

# Baptist and Reflector

Vol. 144/No. 7/February 16, 1978

News journal of Tennessee Baptist Convention

## New Progressive Care Center launched by Baptist Hospital

Baptist Hospital's new Progressive Care Center is a 100-bed hospital facility offering a level of health care services for inpatients who do not require a full spectrum of acute nursing and hospital services. The Progressive Care Center is not a nursing home or extended care facility.

During a time of rising hospital costs nationwide, the Progressive Care Center will be providing an alternative for health care at a lower cost to the patient. The \$2.6-million facility is licensed as a part of Baptist Hospital and will provide a defined level of medical care for patients who would benefit from such an environment prior to discharge from an acute care hospital.

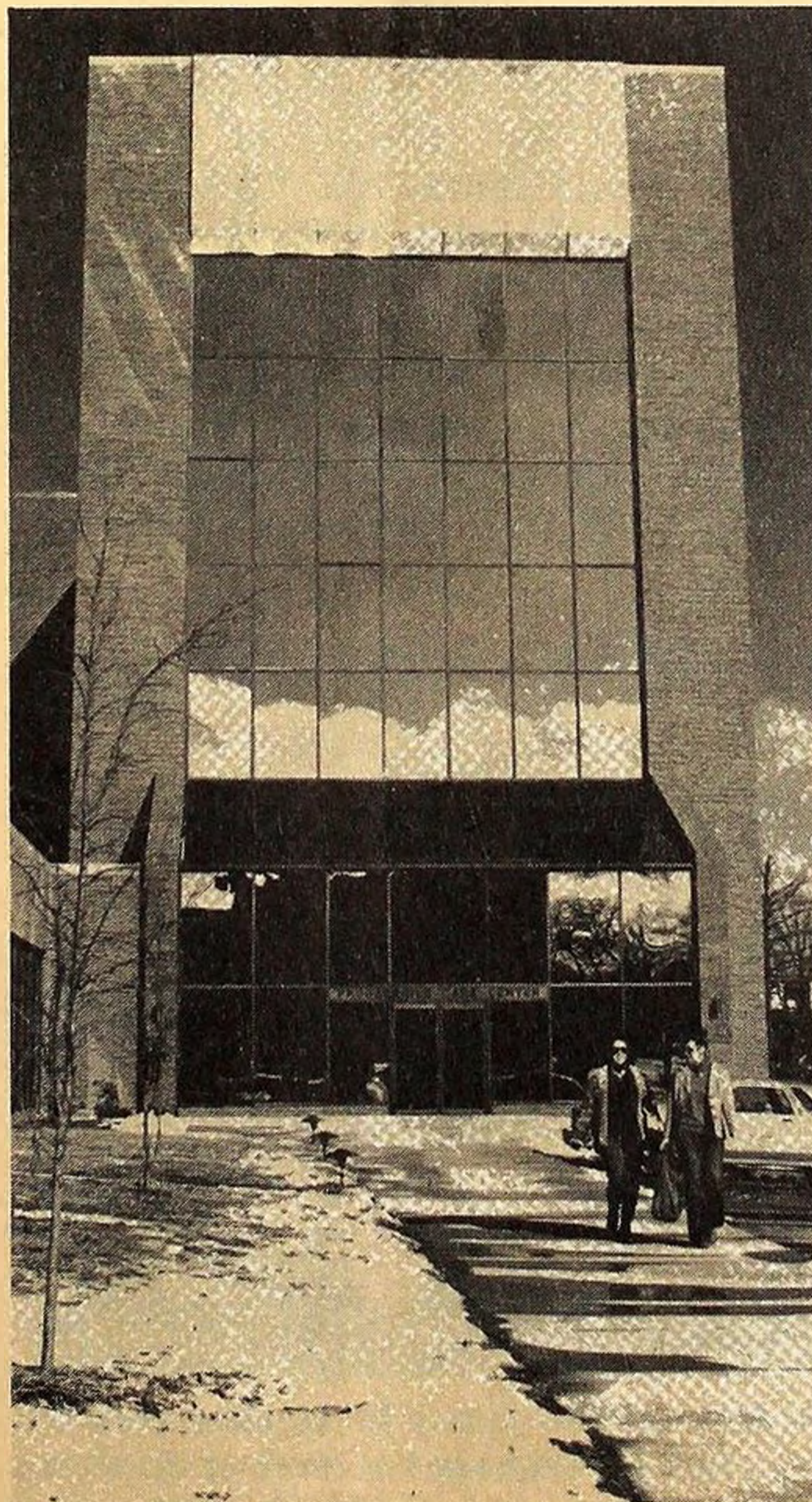
The addition of 100 Progressive Care Center beds will help alleviate the shortage of acute hospital beds at Baptist and other area hospitals.

The Progressive Care Center will offer health care services geared to the specific needs of patients not requiring the full range of acute hospital services. All services are staffed and backed up by the acute care facilities of Baptist Hospital.

The Progressive Care Center is licensed as a part of Baptist Hospital and not as a nursing home. Baptist Hospital has obtained qualifications for the Progressive Care Cen-

ter under Medicare, Medicaid, Blue Cross, and other health insurance plans to pay patient charges of hospitalization in the facility. The more sophisticated equipment and services of an acute care institution are housed in Baptist Hospital and would be charged only to the patients requiring them. Therefore, the patients in the Progressive Care Center will not bear the cost of more elaborate services which they do not require.

Patients will be admitted to the facility at a point in their inpatient stay to be determined by the attending physician. Because of the reduced staffing levels and satellite operations for many clinical and support services, room rates at the Progressive Care Center will be approximately 20 percent below regular hospital charges.



**NEW CONCEPT** — Baptist Hospital in Nashville has opened its new Progressive Care Center for inpatients who require medical care, but not the full hospital facilities.

## Public hearings slated on anti-obscenity bill

Public hearings will be held this week on HB 2021 (anti-obscenity bill) by the State and Local Government Committee of the Tennessee House of Representatives, according to Roger Murray, committee chairman.

The hearings will be held Thursday and Friday (Feb. 16-17) in Room 16 of the Legislative Plaza at the capitol in Nashville.

Murray said that the committee will hear from various legal and law enforcement experts and as many lay witnesses as time permits.

The state attorney general's office has questioned the constitutionality of much of the bill's provisions in dealing with the printers and distributors of pornographic materials. A group of district attorneys have gone on record against the bill.

Larry Parrish, former Memphis prosecutor who drafted the bill, said in Nashville last week that he would agree to some changes in the bill, but insisted on the bill's original broad definition of obscene material and mandatory jail sentences for first offenses.

The bill has drawn much attention from various church and civic groups, with some legislators receiving over 3,000 letters in support of the proposed anti-obscenity law.

Murray has promised that the State and Local Government Committee will act on the bill in time for the General Assembly to vote on it before its expected March 3 adjournment.

## Law proposed to exempt church bonds from tax

A bill which would exempt purchasers of church bonds from having to pay state income tax on earned interest is being considered by the Tennessee General Assembly.

HB 2019 primarily deals with state income tax exemption for people over 65 years of age under certain conditions. The bill has been amended to exempt earnings on all church bonds issued for construction of buildings on that church's premises.

Basically, the bill if passed would place church bonds in the same category as tax-free municipal bonds.

HB 2019 is presently under consideration by the House's Finance and Ways and Means Committee.

## HMB appoints first woman as evangelism consultant

**ATLANTA**—The first national evangelism consultant for women has been named by the Southern Baptist Home Mission Board. Laura Fry, of Miami Beach, will work in this newly established position throughout the U.S., equipping women to share Christ from a woman's viewpoint.

"As a national consultant for women in evangelism," said her supervisor, Frank Crumpler, director of the boards evangelism planning and associational services, "Laura will help women know what's available from the evangelism section. She will share with women what we've developed in terms of resources and personnel available and ways of personal evangelism and witnessing."

A graduate of Southern Illinois University and Gordon-Conwell Seminary, she holds a master of religious education in social work from Golden Gate Baptist Theological Seminary. (BP)



# Christian Life seminar to view lifestyles; Nashville to host

**NASHVILLE** — Senate minority leader Howard Baker of Tennessee, former Water-gate figure Charles Colson, and CBS television executive Van Gordon Sauter are among the speakers who will address the subject, "Life-style: Christian Perspectives," during the Southern Baptist Christian Life Commission's 1978 seminar, March 27-29.

The three-day national seminar will be held at the Hyatt Regency Hotel in Nashville.

"This seminar will not focus on hemlines or hair length, on music volume or food fads," explains Foy Valentine, executive secretary of the Christian Life Commission. "It will focus on the Christian substance that produces a Christian style of life. It will deal with the right relationship with God that issues in right relationships with others."

Senator Baker, expected by many political observers to run for the GOP presidential nomination in 1980, will discuss foreign policy and the American life-style.

Colson, who is now involved in a nationwide prison ministry, will talk about a changed life-style.

Sauter, former vice-president of program and practices for CBS, and Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission, will speak on morality and television.

Leighton Ford of the Billy Graham Evangelistic Association will interpret the seminar theme in the opening address. Musical theme interpretations will be presented each

session by Tim and Vicki Seelig of Denton, Texas.

Other speakers and topics for the seminar include Henlee H. Barnette, clinical professor in the department of psychiatry and behavioral sciences, University of Louisville, "Homosexuality: A Christian Response"; Millard Fuller of Habitat for Humanity/Koinonia Farm, "Economics: Toward a Life-style for Christians"; Jeffrey K. Hadden, professor of sociology, University of Virginia, "The Interaction of Religion and Life-style in America"; William Hendricks, professor of theology, Southwestern Baptist Theological Seminary, "Life-style: A Theological Base"; Paul K. Jewett, professor of systematic theology, Fuller Theological Seminary, "Man as Male and Female"; Liston Mills, professor of pastoral theology and counseling, Vanderbilt University Divinity School, "The Prophetic Pastor in a World of Changing Life-styles"; Tom Skinner, evangelist and president of Tom Skinner Associates, "Life-style Evangelism"; and Carolyn Weatherford, executive director, Woman's Missionary Union, "Changing Life-styles for Women."

According to W. David Sapp, the commission's director of organization and coordinator of the seminar, all interested persons should contact the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, for additional information.

The commission, which has mailed invitations to all Tennessee pastors, ministers of education, and directors of missions, anticipates a broad cross section of participants.

## Naylor, Seats honored by Seminary Extension

**NASHVILLE**—Robert E. Naylor and V. Lavell Seats were honored for their 20 years of service to Seminary Extension work during the annual meeting of the Southern Baptist Seminary Extension Department's administrative and curriculum committees here.

The committees also approved a Seminary Extension library plan, agreed to grant course credit to students taking approved Holy Land tours, and gave preliminary approval to a summer conference for Seminary Extension students.

Naylor automatically became a member of the Seminary Extension Administrative Committee when he was elected president of Southwestern Baptist Theological Seminary in 1958. He will retire in August of this year.

