

# Baptist and Reflector

Vol. 144/No. 9/March 2, 1978

News journal of Tennessee Baptist Convention

## Atlanta's SBC to consider \$75-million mission goal

The recommendation of a record \$75-million Cooperative Program goal—including \$11-million for Bold Mission Thrust challenge—to June's Southern Baptist Convention and the naming of a search committee to nominate a new SBC executive secretary-treasurer were among major items at last week's meeting of the SBC Executive Committee in Nashville.

In other actions, the committee approved a six-year capital needs plan for its insti-

tutions; voted to make two recommendations to the SBC on Constitution and by-law changes; and agreed to recommend that New Orleans be the site of the 1982 SBC.

Challenged by the SBC Bold Mission Thrust goal of telling the whole world about Jesus Christ by the year 2000, the Executive Committee endorsed a \$75-million goal for the convention's 1978-79 Cooperative Program budget. Subject to approval by messengers to the 1978 SBC which meets in Atlanta June 13-15, the recommended budget includes \$62-million in basic operating needs of the agencies; \$2-million in capital needs; and \$11-million challenge funds for expanding mission needs.

After \$64-million is received, all additional Cooperative Program mission gifts will be divided in this manner: 54 percent to the Foreign Mission Board, 30 percent

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## 4 Baptists burned by Waverly blast

Frank Craver, a member of First Church in Waverly, and his six-year-old daughter, Susan, were critically burned in the propane gas explosion Feb. 24 in that city.

Craver and his daughter are in hospitals in Cincinnati, Ohio.

No members of the First Church were among the 12 killed by the explosion which occurred when workers were preparing to transfer propane gas from a wrecked railroad tank car.

Craver, a volunteer fireman, had just picked up his daughter at school Friday afternoon and had driven to the train wreck site when the explosion occurred.

Both he and his daughter were taken to Baptist Hospital in Nashville. Saturday night he was flown to Cincinnati General Hospital, while Susan was flown to Shriners Burn Institute in Cincinnati. Craver has burns over 50 percent of his body. Susan's burns cover 30 percent of her body.

Two other church members received lesser burns.

Billy McMurtry, a photographer and assistant fire chief is described in "satisfactory" condition in Nautilus Hospital in Waverly.

Troy Elkins, a deacon, works at Carman Oil Co. near the explosion site. He was outside the building at the time of the blast, which knocked him down and ignited his clothing. Elkins rolled in the snow to extinguish the flames, receiving burns on his legs and back. He was not hospitalized.

First Church, located less than one mile from the blast site, was apparently undamaged by the explosion.



**SHARE!—**More than one-half of the Home Mission Board's 2,839 missionaries work with 33 different ethnic groups in this nation. Of the \$13,000,000 Annie Armstrong Easter Offering goal, \$3,000,000 is allocated to language missions.

## Week of Prayer, HMB offering slated next week in churches

**BIRMINGHAM, Ala.**—The framework for Mission Service Corps volunteers and a Baptist blitz on key U.S. cities and counties will be funded when the 1978 Annie Armstrong Easter Offering for Home Missions reaches its goal.

The Week of Prayer for Home Missions is March 5-12.

Only \$11,000,000 of the \$13,000,000 offering goal is budgeted for the support of missionaries, field ministries, and special projects of the Home Mission Board. The remaining \$2,000,000 and all above the goal are Bold Mission Thrust funds.

Specifically, 25 percent of the \$2,000,000 will be used for the Mission Service Corps. By the end of 1979, the Home Mission Board expects to have 750 places for MSC volunteers with 1,000 to 1,200 volunteers. The Easter offering funds will go to the processing of volunteers, their orientation, and on-site expenses. Volunteers are financially supported during term of service by their individual sponsors or themselves.

The remaining percentage of the "above

\$11,000,000" receipts will go to the board's key cities/key counties strategy.

This project of giving missions first-aid to key metropolitan and rural-urban areas was begun in 1975. The first phase was implemented in 1977 with a penetration into six metropolitan areas and 71 counties.

In phase 1, the six cities—New York, Chicago, Los Angeles, Baltimore, Seattle, and Houston—have a total population of 27.5 million and are 74 percent unevangelized. Of the 71 key counties, 55 are without Southern Baptist witness (no church or mission). It is estimated that among their 4-million total population, 75 percent are unevangelized. The 71 counties are in 12 states.

Phase 2, which is to begin in 1978, involves nine cities, with an increase in population touched by the key strategy of 20-million. The cities involved in Phase 2 are Detroit, Washington, St. Louis, Atlanta, San Francisco/Oakland, Portland, Denver, Miami, and Cleveland. The ninth city is

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# Foreign Board approves changes in medical missions policies

**RICHMOND**—Major changes in medical missions ministries in the Middle East and India were approved by the Southern Baptist Foreign Mission Board, along with evangelism plans and funds during its Feb. 14 meeting here.

The recommendations included a shift of emphasis in two ministries, the closing of a school of nursing, and changes in administration and financing. The actions came as a result of the work of an evaluation team that toured the area in October 1977. The team has been asked to continue to function through 1979 when members will tour the same hospitals again.

Recommendations dealt with specific problems and concerns found by the team and with medical ministries in the area. The first non-missionary team to evaluate medical missions institutions included a hospital administrator, a medical school professor, a nursing school curriculum coordinator, plus two members of the board staff.

"These changes are effective only in the area of the Middle East and India, growing out of a specialized study recommended by the area secretary," said Baker J. Cauthen, the board's executive director. "They are designed to strengthen medical work in light of circumstances prevailing in that area."

Closing the professional nursing school in Jordan is a result of the lack of qualified nursing students, the team said. A program for training nurses' aides will be continued. The Baptist Hospital, Ajloun, Jordan, has also been asked to reduce the number of beds and increase outpatient care in clinics.

The changes in the ministry of Jordan hospital are necessary in part because of two new, ultra-modern government hospitals a short distance away. The Jordan hospital was asked to study the possibility of referring patients to these hospitals for a two-year trial period.

The Gaza Baptist Hospital was asked to shift from a surgical unit to a general medical care unit as soon as staff arrangements can be made.

At the top of the list of the 15 recommendations brought by the team was a reminder of the evangelistic task of the hospitals and a request that each hospital which does not have a full-time, qualified chaplain on the staff now seek one.

In other actions, the board approved an additional \$48,730 to cover a 1977 deficit in Baptist Theological Seminary, Ruschlikon, Zurich, Switzerland, described as "a very expensive institution to operate and dollar devaluation has hit it very hard in the past year." Action was taken to inform European Baptists of the deficit and to see if greater European participation could be encouraged.

Evangelism funding and special emphases were among the other business of the board. Funding of \$55,000 was approved for major city evangelization efforts in Korea. Volunteers from the Florida Baptist Convention will participate in this three-year campaign.

More than \$14,500 was approved for Bibles in Rhodesia where Davis L. Saunders, the board's area secretary for Eastern and Southern Africa, said the missionaries are "trying to get the Scriptures distributed as widely as possible because of current tensions which exist in the country." (BP)

## Thailand Christmas exhibition used to share Christianity

**BANGKOK, Thailand**—More than 150 people expressed interest in learning more about Christianity during a three-day exhibition on "The Meaning of Christmas" sponsored by the Baptist Student Center here. About 3,000 people toured the exhibition and watched films.

Some of those attending the exhibit accepted Christ, reported Maxine Stewart, Southern Baptist missionary press representative. Many others who indicated they wanted to learn about Christ were counseled, and plans were made to provide teaching for them, Mrs. Stewart said.

Invited by posters, radio, letters, and newspapers, the visitors received guided tours of the three-floor exhibit and then watched Christmas films. In the evenings adults could return for singing, testimonies, and evangelistic preaching, while children enjoyed singing, testimonies, and Christian films. (FMB)

# Ellis Bush named Penn. executive

**HARRISBURG, Pa.**—Ellis M. Bush has been elected executive secretary-treasurer of the Baptist Convention of Pennsylvania-South Jersey and editor of the convention publication, **Penn.-Jersey Baptist**.

Bush, executive minister of First Church, Shreveport, La., will join the convention staff April 1, and assume full responsibility as the chief administrative officer on May 31, when G. W. Bullard retires.

In other action, the convention's Executive Board also elected A. Wilson Parker, director of missions for the Southern Tier Baptist Association, Vestal, N.Y., as the convention's first full-time missions division director.

Bush, a native of Hartford, Ala., has served on the staff of the Shreveport church since 1975. Previously he spent 10 years with the Alabama Baptist State Convention, directing the Sunday School department for four years and the church development division for six years.

Other experience includes nine years with the Southern Baptist Sunday School Board, Nashville, where he edited Sunday School materials for four years and coordinated family life education for five years.

Bush is a graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky. He served as pastor in Alabama, Kentucky, and Indiana while in college and seminary.

Parker, a native of Jamestown, Tenn., has served as a pastor in Tennessee, Illinois, Montana, and Nebraska. For seven years, he directed missions in Montana and North Dakota and spent four years as state director of missions for the Northern Plains Baptist Convention.

Before entering the ministry, Parker spent four years as a salesman and vice president for the Cascade Refining Company.

## Campaign Church dedicates sanctuary at special services

Members of Campaign First Church, Central Association, dedicated a 350-seat sanctuary recently.

Leslie Baumgartner, director of missions, Tennessee Baptist Convention, preached the dedication sermon. Baumgartner said that the church's old sanctuary was remodeled into educational space.

Garvin Haley is pastor of the church, and Carl Matheny served as chairman of the building committee.



Bush

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## President Carter's son visits Baptist church in Nazareth

NAZARETH, Israel—Chip Carter (James Earl III), son of U. S. President Jimmy Carter, led the Baptist church congregation here Jan. 29 in a prayer for peace for all men and nations.

Carter and his wife Caron are leading a group of 425 Americans on a "Friendship Force" program initiated by President and Mrs. Carter. A reciprocal exchange group of 425 Israelis is visiting Hartford, Conn., as part of the series of trips designed to promote world peace through personal contact with citizens of different countries, according to Southern Baptist representative Ray G. Register Jr.

