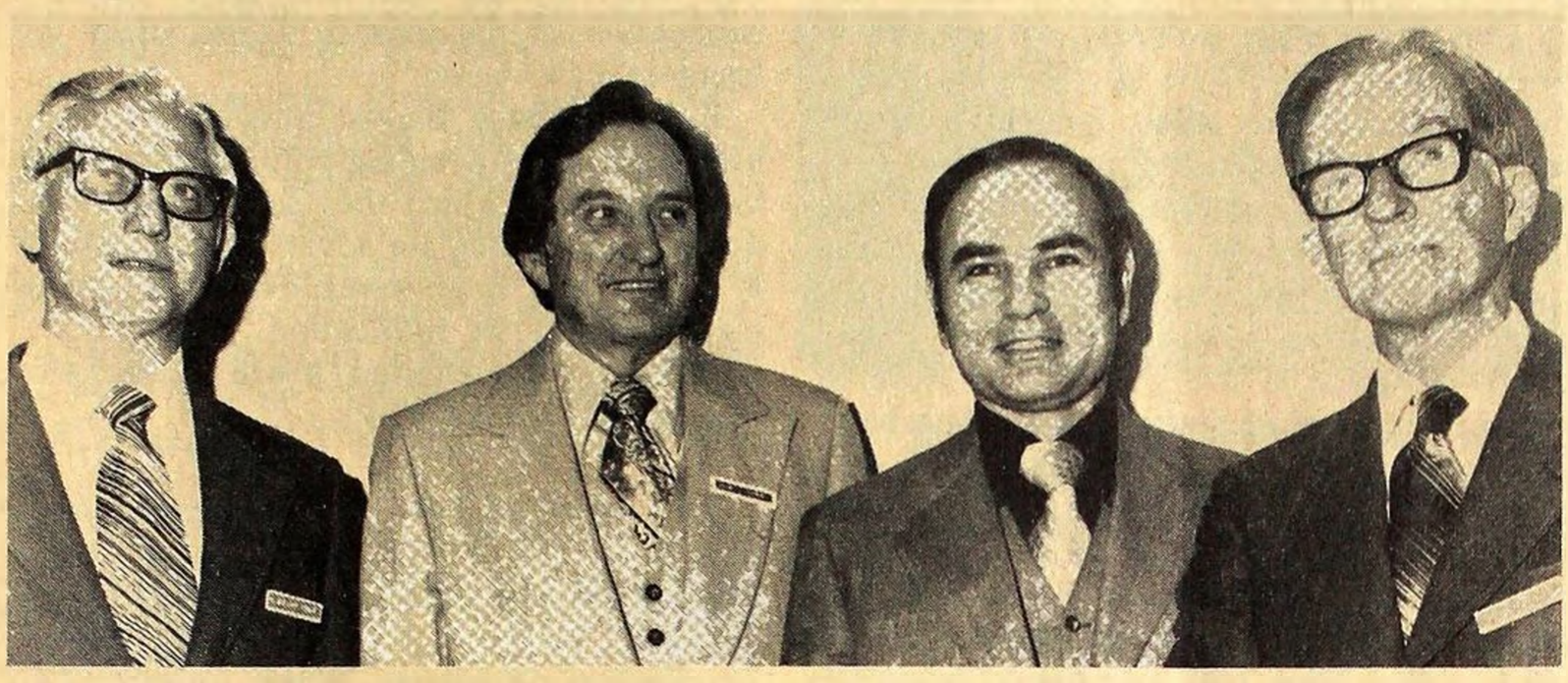
Baptist and Reflector

Vol. 144/No. 10/March 9, 1978 News journal of Tennessee Baptist Convention



FOUNDATION OFFICERS—During its meeting in Brentwood last week, the Foundation Board of Trustees named its officers. From left are: Stanley Brumfield, second vice-chairman; R. B. Newby, secretary; Gayle Alexander, first vice-chairman; and John Ellis, chairman.

Foundation trustees elect officers, fete executive secretary-treasurer

Members of the Board of Trustees of the Tennessee Baptist Foundation elected officers for the coming year, welcomed Ernest Pippin to the foundation staff, and honored Jonas L. Stewart in his 10th year as executive secretary-treasurer, during their annual meeting in Brentwood last week.

John Ellis, Nashville, was re-elected to the post of board chairman. A member of First Church, he is an officer for Third National Bank in Nashville. Gayle Alexander, pastor, Alamo First Church, was elected first vice-chairman; and Stanley Brumfield, trust officer, Third National Bank, was named second vice-chairman. R. B. Newby, Kentucky Central Insurance, Tullahoma, was re-elected to the post of secretary.

Board chairman Ellis welcomed Pippin to the foundation as associate executive secretary and trust officer. He joined the staff on Sept. 1, 1977.

Stewart was paid homage for 10 years of service in leading the foundation. He became its executive director on July 10, 1968. Members of the board presented him with a plaque and gift.

In his report before the board, Stewart said that his office had received inquiries from 90 persons during the past year for information regarding the preparation of a Christian will or trust. Additions to existing funds during the past year amounted to $300,993.12. Nineteen accounts were established with total funding of $193,612.63, making a total of $494,605.75 in new assets for the year. Total assets as of Oct. 31, 1977, were $7,128,369.09, Stewart said.

He also pointed out that income distributed from all accounts was $414,706.65.

Alexander brought the opening devotional to the group. Walter Warmath, vice-president in charge of development at Union University, delivered the closing message.

Two Friday sessions set For Youth Conference

Because of the anticipated overflow crowd expected for Friday night's opening session (March 10) of the Youth Evangelism Conference, two separate services will be held at Vanderbilt Memorial Gymnasium, Nashville, according to Malcolm McDow, state evangelism director.

Response from churches indicate that up to 25,000 will be in Nashville for the annual event.

The Metro fire marshal has informed Vanderbilt that the gymnasium doors will be locked when 16,700 people enter the building. This is necessary for safety regulations. There will be no exceptions.

McDow said that arrangements are being made to have two separate sessions; the first from 5:30-7:30 p.m. and the second from 8:30-10:30 p.m. "We are urging that as many churches as possible try to make the 5:30 session to insure entrance," McDow said.

The building will be cleared after the first service.

Feb. mission gifts keeps record pace

With one-third of the budget year gone, mission gifts by Tennessee Baptists through the Cooperative Program are running 13.3 percent above the 1977 giving pace, according to Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

Receipts for the November-February period were $3,690,831.75, Norton reported, which is $435,156.86 more than the $3,255,674.89 given through the Cooperative Program during the same four months of the previous year.

Messengers to the 1977 TBC adopted a Cooperative Program budget goal of $10,550,000 for the convention year (November 1977-October 1978). One-third of that goal would be $3,516,666.67. Receipts for the past four months were $175,165.08 above (5 percent) the one-third year goal, the TBC executive secretary observed.

Cooperative Program gifts to missions during February were $942,184.68, Norton said. This is a 13.1 percent above the $832,782.58 received for the unified mission support system during February 1977.

The monthly goal for this convention year is $879,166.67. Last month's receipts were $63,018.01 more than the monthly goal (7.2 percent above).

"These increases in mission support through the Cooperative Program is a tangible indication of the growing mission concern of Tennessee Baptists and their churches," Norton said. "These gifts are especially gratifying in view of the severe weather which hit our state during February."

TBC forwards $2,000 to aid in Waverly

A $2,000 gift for emergency needs has been sent to Waverly's First Church by the Tennessee Baptist Convention to assist that congregation in its attempts to minister to the citizens of its community, following an explosion and fire which killed 12 and injured more than 40 people.

The money, which was mailed last week, came from the disaster relief fund of the Golden State Missions Offering. The fund is administered by the TBC missions department.

(Continued on page 5)

News analysis...

Panama Baptists face treaties with mixed emotions

By Alan Neely

PANAMA CANAL ZONE — Land on which church buildings stand will become the property of the government of Panama if the U.S. Senate ratifies the controversial Panama Canal treaties.

Although Baptist leaders interviewed in the Canal Zone anticipate little problem, they still don't know quite what to expect. Most interviewed favor ratification, and expect it to go through; others express misgivings.

Churches in the Zone would have to buy their property from Panama for "a nominal fee," following ratification. Two pastors interviewed, Silvester Scarlett of First Isthmian Baptist Church and Wilfred Morgan of Bethany Baptist Church, expressed uncertainty about what the phrase "nominal fee" means.

U.S. Sen. Howard Baker, Tenn., who recently visited Panama on a fact-finding trip, agreed the phrase is ambiguous. He asked Ambler Moss, deputy assistant secretary of state traveling with him, to comment. Moss conceded the meaning lacks clarity but added he does not believe the churches would have to pay exorbitant prices for the Canal Zone land.

The attorney for the Southern Baptist Mission in Panama, a member of one of the most respected law firms in Panama, explained that "nominal fee" in Panama is "legalese" for "one dollar."