Seats has served on the curriculum committee since Midwestern Baptist Theological Seminary's first term of operation in 1958. He will rotate off the committee this year in compliance with a limitation of two successive three-year terms instituted a few years ago. Seats serves as professor of missions, registrar, and dean of students at the Kansas City school.

The approved Seminary Extension library plan establishes guidelines under which Seminary Extension students may gain access to seminary library resources. Those seminary libraries which agree to participate in the plan will allow Seminary Extension students to check out books and tapes by mail for a \$4 annual service fee.

A Holy Land tour of at least six days may now earn a Seminary Extension student credit for the Seminary Extension Department course, "Biblical Backgrounds" (BB101), provided certain conditions are met. The student must (1) read the textbook for BB101 before the tour, (2) attend lectures during the tour given by a person certified by SED, and (3) pay the prevailing SED registration fee. (BP)

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## Baptist and Reflector

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**PRESIDENTS**—James D. Hopkins (center), president of Tennessee alumni of Southern Baptist Theological Seminary, looks over computer statistics of record student enrollment with W. C. Fields of Nashville (left), national alumni president, and Duke McCall, SBTS president. Hopkins is pastor of Nashville's Inglewood Church.

## G-A-las meet Feb. 18, 25

The two mission adventures G-A-las will be held Feb. 18 and 25. The Feb. 18 date is for the west Tennessee group which will meet at Englewood Church, Jackson. The east Tennessee group will hold their meeting on Feb. 25 at Central Church, Bearden, Knoxville. Both sessions begin at 10 a.m. and close at 3 p.m.

Due to severe weather, some questions had been raised as to whether the meetings would meet as scheduled.

Jannie Engelmann, Girls in Action director, says that the \$1 registration fees may be paid upon arrival at each location.



# TV Bible series readied for Oct.

**NASHVILLE**—Pilot tapes of a new television Bible study series received strong support after a preview for trustees of the Southern Baptist Sunday School Board at the semi-annual meeting in Nashville.

"This concept has a tremendous potential for reaching thousands of people for Christ," said Presnall H. Wood, trustee chairman and editor of the **Baptist Standard**, newspaper of the Baptist General Convention of Texas. "It's one of the finest vehicles we've had for some time."

Two separate shows were prepared to provide a choice of styles between two different programs. Frank Pollard, pastor of First Baptist Church, Jackson, Miss., was the Bible teaching host on both programs. Singing artists Cynthia Clawson and Joe Ann Shelton each appeared on one of the programs.

The Home Bible Study Series television programs will premiere nationwide in October. Free curriculum materials also will be available from the Sunday School Board at that time.

The pilots were taped in the studio facilities of the Southern Baptist Radio and Television Commission, Fort Worth, marking the first joint effort between that agency and the Sunday School Board. The Sunday School Board is providing all curriculum materials to accompany the television series, while the Radio and Television Commission is providing the technical expertise for filming the programs. (BP)

## Clint Riddle elected pastor in McMinn-Meigs Association

Clint Riddle, pastor of Cedar Valley Church, Sweetwater Association, for the past eight years, has accepted the pastorate of Union McMinn Church, McMinn-Meigs Association. He is scheduled to preach his first sermon there on Feb. 19.

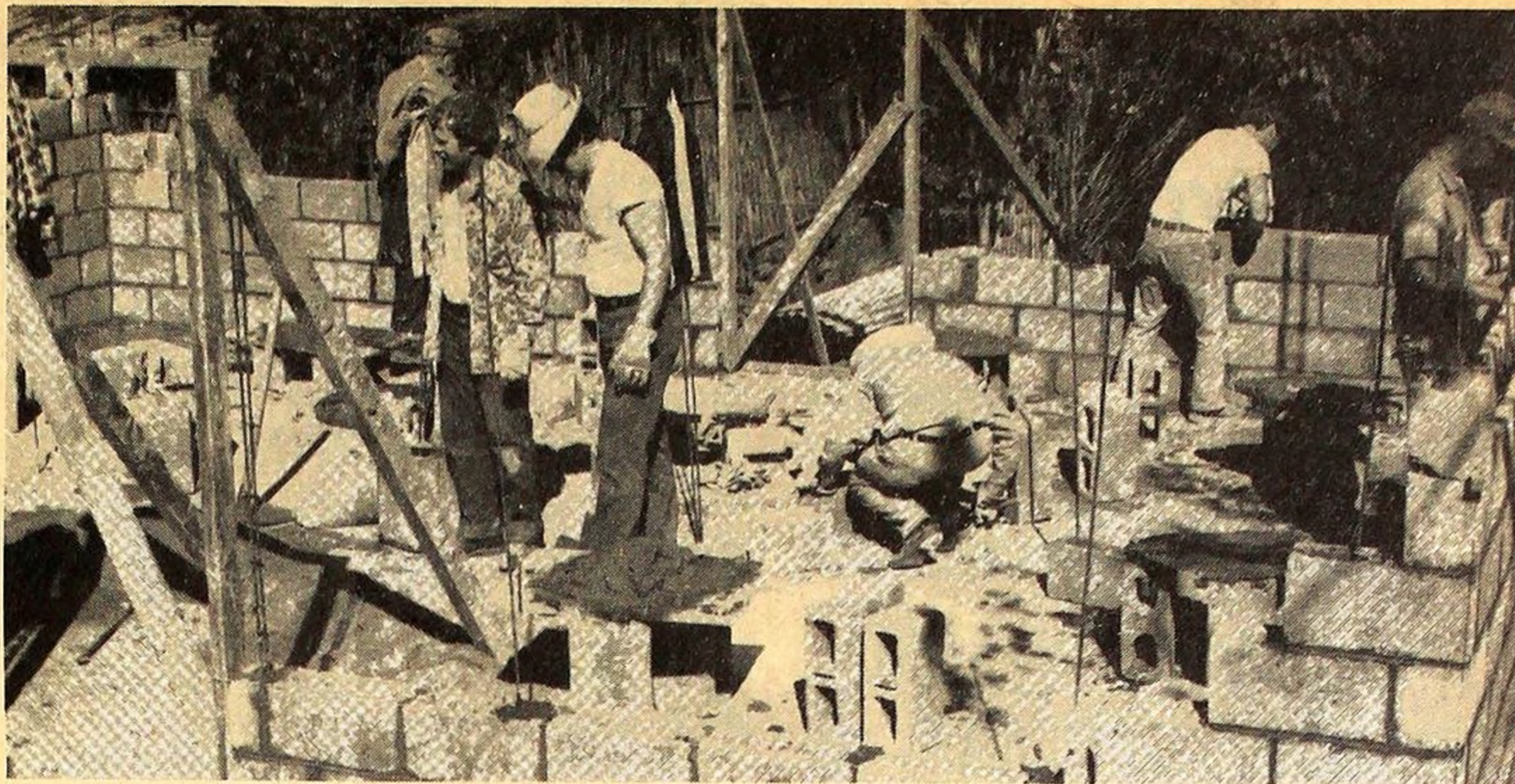
Riddle serves currently as chairman of the missions committee for Sweetwater Association. He has also served in other positions of leadership.

Former pastorates include New Bethany and Murray's Churches in Sweetwater Association.

## Swiss Baptists name editor

**ST. GALLEN**—Rainer Ebeling took up duties on Jan. 1 as editor of **Der Gemeindebote**, the monthly publication of the Baptist Union of Switzerland, succeeding Philip Zielke who edited the newspaper for the past 12 years.

He is a graduate of Ruschlikon Seminary in Switzerland and did study in clinical pastoral training at Baptist Hospital in Atlanta, Ga.



**REBUILDING**—Southern Baptists join with Guatemalan Baptists to reconstruct villages devastated by the February 1976 earthquake. Here a house is being built with concrete blocks near Santo Domingo, 25 miles northwest of Guatemala City.

# Baptists rebuild in Guatemala, leave lasting impressions

**GUATEMALA CITY**—Guatemala Baptists, both local leaders and missionaries, agree that Southern Baptists gave a major boost to Christianity by relief work following the disastrous earthquake of February 1976 and by work teams which came to rebuild churches and houses.

"I think this is the best response Baptists have ever done," says A. Clark Scanlon, Middle America field representative for the Southern Baptist Foreign Mission Board who has had the major role in Baptist response since the quake that killed 23,000 persons and left millions homeless. He has told in detail of the Baptist response in his book, **Hope in the Ruins**, just released by Broadman Press.

"They learned the value of ministering," Scanlon says of the Baptist churches through which emergency supplies were channeled, "and church members were used to bless others."

"Their coming has been a great blessing," says Demetrio Camey, pastor of Damasco Baptist Church in Guatemala City. Volunteer crews from the states rebuilt his church auditorium, lost in the quake.

Isidro Hernandez, president of the Guatemala Baptist Convention, is appreciative of the more than \$724,000 sent through the Foreign Mission Board and the work crews, but adds that possibly the greatest benefit was "teaching participation" by the men who came for reconstruction and "the fellowship we enjoyed."

Southern Baptist relief work gave prestige to the Baptist name and made friends. It also gave a boost to the openness of the people. Five new churches were organized last year, increasing the number to 62, and

there were more than 700 baptisms. Scanlon says the ratio of baptisms to members has been running at six or seven to one since the earthquake.

Guatemala Baptist Seminary President Jorge Enrique Diaz says Southern Baptist response through the local churches "highlighted the name of Baptists." The seminary closed for four months following the earthquake, first housing some of the homeless and then housing work crews which came from the states to rebuild.

"The greater effect," he continues, "is that it gave prestige to the whole Christian group. It opened avenues for communication of the gospel."

Diaz expressed a deep appreciation for Southern Baptist missionaries because "they know how to maintain balance between material help and spiritual ministry." Some other groups who came in the name of Christ confined themselves to the spiritual while others were interested primarily in work projects, he explains. Southern Baptists, he says, had a broader vision.

Baptist churches now have been rebuilt along with hundreds of homes and Scanlon expects reconstruction projects to be finished by year's end. Meanwhile, Baptists are concentrating their efforts in Santo Domingo, 25 miles from Guatemala City in the mountains.

The plan is to build 200 concrete block houses and a health center which will be the springboard for a Baptist witness. (BP)

*Photo and article by John J. Hurt, retired editor of Texas "Baptist Standard," who is touring Southern Baptist mission work in Middle America and the Caribbean.*



# Tennessee Baptist Young Women slate two March house parties

Tennessee Baptists will host two house parties for Baptist Young Women in March, according to Mary Jane Nethery, executive secretary-treasurer, Woman's Missionary Union.

The first house party will be held Mar. 10-12 at Union University in Jackson, with the second slated for Mar. 17-19 at Pigeon Forge First Church. All young women between the ages of 18-29, whether married or single, are urged to attend, Nethery said.

Both conferences will convene at 7:45 p.m. on Friday and close after the worship service Sunday morning.

Conferences will be offered in lay involvement in missions through language missions in Tennessee, Christian social ministries, Tennessee deaf ministry, Vacation Bible schools in Tortola, and others.