Pastor Fuad Sakhnini led the service and preached in Arabic but translated his sermon into English for the benefit of the visitors. Later they were given a tour of the Baptist school adjacent to the church. Baptist work in Nazareth is the oldest of Southern Baptists' efforts in the Middle East. (BP)

## Texans seek to double mission gifts by 1982

DALLAS—On the heels of substantial increases in membership and financial giving last year, the Baptist General Convention of Texas aims to double mission gifts in five years to help reach the world with the gospel of Christ.

"By achieving the goal, our churches would give more than \$50-million for worldwide mission causes," said James H. Landes, BGCT executive director.

Also, the 2.1-million-member BGCT is involved with 10 million other Southern Baptists in a "Bold Mission" thrust to secure 5,000 short-term volunteer missionaries by 1982. (BP)

# Radio-TV agency adopts record budget; elects Tennessean as vice-chairman

FORT WORTH—Trustees of the Southern Baptist Radio and Television Commission meeting here moved busily through an agenda that included a 1978-79 budget request, new officers, new executive staff members, and the status of the Richmond Radio and Television Commission office.

Trustees approved the commission's budget request to the Southern Baptist Convention's Executive Committee for \$4 million from the Cooperative Program, voted to close the Richmond, Va., Radio and Television Commission office, elected Harold E. Martin of Montgomery, Ala., chairman of the commission, and ratified eight new executive staff positions.

The \$4-million request from the Cooperative Program must now be finalized by the SBC Executive Committee and submitted to the annual SBC, which will meet in Atlanta in June 1978.

An additional \$650,000 for the Radio and Television Commission budget is expected from contributions to the commission from radio and television program listeners; investment income, miscellaneous income, cost recovery of the commission's technical assistance program to churches and conventions, and the sale of Southern Baptist Convention tapes and recordings.

This will bring the projected budget to \$4,650,000.

Harold E. Martin, the new chairman of the trustees, is editor and publisher of the **Montgomery (Ala.) Advertiser Journal**. He is a 1970 Pulitzer Prize Winner who has received numerous other Christian and secular awards for his journalistic skills.

Other trustees officers include E. Ray Scroggins of Houston, Tex., first vice-chair-

man; Frederick W. Isaacs Jr. of Cosby, Tenn., second vice-chairman; Robin H. Mathis of Houston, Miss., recording secretary; and Tommy Joe Payne of Greenville, S.C., assistant recording secretary. (BP)

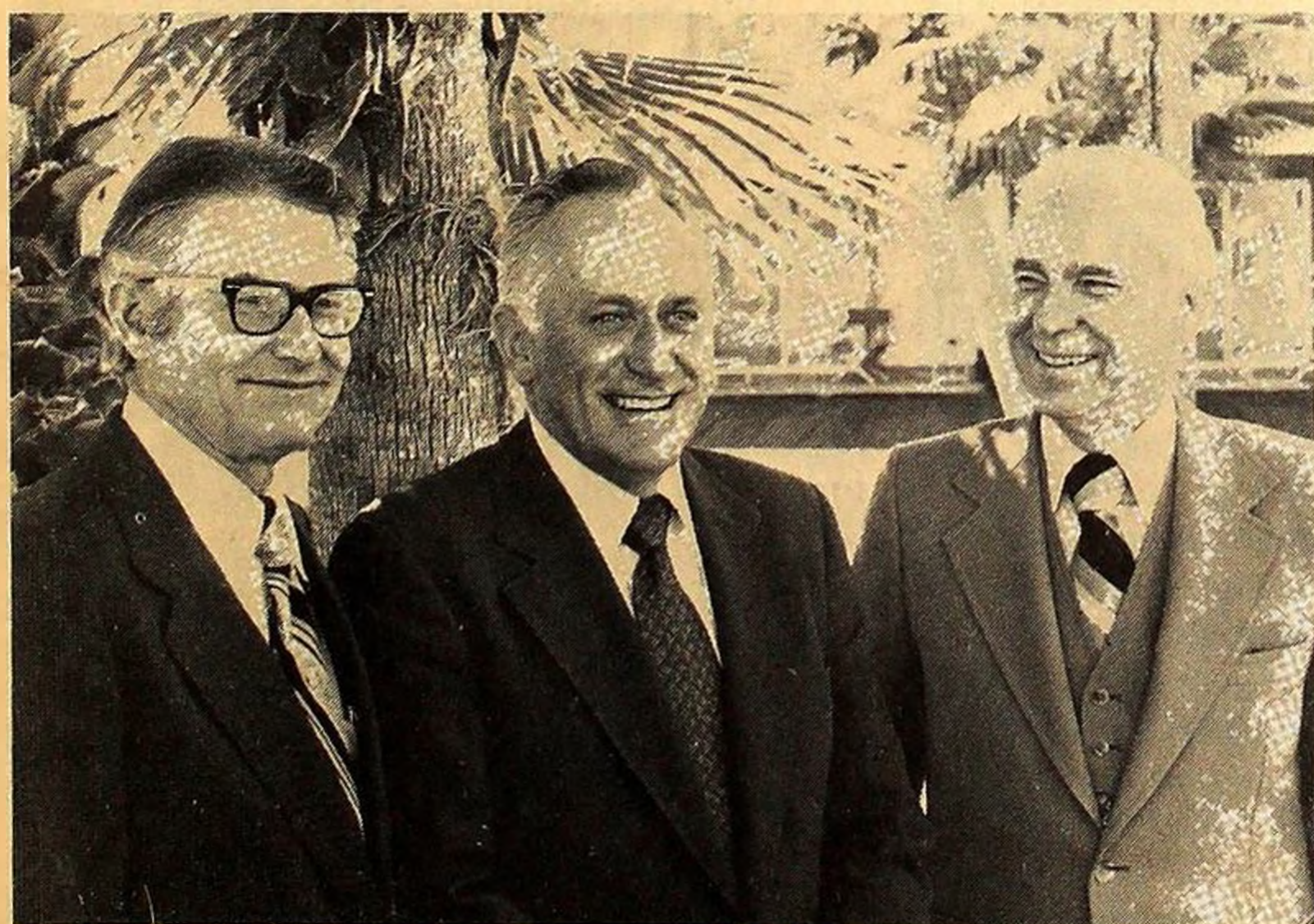
## SBC missionaries aid Zambia flood victims

LUSAKA, Zambia — Southern Baptist missionaries are cooperating with local Zambian Baptists to aid the victims of floods which have left six dead and hundreds homeless in Kanyama township.

Many of the people live in mud brick houses with little or no foundation, reports Franklin A. Kilpatrick, Southern Baptist missionary press representative. Many of these houses collapsed in the recent flooding, trapping the occupants inside.

Aid is being given to the victims through Zambian Baptist benevolent ministries. Several Baptist families have been affected by the floods.

Kanyama township of Lusaka is one of several unauthorized housing areas which have sprung up as thousands of people have left the rural areas and come to the cities to seek jobs. Because the townships are unauthorized, proper drainage is not provided to protect against flooding. "Some find jobs but no adequate housing," Kilpatrick says. "They then rent or build mud brick houses in the unauthorized compounds (townships) where they live under very unhealthy conditions." (BP)



**STATE EXECUTIVES' OFFICERS**—New officers of the State Executive Secretaries Association were elected at its recent meeting in Phoenix. They are (from left) Glen E. Braswell, Colorado, president-elect; Harold Bennett, Florida, president; and Joe L. Ingram, Oklahoma, secretary.



**EDITORS' OFFICERS**—During their recent annual meeting in Phoenix, the Southern Baptist Press Association named its officers (from left) Bob Terry, Missouri, secretary-treasurer; Al Shackleford, Tennessee, president-elect; and John Roberts, South Carolina, president.



# Church communicators, writers to hold seminar in Nashville

How does a church use electronic communications in evangelism? How can a church install radio, television and sound equipment in old and new buildings? How can one get broadcast and telecast time on radio and television stations or start a radio and television ministries? How does one write for radio and television and the religious and secular press? Can a church have good, attractive newsletters, bulletins, and promotion pieces? Can a church develop a cassette ministry and use displays effectively?

These will be some questions faced at the Electronic Communications and Writers Seminar scheduled March 16-17 at First Church in Nashville. Two sessions will be held on Thursday, March 16, at 1:30 p.m. and 6:30 p.m. Supper will be served at 5:30 p.m. The session on Friday, March 17, begins at 9:00 a.m. and will conclude at noon.

The seminar is planned to provide information and instruction in the use of electronic media and equipment—radio, television, cable—and guidance in effective writing for the church, religious, and secular press.

The meetings are open to all persons who are interested in this kind of communication for religious institutions and denominations.

In addition to five general sessions, participants will be able to attend three special interest conferences on media evangelism, beginners in broadcasting, television and radio, cable-television, broadcast engineering and church acoustics, church cassette ministry, display planning, writing for radio and television, how to use print materials, writing for religious press, and working with secular press.

Opportunity for private conferences with leaders can be arranged.

Program personalities and conference leaders from the Radio and Television Commission in Fort Worth, Tex., will include: Clarence Duncan, Claud O'Shields, Charles Roden, John Cobb Smith, Eldon K. Sparrow, and W. C. Woody.

Other conference leaders include: Bobby Sunderland, director of mass evangelism, Home Mission Board, Atlanta; James W. Waters, evangelist, Macon, Ga.; Farrell Blankeship, minister of education, First Church, Hattiesburg, Miss.; Cookie Jones, technical sales representative, magnetic tape division, Atlanta; Frank Olsen, free lance writer for Christian television and films, Dallas, Tex.

Personalities from Nashville include: Floyd Craig, director of public relations, SBC Christian Life Commission; W. C.

Fields, assistant to executive secretary and director of public relations, SBC Executive Committee; Alvin C. Shackelford, editor, **Baptist and Reflector**; and Tommy King, general sales manager, WSM-TV.

Devotionals at each session will be led by Porter Routh, executive secretary treasurer, SBC Executive Committee; Albert McClellan, associate executive secretary and director of program planning, SBC Executive Committee; and Bill Sherman, president of the Tennessee Baptist Convention and pastor of the Woodmont Church, Nashville.

A \$5 fee, which covers the Thursday supper, is payable at registration.

The Electronic Communications and Writers Seminar is jointly sponsored by the public relations office of the Tennessee Baptist Convention and the Southern Baptist Radio and Television Commission.

