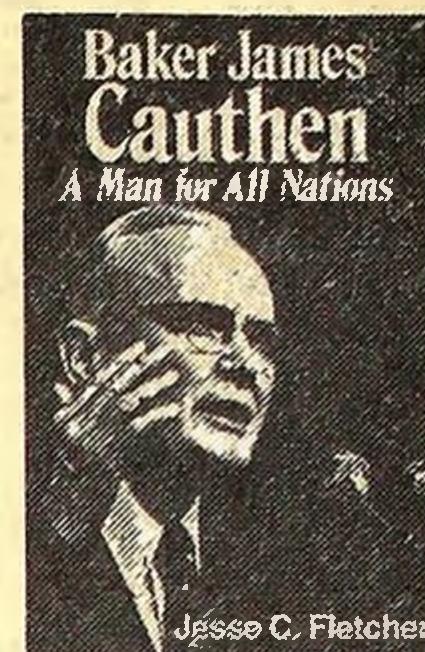


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Jesse C. Fletcher is pastor of First Baptist Church, Knoxville, Tennessee, and also author of the best-seller *Bill Wallace of China*.

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The Resurrection and the Life

By Herschel H. Hobbs

"Jesus said unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?"—John 11:25-26

Lazarus was dead. Jesus assured Martha that her brother would rise again. She said she knew he would rise at the last day. But Jesus told her, "I am the resurrection and the life."

"I" is emphatic. So "I and no one else am the resurrection and the life." "Resurrection" means, literally, a standing again. The Greek word *anastasis* is seen in the feminine name "Anastasia." "Life" here refers to salvation life. Note the "I am" of deity (Ex. 3:14). But also the present tense of the verb says that while Martha grieved for her dead brother, she stood in the presence of Him who is, not will be, the resurrection and the life. As Christians we suffer bereavement, but do so in hope and assurance of the resurrection and life beyond death.

In verse 26 Jesus said that the believer

may die physically but will live on spiritually. The one who has salvation life (*zon*) through faith in Christ "never will die." The Greek text uses a strong double negative (*ou me*). In fact it reads, "Not never may die unto the age" or forever. Jesus could not have made it any stronger.

Jesus asked Martha if she believed this. Her reply is a classic in faith. Literally, "Yes, Lord, I have believed and continue to believe [emphatic "I," perfect tense of completeness] that You alone are the Christ, the Son of God, the One coming into the world" (v. 27). In my judgment this is the greatest confession of Jesus' Messiahship ever made. Peter's confession (Matt. 16:16) was made when he was on a spiritual mountaintop. Martha made hers while in the pit of bereavement. In spite of what had happened in the death of her brother, she still held on to her faith in Christ. In this she set an example for every Christian.

So often Martha is regarded as a practical cook but not a woman of great faith. She was both. It is not either/or but both/and.