Nashville," will be the topic of a message by Clifford and Verna Horne. Horne is director of Christian social ministries and mission development, Nashville Baptist Association.

Kirk, a Southern Baptist missionary stationed in Rio de Janeiro, Brazil, will speak to both groups on "What Is Bold Missions?" He is superintendent of the Baptist Publishing House Shops and supervises production of all Brazilian Baptist literature.

Mrs. Kirk is editor of the Brazilian WMU magazine, associate leader for Baptist Women in Brazil, and a Sunday School teacher. She is also involved with the children's worship service and other mission committees.

Also speaking at both house parties will be McKinley, who has been stationed in

## Mercer cracks down on student debtors

MACON, Ga.—Faced with an escalating delinquency rate in the repayment of student loans, Mercer University has decided, for the first time in its history, to go to court to collect.

"Already eight suits have been filed in Bibb County to collect delinquent student loans," said W. Newton Moore, assistant attorney for the Baptist university, "and future loan appropriations through the federal government depend on our success in loan collections. This is a revolving fund, and serious debts have been accumulated."

The university previously took a more lenient approach in regard to loan defaults.

"This change in posture has been mandated by federal regulations because of a growing nationwide problem of delinquencies," Moore said. "The federal government is now actively pursuing through the Justice Department judicial settlement against student debtors where local action fails to provide for full satisfaction of the indebtedness."

"No one will now escape the responsibility of repaying these loans," Moore said, "and cases will be pursued to their judicial conclusions."

President Rufus C. Harris in his report to the Mercer trustees at their annual meeting in December said that collections on the loans had become a major task.

"In previous years," Harris said, "Mercer was recognized by the U.S. Office of Education as having one of the lowest delinquency rates in the country. Unfortunately, our delinquency rate is increasing. On the Macon campus, the 1976-77 delinquency rate was 7.9 percent, up 14 percent over 1975-76."

The primary focus of the court action involves collection of delinquencies on the National Direct Student Loan Program, although the university will also use the procedure for collection of all indebtedness, Moore said.

Arthur Christie, director of student financial aid, pointed out that the university took the action only after extensive attempts to collect the loans through regular collection procedures. (BP)

## Charlie Mack Moss dies

Charlie Mack Moss, father-in-law of Vern Powers, Protection Plans director, TBC, died Feb. 7 following a brief illness.

Moss was a deacon at Green Hill Church, Mt. Juliet.

Survivors include three daughters, Mrs. Vern Powers and Mrs. Clarence Reynolds, both of Brentwood; and Mrs. Johnny Trice, Lebanon; two sons, Charles and Johnny, both of Mt. Juliet; and 16 grandchildren.

His wife died in 1968.

Funeral services were held from the Mt. Juliet Funeral Home, Feb. 9, with J. L. Smith and Carl Price officiating. Burial was in Mt. Olivet Cemetery, Nashville.



Grober

Horne

Kirk

McKinley

Foreign missions conferences will be offered on work in Brazil, Bangladesh, Japan, and Germany. Leaders include: James and Maxie Kirk, Jim and Betty McKinley, Janice House, Glendon and Marjorie Grober, Robert Fling, and Wyatt Parker.

Ruben Cañas, associate in the missions department, TBC, will speak to the group at Union on "Power To Share in Tennessee." The Grobers will elaborate on "Power To Share in Brazil." "Power To Share in

Bangladesh with his wife since 1958. Now living in Dacca, the McKinleys are engaged in rebuilding village homes, digging wells, and other relief projects since the flood in 1974 which covered two-thirds of the nation.

At Pigeon Forge, Helen Fling, will speak on "Power to Share in Home Missions." She joined the staffs of the Home Mission Board and Woman's Missionary Union in September 1977, succeeding Bernice Elliott as WMU promotion associate in new areas. In the work, she is related both to the HMB division of missions and WMU, SBC.

Registration should be made through the WMU office in Brentwood, Nethery said.

## Graham makes donation to new Plains church

PLAINS, Ga.—Funds to construct a new building for Maranatha Baptist Church here have increased to \$35,000 partly because of a \$10,000 pledge from evangelist Billy Graham. The Graham pledge came after letters were sent out by Georgia state Sen. Hugh Carter, asking for contributions to the fund. Senator Carter is chairman of the finance committee of the church, which has a \$250,000 building fund goal.

Maranatha Church was created after some members of larger Plains Baptist Church broke off last spring partly because of a disagreement over racial issues. (BP)

## Parran's Chapel Church calls Baker as pastor

Parran's Chapel Church near Bolivar has called Douglas Baker as pastor. He began his ministry with the congregation on Feb. 1.

A graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., Baker formerly served as associate pastor of Collierville's First Church.



# Our People and Our Churches . . .

## LEADERSHIP . . .

**William M. Hicks** has resigned as pastor of Macedonia Church, Campbell Association.

**Tom B. Turner** is serving as assistant pastor at East Commerce Church, Lewisburg. **Carl Price** is pastor.

**Fred Thomas Jr.** has accepted the call as youth director at Immanuel Church, Knoxville. A student at UT, **Thomas** comes from Mount Olive, S.C.

**Alvis Strickland**, minister of education the past three years at Eastland Church, Nashville, resigned Jan. 31. **Strickland** is also a consultant at the Baptist Sunday School Board.

**W. L. Baker**, retired pastor and member of First Church, Lebanon, is serving as interim pastor following the resignation of **Tom Henry** as the Lebanon pastor.

**Leroy R. Lane** has been called as associate pastor of Whitten Memorial Church, Memphis, and will be ordained on Feb. 26. He is a graduate of Union University and received his masters degree from the University of Tennessee, Knoxville. **J. E. Tanksley** is the Memphis pastor.

**Al Baker** has been called as pastor of Antioch Church, Athens.

**Thurman Allred** is serving as interim pastor at Saturn Drive Church, Nashville.

**David Homan** is the new pastor of Bethlehem Church in Indian Creek Association.

**John L. Shepherd** resigned as pastor of Trenton Street Church, Harriman, to accept the call of Indian Springs Church, Kingsport.

**Milford Stanley** is serving as associate pastor of Calvary Church, New River Association. **Roy Canfield** is pastor.

## PEOPLE . . .

Mt. Olivet Church, Wilson County Association, ordained **Glen McClanahan**, **Val Kelley**, and **Don Price** as deacons. **Eltis Brown** is pastor.

Goodsprings Church, McMinn-Meigs Association, ordained **Wayne Dyke** and **Athel Rogers** as deacons. **Ernest Condee** is pastor.

Longview Church, Bell Buckle, licensed **Kenneth Neil** to the gospel ministry Jan. 15. **Neil** preached the evening message on that date. **Bruce Smith** is pastor.

**Donnie Cook** and **Charles McLaughlin** were ordained as deacons by Feathers Chapel Church, Somerville. **Carl Feathers** is pastor.

**Ed McCaslin**, music director and deacon at Mt. Gilead Church, died recently. The church honored him last December by dedicating the new fellowship hall in his honor.

**John W. Brown**, Ypsilanti, Mich., father of J. Victor Brown, pastor of Central Church, Martin, died Feb. 2. He was 87. Burial was in Dickson.

**G. K. Walters**, deacon at First Church, Knoxville, died Jan. 27.

## CHURCHES . . .

Indian Creek Church, Campbell Association, installed central heat and air conditioning. **Bill Wilson** is pastor.

Watson's Chapel Church, Sweetwater Association, has completed a new addition to the church providing for three Sunday School rooms, and began a Church Training in January. **Kenneth Hunt** is pastor.

## Annuity Board benefit payments reach \$19-million during 1977

**DALLAS**—The Southern Baptist Annuity Board paid benefits amounting to \$19.1 million to retired persons in 1977—"light years away from the Baptist world of 1918" when it paid \$1,397 in services, Darold H. Morgan told board trustees.

Since 1918, the first year the board paid benefits, retired ministers and church and denominational employees or their dependents have received \$177,641,286, the board's president said at the agency's 60th annual meeting.

He said the \$19.1 million also exceeds benefits paid during the first 23 years of existence of the board, which began operation with only \$100,000.

The board also paid relief benefits in 1977 totaling \$324,096, an increase of \$38,591 over 1976. The relief program provides financial aid for aged ministers or widows with inadequate income from funds allocated through the SBC Cooperative Program unified budget. No other funds handled by the board come from the SBC Cooperative Program.

"The dollar figures paid through the years are impressive," Morgan told the trustees in his historical overview. "Our ministry is supposed to do that, but another important fact is the financial security these funds have meant to thousands of men and women across these six decades."

In his report, Morgan said with the exception of the stock market, 1977 was a very good year. "Like everyone else, we watch the market closely. We expect it to turn upward at any time, providing the investment earnings experience that will allow the board to once again credit additional interest."

In recent years, earnings over and above what the plans required allowed the board

to credit additional interest called Good Experience Credit to active members and a "13th Check" to annuitants.

Morgan pointed to key 1977 accomplishments, headed by the declaration of a permanent 8.33 percent increase in retirement benefits for most annuitants, retroactive to Jan. 1, 1977, and the development of an investment strategy intended to cope with the declining stock market. One of the major objectives was the installation of the new Fixed Fund in which interest was credited at the rate of 7.5 percent per year during 1977 and projected for the same amount in 1978.

Other successes, he said, included inauguration of the new retirement program for career ministerial personnel; enlistment of 545 new churches and 2,169 pastors and church employees in the retirement program, and upgrading of plans for 3,000 participants.

Including the new members and upgrades, the board recorded a total of 26,516 members participating in Plan A program, 15,669 in Plan B, and 1,970 in Plan C.

"This was the finest year ever in enlistment," Morgan said. Financially, the board reported assets of funds held in trust reached \$498,977,661, an increase of \$26,758,992 over 1976.

Income from premiums and dues for retirement protection of churches and agencies reached a record \$45,603,942, an increase of \$3,123,540. In the insurance program, the volume of life insurance in force amounted to \$584,772,550, exceeding the 1976 figure by \$48,971,100. This total includes almost \$5.6 million for life insurance for seminary students, an area of significant growth for the Annuity Board, Morgan said. (BP)



# University of Richmond faculty supports Alley's reinstatement

**RICHMOND, Va.**—Faculty at the University of Richmond have urged in a resolution that the officers and trustees of the university ask controversial professor Robert Alley to resume his chairmanship of the department of religion.

Alley, a tenured professor, reportedly requested transfer to chairmanship of the university's newly-created area studies program following heated response from many Virginia Baptists after he told a group of atheists in an address Dec. 6 that Jesus "... never really claimed to be God or to be related to him."

The controversy has caused sharp debate on the Richmond campus, with some students reportedly circulating petitions on his behalf on the basis of academic freedom, and the editor of the student newspaper labeling Alley's stance as "hypocritical" coming from a Baptist minister and representative of a Baptist school which accepts the traditional Baptist position of belief in the divinity of Jesus.