## Church planning seminar offered in Nashville

Tennessee church staff members will have an opportunity to participate in planning ideas for their churches' futures at a special seminar, March 13-17, at the Baptist Sunday School Board in Nashville.

Sponsored by the church administration department, the seminar will focus on planning as the key to effectiveness in a church, how to help people accept new ideas, ways of determining God's mission for a church, how to develop a long-range and annual plan of action, and a discussion of some of the results in churches which are involved in priority planning.

Billy T. Nimmons, pastor, Dalton (Ga.) First Church, will be the guest leader. Truman Brown Jr., pastoral ministries consultant in the church administration department, will direct the meetings.

Advanced registration should be made through the registration office, Church Program Training Center, P.O. Box 24001, Nashville, TN 37202, Brown said.

## Atlanta's SBC to consider

(Continued from page 1)

to the Home Mission Board, 9 percent to the Radio and Television Commission, 6 percent to the six SBC seminaries, and 1 percent to the Brotherhood Commission.

In response to the earlier announcement that Porter Routh would retire as SBC executive secretary in August 1979, a search committee was named by Ches Smith, chairman of the Executive Committee. The six-member committee will present guidelines to the September Executive Committee meetings and will bring its nomination for the top executive post to the group's February 1979 meeting.

One Tennessean, Franklin Paschall was named to the search committee. He is pastor of Nashville's first church.

Other members of the search committee are Mrs. Anita Bass of Lubbock, Tex.; Rodney Landes, a layman from El Dorado, Ark.; and three pastors, Paul Cravens of Columbia, S. C.; James Jones of Flint, Mich.; and Brooks Wester of Hattiesburg, Miss., who will serve as chairman.

The Executive Committee approved a six-year, \$16-million capital needs plan to provide buildings and physical facilities for the six SBC seminaries and the Radio and Television Commission. The major portion of these funds will be used to expand the plants of the seminaries to care for record enrollments at each campus.

The June SBC will consider a proposed amendment to the SBC Constitution which would allow the convention to determine the number of trustees for the four SBC boards. This practice is followed for the trustees of SBC commissions and institutions.

A proposed bylaw recommended by the Executive Committee would change the procedure in electing officers. Presently, if no nominee receives a majority, a run-off is held between the nominees receiving the two highest vote totals. Under the proposed plan the run-off would include all nominees included in the top 50 percent of the voting. This procedure would be followed until a nominee received a majority of the votes casts.

The Executive Committee will recommend to the SBC that the 1982 convention be held June 15-17, 1982, in New Orleans, La. The convention last met there in 1969.

In other action, the SBC Executive Committee:

—approved a new publication, **Christian Single**, to be published by the Sunday School Board, beginning in April 1979;

—voted to recommend a symbol or logo for the Southern Baptist Convention which could be used to identify all SBC-related churches and organizations. This is in response to a motion approved by the 1976 SBC.

—approved guidelines for the church loan division of the SBC Home Mission Board to permit the division to assist churches in issuing their own church bonds;

—authorized a study of "internal control procedures" of each SBC agency.

The Executive Committee passed resolutions recognizing the contributions to Baptist life of Harold Coble, a member of the committee who died last month, and G. W. Bullard, who will retire May 31 as executive secretary-treasurer of the Baptist Convention of Pennsylvania-South Jersey.



# Our People and Our Churches . . .

## LEADERSHIP . . .

Hermitage Hills Church, Nashville, called **Ernest Mosley** as interim pastor. A member of Two Rivers Church, Nashville, **Mosley** is supervisor of the pastoral ministries section, Church Administration department, Baptist Sunday School Board.

Calvary Church, Jackson, called **David Stephan** as minister of music and youth. A native of Trumann, Ark., he is a graduate of Union University. He is presently a student at Southwestern Baptist Theological Seminary and is scheduled to graduate in May with a master of church music degree. He has served as music director at Johnson Grove Church, Alamo, Tenn.; Mercer Church, Mercer, Tenn.; interim minister of music and youth, Ardmore Church, Memphis; interim youth choir director in Texas; and is presently director of children's choirs, Wedgewood Church, Fort Worth. His wife, **Carol**, is a graduate of Union University and teaches school in Fort Worth. **Paul B. Clark** is pastor at Calvary Church.

**Stuart Terry** is the new minister of music at Woodbine Church, Nashville. **Terry** is a student at Belmont College in that city. **Terry Clapp** is pastor.

Everett Hills Church, Maryville, called **Ron Hatcher** as minister of music and youth. He comes from Green Acres Church, Bastrop, La. The new staff member is a graduate of Oklahoma Baptist University, Shawnee, Okla., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. **John H. Franklin** is pastor.

**Don Olive**, Carson-Newman College, was called as interim pastor at Pleasant Hill Church, Loudon County Association.

## PEOPLE . . .

Meadow View Church, Lawrenceburg, ordained **Lonzo Bailey**, **George Ballard**, **Chester Campbell**, **Bobby Gambrell**, **Roy Perry**, **Harold Putman**, and **Fred Whitsett** as deacons. **John Bolton**, director of missions, Lawrence County Association, led the questioning. The ordination message was delivered by former pastor **James Bond**, now pastor of Mt. Carmel Church in Hamilton County Association. **Paul Tabor**, pastor, Lawrenceburg First Church, led the ordination prayer. **Ed Marston** is pastor.

Tennessee evangelist **Tommy Sesler** has moved his offices to Nashville from Chattanooga.

**Reuben Trussell** observed his fifth anniversary as pastor of Fayetteville First Church last month.

**Newton J. Collins**, assistant professor in the school of business at Belmont College, Nashville, was appointed to the advisory council on Accreditation for the National Academy of Recording Arts and Sciences Institute. The purpose of the council is to review standards and procedures for accrediting institutions of higher education offering curricula in music industry related studies.

**David Barger** was ordained as a deacon at Manley Church, Morristown, recently. He is a former member of White Oak Church in Chattanooga.

## CHURCHES . . .

Members of Inglewood Church, Nashville, voted to sign a contract with the

Stewardship Commission of the Southern Baptist Convention for a "together we build" project. Buchanan Construction Co., Nashville, is the contractor for a \$438,834 Christian Life Center. John A. Preston Associates, Nashville, is the architect. **James D. Hopkins** is pastor.

Cottonwood Grove Church, Ridgely, organized a Brotherhood which meets the second Tuesday in each month. **Charles Dill** is president, and **W. C. Roberson** is secretary-treasurer. **Houston R. Northcutt** is pastor.

Sparta First Church held note burning services last month. **Harlan Reynolds**, former pastor of the church, spoke. The church is now debt free, according to pastor **Steve Playl**.

## Union University's Bible Conference to feature Lockridge, Guy, Francisco

More than 2,500 church workers and laymen from throughout West Tennessee and surrounding states are expected to attend Union University's seventh annual Spring Bible Conference March 6-8.

Noted Southern Baptist pastor S. M. Lockridge of San Diego, Calif. will lead the slate of guest speakers for the event. Also on the three-day program will be native Jacksonian Cal Guy, professor of

Guy, as New Testament speaker, will lead a study on the book of Ephesians, Agee said.

Directing special music and congregational singing will be Sidney L. Buckley, minister of music at First Church of Easley, S. C.

Six sessions will be held daily in G. M. Savage Memorial Chapel.



Lockridge

Guy

missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Clyde T. Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary in Louisville, Ky.

Theme for the annual event is "Being The People of God in Today's World," said Bob Agee, dean of religious affairs at Union. Daily Bible study sessions, inspirational music, and special worship programs will be featured during the conference.

Francisco will conduct a series of Old Testament studies on Isaiah 56-66 on the subject "The New People of God" while

## Antioch congregation calls Richard Owens as pastor

Union University student Richard Owens is the new pastor of Antioch Church in Madison-Chester Association. He comes from the pastorate of Spring Hill Church in Gibson County, where he served for one year.

A senior at Union, he is majoring in political science. He also held the pastorate at Westside Church in Halls and led the congregation from a mission into church constitution.

A native of Dyer, he has been active in associational work, serving as Dyer County church training director and as a member of the executive board.

**BAPTIST AND REFLECTOR**

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# Awaiting the promise

By Paul D. Brewer  
Chairman of the Humanities Division,  
Carson-Newman College, Jefferson City

Basic Passage: Acts 1

Focal Passage: Acts 1:1-14

We study the book of Acts in order to compare our church today with the early church which clearly felt the impact of the personality of Jesus. By looking at its life we can review our understanding of what the contemporary church should be.

We can be reminded also that when we are called to be Christians we are called to serve. The commitment to serve carries a promise of courage and strength necessary to do the task for which we are called. Through our analysis we can rediscover that common people, just like the ones in the church today, challenged the Roman Empire and changed the course of history. It can be a most interesting and profitable study.

## Luke's Purpose in Writing 1:1-15

No person ever writes unbiased history. An understanding of any serious writing is governed by a comprehension of the author's purpose. To understand the Book of Acts requires the reader to understand why Luke selected the events he did from the life of the early church to tell the story he wants us to hear.

Luke begins his account with a dedication to Theophilus. The name can be translated "a friend of God," but here it seems to be used as a personal name of a highly respected person. By using the same name at the outset of both Luke and Acts he shows the close relation between the two books. He wants his reader, Theophilus, to understand that the work of the Holy Spirit in the

life of the early church is the working out of the intent of Jesus as pictured in the Gospel. Christianity in the Empire is not something Paul or someone else started. The same Jesus who inaugurated the movement of redemption continues to empower it.

In the gospel of Luke Jesus is pictured as the One who has come to set men free. In the Book of Acts, Luke shows how the gospel continues to tear down the barriers which separate men and enslave them. When Jesus spent "forty days, and speaking of the things pertaining to the Kingdom of God," (verse 3) He is helping His followers to understand His universal Kingdom. It is open to all men.

The message that spread over the empire broke down all national, religious, racial, and social barriers. Christianity could never be just a sectarian movement within Christianity. It could not be limited to a small bit of geography or an ethnic cult. The same God who created all people would be worshipped by all. A person enters His Kingdom not because of birth, citizenship, race or sex, but by voluntary obedience to Jesus as Lord.