Recreation conference scheduled this week

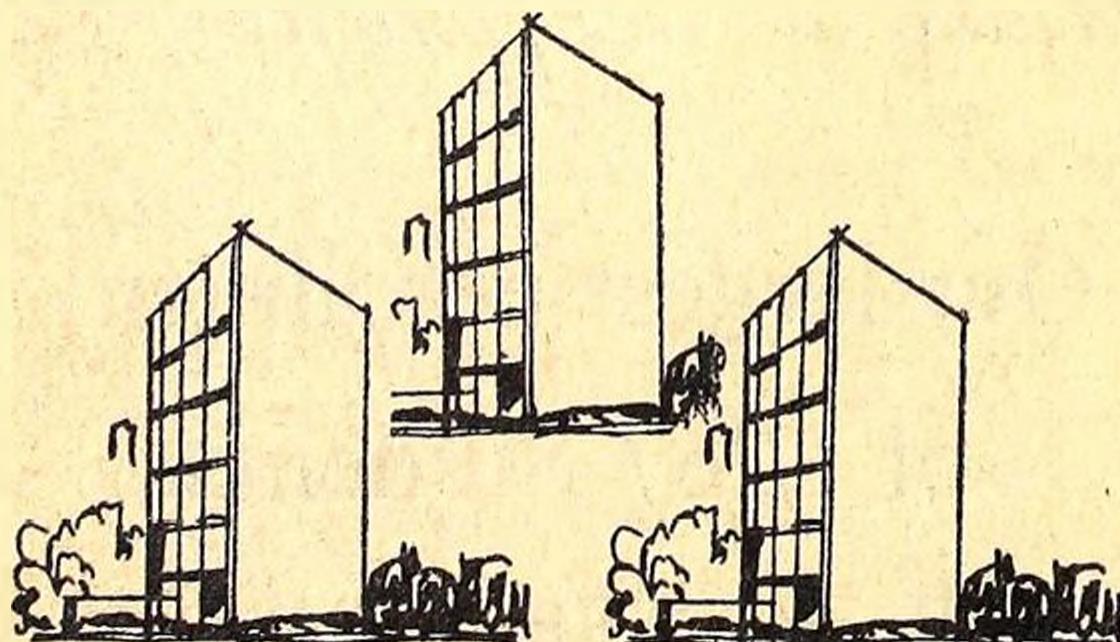
Knoxville First Church will host a recreation conference, Nov. 18-19, following the Tennessee Baptist Convention, according to Jean Adkinson, consultant, church recreation, TBC.

Adkinson stressed that the conference is designed for any person interested in recreational activities for his or her church. Participants will include pastors, youth leaders, educational directors, recreation leaders, youth leaders, senior adult leaders, and directors of missions.

Sessions will begin Friday night at 7:00 and continue through Saturday, 12 noon. Continuous study will be offered with no repeat sessions. Conferences will include: organization of church recreation program, puppetry, senior adult activities, and crafts.

A special feature will be a literature interpretation by Jim Stanton, editor, "Church Recreation," Baptist Sunday School Board. Conference leaders scheduled include: Jerry Harris, director of Christian activities, Hendersonville First Church; Marianne Hawkins, church recreation department, BSSB; Robert Burns, pastor, Powell First Church; and Carol Ann Norton and Archie Fendley, staff workers, Central Church, Bearden.

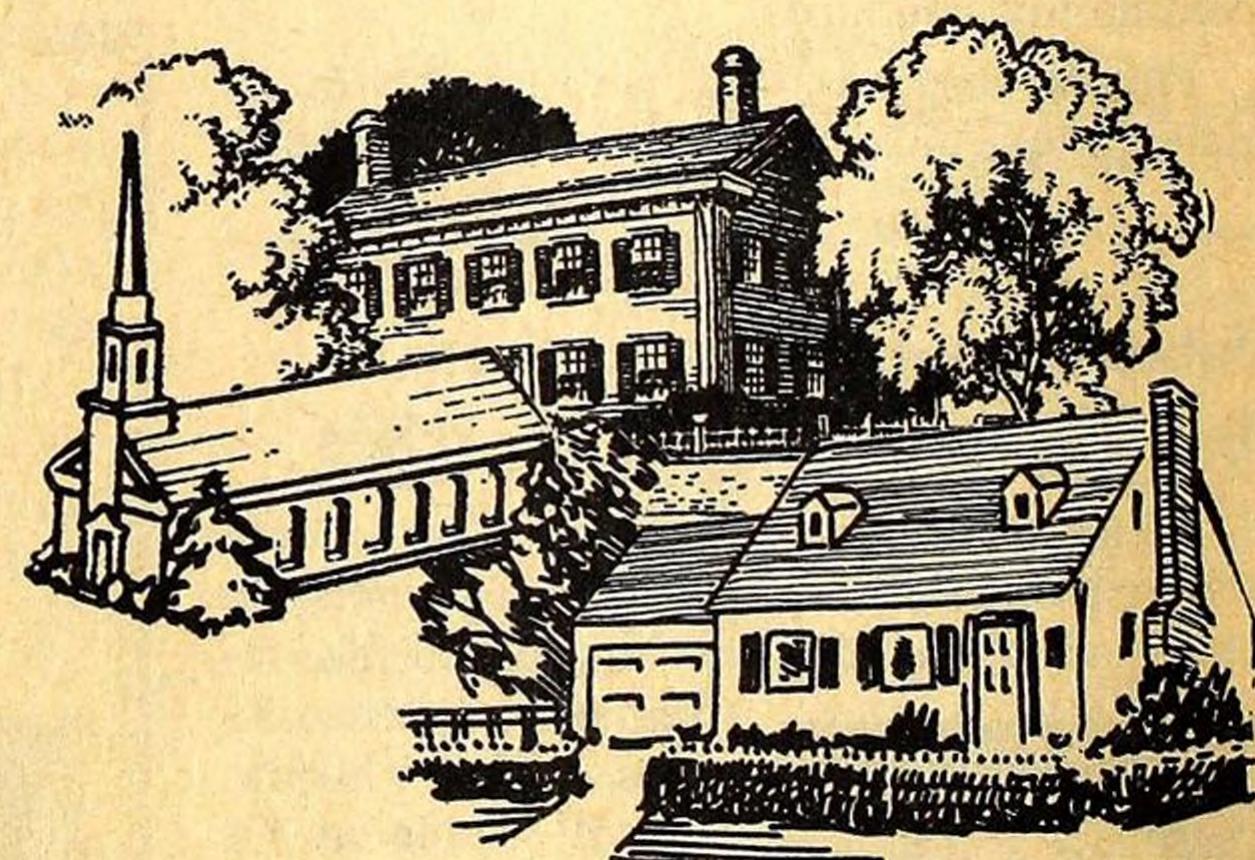
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Centennial observance celebrated at Macedonia