Even the faculty resolution, voted on by about half of the university's 300 faculty members, was not unanimous, although it carried clearly by a show of hands, reports indicate. A source on campus said the resolution was voted on grounds of academic freedom of a tenured professor not in an attempt to support Alley's statements on the divinity of Jesus.

Earlier, a group of about 300 students gathered in front of the home of University President E. Bruce Heilman and engaged him in a 30-minute question-and-answer session on the Alley situation.

The trustees will deliberate on the resolution at their March 3 meeting. Heilman, who earlier apologized for Alley's statements, said he will not comment further on the situation until the trustees meet.

The resolution said Alley's request for transfer was made during "intense pressure brought to bear on him and the University of Richmond . . . To avoid what seemed to be an impending catastrophe for the university, Alley, after consultation with the faculty and administrative colleagues, proposed a single option that seemed to avoid disastrous confrontation—a lateral shift to area studies.

"In the calmer atmosphere of the past month, the faculty suggests the possibility that another option might now be pursued,"

the resolution continued, urging that Alley be asked to retain his religion department chairmanship.

It urged the university to "declare its continuing commitment to academic freedom . . ." and allow "... each faculty member to disseminate the findings of his research and thought . . . without fear of any punitive action whatsoever." (BP)

## Handbell festival set for Memphis

Tennessee's sixth annual State Handbell Festival for west Tennessee is scheduled for Mar. 3-4 at Highland Heights Church in Memphis.



**Starks**

Howard Starks will be the guest conductor.

The festival is sponsored by the church music department of the Tennessee Baptist Convention.

Starks is a native of Erie, Penn., a graduate of Indiana University of Pennsylvania, and received the master of sacred

music degree from Southern Baptist Theological Seminary. He is serving presently as minister of music at Calvary Church, Florence, S.C.

He has served as associational music director, state regional director, festival adjudicator, member of the state music council, president of the South Carolina Baptist Religious Education, handbell director/clinician for state handbell festivals in South Carolina, Florida, Tennessee, and Georgia.

The festival is expected to attract 25 bell choirs with approximately 300 participants from the western half of the state. Coordinators for the festival are Leroy Summers, minister of music at Union Avenue Church, Memphis; and Bert Brixey, minister of music at McLean Church, Memphis.

The first session involves directors only, with Starks leading, on bell techniques. Choirs will set up in the gymnasium between 5 and 7 p.m. with the first rehearsal at 7 p.m. The Saturday morning program includes adjudication and rehearsal. The final concert, which is open to the public, will be at 11:30 a.m.

A similar festival will be held in east Tennessee April 14-15, according to Frank Charton, state music director. The April festival will be held at Smokey Shadows Conference Center in Pigeon Forge.

## First of two meets for singles set

A "singles awareness seminar" promoted by the Sunday School department, Tennessee Baptist Convention, will be held Mar. 3-4 at Camp Cordova near Memphis, according to Wendell Price, state Sunday School director.

The Cordova gathering will be the first of two single adult seminars to be held in the state. The second is slated for April 21-22 at Red Bank Church in Chattanooga.

Faculty scheduled to lead the first seminar include: Ferris Jordan, associate pastor, Two Rivers Church, Nashville; Lee Prince, pastor, Union Avenue Church, Memphis; Chuck Wilson, minister of education, Walnut Street Church, Louisville; Frances Price, special worker with adults, TBC; also, Bob Wilson, minister of education, Red Bank Church; Tim Holcomb, minister with singles, Jackson (Miss.) First Church; and Ann Alexander, family ministries section, Baptist Sunday School Board.

Activities will begin Friday night at 6:30 with dinner, and conclude Saturday at 1:30 following lunch.

Price stated that preregistration is necessary and may be completed through the Sunday School department. The conference is slated for single adults, Sunday School teachers and workers with single, and those persons interested in beginning a Sunday School class or department for singles.

## January mission gifts set SBC record month

**NASHVILLE**—Bolstered by an all-time record month of giving, the Southern Baptist Convention's national Cooperative Program unified budget has registered an 8.8 percent increase over last year after the first four months of the 1977-78 fiscal year.

Cooperative Program contributions total \$18,778,808 through January—more than \$1.5 million ahead of the same period last year. Total contributions for the year to date amount to \$27,427,505, including the \$18,778,808 figure and another \$8,648,696 in designated contributions. The grand total tops last year by more than 2.1 million (8.4 percent).

Contributions to the Cooperative Program in January totaled \$5,784,485, a record for one month and the second time in Southern Baptist history Cooperative Program giving has topped \$5 million in a single month. The previous record of \$5,328,221 was set in January 1977.

Total giving in January 1978, including the Cooperative Program amount and another \$7,401,460 in designated contributions, total \$13,185,945—an 8.9 percent increase over January 1977. (BP)

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# Asia-Pacific region leads in '77 Bible distribution

**NEW YORK**—The Asia-Pacific region, where over half of the world's people live, experienced a remarkable increase in Scripture distribution in 1977.

An impressive 42 percent rise in the circulation of all Scriptures, including complete Bibles, New Testaments, portions and selections, was reported by the United Bible Societies, an international fellowship of 59 national societies, of which the American Bible Society is a member.

The largest single growth came in the four-fold rise in distribution of Scripture portions and selections through "Good News for New Readers," a program which makes it possible for the newly literate millions to read God's Word. Much of Asia is plagued by literacy problems, compounded by non-stop population growth; thus many people are just learning to read and write in their own language. The world's Bible Societies have sought to meet this need with simplified graded selections of "easy reading" for beginners, which are full-fledged translations of the Scriptures.

More than 170-million Scriptures were distributed throughout Asia and the Pacific during 1977, compared to 120-million the previous year. India topped the list with a demand for over 54-million Scriptures, while Indonesia and Korea were runners-up, each with over 27-million copies of Scripture. In terms of reaching people with God's Word, the Korean Bible Society deserves top honors since the total Scripture distribution figure

there equals 77 percent of the country's population.

The 1977 growth in Scripture distribution far exceeded the Bible Societies' expectations, and indeed was 17 percent more than originally projected. The **UBS World Report** attributes the improvement to "more economic production, more imaginative planning and more target audience-oriented Scripture publication."

The Asia-Pacific region, which contains 60 percent of humankind, is statistically the least Christian part of the world, only 3 percent of whose teeming millions profess the Christian faith. Furthermore, 80 percent of the world's non-Christians reside in Asia, despite the evangelization efforts of the last two centuries. It is here that Christian opportunity and growth potential are greatest.

## Ray Jernigan called as pastor of Middleton Hebron Church

Ray Jernigan has been called as pastor of Hebron Church near Middleton.

He is a former pastor of West Shiloh Church in Stantonville and several churches in Mississippi.

Jernigan is a graduate of Union University, Jackson.

## Seminary Extension keeps accreditation

**WASHINGTON**—The Accrediting Commission of the National Home Study Council has renewed its accreditation of the Home Study Institute of the Southern Baptist Seminary Extension Department in Nashville.

Acting on a report from an examining committee which visited the Seminary Extension offices last fall, the commission granted the renewal "without stipulation." William A. Fowler, executive secretary of the Washington-based commission, noted that they were "most impressed with the high quality of the (Home Study) Institute's educational programs and service."

The Home Study Institute received its accreditation from the commission in 1972. An assessment of the program for re-accreditation is required every five years.

"This action by the commission reaffirms the Home Study Institute's standing as a member of the academic community," said Raymond M. Rigdon, Seminary Extension director. "It further strengthens the hands of students who may wish to transfer Seminary Extension credits to a degree program at a college or university."

A major element in the re-accreditation process was the preparation of a thorough self-evaluation report by Home Study Institute director Robert L. Lamb. After reading that report, an examining committee spent one day in an on-site investigation of the institute's materials, facilities, and staff. (BP)

## C-N to feature Rust at Staley Lectures

**JEFFERSON CITY**—Eric C. Rust, professor of Christian philosophy at Southern Baptist Theological Seminary, Louisville, Ky., will present the Staley Distinguished Christian Scholar Lecture Series at Carson-Newman College this year. The lectures are scheduled Feb. 15-17 on the C-N campus.

Among professor Rust's recent books are **Positive Religion in a Revolutionary Time**, **Nature: Garden or Desert?**, and **Covenant and Hope: The Theology of the Prophets**. In all, professor Rust is the author of 11 books and numerous essays and articles.

The Staley Distinguished Christian Scholar Series is a project of the Thomas F. Staley Foundation of New York.

This lectureship was established in the fall of 1969 by Mr. and Mrs. Thomas F. Staley of Rye, N.Y., in memory of their parents, Mr. and Mrs. Thomas F. Staley and Judge and Mrs. H. H. Haynes of Bristol.

## Carter, Congress announce plans for '79 Conference on Families

**WASHINGTON** — President Jimmy Carter announced a White House Conference on Families, Dec. 9-13, 1979, in Washington, and Congress has held two days of hearings to review plans for the event.

Original plans for a White House Conference on Families were projected during Carter's presidential campaign. He announced his intention for such a conference in a speech to the National Conference of Catholic Charities in Denver, Oct. 4, 1976.

In his recent official announcement, Carter explained: "The main purpose of this White House conference will be to examine the strengths of American families, the difficulties they face, and the ways in which family life is affected by public policies."

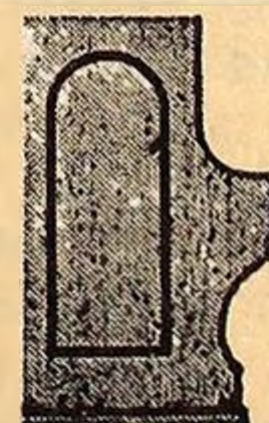
"The conference will examine the important effects that the world of work, the mass media, the court system, private institutions, and other major facets of our society have on American families," he continued.

The two-day joint congressional hearings were held by the Senate Subcommittee on Child and Human Development, Sen. Alan Cranston, chairman, and by the House Sub-

committee on Select Education, Rep. John Brademas, chairman. Congress has provided \$3 million for the funding of the conference.

Already throughout the nation coalitions are being formed, and organizations with concerns for families and children are making their plans for participation in the 1979 conference.

At the present the coordination for the conference is located in the office of Department of Health, Education, and Welfare Secretary Joseph Califano. In the near future, an executive director and an advisory committee of 35-40 members will be named. (RP)



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# Our dual concept of God

One of the difficulties in our relationship with God comes from our dual concept of Him. We often attempt to make God a split personality.

On the one hand, there is the picture of God as a majestic power who in His perfection is so far above mortal man that we are too insignificant to be noted. And this is true.

On the other hand there is the picture of God as the friend, the One who is with us as close as our hands and feet; Who feels our pain, always listens when we talk, and is always eager to help. And this, too, is true.