The question our church must deal with today is, "What is it that binds us together in our church?" Is it obedience to Jesus as Lord, or is it just because we are of the same social and economic background? To any church bound only by human word, feeling, or desire, the gospel suggests that it has not been set free to be God's people.

## A Failure in Communication 1:6-8

After Jesus spent so much time teaching about His Kingdom for all, the disciples still assumed that the Kingdom belonged to Israel. Their only question was "when" (v. 6) it would be restored. Their response shows the very narrow view of the Kingdom which they held. This paragraph introduces the major internal problem of the early church. Will the church be open to all who acknowledge Jesus as Lord, or is it open only

to those of selected ethnic backgrounds?

Jesus declared a moratorium on their speculations and commanded them to respond to the working of the Spirit wherever it occurred. They are commissioned to be about God's business. They are not to make the decision as to what God can or cannot do. As they begin to see the working of the Spirit among both Samaritans and Gentiles, their own vision of the Kingdom can be enlarged. His Kingdom is to reach "unto the uttermost part of the earth" (v. 8). It cannot be less than He has declared it to be.

## The Ascension of Jesus 1:9-11

After the cloud removed Jesus from sight, the two messengers redirected the attention of the disciples. The great privilege of being present for this event carried the responsibility to share its meaning. From this event the church has witnessed through the ages to its belief that Jesus has returned to the glory which He had with the Father from the beginning. In this position He is the mediator for men. The ascension affirms that the power of God which raised Jesus from the dead is still available in the life of the church.

In addition, the church has shared its belief in His return. This belief has motivated the missionary surge of the church. The faith in His return means that history is moving somewhere. The God who created our universe has a plan for it and will bring this plan to completion. It also means that evil will not finally triumph. It may seem to rule for a time, but God will have the last word. The church lives in hope because God is in charge of history.

## Between Engagements 1:12-14

An old theatrical term "between engagements" refers to the situation when an actor has finished one performance and has no new booking. The church pictured in Acts has just passed through a time of great significance and its next mountaintop experience is in the future. What must it do in the interim?

The early church decided to come together to find strength and encouragement in each other's presence. They did not isolate themselves when the high feeling of religious excitement had passed. They prayed and worshipped together and faced the many decisions that needed to be made.

From their experience we can learn that when we pass through a period of darkness it may be just prior to a Pentecost. Pray and worship. Do not try to live in the high moments of the past but reflect on them and learn from them. Move toward the new future which God has for His church. The best is yet to be!

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# Who took Jesus' life?

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

Basic Passage: John 18:28-19:16

Focal Passage: John 18:33-38; 19:12-16

Today's lesson resumes the trial of Jesus and takes us through the final passing of sentence. When we take up the procedure at verse 28, we recall that Jesus has been taken first to Annas, the real power behind the high priesthood.

Verse 24 tells us that Annas sent Jesus next bound to Caiaphas the High Priest. Verses 25 through 27 tell us nothing actually about Jesus' appearance before the High Priest, and verse 28 adds that Jesus was taken from the house of Caiaphas to the Roman Praetorium.

It appears, therefore, that Jesus' appearance before Caiaphas was merely a perfunctory event. The real decision had already been made by Annas, and Jesus was simply paraded through the residence of Caiaphas as a legal formality. From that point, the officials had to take Jesus to the Praetorium, the residence of the Roman Governor for Palestine. It was the Roman authorities who would have to give permission for the execution.

The phrase "it was early," tells us the time. Perhaps the authorities had waited until dawn to go to the governor's palace as they did not dare arouse him in the middle of the night.

We notice, too, that they did not enter the building "so that they might not be defiled." This phrase reminds us of the question that Jesus had faced so often—what is it that defiles a man? The Rabbinic mind thought that almost anything could make a man unclean. Pilate now comes out of the palace to speak to the arresting authorities, and his first question is: "What is the accusation?" The answer is evasive: "If this man were not an evil doer, we would not have handed him over."

Again we are witnessing the heavy hand of local politics. The authorities are saying in effect: "Listen, don't ask questions of us. We play along with you, now you play along with us. We want to do away with this man."

Pilate, not realizing how far they want to go replies, "Take Him yourselves and judge Him by your own law." But that is not enough for the Jews. They do not have authority to put men to death. Therefore, they raise the point of law with Pilate at this time and only then does he realize how far they want to go.

At this point Pilate re-enters his residence and begins to question Jesus for himself. His line of questioning moves from verse 33 to verse 38, and shows a progression from a simple desire to get at the facts to a

decision to write the man off as some kind of fanatic at the conclusion of the talk. Pilate's first question was: "Are you the king of the Jews?" This probably reflects the charges brought against Him by the authorities.

Jesus was charged with sedition, and the implication was made to Pilate that He was a revolutionary who endangered the Roman government in the same way as did the contemporary Zealots. Quickly Pilate sees that Jesus is not a political person at all, but rather His whole outlook is religious. Jesus begins to speak to Pilate of religious dominion, the kingship of God. He then points to His own nature as truth.

Pilate is still impatient and dismisses the entire matter as some sort of local religious controversy with which he does not want to take up his time. He cuts Jesus off with the brusque remark: "What is truth?"

Then he goes outside to tell the Jewish officials that he can find no reason to actually put Jesus to death. Will they not agree to let him release the man after their local Passover custom? Won't this solve the entire matter? Jesus will have been branded a criminal, but they will not all have to get into this sticky business of putting Him to death.

For the first time, Pilate now sees just how concerned and determined the Jewish authorities are about Jesus. There is no compromise for them, they want Him killed.

Pilate now decides to give in to them, but at the same time he is disgusted with the

whole affair and determined to make it obvious that he believes the entire procedure to be ridiculous. His assent to the execution will be nothing more than a political favor. Deliberately he brings Jesus back out. Everyone should know that he is not doing this because he wants to, or because he thinks it legal. "I find no crime in Him," he says, "but if this is what you want, I will have to give it to you for political reasons." "Crucify Him," the crowd yells. "You crucify Him yourselves, I find no crime in Him," Pilate replies. "Yes, but He must die," say the Jews. "He has called Himself the Son of God."

Suddenly everything takes on a different tone. Verse 8 says that Pilate becomes afraid when he hears these words. Evidently, the man is somewhat superstitious and he immediately goes back inside to question Jesus further. "Where are you from," is his first word to Jesus. Perhaps he thinks Jesus to be one of the gods who has taken human form to appear on the earth for a time. The Greek and Roman legends abound with such tales of gods appearing from time to time in the form of men and animals, and Pilate knows that in the legends it is always dangerous to deal with a god unawares. Jesus, however, will not enter into conversation along this line of questioning; and again Pilate goes out in an attempt to release Jesus.

The group outside which is made up almost entirely of representatives from the Sanhedrin and temple employees now plays its trump card: "If you release this man, you are not Caesar's friend." Upon hearing this, Pilate sees no way out. He pronounces judgment upon Jesus and hands Him over to them to be crucified.

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# A familiar figure for Southern Baptists

The recommended goal is \$75,000,000. This is the total amount of the proposed Southern Baptist Convention's Cooperative Program budget goal for the 1978-79 convention year which the SBC Executive Committee will recommend to the convention meeting this June in Atlanta, Ga.

Of that amount, \$62 million will go to the SBC agencies for their continuing operation. There will be an additional \$2 million for capital needs to improve physical facilities at our seminaries to provide for record enrollments.

Then, there is \$11 million for the initial implementation of the convention-approved Bold Mission Thrust.

The proposed \$75,000,000 goal is a significant step in Southern Baptists' commitment to proclaim the Gospel to every creature in the world by the year 2000.

The figure—\$75,000,000—strikes a responsive, nostalgic chord in the hearts of long-time Southern Baptists. It reminds us of the first unified mission support effort of our denomination in the early part of this century—the **\$75,000,000 Campaign**.

For the first 74 years of our convention's existence, each Baptist agency and institution (local, state, and national) secured its financial support individually. Their representatives naturally went to the big churches—the big income and the large contributors.

At the 1919 Southern Baptist Convention (which incidentally also met in Atlanta) President J. B. Gambrell in his address challenged Baptists to "adopt a program of work commensurate with the reasonable demands upon us."

Immediately a committee was named, and before that convention adjourned the messengers approved the committee's recommendation that "in view of the need of the world and this hour and the number (about 3,000,000) and ability of Baptists" that the convention adopt a financial goal of \$75,000,000, to be subscribed at once and paid during a five-year period (1919-1924).

By the time of the 1920 SBC in Washington, D.C., pledges had passed \$92 million.

The impact of this \$75,000,000 Campaign was not in the total raised, for a financial recession in the early 1920's resulted in gifts of \$58,591,713. However, this did mean that during the five-year period our two mission boards received nearly as much money as they had in the previous 74 years of their existence.

The impact of the \$75,000,000 Campaign was not even in the impetus it had in the formation of the Cooperative Program mission support system in 1925—as important as this tool has been in Southern Baptist life.

The supreme impact of the \$75,000,000 Campaign was that it introduced a new era in Baptist giving and missionary work. It helped Southern Baptists realize their potential in mission support. For the first time all Baptists were involved in giving to causes outside their local churches. Probably for the first time in history the average member in an average Baptist church was asked to support missions.

The burden of world missions and ministries was placed on the hearts of all Southern Baptists—and they responded to the challenge!

An example of what the \$75,000,000 Campaign meant to Southern Baptists is seen in another area. Pastors and presidents of our colleges and seminaries were asked to encourage young people to respond publicly to God's call to vocational Christian service in October 1920. More than 4,000 volunteers responded.

Revivals are reported to have broken out in many churches as the members were urged to give sacrificially of themselves and their financial resources.

The excitement and dedication engendered by the 1919-1924 \$75,000,000 Campaign opened the door to a period of worldwide concern by all Southern Baptists. In a long-range look at Southern Baptist history, it would be hard to overestimate the impact of that emphasis in our denomination.