Another Panamanian pastor, Luis Sealey, whose congregation, the Calvary Baptist Church, worships outside the Zone, feels Zone churches should pay a reasonable sum of money for their property. "They should not be expected to be given everything," insisted Sealy, who labels Ronald Reagan's opposition to the treaties as "reckless."

Scarlett raised another question—will the churches have to pay taxes if the treaties are ratified? "The majority of our people are domestic servants," he said. "It would create a real hardship if the government were to change the tax free status of our churches."

The treaties do not deal with the issue of a possible taxation of churches, and Scarlett was the only person who spoke of it. One thing is clear, however. If the treaties are ratified, the churches (Protestant and Catholic) in the Zone will lose many privileges they now receive from the Panama Canal Company, a U.S. government company which operates the canal and owns housing and operates such things as stores and utilities.

Reynaldo Topping, president of the Panama Baptist Convention, spoke frankly of how the new treaties could affect his congregation, located only a few hundred yards from the canal.

All the members of the congregation live in Panama Canal housing. They and the pastor enjoy the medical, commissary, educational, and recreational privileges of the company employees. If the treaties are ratified, Topping said, "basically things will go on for us, although the fringe benefits that we receive will cease. There is uncertainty and anxiety, but after all we can't do anything about whether the treaties are ratified or not."

Another pastor, Clifford Welch of Margarita Baptist Church in the Zone, feels that initially ratification of the treaties would hit the Panama Baptist Convention hard financially. The implication is that North American churches, because of their financial strength, have tended to overshadow Panamanian congregations.

Most Baptist leaders in Panama approve of ratification and feel failure to do so would lead to "serious trouble," which could include bloodshed and expulsion of Southern Baptist missionaries. Not everyone interviewed, however, agreed that trouble would necessarily affect Baptist work.

All the Panamanian pastors interviewed spoke with strong feeling in favor of maintaining the tradition of religious freedom that the churches have experienced in Panama.

In the event of ratification what do the pastors see as the immediate effects in Panama on Baptist work?

Morgan responded, "We enjoy full freedom of religion here in the Zone and throughout the Republic of Panama, and if that continues, we should not be affected in any way. Neither do the pastors believe ratification of the treaties would affect the freedom of religion."

Even Southern Baptist missionaries, who have a policy of avoiding political statements in countries in which they serve, favor ratification and anticipate adverse repercussions if it fails. All interviewed expressed unanimous support for ratification.

Whatever the decision, it will cause major impact in Panama. (BP)

This news analysis was condensed from articles in the April 1978 issue of **World Mission Journal**, *written by Alan Neely, professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C. Neely, a missionary to Colombia for 13 years, recently traveled in Panama and interviewed Baptist leaders and missionaries there.*

Call for commitment voiced by Brotherhood

Cordell Maddox, president of Carson-Newman College, Jefferson City, told men attending the semi-annual Brotherhood meeting in Brentwood last month, that in order for Bold Missions to succeed, Baptists must give total commitment to the cause. The former state Royal Ambassador director for South Carolina said that we must give all we have to the call of Christ.

The east Tennessee college president was one of several speakers heard by the 150 laymen and Brotherhood leaders involved in the conferences and training sessions.

Robert Campbell, pastor, Rockwood First Church, brought the opening message. Other speakers at the first session included Robert Horton, Camden, dentist; John LaNoue, Baptist Sunday School Board, Nashville; and Forrest Watkins, director of missions for Hamilton County Association.

Training conferences were held for Baptist men and Royal Ambassador leadership. Leaders included: Gerald Arnold, regional vice-president, Humboldt; Frank Black, Brotherhood Commission, Memphis; Leonard Brannan, regional vice-president, Chattanooga; Matt Nevels, director of education and promotion, Hamilton County Association; J. Fred Pinckard, state RA vice-president; Paul Pratt, state vice-president, Clinton; and Harvey Wyatt, regional RA leader, Jackson.

Jarvis Hearn, deaf ministry, TBC, and Rickey Denton, Dandridge, RA congress president, brought devotionals.

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Ralph E. Norton, *Executive Secretary-Treasurer*

BOARD OF DIRECTORS: George Capps Jr., chairman; C. Henry Preston, vice-chairman; Gayle Alexander, William E. Crook, John Daley, Jim Dusek, Charles D. Earl, Ray Fowler, Hayward Highfill, Howard Kolb, Pat Landrum, Mrs. R. Trevis Otey, J. Arnold Porter, Paul Shell, Bill Sherman, Gerald Stow, and Herschel Woodburn.

SBC mission gifts increase 8 percent

NASHVILLE—Five months through the 1977-78 fiscal year national Southern Baptist receipts have yielded $23,529,146 in Cooperative Program unified budget contributions and $47,682,025 in total contributions.

The Cooperative Program figure, consisting of undesignated contributions for world missions needs of Southern Baptist Convention agencies, is running $1,787,893, or 8.2 percent ahead of the same point last year. The total contributions, including the Cooperative Program amount and another $24,152,879 in designated gifts, is $4,037,545, or 9.3 percent ahead of last year.

During February, the fifth month in the fiscal year, Southern Baptists contributed $4,750,338 in national Cooperative Program funds—5.9 percent ahead of last year—and $20,254,520 in total contributions—10.4 percent ahead of last year.

Southern Baptist Convention agencies are working on a $55,080,000 operating and capital needs budget for 1977-78 and an additional challenge budget of $8,320,000 for unmet missions needs. The SBC has also voted to set a goal to double total Cooperative Program contributions in the states and nationally by 1982 and then double twice more by the end of the century to fulfill the SBC's Bold Mission Thrust goal to proclaim the Gospel of Jesus Christ to every person in the world by the year 2000.

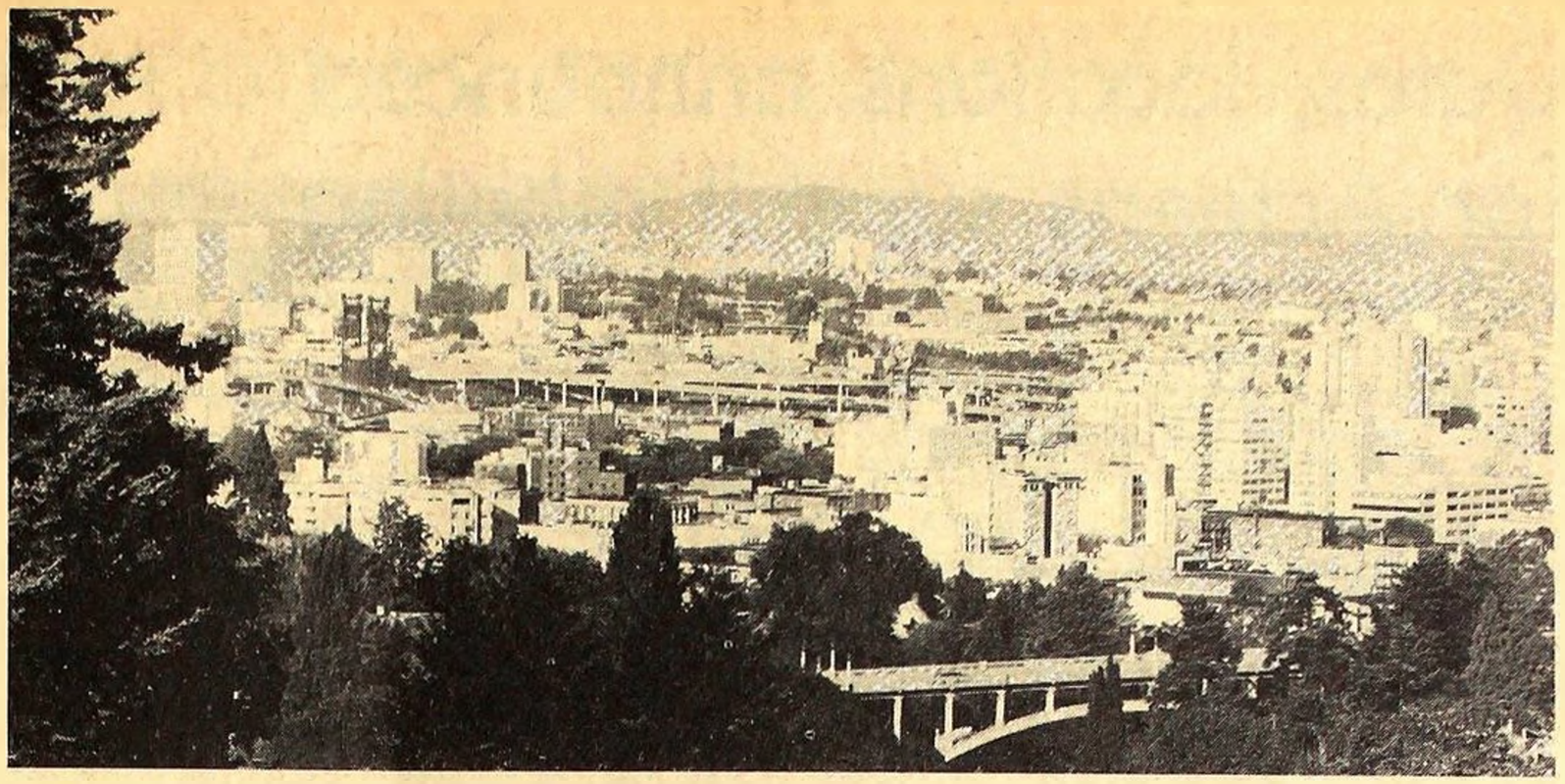
The national Cooperative Program portion amounts to about one-third of what state Baptist conventions receive from more than 35,000 Southern Baptist churches. The churches send eight to 10 percent of their contributions through state conventions for Cooperative Program causes. (BP)

Rhodesia racial barriers dropped during crusade

TRIANGLE, Rhodesia — People from many backgrounds and different races stepped over traditional Rhodesian racial barriers to come together in worship during an interdenominational evangelistic crusade here recently.