The hymn writers seem to have solved this dual concept by making God the Father as the Holy King and Jesus as the compassionate friend. Note the hymns dealing with God as "Majestic Sweetness Sits Enthroned," "Come, Thou, Almighty King," and "A Mighty Fortress is Our God." Then note the hymns using the name of Jesus, such as, "What a Friend We Have in Jesus," "Jesus is All the World to Me," and "Jesus, Lover of My Soul."

Yet, God the Father and God the Son are indeed the same person with the same attributes!

God is the all-powerful creator of the vast universe—but He is also the lover of the sparrow that falls.

God is the strict, jealous, law-enforcing judge—but He is also the merciful saviour.

God is the holy, perfect, righteous spirit—but He is also the One who pleads, "Come unto Me, all ye that labor and are heavy laden."

Since we as humans are unable to be two things at once, we can't seem to understand that God is **all these things, together, eternally.**

We must honor and revere His name—and yet never portray Him as One that is so far removed that He cannot be touched with our grief.

We must see Him as the ever-present friend who shares every thought, action, and feeling—but we must never reduce this to a "man upstairs" or "good ol' Jesus" relationship.

Who is God to you?

He has many names, dating from Elohim (faithful strength) of Genesis 1:1 and Jehovah (self-existing One) of Genesis 2:4 to the wildly descriptive terms from the swinging moderns of the 1970's. God is a person. He has a close personal relationship with His followers.

He may be described in various terms, because He meets our differing needs at different times. Yet any description of God must carry the respect He deserves.

How would you describe God? That would mainly depend on your closeness to Him and the experiences you have had with Him. Get to know Him better by reading His Word, conversing with Him in prayer, and talking about Him with others.

## You can be proud of your colleges!

By Herbert C. Gabhart, president, Belmont College

I have made that statement without reservation, without fear of contradiction, and without feeling that the use of the word "proud" is inappropriate in the Christian context. On the other hand, there is no intention to display arrogance, or haughtiness, but to express faith in the facts.

The three colleges, Carson-Newman, Belmont, and Union, owned and operated by the Tennessee Baptist Convention, have been very special to me for quite a long time. I graduated from Carson-Newman in 1934. I was a trustee of Union in 1959 at the time I accepted the presidency of Belmont, where I have been privileged to serve for 18 years. I am very proud of these colleges. The only reason I have omitted Chilhowee Academy is that the colleges are more homogeneous and the meshing of figures and statistics are more related and germane when kept on the level of higher education. Chilhowee's story is being told most acceptably by President Smothers and others at the academy, and it should be told to our constituency.

When I use the word "proud" I use it etymologically rather than scripturally. It is used in the context of meaning substantive accomplishment, approbation, and acknowledgement, rather than frothy effervescence or self-satisfaction.

There are several reasons why I feel we, as Tennessee Baptists, have a right to be proud of our colleges. Most of the reasons can be supported by facts and figures.

The **purposes of the colleges** are quite worthy and continue to enhance the reasons for their establishment. A review of the purposes brings into focus statements such as: "endeavors to give an articulate and vigorous witness to the Christian faith as the

unifying principle which one can relate learning to life . . . seeks to develop mature individuals who will bring to their chosen careers ability and incentive to achieve intelligently and resourcefully in accordance with Christian precepts . . . to promote the development of educated, poised, and refined Christian men and women." These colleges believe that educational institutions should provide quality education which is more than just stretching the mind. Quality education consists of "knowledge, religion, and morality" as so stated in The Northwest Ordinance of 1787. Quality education is Christian education in the fullest sense. It is teaching that Christ is the way, the truth, and the life.

The **personnel who operate, manage, and teach** at these institutions is comprised of individuals possessed of Christian commitment, conviction, and competence. One hundred and fourteen trustees have been elected by the convention to serve the colleges (Carson-Newman, 33; Belmont, 33; and Union, 48). The trustees are chosen because of their involvement in a local church, their ability, and their concern for Christian education. There are approximately 250 full-time faculty members who were hired because of their competence, Christian faith, and love for the classroom. The colleges secure their faculties not only from the standpoint of academic qualifications, with at least 45 percent holding the doctorate, but with the realization that sometimes more is caught than taught. The administrative staffs are comprised of people who have devoted themselves "to getting more bang out of the buck" in an effort to administer all funds efficiently.

(Continued on page 12)



## Cicero's comment



By the editor

"Cicero, we are looking for a new pastor," announced **Lew King**, a deacon at **Adverse City Baptist Church**.

I was a little surprised. 'I thought your church was very happy with **Rev. Plod A. Long**. In fact, I recall seeing in your church newsletter that you were holding **Pastor Appreciation Day**.

"That's right," responded **Lew King** while looking away. "Last Sunday was **Pastor Appreciation Day** in honor of **Brother Long's** second anniversary as our pastor."

Cicero's puzzled look inspired **King** to continue.

"About a month ago **I. C. Goode** noted the anniversary was coming, and suggested that we do something special. Well, we set the date and appointed church members to get things ready. **Anne Knouce** was in charge of publicity. **Sis Timms** would take care of all arrangements. My brother, **Spee King**, was in charge of the program."

Cicero nodded in anticipation.

"Last Sunday was the big day. We set a record in Sunday School attendance. The church was packed. After the fantastic pitch-in dinner we gathered back in the auditorium. **Spee King** made a speech about all that had been accomplished in our pastor's two years. Then he made a bad mistake."

"What was that?," I asked.

"He asked for testimonies. It started out pretty good. **I. C. Goode** told all the good things the pastor had done. Then, **Val U. Bull** recalled how valuable **Brother Long** had been to his family during a time of crisis. **Joy S. Hart** told how inspiring the sermons had been to her life."

**Lew King** paused, cleared his throat, and continued. "Next, **Mrs. U. Sally Goode** stood up and said, 'I appreciate our pastor, but has anyone noticed that he's usually late for meetings?' Several nodded that they had noticed.

"Then **Shea Kupp** spoke up—noting that he didn't want to shake up anyone, but the pastor wasn't in his office one day when he came by the church.

"**Judge Fairly**, emphasizing he did not want to be critical, allowed that the pastor missed one day visiting **Mrs. Fairly** during her six-month illness.

"**Sir Mann Lister** reminded the group that his records indicate the pastor had preached twice on **Romans 8** the same year. Others made comments.

## 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.

### Disturbed by professor

Dear editor:

I read with interest, and complete agreement, the letter by **Jimmy Davis** (Feb. 2) concerning the liberal views of **Robert Alley**, former chairman of the department of religion at the University of Richmond.

I, too, am quite disturbed that **Alley** was not dismissed from all duties at this SBC-supported school. I believe with all my heart that we should support **Alley** with our prayers—that God will convict him of his need to be saved. However, I do not believe, we as Bible-believing, born-again Christians, should support such a man with infidel views. After all, is this money that pays his salary not drawn from tithes given for the support of God's work? By paying the salary of a professor like **Alley** are we not indirectly guilty of supporting infidels and/or agnostics that are speaking out against the kingdom of God?

Let us pray for **Alley**—not hate him. Let us pray that **Alley** will come to know the real Jesus as his Lord and Saviour—but let us not use God's money to pay him. Until he does come to believe in the Bible as God's infallible word and that Jesus Christ is the great "I am" (Exodus 3:14, John 8:58), we should do as Christ told us in Matthew 18:15-17 and heed the warning of Paul in I Corinthians 5:6-7, "A little leaven leaveneth the whole lump."

Tom E. Lowe  
842 Spruce St.  
Morristown, TN 37814

First, let me emphasize that the University of Richmond is not "SBC supported" financially. It is an institution of the Baptist General Association of Virginia and does receive financial support from that state convention, but not from the Southern Baptist Convention. (This parallels the Tennessee Baptist Convention's relationship with our four schools).

This clarification does not minimize your questions.

It is the standard practice of nearly all accredited colleges to grant "tenure" to professors. The original concept was to give job security and academic freedom by guar-

"Then it happened. **Mal Function** rose and made a motion that we declare ourselves in business meeting to consider his motion."

Cicero inquired, "What motion?"

**Lew King** looked away, "I don't really know how it happened, but we fired our pastor on **Pastor Appreciation Day**!"

anteeing that a tenured professor could not be fired because of what he said or taught. This was to encourage research and study.

**Robert Alley** has tenure at the University of Richmond. The trustees (who voted that tenure) cannot violate their contract with him—without the possibility of legal action from **Alley** or the American Association of University Professors.

The trustees face a difficult decision. It would seem they must violate either their integrity by voiding a legal contract with a professor OR their integrity with Virginia Baptists by keeping a professor whose beliefs are contrary with the vast majority of Baptists.

You are correct in asking prayer for **Alley**. We should also pray for the college trustees and administration. (editor)

### Sick, ungodly men

Dear editor:

We as believers in Jesus Christ do believe that He is God's Son. He was God's Son from the beginning of time and died for the sinners of this world to free everyone. He is alive today. He arose from the grave.

A man who would put a film out like this one is sick. A film that says Jesus Christ was a gay is ungodly. God can save this man, if he gives his heart to Him. This day He will save him from hellfire.

I am grateful to godly men and women, like my pastor **John R. Walker** and wife, **Jerry Clower**, and **Mrs. Anita Bryant** in Dade County, Fla. To speak out on the Bible and stick to what you believe is right—that is real Christian. God bless you all.

D. L. McClure  
327 Greenwood Ave.  
Knoxville, TN 37920

### French Bible Society plans publication of new version

PARIS—The French Bible Society has announced the publication of a revised edition of the **Henri Segond** translation which first appeared in 1910.

Accompanied by a system of notes and references, the "Nouvelle Version Segond Revisee" will be based on the earlier edition, but with greater reliance upon Hebrew and Greek texts now available, as well as current French language usage.

The new Bible version will be released this spring. (EBPS)



# Like Father, Like Son

By Herschel H. Hobbs

"He that hath seen me hath seen the Father."—John 14:9b

Jesus had just spoken of Himself as the only way to the Father. Philip replied that if He would show them the Father, that would be sufficient for all their needs. Jesus expressed surprise that the apostles had not comprehended His revelation of the Father. He then replied with the tremendous statement of our text.

Some critical interpreters deny that Jesus ever identified Himself as deity. And that in spite of this terse statement along with many others (see John 10:30). An unbiased mind cannot read the Gospels and fail to see Jesus' claim to full deity. John 1:1c sums up the whole. Literally, "And the Word [Christ] always was God himself". Later in chapter 1 John identifies Christ with Jesus (1:17).

Jesus asked, "Have I been so long time with you, yet hast thou not known me, Philip?" (v. 9a). Thus if one does not see the oneness of both Father and Son, he does not really know the Son. We do not worship two/three Gods, but one God who reveals Himself as Father, Son, and Spirit. This tri-unity is beyond human reason. The New Testament itself does not seek to explain it. But it declares it as a fact which must be accepted by faith (Col. 2:9).