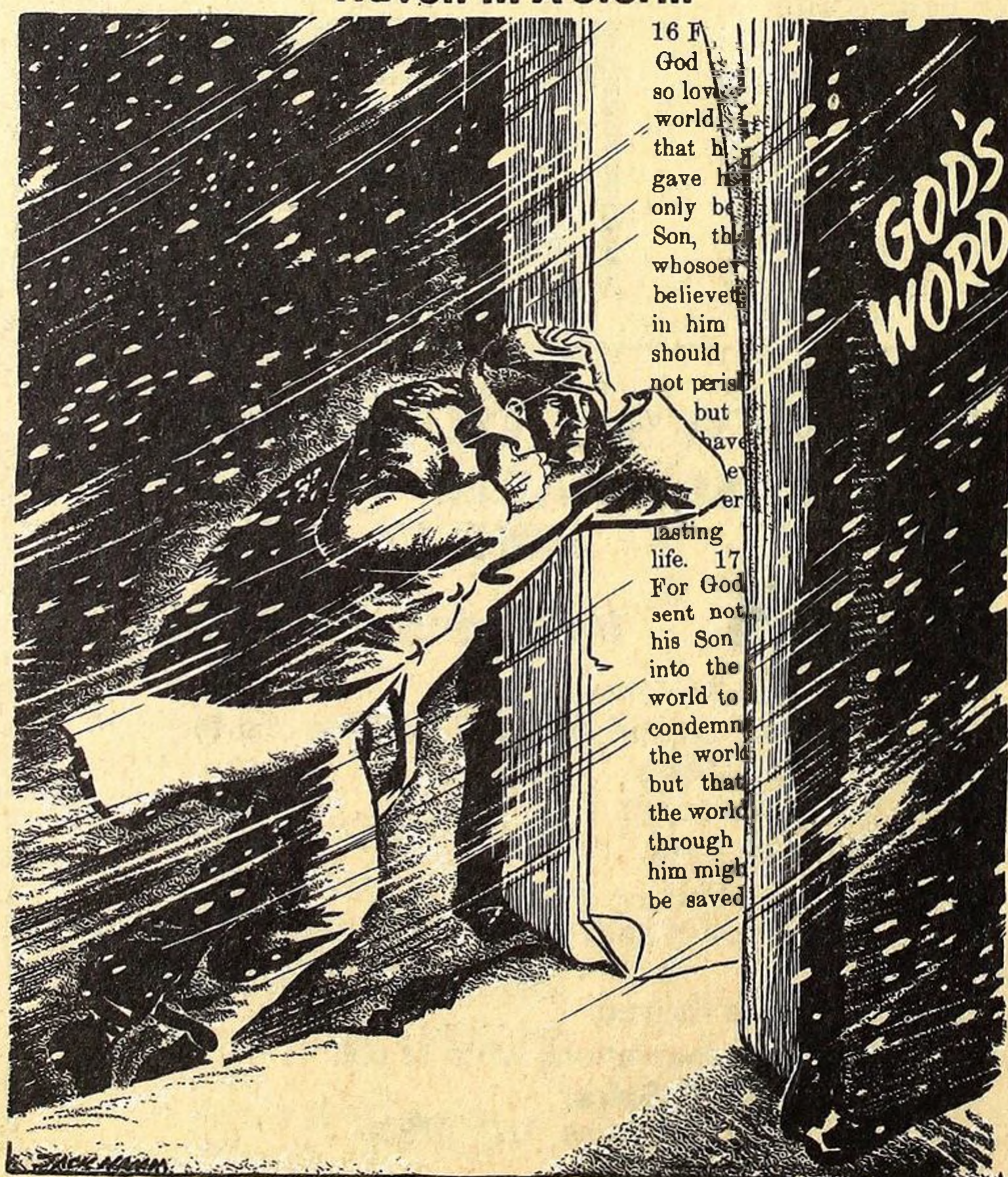
In June 1978, messengers to a Southern Baptist Convention will gather once again in Atlanta as they did in 1919.

Again, the convention will consider a challenging goal of \$75 million which could greatly expand the missionary outreach of our denomination.

Hopefully, the messengers will respond again to a challenge—not merely to the financial figures, as important as money is to our Bold Mission Thrust—but to the God-given burden to be His witnesses to a whole world.

The world will not be won to a saving faith in Jesus Christ by money, but by the combined, dedicated efforts of those who have experienced personally that salvation and—just as personally—have accepted Christ's Great Commission.

## Haven In A Storm





## Cicero's comment



By the editor

A highlight of my recent trip to the Baptist editors' meeting in Phoenix was the privilege to meet a Baptist missionary pioneer—Willis J. Ray.

Perhaps no other Baptist leader has been used by God in mission expansion as has been this man. Ray had a brief part on a lengthy program during a banquet of the state executive secretaries and editors.

Ray was an evangelist with the Baptist General Convention of Texas in 1944 when God led him to accept the position of executive secretary of the Arizona Southern Baptist Convention. That organization would hardly be called a "convention" by present-day standards, since it numbered **only one association and 25 churches** within the state's borders.

But Willis Ray was not discouraged. Not only did he have a vision for Baptist congregations throughout Arizona, but throughout the western United States.

As Baptists migrated toward the west, small groups would get together and discuss starting a Baptist church. Somehow these groups would always seem to hear about Ray. Armed with a love to start new churches and a conviction that no place was too far away, this Baptist pioneer traveled an area equal to one-fourth the territory of the continental United States.

Churches were started in Utah, Idaho, Wyoming, Montana, North and South Dakota, Colorado, Nevada, and western Nebraska—all affiliated with Arizona convention. An indication of the foundation laid by Ray and those who worked with him and who followed him is that today there are 722 churches in these nine and one-half states.

By 1956 Ray and other leaders felt that a state convention that covered 10 large states was too big, so a division was made. The Colorado Baptist General Convention was formed (including the states of Montana, Wyoming, North and South Dakota) with 80 churches—where no Southern Baptist church had existed 13 years before.

The Colorado convention asked Ray to be its first executive secretary, and God used Ray's pioneer spirit to lead him to that position from which he retired in 1962.

As Ray reminisced in Phoenix, he was not content to merely look back. He is too busy preaching, traveling around, and predicting more than 2,000 Southern Baptist churches in those 10 pioneer states by the year 2000.

## 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.

### Satire not favorite

Dear editor:

Satire, while useful occasionally, has never been my favorite literary style. It is depressing despite the humor and possible truths it contains. Probably those against whom it is directed will never get the message, since a certain state of physical, mental, and emotional maturity must be attained before it can be understood.

Furthermore, the resentment and anger engendered cloud the issue, and this prevents a focus on the truths presented.

I do not mean to imply that it is never necessary to turn the spotlight on our failures, weaknesses, and sins. However, when criticism of any kind is employed, to be effective it must be done in love.

It is my hope that the recent excellent and inspiring Cicero's comment (Feb. 9) is a forerunner of more of the same type. Cicero the bird lover is more likeable than Cicero the satirist. Mutual interests make relating to him a spontaneous response.

Instead of forcing the mind of the reader to the unlovely people in our church, it points to God who loves all creation and makes bountiful provision for His children. This positive, constructive approach usually proves a more effective method of influencing people.

Clara B. Washburn  
3224 Redding Road  
Chattanooga, TN 37415

### Freedom in Israel

Dear editor:

I would like to reply to your Jan. 19 article "New Israeli law threatens nation's religious liberty." Nothing could be further from the truth.

Israel, the only democracy in the Middle East, declared in her Declaration of Independence, "The State of Israel . . . will maintain complete equality of social and political rights for all its citizens without distinction of creed, race, or sex. It will guarantee freedom of religion and conscience, of language, education, and culture. It will safeguard the Holy Places of all religions." Israel has been true to this pledge.

For the record, this is not a law but a penal law amendment #5738-1977 (an enticement to change religion). The amendment related directly to Article Two of Israel's Basic Principles (roughly equivalent to our Constitution) adopted in 1948 which

reads, "The State will provide for the public religious needs of its inhabitants but **will prevent coercion in matters of religion** (emphasis added)."

In recent years the coercion of new arrivals in Israel to become Christians has become a nagging problem. Promises of money and plane tickets to America or Canada are the inducements as opposed to the gospel. Worse still, these promises, made to tired, struggling immigrants seeking to adjust to a new home, are often unmet adding another dimension to an already questionable practice.

Anyone familiar with Christianity understands the necessity of Christians to witness for their religion. Deceit and coercion, however, are diametrically opposed to the teachings of Jesus of Nazareth has been recognized and has been recently proclaimed by untold numbers of Christian scholars and theologians.

The Knesset has sought only to protect a people victimized all too long by the worst that human nature can conjure up. The Knesset has in no way compromised religious freedom, a freedom guaranteed in Israel and expressly denied by her Moslem neighbors. Christians are still free to witness. Jews are free to reject that witness. That is part of religious democracy.

William G. Gralnick  
Southeast Regional director  
American Jewish Committee  
1699 Tullie Circle N. E.  
Atlanta, GA 30329

Christians would not take issue with the illustrations of your letter. However, I am told that under this amendment **ANY material item given to a citizen could be interpreted as "coersion"—such as a ride to church, refreshments, printed literature, or even a Bible.** (editor)

### Unbalanced reporting

Dear editor:

As an individual Tennessean, I belong to the majority opposing the Panama Canal treaties. I was very disturbed at several things in the **Baptist and Reflector** article "Two Baptist missionaries endorse proposed Panama Canal treaties" (Jan. 26).

I have shared the following concerns of this article with several of our SBC leaders:

(1) The "Washington" dateline conveys the possibility that we were being used, and this was a Washington plan strategy.

(Continued on page 13)



**Styles leads PR association;  
Strickland elected secretary**

**PHOENIX, Ariz.**—Richard M. Styles, vice-president of university relations for Hardin-Simmons University, Abilene, Texas, was elected president of the Baptist Public Relations Association during the organization's annual meeting here.

Styles succeeds James H. Cox, associate editor of the **Western Recorder**, state newspaper for Kentucky Baptists. Cox will serve as awards chairman for 1978.

Other 1978 officers are program vice president, John Seelig, Southwestern Baptist Theological Seminary, Fort Worth, Texas; membership vice president, Stan Hastey, Baptist Joint Committee on Public Affairs, Washington, D.C.; secretary, Evelyn Strickland, Tennessee Baptist Convention, Brentwood, Tenn.; newsletter editor, Mike Duduit, Southern Baptist Theological Seminary, Louisville, Ky.; and treasurer, Don Hepburn, Southwestern Baptist Theological Seminary, Fort Worth. (BP)

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**Pulpit To Pew**

By Jim Griffith

This year marked six decades since the Russian revolution ushered in the system of state-promoted atheism in the Soviet Union.