The Rhodesia for Christ Crusade was held in the hall of a European school. And, though the services were in English, almost one-third of the audience was black, according to Jean Phillips, Southern Baptist missionary. A multiracial choir sang.

John Broom, white Rhodesian pastor of the Gwelo Baptist Church, delivered the messages. Black and white believers shared their testimonies of what God had done in their lives, and many prayers were answered as unsaved friends committed their lives to Jesus Christ. (FMB)



NEW MISSIONS—Southern Baptists have 50 churches and missions in Portland, Ore., a city of 1,250,000 people. A current mission project will increase the number of churches by 50 percent on July 23.

Baptists to organize 25 churches in Portland, Oregon July 23

PORTLAND, Ore.—This summer, Southern Baptists will simultaneously begin 25 new congregations in Portland, Ore.

The date is July 23.

"There are now 50 Baptist churches and missions in Portland," says Darrell Evenson, director of missions for the Interstate Baptist Association. "The 1970 census showed 1,250,000 people in the four counties which form the association, with 700,000 not belonging to any church or religious group. That's 65 percent of the population of our area unchurched."

Evenson added that of the 500,000 who say they are members of some religious group, many are Mormons, Buddhists, or members of other non-Christian groups.

"There are many, many people here who do not know Jesus Christ as their Lord and Saviour," he said.

Portland is one of the key cities selected by the Southern Baptist Home Mission Board for special efforts in evangelization and "congregationalization". Key cities is one of ofour target areas of Bold Mission Thrust in the U.S. Others are key counties, cultural and life-style groups, and comi munities in ttransition.

This year's Annie Armstrong Easter Offering for Home Missions will help support the thrust into the nation's cities. It will help fund the effort of 50 churches of the Interstate Baptist Association to reach Portland.

"In our 50 churches and missions, there are about 6,000 members," says Evenson. "That is a very small percentage in the midst of very great need."

The missionary pointed out associational leaders have selected 80 potential sites for churches and missions, but narrowed their focus to 25 potential sites for the midsummer thrust.

The Interstate Association will receive help from the Union Baptist Association in Houston, Tex., and the Home Mission Board. Workers will also depend on volunteer support from the newly formed Mission Service Corps, as well as from the board's Christian Service Corps.

"The Union Association will send people up here to help us conduct Action Campaigns, and other methods of reaching people," says Dan Stringer, executive secretary of the Northwest Baptist Convention, which is headquartered in Portland.

The Home Mission Board will provide teams of seminary couples for a 10-week project during the summer aimed primarily at cultivation and nurturing of the new congregations.

Funds from the board will help provide church starters—ministers who establish new congregations—as well as salary assistance through Church Pastoral Aid to provide full-time ministerial leadership for the fledgling congregations.

Every Baptist, through contributions to the Annie Armstrong Easter Offering for Home Missions, can have a part in helping plant 25 new congregations to meet the needs of 700,000 lost and unchurched persons. (HMB)

Campbell heads BP bureau

NASHVILLE—Bracey (Buzz) Campbell, who joined the Southern Baptist Sunday School Board in January as supervisor of news and information, will serve as the chief of the Baptist Press bureau at the Sunday School Board.

Campbell had been managing editor of the **Nashville Banner**, which he joined as a reporter in 1971, after six years on the staff of the **Clarion-Ledger**, Jackson, Miss. (BP)

Dates, locations announced for Acteens summit meeting

Tennessee Acteens will explore the theme "Tell the Good News" at two 1978 state Acteens Summit Meetings, March 23-25 at Pigeon Forge First Church, and March 31-April 2 at Union University in Jackson.

Acteens in both junior and senior high are urged to attend one of the conferences, according to Mary Jane Nethery, state executive secretary-treasurer, WMU.

Registration will begin at 2 p.m. at both locations, with the first session convening at 7:50 p.m. Friday sessions at Pigeon Forge and Saturday sessions at Union will begin at 9 a.m., and 7:20 p.m., with the afternoon available for free activities. The final session will be held Saturday morning at Pigeon Forge and Sunday morning at Union at 9:00.

Marge Caldwell, Houston, Tex., and a speaker at conventions throughout the country, will bring the opening meditations at

Caldwell **Pippin**

each of the sessions and will deliver an address. Caldwell has been active in work with young people in drug addiction and related problems. She is the author of several books and teaches charm and modeling in Houston.

Featured speaker at both opening sessions will be Kay DeKalb, professional entertainer from Nashville. DeKalb sang in the musical production of "I Hear America Singing" at Opryland USA for two years. She was also an entertainer with the Anita Bryant Singers.

"Telling the Good News of Home Missions" will be Elias Pantoja, pastor of the Spanish-speaking congregation, Temple Church, Memphis, and Ruben Cañas, language missions director and interfaith witness coordinator, TBC.

Ernest C. Pippin, associate executive secretary-treasurer and trust officer, Tennessee Baptist Foundation, will bring a message at both meetings on "You Must Be—To Tell—To Live." Pippin, a former pastor, was a Southern Baptist missionary to Argentina from 1960-77. He is a graduate of Carson-Newman College and Southwestern Baptist Theological Seminary.

Conferences will be offered on vocations, studiact, SMAY, mission action, home missions, foreign missions, direct evangelism, and activators.

Leaders scheduled are at Pigeon Forge: Mary Lou and David Cook, youth workers; Tammy Fann, Belmont College student; Janie House, state acteen director, South Carolina; Hugh and Mary Lynn Kirby, Arlington Church, Knoxville; Della Little, Holston Association acteens director; Alice McGill, consultant, Baptist Sunday School Board; Pantoja; Pippin; and Lisa Stockard, Donelson First Church. In addition to Cañas, Cook, and Pippin, leaders at Jackson will include: Carroll Griffin, West Jackson Church, Jackson; Patti Irby, student at Union University; Carolyn Johnson, associational director, Madison-Chester Association; and Beverly Sutton, acteens consultant for WMU, Birmingham.

Scholarship presentations will be made by Jewel Jennings, state WMU president.

Nethery stated that registration should be made through the state WMU office. She asked that church leaders consider choosing the Union location since registration for Pigeon Forge will be unusually heavy.

Brad Fields

Burmese baptize 6,215 in one day

WASHINGTON—Even the most ambitious dreams of the Kachin Baptists in Burma fell short of reality.

The Kachin Baptist Convention, composed of tribal people adjacent to Burma's Chinese border, had hoped for 50,000 people at their December centennial celebrating the 100th anniversary of the coming of American Baptist missionaries to Naung Nang, Myitkyina. They prepared for the crowd by gathering 350 cattle, 750 pigs, 1,000 chickens, and 5,000 baskets of rice.

A letter from Victor San Lone, general secretary of the Burma Baptist Convention, to the Baptist World Alliance, now reports what really happened:

—73,421 people actually registered their names at the registration office, and total attendance was near 100,000.

—6,215 new converts were baptized in the Irrawaddy River.

—More than 35,000 people joined in observance of the Lord's Supper.

The Kachins reported a church membership of 57,000 baptized Christians and a total Christian community of 170,000 in early 1977. They are part of an overall Baptist membership of 321,525 in Burma. These are large figures in the midst of a population judged to be 85 percent Buddhist. Missionaries have not been permitted in Burma since May 1966. (BP)

Brad Fields named first Tenn. corp volunteer

Brad Fields, 21, Memphis, was approved by the Foreign Mission Board last month to serve as the first mission service corps volunteer from Tennessee. He will serve for one year in Parintins, Equatorial Brazil.

Sponsored by Second Church of Memphis, where he is a member, Fields will teach English, piano, and physical education at the Parintins Baptist School. Parintins is an isolated small town located on an island in the Amazon River.

Fields is a graduate of the University of Arkansas, Fayetteville, with a bachelor of arts degree. His major studies were chemistry, English, and speech and drama. He has had experience as a youth group leader, a church camp counselor, and an inner city mission worker while involved with activities at Second Church.