Henry Roberson, Oliver Lane, and Johnnie E. Lee spoke at the 100th anniversary services for Macedonia Church, Stone Association, recently. The three are former pastors of the church.

Other highlights of the centennial observance included a covered dish meal and

recollections from Clinton Jones, clerk of the church from 1947-73.

The church was organized Oct. 1, 1877, under the leadership of the old Mt. Zion Church. There were 21 charter members, and Mat Judd was called as the first pastor.

After the organization, services were held in a small log school house until a larger log house was built. A frame church house was built in 1893 and used for 63 years until it was destroyed by fire. In 1956, a brick building was purchased and dedicated as the Macedonia Church.

During the 100-year history, the church has enrolled 420 members and ordained six ministers to preach the gospel. These included: James H. Roberson, William Henry, William McKinley Beasley, Dewey Tabor, Lex Long, and Oliver Lane. The church has been led by 26 pastors. The oldest member of the church is Martha Lee Jones, 97.

Portugal Baptist Convention creates world mission board

QUELUZ, Portugal—A world mission board was created during the 44th annual meeting of the Portuguese Baptist Convention here in an effort to improve coordination of the convention's mission outreach. The convention, which represents 2,900 members in 49 churches and 19 mission points, has a missionary couple working in France and is seeking membership in the European Baptist Missionary Society.

In other action, a publication and Christian education board also was set up for further development of these areas of ministry.