However, it is apparent that no one is singing: "Happy Birthday, atheism." Even in an unguarded moment, the atheist cannot say, "I am an atheist, thank God!" And despite a concerted atheistic effort via the state press and education system in the U.S.S.R., it is reported that one out of every five Soviet adults are religious believers.

Puzzling, isn't it? In the face of opposition, threatened persecution, and brain-washing, some determined Russians still believe. But in America, with religious instruction as readily available as sand in the desert, some do not believe.

And whether he be in Russia or America, the unbeliever is one who needs to have his faith lifted.

Moreover, this can be accomplished only by "major spiritual surgery: a heart transplant" or at least a change in the heart the unbeliever now has.

**Bible Puzzle**  
 Answers on page 14

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
15				16					17			
	18		19						20			
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47						48				49		
50						51				52		

- 48 Suffering in Scotland  
49 Hindu caste member  
50 Rehs  
51 Chemical suffix: pl.  
52 Greek letter

DOWN

- 1 Tear  
2 Elliptical  
3 "cool — —"  
 (Luke 16)  
4 Malign  
5 Esau's wife  
 (Gen. 36:4)  
6 Procedures  
7 "Isaac — Jacob"  
 (Heb. 11)  
8 Month (Zech. 1:7)  
9 He named all cattle  
 (Gen. 2:19)  
10 Doom  
11 Printer's measures  
19 Contend  
20 Dozes  
23 Old French poem  
24 Iron, for one  
25 Before cook or cool  
26 "Take ye away  
 — —" (John 11)  
27 Girl of song  
28 Through  
30 "word and —"  
 (2 Thess. 2)  
31 "called in — —"  
 (Col. 3)  
35 Luau food  
36 "gift to the —"  
 (Matt. 5)  
37 Upper and lower  
38 Snares  
39 City (Josh. 21:11)  
40 Thread  
41 Bond's opposite  
 (Eph. 6:8)  
42 Make warm  
43 City (Gen. 36:39)  
46 Narrow inlet

ACROSS

- 1 N.T. book:abbr.  
4 "of a — without  
blemish" (1 Pet. 1)  
8 — and sound  
12 Vine  
13 It is nothing  
 (1 Cor. 8:4)  
14 Cheese  
15 Mike's companion  
16 Commanded  
17 Flying mammals  
18 "they that — —"  
 (Psa. 69)  
21 Nothing  
22 Drunkard  
23 Old Venitian  
magistrate  
25 Bicycle part: abbr.  
26 Recipe abbr.
- 29 Son of Caleb  
 (1 Chron. 4:15)  
30 "in the — of faith"  
 (1 Tim. 4)  
32 Color  
33 — off (drive)  
34 Lord, faith or  
baptism (Eph. 4:5)  
35 Equal  
36 Exist  
37 Lettuce  
38 "we — —"  
 (2 Cor. 5)  
43 Lively  
44 "no galley with —"  
 (Isa. 33)  
45 Poet's above  
47 "—, Father"  
 (Mark 14 )

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 GQ IRSU BR F

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# Overseas churches pass one-million members

**RICHMOND** — Baptists overseas in churches related to Southern Baptist mission work numbered more than one million at the end of 1977, an addition of more than 165,000 people during last year.

In addition to increases in church membership, reports from overseas Southern Baptist mission organizations indicate that

baptisms and the number of churches also increased substantially. While church membership was up more than 10 percent, baptisms increased more than 15 percent, and number of churches about 6 percent.

"This is a most encouraging increase in baptisms," said Winston Crawley, director of the overseas division of the Southern Baptist Foreign Mission Board. "In fact, it is an outstanding gain," he added. "However, growth in the number of churches seems to be holding fairly steady and needs to increase if we're to move in the direction of a 10-fold increase by the end of the century."

Areas where Baptist growth has been particularly significant include countries in Africa, parts of the Middle East, and East Asia.

Kenya, Liberia, Nigeria, and Togo all reported increases of at least 25 percent. In Kenya, baptisms more than doubled, jumping from 2,844 in 1976 to 6,938 in 1977. Crawley attributed increases in these African countries to a "religious change that seems to be sweeping the entire continent." Many people who previously held to tribal religions are moving to urban areas and embracing other religions, he said. Large numbers of these are becoming Christians.

Although the actual number of baptisms is small in Middle East countries, increases are proportionately substantial. Iran, Jordan, Lebanon, and Libya all reported increases in excess of 175 percent, and Turkey reported an 80 percent increase.

Other countries which reported significant increases in baptisms include Taiwan and Singapore in East and Southeast Asia; Brazil, Paraguay, Uruguay, Mexico, Panama and Ecuador in Latin America; and Austria and Belgium in Europe.

Other year-end figures include total income for the Foreign Mission Board of nearly \$63 million, an increase of 8 percent over 1976. (BP)

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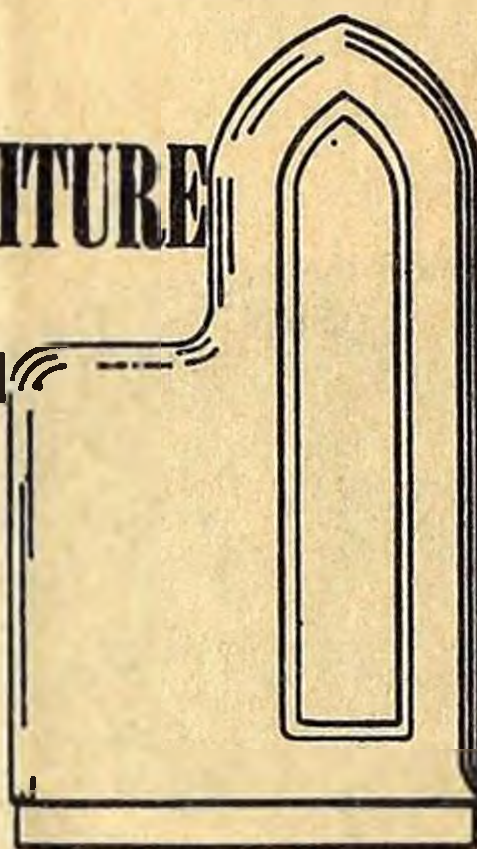
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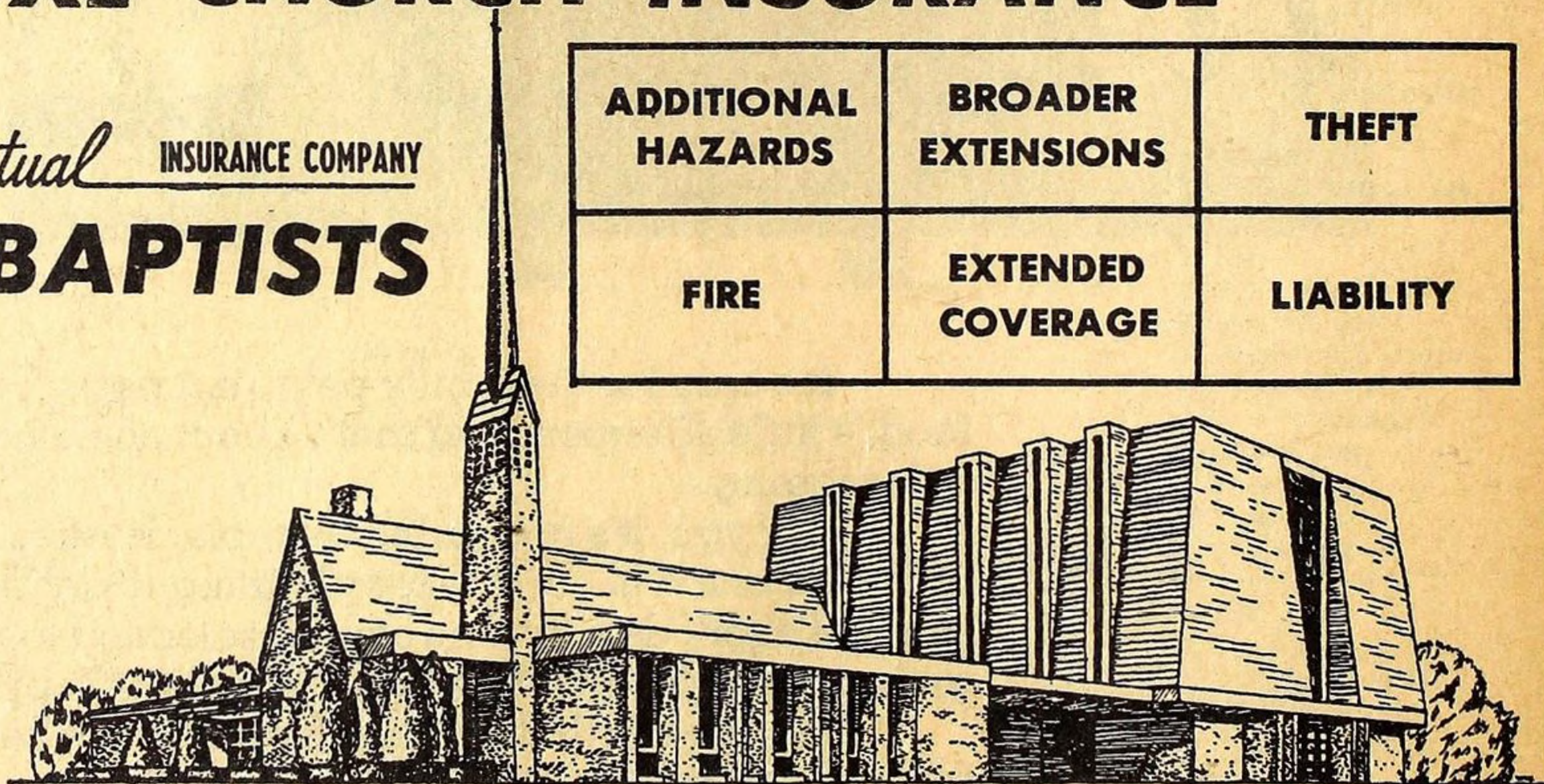
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# Week of Prayer, HMB offering

(Continued from page 1)

New York, with penetration in another sector of that city. These cities are 70 percent unevangelized.