"Hath seen" in both uses translates a verb which means to see with the natural eye. Since God is Spirit (John 4:24) He cannot be seen with the natural eye. It is for this reason that He came in flesh in full revelation of Himself in His Son. Colossians 1:15 says that He is the "image" or exact manifestation of the invisible God. Thus what

we see Jesus doing we see the Father doing (John 14:10-11). If you want to know what God is like, look at Jesus: loving, caring, teaching, serving, forgiving, and redeeming.

We can sum up this revelation in two verses of scripture: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

Plans were to begin a commodious and modern church edifice at First Church, Dyersburg. F. J. Harrell was pastor.

St. Elmo Church, Chattanooga, let a contract for a new brick building with buff, rough texture. L. W. Clark was pastor.

### 25 YEARS AGO

Arlington Church, Knoxville, voted to purchase a site and sell bonds to construct a chapel in a new housing area on Clinton Pike. W. A. Parker was serving as pastor of the mission, and Melvin G. Faulkner was the Arlington pastor.

The E. Gordon Crockers who were missionaries to Ecuador were spending their furlough in Nashville.

### 10 YEARS AGO

Virgil Turbyfill resigned as pastor of Cedar Fork Church, Sweetwater Association, to become pastor of Corinth Church, Loudon Association.

First Church, Trenton, called William T. Spencer Jr. as assistant to pastor O. Wyndell Jones. Spencer would also serve as minister of music and youth.

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## A modern outcast

By Paula W. Hamby

The first day I began work I was cautioned by the other girls in the office to stay away from her. "She's nothing but trouble. She's an alcoholic, and so is her mother," the older employee explained. The first three years I worked there we only spoke when it was necessary to complete an assignment. Even then I was repulsed by the smell of liquor on her breath.



Hamby

When she left on maternity leave, I weakly managed to wish her well—no gift, just words. The following year when she almost died after surgery, I started realizing how wrong my attitude toward her had been. I was convicted of my indifference and pride. The jokes and snide remarks made behind her back now were intolerable to me. I made an honest effort to be nice to her.

Soon she and I became friends and often had lunch together. One day she readily volunteered that she wasn't a Christian. Scared to death, I fumbled for the right words and finally said, "You don't have to remain that way. Jesus Christ does love you." I prayed for other opportunities to witness to her. Miraculously, she continued to ask questions and showed no resentment when I gave her a copy of **Good News for Modern Man**. She thanked me, but never mentioned it again.

After I quit work we lost contact until a year later when she telephoned. Calling from a local rescue mission, she was in tears. She said, "I have been getting counselling here at the mission, and I wanted you to know that I have become a Christian. But I'm so weak. Would you pray for me?" I gladly assured her I would.

I knew as never before that God's transforming love was at work in our lives. The girl, who was nothing but trouble through faith and commitment, had become a child of the King.

*Mrs. Hamby is a member of First Church, Ripley, where she serves as preschool director for the nursery.*

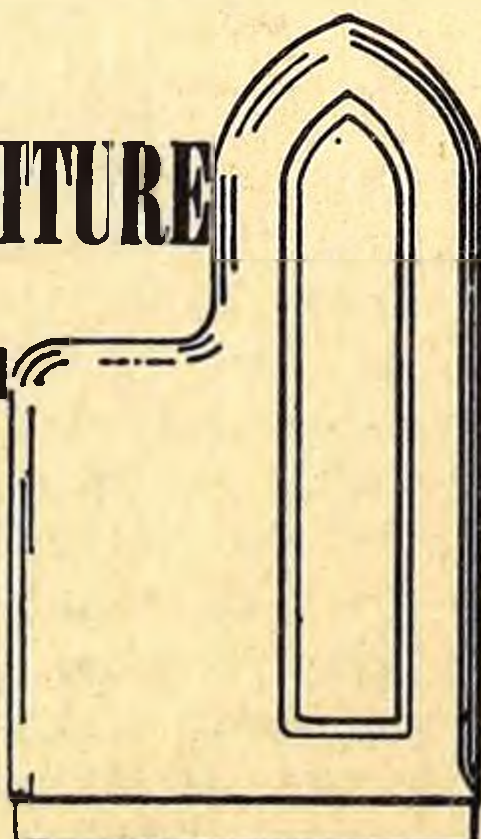
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# Pulpit To Pew

By Jim Griffith

The LaGrange, Ga., Daily News published an amazing list of achievements, abilities, and talents of a minister turned professor at LaGrange College.

This versatile fellow can tend bees, overhaul an auto engine, tune a piano, build a boat, and play a saw.

No doubt, his experience as a minister contributed to his skills. For instance, a good pastor must learn to handle some people as adeptly and cautiously as a sharp saw.

Furthermore, the desire to build a boat is not too unusual for the preacher who finds himself "at sea."

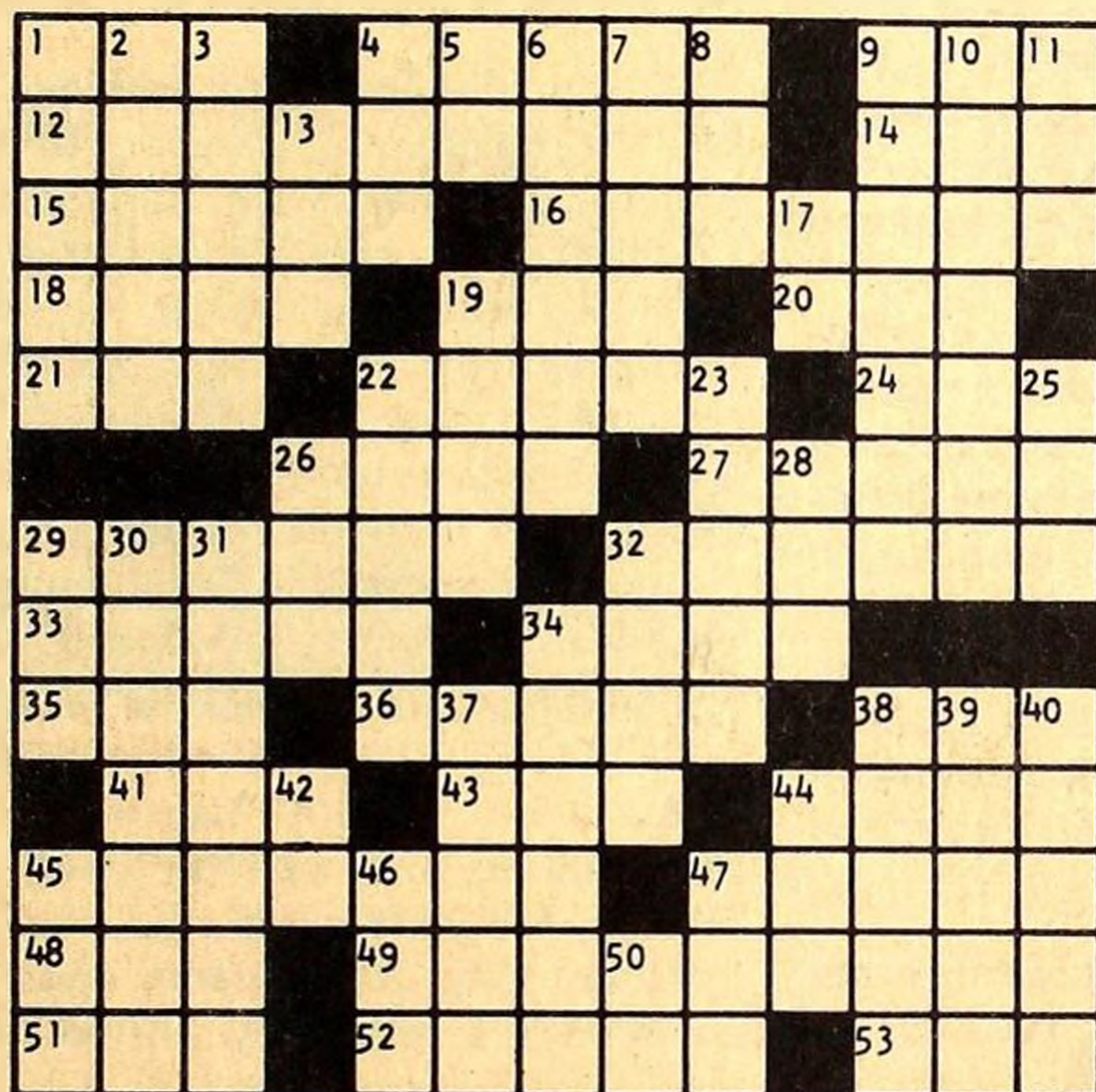
And bringing harmony out of discord in his church could have equipped him to tune a piano.

As for overhauling an auto engine, there are churches that have been known to be as balky as a car that won't run.

Moreover, his ability as a beekeeper is understandable. Dealing lovingly with a disgruntled congregation might be compared to the skill required for calming a swarm of angry bees.

## Bible Puzzle

Answers on page 14



### ACROSS

- 1 Macaw  
4 "the — of God"  
(2 Cor. 4)  
9 Remount: abbr.  
12 "But as — — —"  
(2 Cor. 1)  
14 Word before ache  
or bob  
15 River (2 Ki. 5:12)  
16 Job's friend  
(Job 2:11; poss.)  
18 Freshen  
19 Concealed  
20 Military monogram  
21 Letter  
22 Matches  
24 Violent whirlwinds  
26 Erase  
27 Taut  
29 Pharisees came to  
him (Matt. 27:62)

- 32 Strident  
33 Of a prehistoric  
culture  
34 Dipped in blood  
(Gen. 37:31)  
35 Chafe  
36 Man (1 Chron. 4:2)  
38 Short sleep  
41 "the — believed"  
(John 4)  
43 Unclean thing  
(Lev. 11:19)  
44 Ehud's father  
(Judg. 3:15)  
45 He heard an angel  
(Judg. 13:13; poss.)  
47 "colour of —"  
(Ezek. 1)  
48 Zodiac sign  
49 "blessed and only  
—" (1 Tim. 6)

### CRYPTOVERSE

AFP VA FXX JBIMI JBVALM SI FOI UTOI  
JBFA ETAKRIOTOM JBOTRLB BVU JBFJ  
XTZIN RM

Today's Cryptoverse clue: U equals M

- 51 Sun  
52 Trick or —  
53 Spread to dry

### DOWN

- 1 Love feast  
2 "walk in long —"  
(Luke 20)  
3 Place (Josh. 15:3;  
poss.)  
4 O.T. book: abbr.  
5 Hermon: abbr.  
6 Paarai  
(2 Sam. 23:35)  
7 "a — of the blind"  
(Rom. 2)  
8 Lamprey  
9 "strong —" (Isa. 41)  
10 "— of the prophet  
(2 Pet. 2)  
11 Troops: abbr.  
13 Writer's need  
17 English nobleman:  
abbr.  
19 American patriot  
22 Ore  
23 Violin: by shortening  
25 Meat cut in Scotland  
26 Place of worship  
(1 Ki. 12:30)  
28 Consume  
29 Average  
30 Place (Mark 3:8)  
31 Place of the cedar  
(2 Ki. 14:9)  
32 Ship or cruiser  
34 Pure  
37 Loathe  
38 Jeroboam's father  
(1 Ki. 11:26)  
39 Virtue  
40 Peeled  
42 Negative response  
44 Greenwich mean  
time: abbr.  
45 Mean low tide: abbr.  
46 Adept  
47 Insect  
50 Each: abbr.