He is the son of Mr. and Mrs. Sanford Fields, Memphis. His father is a deacon at Second Church. Fields' pastor is James Hatley.

BAPTIST AND REFLECTOR

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'A faith that overcomes' moves in Waverly

At 2:59 p.m. on Friday, Feb. 24, a derailed L & N railroad car carrying liquid propane gas exploded in Waverly, Tenn. killing 12 persons and hospitalizing 40.

At 11 a.m. on Sunday, Feb. 26, Maurice Coleman, pastor of Waverly First Church, was preaching to his congregation on "A Faith That Overcomes."

The pastor of the only Baptist church in that small west Tennessee town had spent the 44 hours from the time of the blast on Friday until he entered his pulpit Sunday morning ministering to the many urgent needs in the community. Three of his own members had been hospitalized due to burns received in the explosion, and two of these had to be transferred to special burns hospitals in Cincinnati. - (See **Baptist and Reflector,** Mar. 2, page 1).

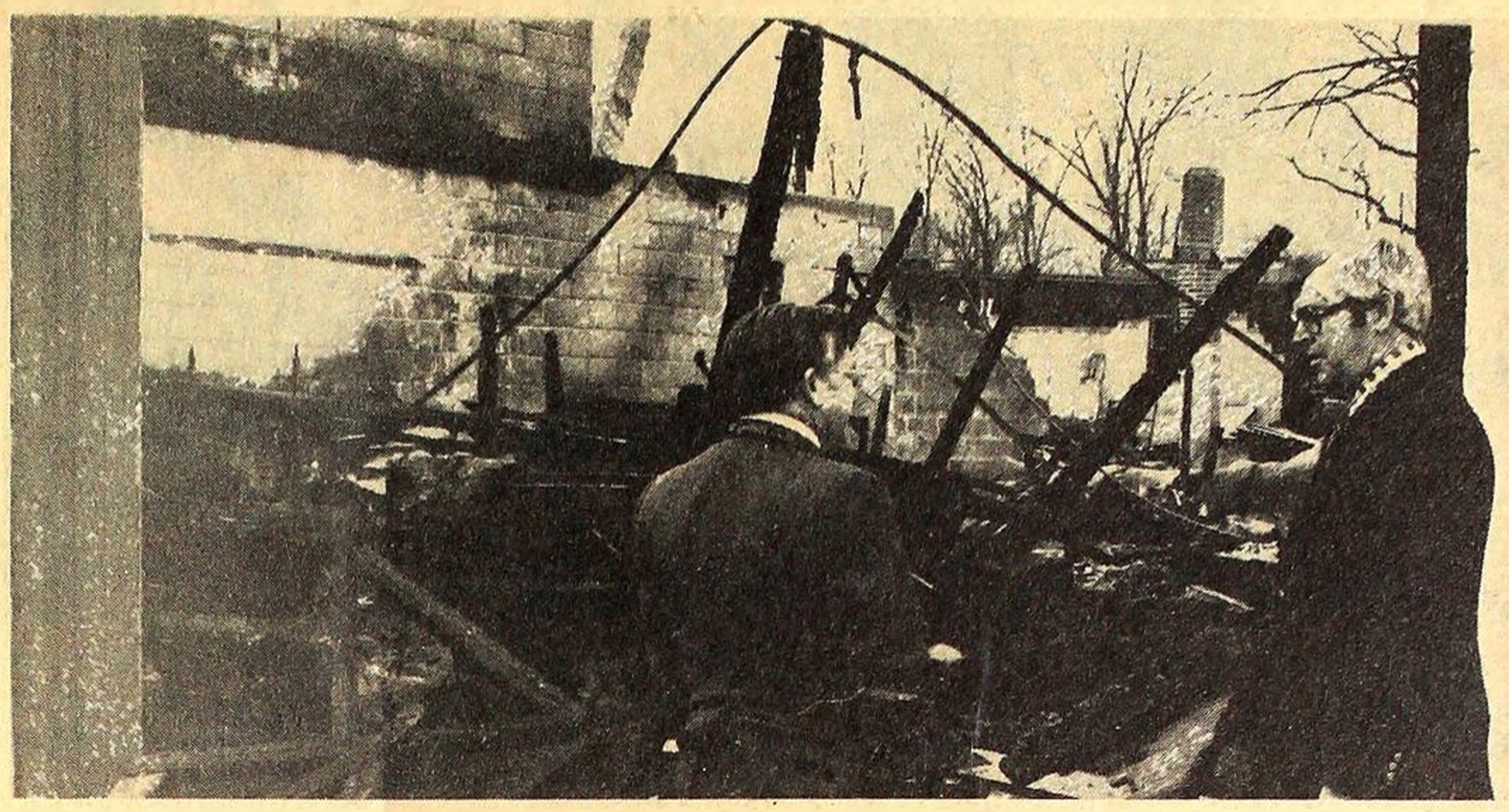
"I heard the explosion and knew immediately what had happened," Coleman recalled. "I headed straight for the hospital." What Coleman encountered there was "mass chaos" as victims were being brought in and families were trying to obtain information about loved ones. At that time, all the pastor could do was try to calm the people down.

At 5:30 p.m., he turned his attention to Waverly Central High School, which had been set up as one of two shelters. For over seven hours, he counseled, consoled, and prayed with persons using the shelter facilities.

Fear lingered

At 1:00 a.m. he left the crowded high school to find out what had befallen the members of his own congregation. From 2 a.m. until 5 a.m. he made numerous phone calls to houses around the explosion area telling the families that they must evacuate their homes immediately. Fear of another explosion lingered.

By 6:30 that morning he was back at the high school serving breakfast. He spent the remainder of the morning and until 3:00 that afternoon there. Mrs. Coleman manned the high school cafeteria during the upheaval. In addition to the 240 persons who stayed in the facility, 500 emergency workers were also served breakfast and other meals.



DISASTER—Maurice Coleman (right), pastor of Waverly's First Church, tells Archie King, TBC Brotherhood director, about the devastation caused in that city by the Feb. 24 tank car explosion.

With litttle time for rest between Saturday afternoon and Sunday morning, Coleman returned home for final sermon preparation and a few hours of sleep. He was unsure that services could be held, since the church had been a part of the evacuation area. But at 8:50 a.m. Sunday, the okay was given, and townspeople began arriving for Sunday School and church.

Basing his message on the third chapters of Daniel and Habakkuk, Coleman said that God is able to spare His people from a fiery furnace. "But if He does not spare us, we are still to serve Him," the fatigued pastor said. He reminded his congregation of the opportunities that lay ahead in terms of service. "Don't say 'why did it happen' but rather 'what can we do now to help?' " he admonished.

The congregation took Coleman's message to heart. After the services, the church's kitchen was set up as a food distribution center. Members helped in the distribution of about $200 worth of food to homes that had suffered damage.

Churches responded

By Monday morning following the tragedy, Coleman had heard from 25 Baptist churches in Tennessee and four Baptist churches outside the state offering their help. He said that several churches had taken a special offering Sunday which would be forwarded to the Waverly church for distribution to the most critical needy. Within six hours after the explosion, Goodlettsville First Church had established a fund through a local bank for persons who were hospitalized due to burns and for families of burn victims. According to church pastor, Roger Abington, the church wanted to act immediately.

In Waverly, 35-40 Baptist families who had been evacuated returned to their homes Sunday. About 20 homes in the area were destroyed, but Coleman did not think any were owned by Baptist families.

Two members of the Waverly church remained hospitalized from burns as work in the community progressed last week. Robert Frank Craver and his six-year-old daughter Susan are at Shriners Hospital in Cincinnati. Craver has second and third degree burns on over 50 percent of his body. Susan suffered burns on over 30 percent of her body.

Meanwhile, sixty miles from Waverly, near Milan and Cades, a tank car carrying liquid lye ruptured on Saturday, Feb. 25, forcing the evacuation of 50 families. Included in the evacuation area were several families from Oakwood, Idlewild, and Mt. Pisgah Churches in Gibson County Association. All returned to their homes within a few hours, according to church spokesmen.

TBC Forwards $2000

(Continued from page 1)

Maurice Coleman, pastor of the Waverly church, said he had received more than 25 inquiries from churches wanting to help in the face of the Feb. 24 explosion of a propane tank car. He said there was no need for clothing or food, but there was a need for money to assist those who were displaced from their homes, who had loss of income because of injury, or who were experiencing financial crises because of medical expenses.

Ralph E. Nortton, TBC executive secretary-treasurer, said funds received designated for Waverly disaster relief would be forwarded immediately to the church.

Former missionary to head Florida Baptist hospital

JACKSONVILLE, Fla. — William C. Mason, former Southern Baptist missionary administrator of the Baptist Hospital in Bangalore, India, has become administrator of Baptist Medical Center in Jacksonville, Fla.