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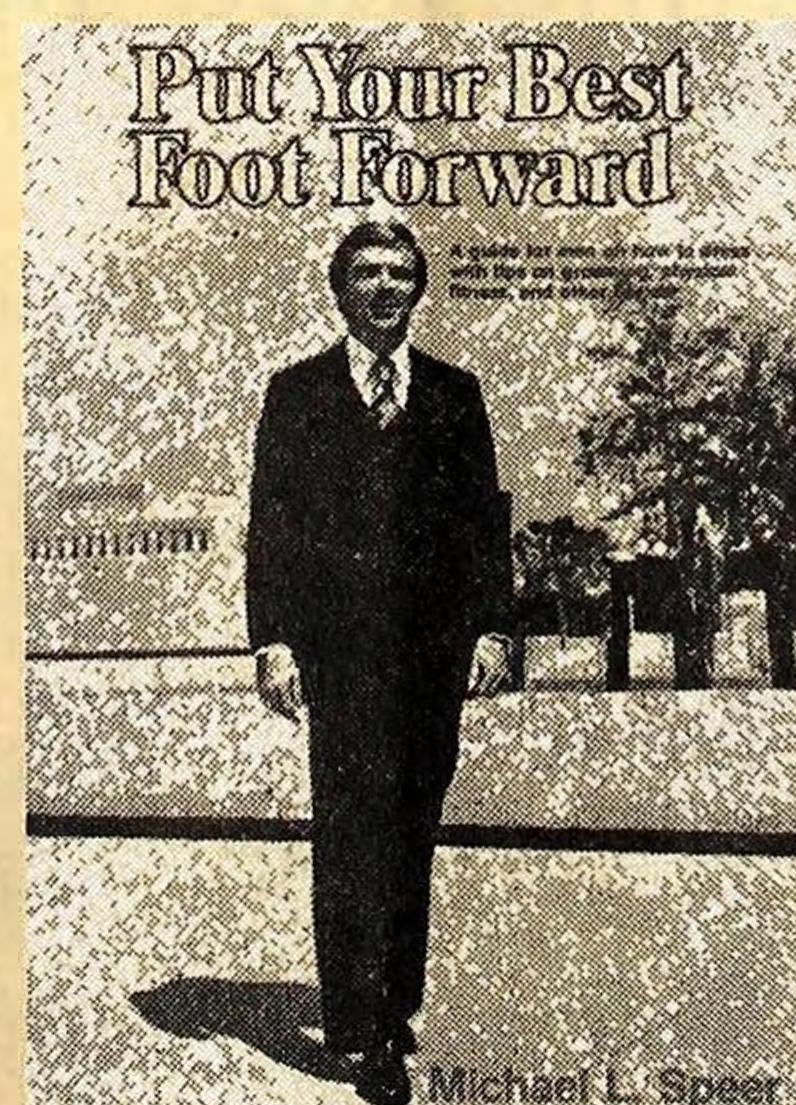
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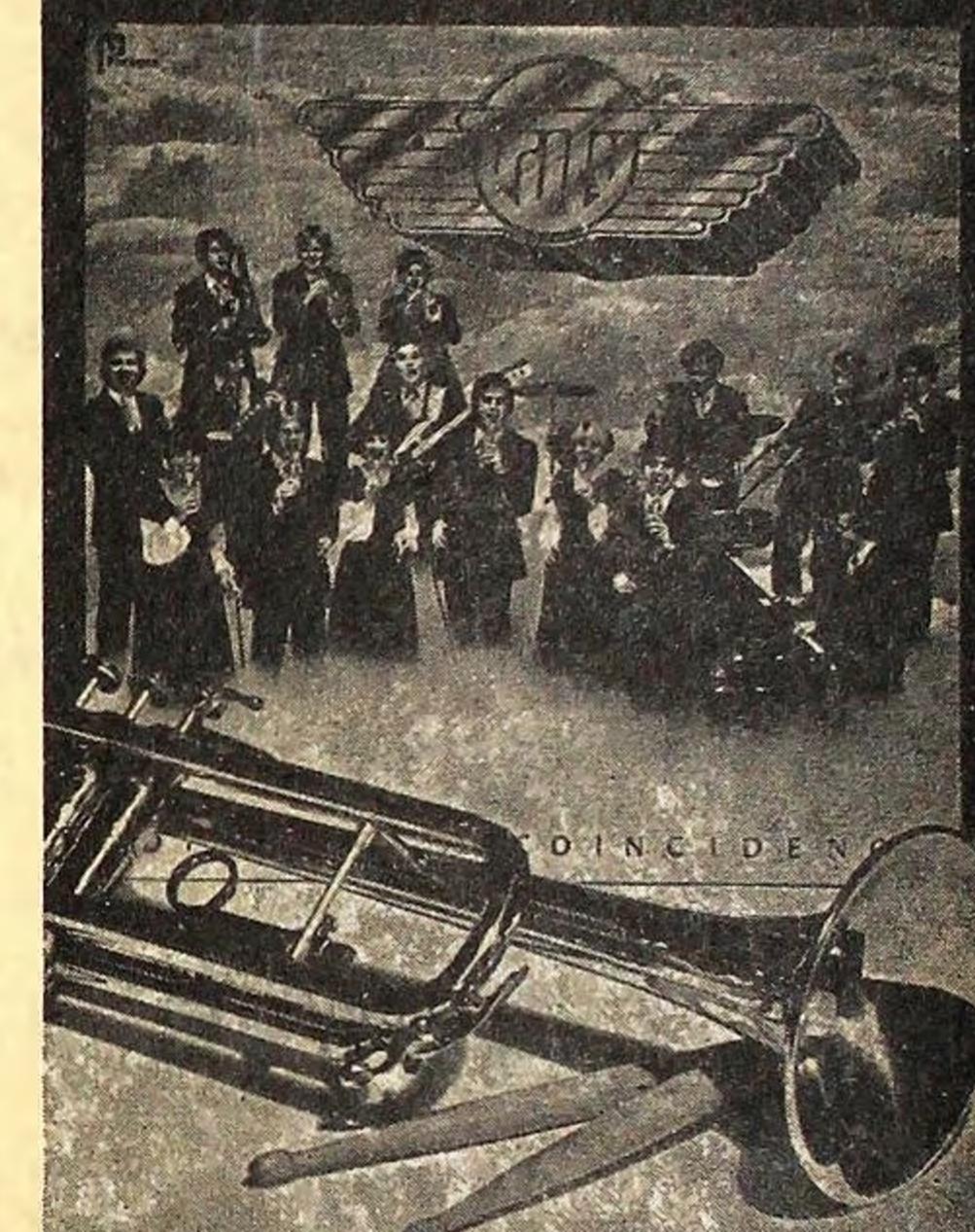