## Foundation

### Cats and Children

By Jonas L. Stewart  
Executive secretary-treasurer

"I direct that my three cats—Blue, Ledge, and Punch—be the sole beneficiary of my estate." This was the provision of a woman's will in a nearby state. The estate value was approximately \$60,000.

A faithful steward among our Tennessee Baptist family made her will. It states, "I will, devise, and bequeath the residue of my estate to the Tennessee Baptist Foundation, trustee, to be held in trust forever." The income therefrom is directed to be divided and paid at least annually in equal shares to the Tennessee Baptist Children's Homes and a Baptist college. It is not a large estate, but Baptist causes have never been able to operate on the money of the rich alone.

One left her money to cats; the other will be helping our youth until Jesus comes.

Calvin Coolidge wrote his will in 23 words.

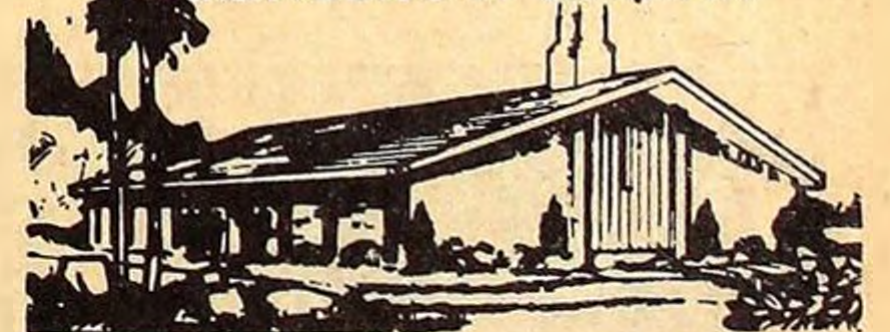
John F. Kennedy wrote several pages.

It is not the length of the will nor the size of the estate involved that is important. It is important that God be pleased with what happens to the possessions that He entrusted to our care.

For information about preparing a Christian will or about how you can make your surplus funds work for the Lord now, write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive secretary-treasurer, P.O. Box 347, Brentwood, TN 37027.

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# You can be proud of your colleges!

(Continued from page 8)

The **people who attend**, the students, would be an asset to any college. Most of them are students who believe in the work ethic. They are appreciative of the privilege of attending college. They come from nearly every state in the union and 35 foreign countries. There were, according to head-count, some 3,492 young men and young women enrolled last fall. Six hundred and sixty of that number are preparing for the ministry, missions, or some other church-related vocation. These students are healthy, vigorous, alert young people who are seeking, searching, and experimenting, with the options of life. During that period of time in their lives they are to be commended for selecting a Christian college where the Bible is taught and honored, and where Christian principles are proclaimed and practiced. From their ranks will come the leaders of tomorrow. Like a mighty army they will move the church of God.

The **programs described** in the curricula and those extra-curricular in nature are basic, innovative, relevant, and service oriented. Each of the colleges require some courses in Bible of all students. The curricula contain strong offering in religion, music, science, nursing, business, the humanities, and the arts. There are majors offered in over 50 fields of study. Some of the more innovative ones are: music business, tourism and motel management, medical record administration, family services, chemical physics, and criminal justice.

It is true that at many large universities a student may have as many as 200 major areas of selection. Our three colleges do not try to ape large or Ivy League universities. That would be immediate suicide. However, the colleges take pride in what they offer in their curricula and try to make those offerings at least equal to, and hopefully better,

than at many other institutions.

New testing methods as described in an article in **The Chronicle of Higher Education** have shown that large, prestigious universities may offer no more academically than the smaller, less well-known institutions. I believe, personally, that the Christian college has a plus to offer in the nature of personal interest and availability of the professor who is not goaded to publish or perish or research or resign. "Education is," as C. S. Lewis once remarked, "more than cutting jungles, it is irrigating deserts."

The **policies** by which the colleges operate and are governed are policies of honesty, fairness, and of moral and ethical substance. There are academic standards, fiscal policies, and moral and ethical principles which operate both overtly and covertly. Christian principles are paramount. Creeds and harsh rules are not proclaimed for public consumption and then pushed aside. Grace, mercy, and love motivate decisions and actions. Sometimes criticisms are leveled at the administration in the nature of being too puritanical, too stringent, or even in some cases too lenient. The administrative intention is, however, that all policies be practiced and enforced in an atmosphere of mutual respect, love, and fairness based on the Judeo-Christian faith. The administrations believe that cleanliness is next to Godliness; that purity is not passe; that honesty is God's policy; and that the mixing of sexes in the classroom does not grant that mixture in the dormitory bedrooms, and that garments of righteousness never go out of date.

The **physical plants** on the three campuses are comprised of buildings and facilities of which the constituency can be justly proud. The colleges do not have all the facilities needed, but those who have not visited these campuses recently are pleasantly surprised

when viewing for the first time the new buildings that have been added during the last 15 years. Union has an entirely new campus, Belmont has added seven buildings, and Carson-Newman has built eight, along with additional ancillary and laboratory spaces. The combined assets of these three plants approximate \$35,000,000. Such facilities represent sacrifice and generosity on the part of many through the years.

The **progress made** during the years immediately past is commendable. While many private, church-related colleges have experienced a decline in enrollment and support, and some even have closed down, Tennessee Baptist colleges have been growing and are even stronger today than at anytime in the past. Last fall enrollments were up in each of the schools. Endowment continues to increase slowly but should increase at an accelerated pace. Support from friends and alumni is increasing.

And finally there are **problems confronting** the colleges for which we should be grateful. If there were no problems there would be few opportunities. Growth gives birth to problems. Social storms test the strength of the institutions. Government intervention poses a serious threat, especially if substantial assistance is sought. Financial needs, with inflation spiraling upward, is a constant concern. Student enrollment potential is to decline in the eighties. Moral confusion and promiscuity add to the cultural and spiritual crisis in values.

But with 900,000 Baptists in the Volunteer State, and with the continued blessings of Almighty God, there are no problems but that can become opportunities if we render a good stewardship of our material and spiritual blessings. One of Southern Baptists' leaders of the yesteryears, Norman W. Cox, who served in his latter years as secretary of the Historical Commission, once remarked: "One of the finest ways to immortalize one's dollars is investment in youth in Christian education."

Now is the time for Tennessee Baptists to start an **"I am proud of our colleges campaign."** "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Psalm 107:2).

Tennessee Baptists can stand-up and speak-up for their colleges. They can anticipate with pride the enrollment of their sons and daughters in these colleges. Churches can seek a closer alignment with the colleges, as the colleges seek a closer relationship with the churches.

With the blessings of God, the support of Tennessee Baptists, and the guidance of God in the lives of the trustees, faculties, and staffs, the three colleges and the academy will move onward and upward in service to Christ and mankind to the ends of the earth.



## MEET EVELYN FORT INFORMATION DESK SPECIALIST

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# State pastor/deacon chairmen conference to hear Mobile mayor Lambert C. Mims

The 1978 State Pastor/Deacon Chairmen Conference will be held Mar. 17-18 at Murfreesboro First Church, according to Johnnie Hall Jr., director of the church training department.

Lambert C. Mims, mayor of the City of Mobile (Ala.) and a Baptist layman, is scheduled to deliver the major addresses to the conference. Serving his third term as mayor, Mims is also past president of the 880,000-member Alabama Baptist State Convention. He served two terms as first vice-president, was president of the Alabama Baptist Brotherhood, and is a former trustee for Judson College in Marion, Ala. He is a deacon at Riverside Church in Mobile.

The mayor will speak to the Friday night gathering, which begins at 7:00, and close the conference with a message Saturday morning.



Mims

Langlois

Raymond Langlois, pastor, Judson Church, Nashville, has been engaged to present a Bible study at the two sessions. He has served the Nashville church since October 1971.

Active in denominational work, Langlois has been a member of the Executive Committee of the TBC; vice-chairman, Board of Trustees, Baptist Sunday School Board; and has been a member of national and associational committees.

Six conferences will be offered to aid the pastors and deacons in the ministries of their churches. The men will select studies from: "Planning a Year's Deacon Work," "How To Visit and Really Like It," "Conducting the Family Ministry Plan," "Ministry to Inactive Church Members," "Planning and Conducting Effective Deacons' Meetings," and "The Ministry of the Deacon's Wife (and the Pastor's Wife)".

Conference directors slated are: Henry Webb, editor of *The Deacon*, Baptist Sunday School Board; Herman L. King, deacon, Judson Church; Charles Treadway, consultant in deacon ministry for the Southern Baptist Convention, BSSB; Roger Abington,

pastor, Murfreesboro First Church; Jerry Songer, pastor, Central Church, 'Chattanooga; and Dr. and Mrs. J. Winston Pearce, Campbell College, Buies Creek, N.C.

Tom Madden, director, convention ministries division, TBC, stated that pre-registration for the state event is not necessary.

## Search committee named for education agency

**NASHVILLE**—Tom J. Madden, director of the convention ministries division for the Tennessee Baptist Convention, has been named to a five-member search committee to find a new executive director-treasurer for the Southern Baptist Education Commission. Ben Fisher has announced his plans to retire from that post on Sept. 30.

The search committee was named by George E. Bagley, executive secretary of the Alabama Baptist Convention, who is chairman of the Education Commission.

Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Ark., will serve as chairman of the search committee. He is a former professor at Vanderbilt University, Nashville.

Others on the committee are J. M. Boswell, president of Cumberland College, Williamsburg, Ky.; James E. Johns, president of Furman University, Greenville, S.C.; and James L. Sells, president of Southwest Baptist College, Bolivar, Mo.

## Hammons named pastor of Whiteville church

Donald Hammons is the new pastor of Whiteville First Church, coming from the pastorate of East Thomaston Church, Thomaston, Ga. Other pastorates have been in Georgia, Missouri, and Tennessee.



Hammons

Hammons is a native of Hardeman County. He attended public schools in Bolivar and is a graduate of Belmont College, Nashville. He did additional study at Warrenburg College, Warrenburg, Mo., and Midwestern Baptist Theological Seminary, Kansas City, Mo.

The Hammons family includes his wife, Judith Ann, and four sons: Donald Jr., Brian, Brent, and Bradley.