Mason, a native of Montgomery, Ala., has worked in health care administration for both the U.S. Department of State in Vietnam and the Southern Baptist Foreign Mission Board in Tanzania and India. (BP)

PARTICIPANTS—James Powell (left) and Tom Suiter (right) of Nashville participated in the Personal and Professional Growth Course offered by the Sunday School Board's church administration department. The course was led by Brooks Faulkner (second from right). Also pictured is Robert Gray of North Carolina, the third participant.

Two Tennesseans complete special study

NASHVILLE—Two Tennesseeans brought to 100 the number of persons who have participated in the Personal and Professional Growth Course first offered in 1971 by the church administration department of the Sunday School Board.

Tom Suiter, pastor of Lakewood Church, Nashville, and James Powell, associate director of program promotion for the Southern Baptist Stewardship Commission, Nashville, took the 12-day course in January. A third participant with them was Robert Gray, pastor of Edenton Church, Edenton, N.C.

"The 12-day course is designed to provide a comprehensive look at the personal and professional strengths of pastors or church staff members," said Brooks Faulkner, who directs the course with Walter Bennett. Both are consultants in the church administration department.

No more than three persons participate in the course at one time.

The first two days are spent in a challenge group with the participants and two facilitators from the church administration department. Also, several leadership instruments are used to help the participant identify his strengths. The course requires participants to be away from their church one weekend. (BSSB)

Camden church announces call of full-time pastor to field

Natchez Trace Church, Camden, has called its first full-time pastor, Jessie Brown, former pastor of Beech Grove Church in Mercer, came to the new church field last month.

Retired from the United States Air Force, Brown was a supply and interim pastor while in the service. He has also led the Old Bethlehem Church, Rutherford, and congregations in North Carolina.

Brown has been active in associational work throughout his ministry.

Foundation

Why a will?

By Jonas L. Stewart
Executive secretary-treasurer

Every adult who owns any kind of property or who has minor children should have a properly drawn will.

The state has made a will for you unless you prepare your own. Minor children could become the wards of the state and the property is distributed by a set, often harsh, legal formula unless there is a will.

Without previous planning one cannot leave one dime to Christian causes. A will often saves thousands of dollars in estate taxes and administrative expense. A will simplifies the settlement of an estate for the wife or others who must administer it. A dependable trustee can be designated in a will to preserve and administer the estate for the best interest of minor children or other beneficiaries.

Getting a will prepared is not a complicated procedure, but settling an estate without a will could be. Legal counsel is needed in preparing a will. It can be done without an attorney, but it is a wise person who seeks the best advice available.

Communicate with our office for further information about the services of the Foundation in estate planning, trustee services and preparing a Christian will. It costs you nothing and could be valuable for saving your estate and giving you peace of mind. Write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, TN 37027.

Camp registration to require more medical information

All campers attending Camp Carson and Camp Linden during the 1978 season will be requested to provide more medical information than in the past, according to James McDonald, business manager of the Tennessee Baptist Convention.

The additional information is requested by the State Health Department and will be included on the registration card, McDonald said. The information must be supplied, or the registration cannot be accepted.

McDonald also said the additional medical information will aid camp officials in treating cases of injury or illness.

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Memphis Catholics to study Matthew

NEW YORK—At the express request of Carroll T. Dozier, Roman Catholic bishop of Memphis, the American Bible Society has prepared a special edition of Matthew's Gospel from **Today's English Version New Testament.**

Entitled "Good News By a Man Named Matthew," the 53-page magazine-format publication is specifically designed to be used during a full-year, intensive study of the Gospel to be undertaken by the 50,000 parishioners of the Memphis diocese.

The Memphis diocese has proclaimed 1978 "the year of Matthew," and all educational, catechetical, and parish life programs will focus on the Gospel of Matthew.

In a pastoral letter to his flock, Dozier noted, "As we study Matthew's Gospel we notice that he not only faithfully handed on to us the words and deeds of the Lord but also applied them to the needs of his own community. This gives us a model for our own study of his Gospel. As God speaks to us through the ministry of Matthew, we must apply this word to our own situation—to our personal, family, parish, community, and national lives."

The first phase of Matthew Year began on Jan. 22 and will last for eight weeks, during which the Gospel is studied in depth. In the fall of 1978, a six-to-eight week program will relate the Gospel to the everyday lives of the participants.

The American Bible Society, founded in 1816, is a nonprofit, nondenominational organization whose sole purpose is the translation, publication, and distribution of the Holy Scriptures without doctrinal note or comment. (ABS)

Sunday School Board names public relations specialist

NASHVILLE—Robert G. Ethridge has been named public relations specialist in the office of communications of the Baptist Sunday School Board here.

Ethridge, a native of Texas, is a graduate of Hardin-Simmons University, Abilene; Kansas State University, Manhattan; and the University of Colorado, Boulder.

He came to the Sunday School Board from Missouri Baptist College, St. Louis, where he was director of public relations and associate professor of communication. (BSSB)

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President invited to address June's National Lay Rally

ATLANTA—Plans have taken shape for a National Conference of Baptist Men in Atlanta, June 16, at which President Jimmy Carter is the invited speaker.

The lay meeting, scheduled the day following the three-day, 121st Southern Baptist Convention annual meeting, features breakfasts for 19 vocational groups in 11 Atlanta hotels and the World Congress Center, climaxed by a 90-minute rally at the 16,500-seat Omni Coliseum.

Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission, sponsor of the men's conference, said a concert by an 800-voice choir of Southern Baptist men and boys from the Southeast, will open the rally which features Carter.

Open to Southern Baptist pastors and wives as well as lay couples, the meeting is one of a series of projects the Brotherhood Commission will sponsor during the next two years to interest Southern Baptists in mission opportunities, McCullough said.

Registration fee for the conference, including the breakfast and rally, is $12.50. Admission to either or both events is by registration receipt only, McCullough said.

The four-fold purpose of the conference is to provide a forum for communicating the values of lay involvement in the Christian movement; show that Southern Baptists represent a broad spectrum of backgrounds vocationally, ethnically, culturally, and economically; make Southern Baptists aware of ways that lay persons share their Christian faith through their vocations; and emphasize forcefully the urgency of involving lay persons in missions.

At the breakfasts, nationally-known Southern Baptist lay persons will tell how they share their Christian faith through their professions.

The breakfast groups are for Baptists in agriculture, the arts, business and professional positions, church-related vocations, communications, education, engineering, government health services, law enforcement, legal professions, management, military, retirement, sales, positions requiring technical skills, sports, transportation, and young adults in search of a vocation for service.

McCullough said a person may register for the conference by sending name, address and preferred breakfast group and a check for $12.50 to the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tenn. 38104.

He encourages persons planning to attend the conference to arrive early and include sessions of the SBC on their schedule. Only 17 percent of the messengers to the 1977 convention were lay people, McCullough reminded. He expressed the hope the men's conference would increase the percentage to 30.

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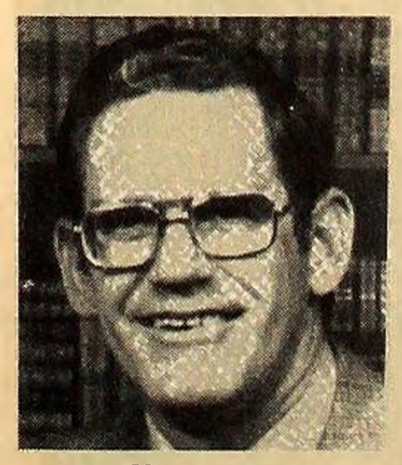

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A bold goal demands bold giving

When Southern Baptists began to talk about **Bold Missions** several years ago, many of us were not quite sure what it could mean in the denomination's desire to spread the gospel. Evangelism and mission had always been the twin thrust which tied Southern Baptists together.

Bold giving is a vital part of nearly every plan conceived under the overall theme "Bold Mission Thrust. But how bold is BOLD?

Faced with declines in enrollments of church educational organizations; a decrease in the number of baptisms; and mission gifts which—although increasing in amounts—represent small increases when compared with inflation, Southern Baptists must be challenged with the need for boldness.

This week, Southern Baptists are focusing attention on the priorities of prayer, financial support, and personal involvement in home missions. The Week of Prayer for Home Missions is March 5-12. The Annie Armstrong Easter Offering for Home Missions is being promoted in most of our churches.

A tangible measure of our commitment will be seen shortly as the totals come in from churches throughout the SBC.

The HMB offering is promoted each year by Woman's Missionary Union. As the WMU leadership heard of the great need in our nation for evangelizing and congregationalizing, the ladies decided to take a giant step in setting a bold goal.

In earlier years, WMU seemed to be rather cautious in goal-setting—preferring a "realistic" goal which had a certain possibility of being achieved.

Captured by the challenges of Bold Mission Thrust, however, WMU suggested that the goal for the 1978 Annie Armstrong Easter Offering for Home Missions be $13-million—a commendable 15.5 percent increase over the 1977 goal of $11,250,000!