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PARTNERS IN GROWTH

Training Center reports increased participation

NASHVILLE—More than 2,500 Southern Baptist professional and volunteer church workers participated in the seminars and courses offered by the Southern Baptist Sunday School Board's Church Program Training Center from October 1976 through September 1977.

This figure represents a 92 percent increase in the number of participants from the previous year. The 117 conferences held this year at the center compares with 88 held in 1975-76.

A breakdown of the conferences includes 60 seminars, ranging from "Improving Pastoral Leadership Skills" to "Working with International Students." The center also conducted 27 Guided Studies, individualized

study courses for persons desiring training in highly specialized areas in which seminars and workshops are not offered. Twenty-two Personal and Professional Growth Courses, 12-day courses for pastors interested in increasing the effectiveness of their ministry, were held.

A National Conference on Youth Ministry held at the Church Program Training Center enrolled 805 youth workers. Seven outside groups used the center's facilities for group discussions with Sunday School Board consultants.

During 1974-75 there were 11 seminars provided by the center with an enrollment of 198.

The center's short-term training oppor-

tunities are designed to help the church workers stay abreast of the latest educational developments and programs of the Sunday School Board, according to Bruce Powers, coordinator of the Church Program Training Center.

"Primarily, the center exists to assist the board's departments in meeting the needs of Southern Baptists which, in turn, fulfills the mission of the Sunday School Board," Powers said.

St. Bethlehem congregation names Ed Ketner as pastor

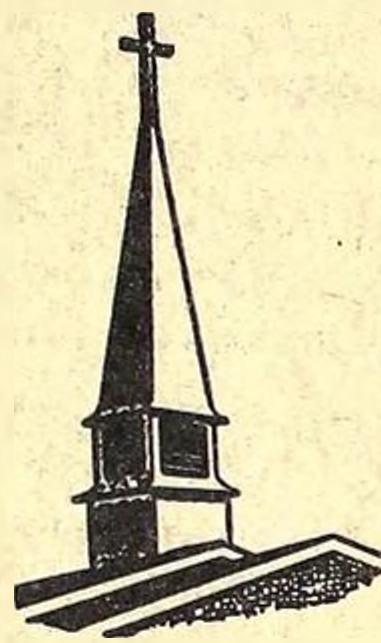
Ed Ketner has accepted the call as pastor of St. Bethlehem First Church and is already on the field. The church has been without a pastor for six months.