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The joy of public worship

By Thomas G. Smothers
Professor of Department of Religion and Philosophy
Union University, Jackson, TN 38301

Background Scripture: Psalms 43, 43, 122
Focal Passage: Psalms 84

In recent years it has been somewhat fashionable to downgrade public worship and to suggest alternatives. Some of these alternate forms of worship, fellowship, and service have been helpful to some people. And it is true that we need to try to be creative in our forms of Christian service. However, many of the people who were all caught up in non-traditional approaches have begun to see the value of public worship in a sanctuary specially designed for that purpose. Many congregations, after some lean years, are beginning to experience heavy attendance at worship services, because more people are rediscovering the joy of public worship. It is especially encouraging to note that Southern Baptists are becoming more aware than ever before of the need to help provide the means for vital worship experiences. Many congregations are breaking out of the shell of conformity and are escaping the ruts of habit. Worship needs to be carefully planned, but not in such a way as to inhibit a sense of spontaneity and active participation. Well-planned and well conducted worship services do aid in spiritual growth.

Psalm 84:1-2

The author of Psalm 84 understood how indispensable public worship is in the life of the person who would serve God. This is no grudging admission on his part; indeed he becomes excited about the beauty of God's house. He yearns and longs to be in the presence of the Lord in the sanctuary. For him, worship is more than just important; it is a source of excitement and joy. This psalm may best be classified as a Pilgrim Song. These songs were used by people who lived away from the Temple in

Jerusalem, many in foreign lands. At certain times in the year they would journey to Jerusalem for the holy days, and these Pilgrim Songs were sung as they traveled and upon their arrival. Psalm 84 was probably used immediately upon arrival in Jerusalem, at the precise moment when the traveler first saw the beautiful Temple. He would sing: "How lovely is thy dwelling place, O Lord of hosts!" Of course, it was not simply the beauty of the Temple which excited the pilgrim. Rather it was the anticipation of being in the presence of the Lord. It is almost as though the author had experienced homesickness for the court of the Lord, and when he, at long last, got in sight of the sanctuary, he sang for joy.

Psalm 84-3-4

The Pilgrim may have been somewhat envious of the priestly personnel (verse 4) who lived in the sacred precincts. Whether he was fully aware of the heavy responsibility of these religious leaders we do not know, but he certainly had an appreciation for the rare privilege that was theirs to be continually in God's house singing His praises. The psalmist regards them as "blessed", as truly happy. Verse 3 presents a warm and interesting scene. Birds had built their nests in and around the Temple area. The pilgrim must have thought with satisfaction: "Even the birds have a sanctuary in God's house." Leslie has written: "He whose house means home to the birds also has a place in His house that means home to the psalmist's soul—the Temple altars." (E. A. Leslie, The Psalms, Abingdon Press, p. 42.)

Psalm 84:5-7

These verses are very difficult to translate, and an examination of several versions will indicate some of the problem areas. However, the psalmist appears to be referring to the long and arduous journey which he had endured. The journey would have led through desolate and barren places. His life

would have often been in danger. But he had discovered that that man is blessed who finds his strength in the Lord. That kind of person "goes on from strength to strength." The Lord had watched over him in his travels and had brought him safely to His sanctuary.

Psalm 84:8-9

Here in the midst of the psalm there is a prayer of petition on behalf of the Lord's anointed one, the ruling king. The king had a special responsibility for the total welfare of his people, and he deserved to be remembered in prayer by his people. This example in prayer should be taken seriously today by Christians. Paul wrote: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Timothy 2:1-2).

Psalm 84:10-12

In these verses the psalmist expresses in beautiful and powerful language his joy at being in the presence of God. Ultimately each person must decide what he will value most highly in life. He must decide to what he will give his highest devotion. Actually, the choice is simple and clear: either the Lord, or mammon. The psalmist has chosen devotion to the Lord as his reason for living. Just one day in the courts of the Lord is superior to a thousand days spent anywhere else. Simply to be able to stand on the threshold of the Temple is better than dwelling in the tents of the wicked or the wealthy. The reason for this commitment to the Lord is revealed in verse 11. The Lord is sun and shield to His people; He withholds no good or needful thing from those who walk uprightly. That man is truly blest and happy who has learned to trust completely and only in the Lord.

Conclusion

One of the joys of the Christian life is to be able to worship the Lord at any place and at any time. And yet corporate, public worship in a house of worship should not be neglected (Hebrews 10: 25). Believers who join together in regular praise of the Lord discover an indispensable resource for spiritual growth.

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Table with 10 rows and 15 columns containing words from the psalm: ARA, IMAGE, RMT, GOD, ISTRUE, EAR, ABANA, BILDADS, PERK, HIDSUN, ESS, MATESS, OESS, DELE, TENSE, PILATE, BRASSY, ADENA, COAT, RUB, LAHAD, NAP, MAN, BAT, GERA, MANO, AHS, AMBER, LEO, POTENTATE, TAN, TREAT, TED

"Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).



# The Lord's Prayer

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

Basic Passage: John 17

Focal Passage: John 17:19-21

## What Jesus Prayed For

The prayer contained in John 17 is not actually the Lord's Prayer that is so familiar to us from the first three gospels, the prayer of Jesus which begins with the words "Our Father, who are in heaven."

At the same time it is a prayer of Jesus, a prayer for His disciples and for the world. It is probably the most intimate of the prayers of Jesus which we have recorded, coming as it does at the end of His ministry with His disciples in the final hours of his life on earth. For this reason it may be called "The Lord's Prayer."

The prayer is broken into three parts: The first part is verses 1 through 5 and is Jesus' prayer to the Father concerning the restoration of His heavenly glory. The second portion is in verses 6 through 19 where Jesus speaks in prayer His intentions for His disciples and lists them in concern to His Father. The last portion is in verses 20 through 26. It is here that Jesus prays for us and for all those who follow Him.

## A Son's Prayer

Two things strike us when we read the first five verses of Jesus' prayer. The prayer expresses a Father-Son relationship, and deals largely with the theme of glorification, the idea of lifting up or exalting with respect to God and to His son, Jesus. Here in the privacy of the disciple group and in the intimacy of prayer Jesus speaks one of His clearest indications of His self-understanding.

Much has been written on the subject of "Christology," the study of exactly what it means for Jesus to be the Christ. The best answer to that issue, however, lies in the things which Jesus says about Himself. Heretofore, Jesus has spoken of Himself as the Son of Man, a term that was unclear even in His own day to those who heard Him. He also repeatedly referred to God as Father, a term which some understood to mean merely the Father of Israel, but which His disciples understood in a deeper, more personal sense as Jesus' own Father and their Father in heaven.

Though we cannot go deeply into the subject here, it is this writer's opinion that Jesus' favorite Old Testament passage for expressing His self-identity is Psalm 110. The first verse of that Psalm is the most frequently quoted and most widely quoted old Testament passage in the New Testament. It is in every layer of the New Testament:

in the teachings of Jesus, in the Apostolic period following His resurrection as His apostles carried the gospel out into the world, and even in the latest writings of the New Testament right on up to the period where the New Testament Canon was closed.

This passage is significant in that it marks a departure from the usual Messianic ideas of the Old Testament. Here the Messiah is not an anointed man but rather a Lord, one with a special relationship to God and who is glorified in a sense which goes beyond the human realm.

The special Father-Son relationship between Jesus and God is, therefore, foreshadowed in Psalm 110:1 and the other New Testament themes on glorification and high priesthood are found in this Psalm as well. Here in his high-priestly prayer Jesus is beginning, therefore, by returning to these main themes of his personal work on the earth.

## Those Who Bear His Name

In verses 6 through 19 Jesus prays for His disciples. The prayer grows out of the fact that these men now bear an intimate relationship to the name of God. Jesus begins by saying that He has manifested God's name to these men. In Hebrew thought, an individual's personal identity was tied up with his name. To know someone's name was to gain insight into his personal identity. In the Old Testament we have just seen this to be true in our January Bible Study of the Book of Exodus where God first manifests Himself to the children of Israel by telling them His name.

In the first century the Jews rested in the assurance that they knew the name of God, but as the ministry of Jesus made clear, they did not actually know His nature. The ministry and teachings of Jesus made plain the nature and demands of God. As Jesus says in verse 12, "While I was with them I kept them in Thy name."

But now Jesus is going away (verse 13). The disciples are now the ones who bear the "Word," the name and nature of God; they are not of the world (verse 16). Since this ministry of bearing witness to God's nature and work now rests with the disciples, Jesus' prayer for them is that they may be sanctified in the truth (verse 17).

## A Prayer for Me

Finally, Jesus prays beyond the circle of His small band for all of us everywhere who one day turn to follow after Him (verse 20).

## Spanish Baptists' tithes amaze local bank teller

MADRID, Spain—Bank officials had a hard time believing that the Villaverde Baptist Church here had a membership of only 64 persons when the Christmas offering for missions was deposited. The small congregation gave \$1,415.92 in special gifts, plus their weekly offerings during December when the missions offering was collected.

The church treasurer, Miguel Angel Bravo, told the bank teller it was a tithe, and it was given voluntarily.

"I can't believe that people would give a tenth of their money without some kind of pressure," the teller said. "You must have discovered a secret."

His prayer for us is that we may be one. This is a oneness in spirit whereby we join hands with all those across the centuries who have sought to follow Christ.

It is a oneness also in the Holy Spirit; it is finally a oneness in the glory of God and in the love of God. The personal nature of Christian faith is underscored in verses 24 and 26 where Jesus prays for us: that we might be present with Him where He is, and that the very love of God which He has known in a Father-Son relationship might be in us individually, and that He might be in us.

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## Soviet Baptists report 6,000 baptisms in '77

MOSCOW—In a year-end review, the All-Union Council of Evangelical Christians-Baptists in the USSR reports more than 6,000 baptisms of new converts during 1977.

A large number of young people was among those baptized, the council said. Further, more than 120 new pastors were elected and ordained by local churches during the year.

Progress also was noted in church construction. Many congregations in the Khazakhstan, Ukraine, and Byelorussian republics remodeled existing structures or built new buildings (Prayer houses). Among those specifically referred to were Pentecostal churches in Brest, Novovylynsk, and Minsk which have built new houses.

Both Pentecostal and Christian Baptist congregations in Chernovtsy were allotted buildings which now have been reconstructed, and the Christian-Baptist Church in Kiev's Darnitsa quarter completed a reconstruction project.

New congregations of Mennonites, Pentecostals, and Evangelical Christians-Baptists were reported in several areas of the Russian Federated Republic, the Ukraine, and Byelorussia. Two new congregations were started in Lvov. Other new groups included those in Rovno, Ternopol, Volyn and Chernovtsy areas as in Ashkhabad. (EBPS)

On Matters of

## Family Living

By Dr. B. David Edens  
Director, Marriage and Family Program  
Stephens College—Columbia, Missouri 65201

### OK, Kids, cut the % # & \*

When the dirty words echoing through classrooms and corridors reached presidential proportions, the principal of Wheaton Woods Elementary School decided to delete the expletives from public vocabulary.

Charlotte Chakan asked listeners to report offensive words and expressions to her. A youngster's first verbal transgression brings a conference with Ms. Chakan. A second offense means the pupil must call his or her parent from the principal's office and repeat the prohibited expression, but so far, there have been no repeaters. Parents support the "language code" all the way once the principal reads them the list of lulus already turned in.

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