Actual receipts for the 1977 HMB offering reached $10,-745,967.60, so the $13-million goal is a whopping 21 percent increase over what we gave last year.

Tennessee's WMU is not quite as visionary as goal settters. Our state's 1977 HMB offering goal was $700,000, so our 1978 state goal of $750,000 is 7.1 percent above the 1977 goal—and only 2.4 percent above the $732,513.26 receipts in 1977.

The theme for the 1978 HMB week of Prayer and offering is one simple but significant word, **"Share!"** This should remind us that the only way America is to hear the message of salvation through Jesus Christ will be as we share our testimony, our prayers, and our money.

Slightly more than one-half of the budget for our Home Mission Board comes from this annual offering, with the other one-half derived from churches' week-by-week gifts through the Cooperative program.

Will Southern Baptists reach the challenging $13-million goal?

Hopefully, the boldness of our sharing will match the boldness of those who set this tremendous goal.

Who controls?

The Southern Baptist Convention's Executive Committee, at a meeting in Nashville last month, passed a motion which could raise serious problems in that group's relationship with the agencies of our convention.

The committee authorized a study by an auditing firm of the **"internal control procedures"** of each SBC agency. The study is to be made in May—meaning that the agencies would not have an opportunity to bring this issue to the Southern Baptist Convention which meets in June.

According to SBC Bylaw 9, "The Executive Committee shall not have the authority to control or direct the several boards, agencies, and institutions of the Convention. This is the responsibility of trustees elected by the Convention and accountable directly to the Convention."

The Bylaws do require the Executive Committee "to present to the Convention each year a consolidated and comprehensive financial statement of the Convention and all its agencies, which statement shall show the assets and liabilities of the Convention and all its agencies." This is being done, and an audit of each agency is printed in every SBC annual.

It is desirable that every SBC agency have periodic examinations of its "internal control procedures." Such studies will assure Southern Baptists that their boards, commissions, and institutions are fulfilling efficiently the tasks assigned to them by the convention.

However, such studies should be authorized by the agency trustees who are elected by the Southern Baptist Convention and are responsible directly to the convention.

Cicero's comment

By the editor

"Cicero, your fellow Baptist public relations workers ought to conduct a major study on the whole subject of slogans," requested **Pastor Pro Moe Shun** of **Pubblee City Baptist Church.** "Slogans are as much a part of Baptist life and history as being immersed in baptism and in controversy."

"But we still have slogans or themes which the SBC uses now," Cicero reminded.

"Yes," Moe moaned, "but these hurt our church. Earlier this decade we had a series of themes on **A Church Fulfilling its Mission.** When some of our members heard this, they voted to sponsor a **mission chapel** and started **filling** it with some of my best church members. Last year we had **Let the Church Stand Up.** When I preached on that, one-half of my congregation stood up in the middle of the sermon and walked out."

I picked up several church bulletins from my desk to suggest some possible slogans. When I read them off, Rev. Pro Moe Shun responded thusly:

A Church Where Everybody is Somebody.

"When we used that, all the members decided they were **'somebodies'**—so they resigned their positions of responsibilities so the **'everybodies'** could serve them."

The Church with the Open Door.

"We had three problems with that one. (1) With the door open, it sure got cold in January; when I explained the 'open door' was figurative, (2) some of the 'wrong' people started coming, and (3) some of the members felt that an open door meant they could come and go as they pleased."

Proclaiming the Eternal Gospel.

"When I used that one, our church attendance really suffered. Somehow the impression got out that this meant my sermons were endless."

A Church on the Grow.

"That one sounds great. However, about the only thing about our church that is growing is our **percentage of decline."**

On the Go for God.

"That one won't work for us. I'm trying to get people to COME, not GO."

Cicero thought perhaps Moe might use a date, such as **Forward into the 80's.**

"Great—I believe that one will fit. Our atttendance already has dropped **into the 90's."**

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.

Legislative priorities

Dear editor:

In a letter to the editor from Rep. John T. Bragg (Feb. 2), he lists several issues which he says are of equal importance to pari-mutuel gambling, pinball machine gambling, liquor law study, and anti-obscenity law study about which you editorialized in the Jan. 19 **Baptist and Reflector.**

Surely, Christians in general and Baptists in particular must take a stand on all issues facing our society. However, if our Christian legislators are to be effective in ordering a decent, moral, and law-abiding society, they must properly order their priorities.

In my study of Bible history and secular history, I have observed that, in every instance, the rise and fall of governments depended entirely on how they addressed themselves to the moral and ethical issues of their day.

E. Smith Robertson
404 McDonald Dr.
Nashville, TN 37217

Scripture and abortion

Dear editor:

In an article about abortion by W. Barry Garrett (Feb. 16), he failed to note that Catholic leadership against it refuses to put the burden of proof that it is wrong upon the Word of God.

In one case, a spokesman for a national Catholic anti-abortion organization publicly stated preference to the help of atheists over the use of Scripture against abortion. He said the Bible could not be used because this would offend atheists in the organization. This happened in Madisonville, Ky., about two years ago. Consequently, the number of abortions increased drastically each year, despite of or because of efforts of Catholic anti-abortion groups.

The goal that could have been accomplished by the use of Scripture could be a voluntary refusal to have abortions by many, despite the fact they are legal. Whereas, if an amendment against abortion is passed, many who were never told the Scriptures which forbid it in principal may well continue to have illegal abortions, thinking that their rights have been violated. The result of solutions without God is described in Luke 11:23-26. The last state is worse than the first.

Elizabeth told us through the Spirit of God that the Spirit of Jesus was already in Mary about three days after the angel announced His birth (read Luke 1:39-44). Jesus is like us in all things except sin (read Heb. 4:15). Samson, Jeremiah, John the Baptist, Paul, and many others were chosen by God at conception (read Judges 13:5-7; Jeremiah 1:5; Luke 1:15; Galatians 1:15).

The preceding has caused many Christians in different parts of this nation, who were for abortion, to go against it.

Robert S. Dubiel
439 Parrish
Martin, TN 38237

Professors' beliefs

Dear editor:

What a professor says during a hiring interview in a college president's office and what he teaches later in the classroom, especially after he gains tenure, can be a "horse of a different color."

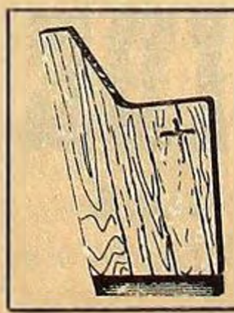
If our Tennessee Baptist colleges require our professors to sign a statement of faith that they must adhere to or be subject to dismissal, I don't know about it. Either this is not the case, or in some cases it is not enforced.

I graduated from a Tennessee Baptist college where a professor who was teaching Bible was moved to another position in the college. Several people complained about his teaching contrary to basic Baptist beliefs. He should have been fired, just like the professor at the University of Virginia should have been fired.

I realize that because of contracts and tenure, college presidents have a difficult problem dealing with this type of situation. However, my point is that we should eliminate this type of problem before it happens.

Each professor who is hired by our Baptist schools should be required to sign a statement that they believe and adhere firmly to the "Baptist Faith and Message." The contract should clearly state without any reservations or legal loopholes that any person who teaches contrary to that statement of faith would be subject to dismissal.

Jimmy H. Davis
P.O. Box 237
Savannah, TN 38372



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Interpretation

"He Shall Glorify Me"

By Herschel H. Hobbs

"He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John 16:14

Repeatedly in His final teaching of His apostles before going to the cross the next day, Jesus promised the coming of the Holy Spirit in power (John 14:16-18, 26; 15:26; 16:7-15). He will be "another" of the same kind of Comforter (one being called alongside) as Jesus had been (14:16). Marcus Dods calls Him "Jesus' other self." B. H. Carroll called Him "the other Jesus." E. Y. Mullins reminds us that He does not replace Jesus, but is Jesus in spiritual presence with His people. And He abides with them forever.

In John 16:3 Jesus says that the Spirit will not "speak of Himself." Actually the Greek preposition (**apo**) means "from." Like Jesus He will speak that which the Father says (John 12:49; 14:10). In one sense this also may mean that He does not call attention to Himself. Neither does He work independently of the Father. He is the Spirit of both God and Christ sent forth to do God's work (Rom. 8:9). People often say that they can understand the Father and Son, but not the Spirit. For one thing the Spirit must be spiritually discerned. But also He reveals the Father and Son, but not Himself.

It is in this light that we can understand the words "He shall glorify me." The Holy Spirit does not call attention to Himself, but He exalts Jesus. In the above phrase "me" is emphatic in the Greek text. "He shall glorify me and no one else." Of course, we are to understand Jesus as God. So the Spirit glorifies Jesus, not Himself.

On this basis we can say that any system of religion or theology which magnifies the Holy Spirit above Jesus is not of the Holy Spirit (see I John 4:1). This statement based upon Jesus' own words should loom large in our thoughts today. It is not to diminish the role of the Holy Spirit but to place it in proper focus.