Twenty-three counties in seven different states are involved in Phase 2. Eighteen of these counties have no Southern Baptist witness, and out of the 1-million population, about 60 percent of these rural-urban areas are unevangelized.

Seven cities will be penetrated in 1979 with the beginning of Phase 3.

While in the initial year, no missionary is assigned to a key area on a permanent basis. If the \$13,000,000 goal is reached, a career missionary may be assigned.

Leonard Irwin, director of the Home Mission Board's planning section, said of

the key cities/key counties strategy, "We will let our strategy pinpoint needs. If we discover, for example, that a language missionary or a Christian social ministries worker is needed in a particular area, and we have the funding to provide the personnel, we will do it. Until that time we greatly depend on the local resources, the people who actually live in our key target areas."

Irwin explained that a staff member is temporarily assigned to the key area to coordinate the work among the local people. "But," he reiterated, "a definite need may appear for a career missionary."

The need for evangelical witness in these key areas is great. In West Virginia there are 13 counties without Southern Baptist church or mission. In some cases, one of these counties may be as much as 75 miles from the nearest Southern Baptist Church.

Offering funds will go to canvassing these areas, and provide the base for penetrating the key US cities and counties.

## More letters

(Continued from page 9)

(2) Although our two missionaries along with SBC President Jimmy Allen stated that they were speaking as individuals, you know that it is impossible to separate them as individuals from their SBC positions.

(3) The article implied that those who oppose the treaties were "right wing extremists" and only two of our Southern Baptist senators were mentioned, when I know as a fact that Southern Baptist senator, Robert Morgan of North Carolina, has almost the identical position of our own Howard Baker which is in opposition to the treaties as they are presently written. I believe that many of us Baptists who oppose the treaties do not like being reflected as extremists.

(4) Baptist Press has sent out two articles reporting support for the treaties. In all fairness why has BP not had an article representative of those who oppose the treaties? The only answer I have received to this question is that only newsworthy Southern Baptists who have spoken out against it are extremists and their views are carried in the secular press. It is a sad day indeed and very unbaptist when both sides of an issue can not be carried, especially when one side, by indications is a majority view!

H. M. Eggers  
810 Lynwood Ave.  
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The Baptist Press articles (one of which we carried) were based on statements by three Southern Baptist leaders in support of the treaties because of religious (missions) aspects. If any newsworthy SBC leaders made statements opposing the treaties on religious grounds, it would be reported in the "Baptist and Reflector." Politicians who oppose the treaties on political grounds are reported in political and secular newspapers. (editor)

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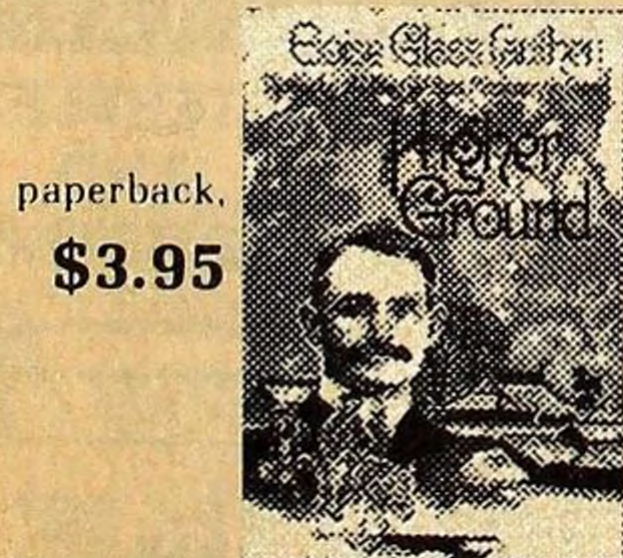


## HIGHER GROUND

Biography of  
Wiley B. Glass

Dr. Glass was a missionary to China from 1903-1943. This is the fascinating story of his life in China. It tells of his getting settled, learning the language, teaching in the seminary, enduring the revolution, enjoying furloughs, and finally having his work forced to a stop.

Higher Ground was written by Eloise Glass Cauthen, daughter of Dr. Glass and wife of Baker James Cauthen.



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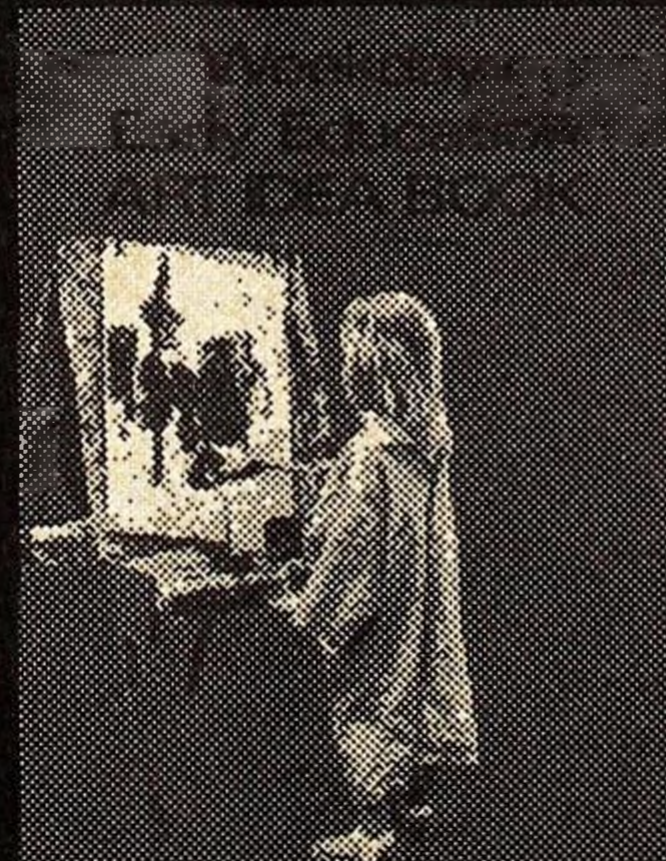
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# Jesus' Legacy of Peace

By Herschel H. Hobbs

*"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27*

Jesus continues to prepare His disciples for the ordeal which lies just ahead, and for the succeeding years as they will bear their witness concerning Him (see John 16:33). Thus His legacy of peace applies to His people down the ages.

The key word is "peace." The Hebrew word is **Shalom**, and was used by Jews as a word of greeting and parting (see John 20:19, 21, 26). Here Jesus used it in the sense of parting. In His death He will be taken from them. Though He will be with them at brief intervals after the resurrection, in a sense the uses here and in 16:33 are His parting benediction.

Jesus' peace is not like the peace of the world. That peace is more the absence of conflict and trouble. The world gives it and takes it away. The present tense of "leave" means "I keep on leaving with you." "My peace" is in contrast to the world's peace.

The peace of Jesus is the abiding state of inner composure despite outer circumstances. It is derived from the conviction

that Christ has fully conquered the world (16:33b). We may often have tribulation, or be in a tight place with seemingly no way out. But in the conviction that we serve a victorious Lord, even then we know His peace.

Note the negative words in this positive statement. Since it is **not** the world's peace but the abiding peace of Jesus, we are **not** to be troubled as an ocean caught in the teeth of a storm (John 14:1). And we are **neither** to be afraid. "Be afraid" renders a verb found only here in the New Testament. It is used in the papyri for one condemned to death. The Septuagint (Greek translation of the Old Testament) used it of a palpitating heart. It complements "be troubled." When such trouble comes, we are not to have palpitating hearts as if we are condemned to death.

Thus we can have inner serenity amid life's storms. No matter what the world may do to us, we know that it did worse to our Lord. And when death comes, whether prematurely or naturally, we can lie down in peace knowing that He who conquered death waits to greet us with His **Shalom** when we pass through the veil.

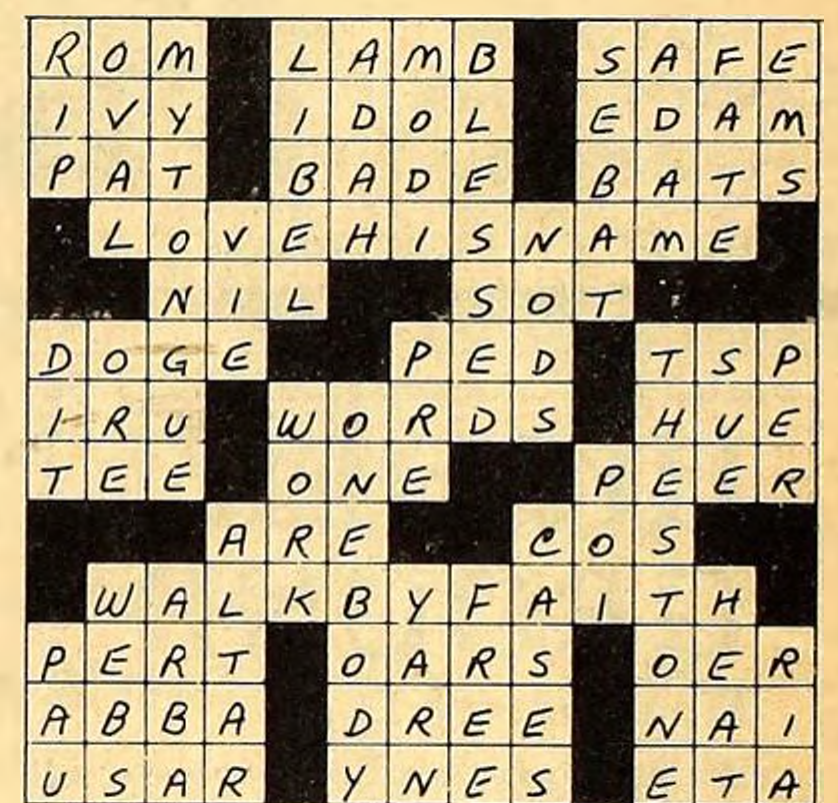
# Family Living

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

## Some antibiotics affect young child's teeth

The tetracycline drugs should not be prescribed for children under eight or for pregnant women, the National Institute of Dental Research reminds physicians. The medications, frequently given for upper respiratory infections, can cause discoloration and incomplete development of youngsters' permanent as well as "baby" teeth, warns Marie Nylen, director of intramural research.