Ketner served as interim pastor for three months while he held the position of associate pastor at Clarksville First Church.

He attended Southern Baptist Theological Seminary and has held pastorates in Kentucky, North Carolina, Virginia, Florida, and Tennessee.



Ketner



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C-N pioneers in stress-related therapy

JEFFERSON CITY—Stress-related disorders such as tension headaches, migraine headaches, epilepsy, hypertension, muscular pain, muscular rehabilitation, and even learning disorders may have a new therapeutic treatment—biofeedback training.

Biofeedback training is based on the idea that people can "learn" their minds to control what their bodies do if they know what their bodies are doing. This seems especially true for many of the stress-related disorders.

Phil May, associate professor of psychology at Carson-Newman College, explained that biofeedback training is a relatively new approach to correcting these disorders. "Research is still in the pioneering stage, but successes already achieved make researchers very optimistic about further improvements in helping people overcome stress and live more healthily," commented May.

"Basically, biofeedback is training people to control their bodies—their physiological processes—to relax," said May. "Under stress, the body functions at an increased tempo and with relaxation this process is reversed and the body normalizes itself."

May pointed out that on a national level, biofeedback training has been successful with headaches (tension, migraine, sinus), and success has been limited with high blood pressure. This technique is in the exploratory stage with muscle rehabilitation.

May and other members of the Carson-Newman psychology department are conducting some rather interesting research

projects in the college's new Biofeedback Laboratory. The lab has the newest and most sophisticated equipment in the field. Both May and M. B. Fletcher, coordinator of the psychology department, have qualified as clinical members of the Biofeedback Society of America.

Laboratory equipment includes instrumentation to measure muscle tension, brain waves and skin temperature, and a data acquisition center and printer that allows accurate data collection and analysis.

The Carson-Newman laboratory is used

primarily for research, teaching, and therapy. A number of faculty and students at the college have already benefited from the biofeedback training. Nineteen students learned to operate the equipment during a mini-term course.

At Carson-Newman biofeedback training has been employed with some positive results in treating low back pain, headaches, and there has been some limited work with high blood pressure. There has also been some studies aimed at desensitizing people against their phobias or fears.

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Winter's coming

By Mary Catherine Crockett

There's a tree outside my window that will soon be barren. As I have watched the foliage in the transition of the seasons turn from green to golden, to hues of red and finally to brown, I am made conscious of my own life and the rapidity of which the seasons are passing. Now the wind has blown most of the brown leaves off, and I am wondering as I compare my years gone by if there were any seeds planted for Christ that would bring fruition.

With the remaining brown leaves, I compare them to the rest of my life, and I am so anxious for them to count in a very special way for Christ as I envision the needs of the world daily.

Jesus said, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." John 9:4

This is very realistic as I consider the many opportunities available for service regardless of age. To be a small part of the vast and comprehensive program of the Southern Baptist Convention is the most exciting challenge of my life, because I know and feel with all my heart that the program is Christ centered, Christ controlled, as unlimited expressions of God's love reach out into every area of life regardless of race, creed or culture. Every barrier it hopes to overcome as His gospel is presented to every person in the world.

In obedience to Christ's command to preach the gospel to every person, let's make a "Declaration of Commitment" that we will support this challenge with our total being.

If your tree is nearly barren, its limbs can still look up and reach out to declare His glory . . . His wonders.

"As long as I am in the world, I am the light of the world." John 9:5

Before winter closes in, "let Christ's light shine through you."

Mrs. Crockett is Woman's Missionary Union director for Holston Association.

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