SBTS choir performs, leads training sessions in Hawaii

LOUISVILLE—A vocal ensemble from Southern Baptist Theological Seminary made a tourist's paradise its mission field when it spent two weeks teaching and performing missions through music in Hawaii.

The ensemble was invited by the Hawaii Baptist Convention because of a "great need" convention leaders believed churches had for music training in their state where there is only one full-time minister of music. (BP)

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Devotional

Listening to God

By Charles R. Baker

"Can you hear me in the back?" No doubt you have been to meetings and heard this question posed many times. Even church goers are often chided about their tendency to sit on the back pew. However, when God speaks to us perhaps it does not matter so much where we are located. The important thing is that we listen and respond.

Baker

God speaks in so many ways . . . through His Word, through the still small voice of the Holy Spirit, through the beauty of His creation, through prayer, through friends, and through circumstances.

I recall the story of the little boy visiting on his grandfather's farm. As he and the elderly gentleman walked across the pasture on a brisk fall day, the lad paused, tugged at his granddad's sleeve and asked, "Grandpa, have you ever seen God?"

The old man slowly looked about at the colorful forest and at the rippling water of a country lake nearby. He then gazed upward into the azure sky and caught a glimpse of a necklace of geese headed southward. He looked down at his grandson who was patiently awaiting his reply. "Son," he said, "everywhere I look, I see nothing **but** God."

In Psa. 46:10, the Scripture says, "Be still, and know that I am God." Despite the hectic pace of our modern life, we should take time daily to seek a quiet place to commune with God. How often do we tune in to our favorite radio or television program, but fail to tune our hearts to our Creator and Redeemer.

May our sense of hearing be so keen that we may say as did the child, Samuel, "Speak, Lord, for thy servant heareth."

And when God calls, may we be so atuned to His Spirit that we, too, respond, "Here am I."

As a small child it was my notion that God was far, far away. Sometimes that concept continues into adulthood. We need to be constantly aware of God's presence and grow in the knowledge of our Lord. If for some reason God does not seem as near as He once did, ask yourself this question . . . "Who has moved"?

Baker is a vice-president of Baptist Memorial Hospital, Memphis, and serves as deacon and Sunday school teacher at Germantown Church.

BAPTIST AND REFLECTOR
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Pulpit To Pew

By Jim Griffith

Church offices are usually busy places, and church secretaries do efficient work.

However, there is an occasional blunder which turns out to be more amusing than disturbing.

A fellow minister had to go out of town. As he was leaving the pastorium, the church secretary phoned and said, "Before you go, I need your sermon topics for next Sunday so I can finish the bulletin."

Unprepared, the preacher couldn't think of anything. Finally, he said, "Oh, for the morning service put down something—just say, 'The Pastor Speaks.' "

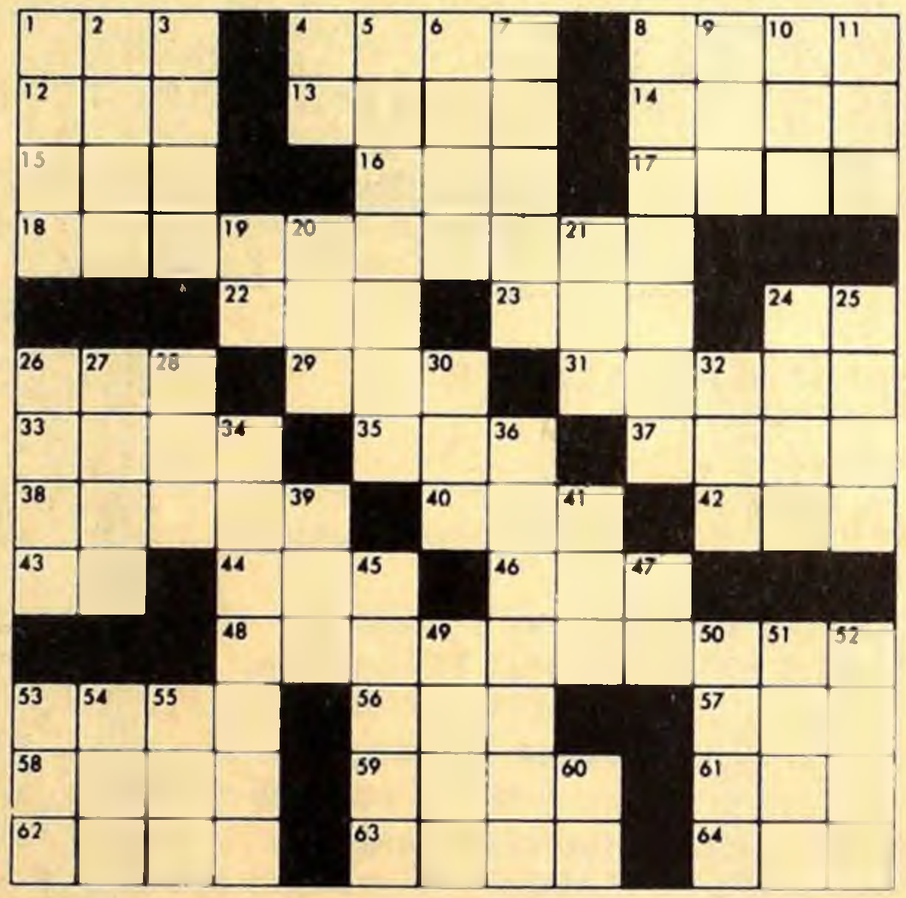
"That's fine," declared the secretary, "but what about the evening service?"

"I think," the preacher decided, "I will take my text from Psalm 14 that begins, 'the fool hath said in his heart, there is no God.' Just make up a title."

The secretary said she would, the minister left town, and the Sunday bulletin read in big black print: "MORNING: THE PASTOR SPEAKS. EVENING: WHAT THE FOOL SAID."

Bible Puzzle

Answers on page 14



ACROSS

1 Abram's nephew (Gen. 14:12)
4 "— for Christ" (Phil. 3)
8 "shepherd's —" (Isa. 38)
12 Half of mobile
13 In a state of awareness
14 "— in the ear" (Matt. 10)
15 Small insect
16 Last of Galilaean
17 Mediterranean island
18 "they — —" (2 Cor. 9)
22 Commotion
23 Compass reading: abbr.
24 That is: abbr.
26 Vehicle
29 "put off the — man" (Col. 3)
31 "ivory and —" (Ezek. 27)
33 Maple genus
35 Unit of money: abbr.
37 Weary
38 "gave a —" (Acts 12)
40 Place (2 Ki. 9:27)
42 Guided
43 Pronoun
44 Bill
46 It runneth over (Psa. 23:5)
48 "And — — —" (Eph. 5)
53 Tardy
56 Clod
57 Girl's name
58 Cain's brother (Gen. 4:8)
59 Corrida cheers
61 Central Intelligence Division: abbr.
62 Mix
63 Feminine name
64 Being

DOWN

1 "I — to see you" (Rom. 1)
2 Ishmaelite (1 Chron. 27:30)
3 Josip Broz
4 An American Indian
5 "shall be — —" (John 10)
6 Remain
7 Tunes
8 "and forgave him — —" (Matt. 18)
9 Moray
10 Apprehend
11 Most of trade
19 Egyptian sun god
20 Wedding words
21 Full of: suffix
24 Regarding
25 "Saul — David" (1 Sam. 18)
26 Money
27 Word after heart or ear
28 Early car
30 "for a living —" (Eccl. 9)
32 "with the — of gladness" (Heb. 1)
34 "Ye did — —" (Gal. 5)
36 Fallen one (Isa. 14:12)
39 Beverage
41 Race
45 "swift to shed —" (Rom. 3)
47 Platoon: abbr.
49 Taro
50 One time only
51 "— babblings" (2 Tim. 2)
52 Finishes
53 O.T. book: abbr.
54 Presidential nickname
55 End: comb. form
60 Continent: abbr.

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On Matters of

Family Living

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

There is a difference in spanking and beating

Whatever one's feelings about corporal punishment, two points probably must be conceded: there's a vital difference between a spanking and a beating—and, in our society, most parents, regardless of child-rearing philosophy, do break down and swat pre-schoolers now and then.

A two-year follow-up of 200 two-to-fivers raised either by "authoritarian" parents who had no conflicting feelings about spanking or by "accommodative" parents who tried to rely on reasoning, showed that almost all the children were spanked on occasions. Dr. Robert Chamberlin of University of Rochester told **N. Y. Times** reporter Richard Flaste that the match between the children's inborn temperaments and their home climate seemed to be more crucial to their over-all wellbeing than the child-rearing philosophy followed by their parents. He noted that the parents in his study were all volunteers.

The difference between confident spankers and reluctant ones is in their reactions. "Reasoning" parents feel terrible.