While most doctors know about the staining and enamel-ruining effects, they may not be aware that other antibiotics they prescribe **contain** tetracyclines, it is pointed out in **Drug Topics**. Among these drugs: Aureomycin, Declomycin, and Randomycin.



"And I will walk among you, and will be your God" (Lev. 26:12).

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3. Group portraits of church officials, deacons, boards and committees, etc.
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All of our activities for completing your Directory are performed in your church. You are invited to supervise the taking of the portraits and the showing of the proofs.

We request that a committee be appointed to work with us to take care of all details to your entire satisfaction.

One Yearbook-Directory for each family photographed will be delivered to the church within sixty days after the last pose is selected. Additional books may be desired for missionary work, new members, gifts, etc. These may be purchased at our cost price.

The program is financially feasible for us because most of the people we will photograph in your church have never had the occasion to sit for a family portrait and will be delighted to obtain copies for themselves and their loved ones. They will have a free sitting with many poses to select from and because we photograph in volume they will have the advantage of comparatively low prices.

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# Prisoner, volunteer meet through letters

By Dan Martin  
Home Mission Board

ATLANTA—This is the story of two men.

One is a convict, a man who has spent the majority of his life behind the bars of jails and prisons from Iowa to Alabama and Louisiana to Pennsylvania.

The other is a lay preacher, a man who quit a good job, sold his home and moved his family to the frontiers of Southern Baptist work in Vermont.

The two men have never met; maybe they never will. But their lives have touched because of an article in **Home Missions** magazine and a series of letters.

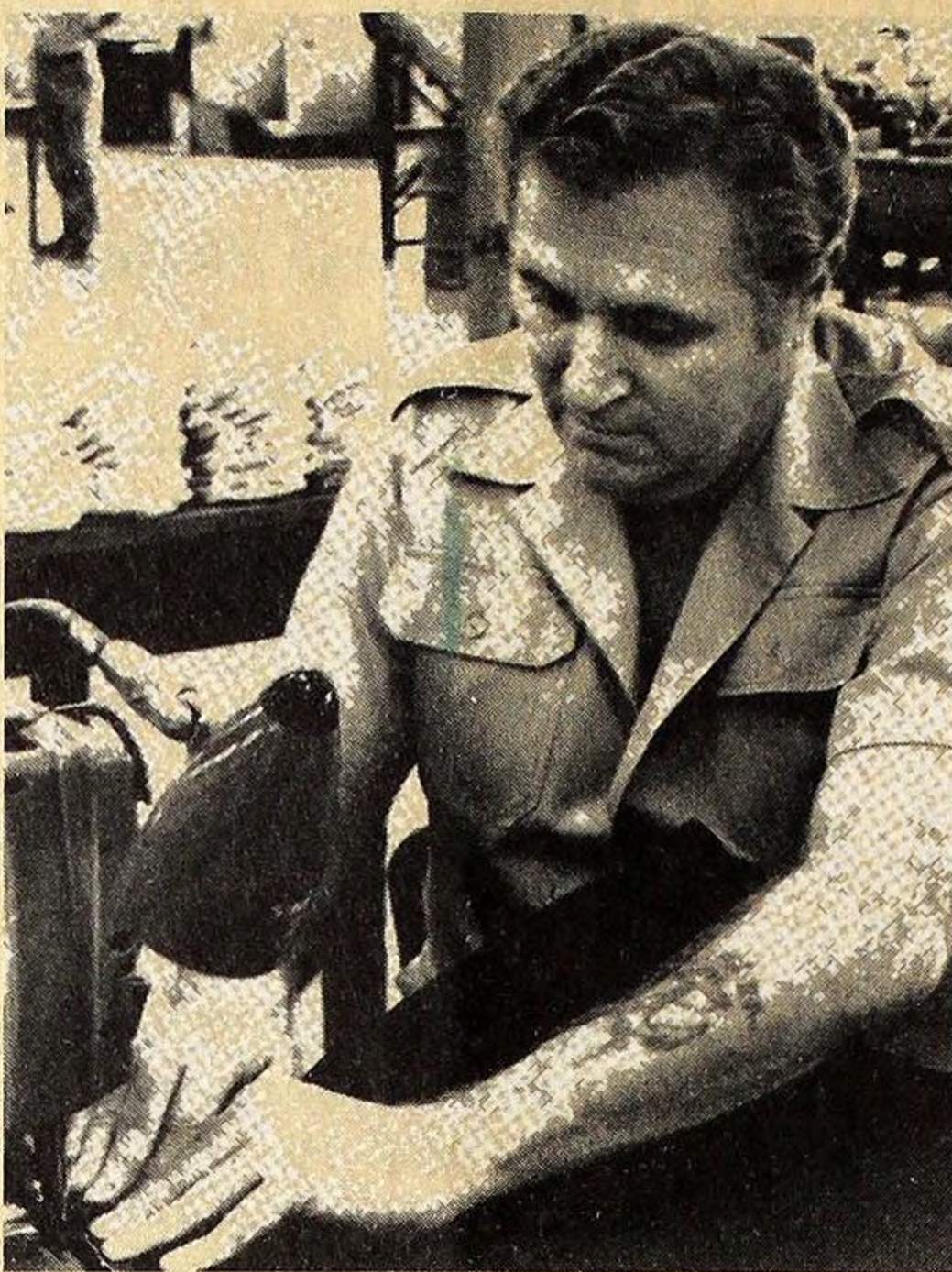
Oliver "Dean" Lusk was featured in the January issue of **Home Missions**. Last year he quit a good job in Tahlequah, Okla., and moved to Rutland, Vt., as an unpaid volunteer with the Home Mission Board's Christian Service Corps. His assignment was to start Bible studies to reach the people of the area.

CSC volunteers generally support their efforts with secular work, but so far Lusk has been unable to find steady employment despite a master's degree in education and extensive job experience. His family will remain in Vermont, doing missions work, as long as their money lasts.

Sterling Belle-Isle, 38, read the article in Atlanta Federal Penitentiary, where he is serving a 15-year sentence for robbing a bank in Hueytown, Ala., in 1972. The stocky, tattooed man has spent 16 of the last 21 years in prison, having been convicted on a car theft charge when he was only 17.

"Oh man, what a beautiful story," he said. "Just imagine, Brother Lusk selling his house, giving up his job . . . Why, that's what most of us want to achieve in life, that's what we want. But he was willing to give all that up because he found there was something more important. I thought, 'Hey, I want to be part of this.' The Lord really moved on my heart."

Belle-Isle wrote a brief letter to Lusk, "Brother," the letter said, "I would like to share in your ministry by giving some little money each month to help support your work. I work in the prison cotton mill and receive \$30 for my labor. The Lord has



**STERLING BELLE-ISLE**  
Prisoner aids CSC volunteer

spoken to my heart in a real way and I want to send you \$10 a month to help you reach the lost for Christ."

Despite inadequate address, the letter was forwarded to the Lusks at their rented home about 20 miles from Rutland.

"I got almost to the middle of the letter before I realized what it was," says Dona Lusk. "I started to cry. I had to put the letter away before I could finish it. It was kind of overwhelming."

Lusk added, "Dona gave the letter to me that night. To be honest, when I read it, it made me feel very inadequate. Compared to what he is giving—on a percentage basis—we are giving very little."

The letter came at a critical time for the Lusks. Not only are they eeking out a living on whatever part-time work Lusk is able to get, they are faced with huge and mounting medical bills because of an accident suffered by their son Brent, 15.

"We think God has blessed us and miraculously saved Brent's life," Dona said.

Despite the miracle, the family faces medical bills of close to \$14,000. With the mounting problems, the Lusks plan to stay on in Vermont, nurturing the two Bible studies they have begun, and supplying in pastorless churches across the state, as long as they can.

"His (Belle-Isle's) letter overwhelmed us," Dona said. "He is not in the easiest place to be and live a Christian life. That he would want to share with us in that way is almost more than we can believe."

Belle-Isle, who became a Christian in November 1975, admits that sharing is a relatively new desire for him. "I've been pretty selfish all my life, living for myself,"

he says. "I've not been concerned with anybody else."

He was serving time in Marion—which was built to replace Alcatraz, and is the "real hard rock joint" of federal prisons—and was listening to the radio one night:

"A guy was laughing down the cell block," Belle-Isle recalls. "He hollered for me to turn the radio to a certain station. I needed a laugh, so I turned over. It was Jerry Clower on one of the Baptist programs, Country Crossroads.

"He was real funny and then he started talking about how he credited all his success to the Lord. The Holy Spirit moved on my heart and I knew I couldn't be any greater failure than I was. I knew I didn't want to go on hurting like I was hurting.

"I knelt down and asked Jesus Christ to come into my heart, to forgive my sins. Before I got up, I knew He had. . . . I knew I was saved. I haven't been the Christian I'd like to be, but man, I sure thank God I'm not what I was."

Belle-Isle wrote to the Southern Baptist Radio and Television Commission, which produces Country Crossroads, and told them of his salvation experience. Executives there sent him a correspondence Bible course and a New Testament, the first Bible he ever owned.

Sterling Belle-Isle and Oliver "Dean" Lusk are separated by thousands of miles, background and strong steel bars. But because God moved on the lives of each, both have been touched. (BP)


## Henderson First names Westmoreland as pastor

Doug Westmoreland, pastor of Tusculum Hills Church in Nashville for the past two-and-one-half years, has been called to the pastorate of Henderson First Church. The church, located near Jackson, is in Madison-Chester Association.

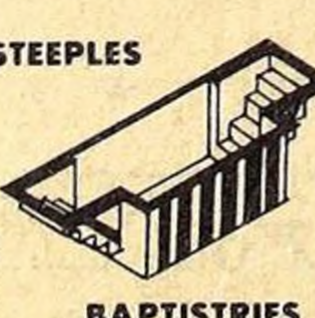
His first Sunday in the new pulpit will be March 12. Westmoreland led the Liberty Grove Church in Jackson for seven years. He also served a church in Mississippi.

A native of Tupelo, Miss., Westmoreland attended William Carey College in Hattiesburg and Clarke College in Newton.


He has been active in associational work, serving as moderator for Madison-Chester Association while he was a pastor there.




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