The chasm between parents who abuse and parents who spank was also pointed out by Dr. Ralph Welsh, a Connecticut psychologist specializing in work with juvenile delinquents, who has seen more than 2,000 youngsters in serious trouble.

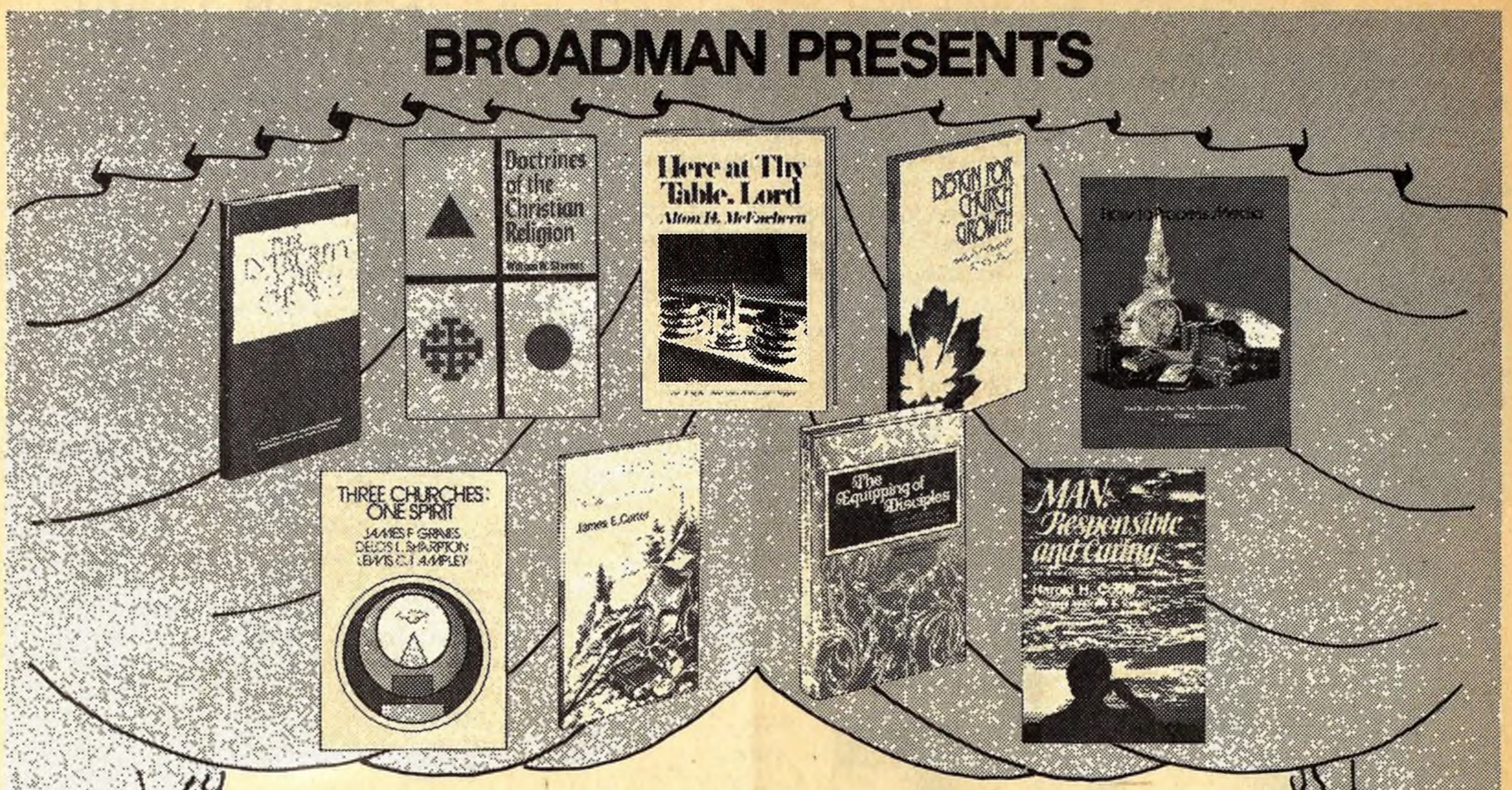
"I have yet to see the first recidivist (repeater) juvenile delinquent who was not raised on a belt, board, extension cord or fist," he told interviewer Flaste. He observed, however, "that spanking with the open hand seems to have no relationship at all."

In Welsh's experience, there is a strong link between the violence of young delinquents' crimes and the level of violence they experienced at home.

While some professionals passionately believe that even a rare and mild spank is a lesson in violence rather than an aid to discipline, most experts feel that an occasional, restrained spank by a loving but exasperated parent isn't the worst thing in the world. There is general agreement that physical punishment is neither effective nor appropriate for school-age youngsters, or—heaven forbid—adolescents.

Public school teachers' and administrators' right to spank pupils was recently upheld by the U.S. Supreme Court, which ruled that corporal punishment does not violate the constitutional ban on cruel and unusual punishment. Only two states, New Jersey and Massachusetts, prohibit physical punishment of school children.

BROADMAN PRESENTS



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Energy-saving techniques shared in church building conferences

NASHVILLE—Nationwide energy problems have prompted Southern Baptists to devise energy conservation methods local churches may adopt to combat rising costs and curtail waste.

Church building conferences, held annually in state Baptist conventions, will feature discussions of the energy situation this year to help make churches aware of possible conservation actions, according to Lee Anderton, supervisor of the field services and promotion section in the church architecture department at the denomination's Sunday School Board.

New sources and types of energy are not expected soon enough to allow the nation to continue on its present course of energy consumption, making conservation a necessity, Anderton said.

Sources of energy currently under study for development include atomic, solar and ocean energy, wind, steam power from the earth, hydrogen from water, and synthetic fuels.

Numerous suggestions have been offered for consideration by churches, including multiple worship services and Sunday Schools to reduce the amount of space to be heated or cooled, and designs for facilities allowing multiple uses to reduce the amount of required space.

Anderton cited many ways to reduce energy use in existing buildings, including additional insulation, storm windows, double entrance doors, shade trees for summer sun protection, and operable shutters on southern exposure.

He also suggested that churches check mechanical systems and make necessary alterations to maintain heating and cooling only in areas in use, and stop heating or cooling in halls, storage areas, and mechanical rooms.

Other energy saving steps include lower ceilings, newer and more efficient heating and cooling systems, better scheduling to avoid heating or cooling an unoccupied building or area, lower light levels, and lighter colors on walls and ceilings to reduce the amount of necessary light.

Also, weather stripping and caulking around doors, windows, vents and other possible air leakage areas and use of thermopane storm windows will conserve energy through minimum heat loss or gain.

Churches with building plans should add insulation in ceilings, floors, and walls for minimum heat loss, consider placement of new buildings on the property to take advantage of solar heating through windows, design overhang or other building features to shade windows in summer and expose them in winter, and use minimum glass on northern exposure.

Church architecture department personnel, who consult regularly with churches and state conventions on these and other energy saving methods, hope to reach the maximum number of churches so Southern Baptists can play a role in dealing with a national crisis. (BP)

Union University promotes Elliott to vice-president

Bob Elliott, business manager at Union University, Jackson, since 1968, has been promoted to vice-president for business affairs.

Elliott, a graduate of Southern Baptist Theological Seminary, pastored Selmer First Church for eight years before coming to Union 10 years ago and is interim pastor of Adamsville First Church.

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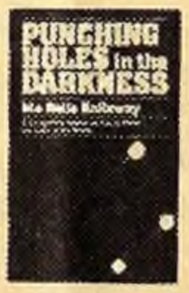

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UNIFORM SERIES
Lesson for Sunday, March 12

Promise fulfilled

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

Basic Passage: Acts 2
Focus Passages: Acts 2:1-4; 36-42

The study of this chapter in Acts provides an opportunity to hear some of the New Testament teachings concerning the role of the Holy Spirit in the life of the church. These insights from the Bible should be used to judge the authenticity of our present-day experiences.

The Experience of Pentecost Acts 1:1-2

Pentecost is from the Greek word "fiftieth" and it occurred seven weeks after Passover. This day marked the close of the harvest season. In later Jewish life it seems to have also commemorated the giving of the law.

Luke, the author of Acts, has included this significant even in the life of the early church to stress the work of the Holy Spirit. In the early chapters of Acts the divine guidance of the Spirit is a recurring emphasis. This stress in Acts has its parallel in the Gospel of Luke when the Holy Spirit came to Jesus at His baptism. As from His early ministry Jesus was empowered to do the work of God, so the church also is being empowered for its mission of liberation in the world.

The Pentecost experience is significant but must not claim more attention than Luke intended. It is not referred to again in the book of Acts, but parallel experiences in chapters ten and nineteen are mentioned. Each time that a major barrier between people is broken down, Luke will show that this advance is authenticated by the power of the Holy Spirit.

Signs of Pentecost Acts 1:3-4

Since there were no tape recorders or television cameras present in Jerusalem on that occasion, Luke uses words like "wind," "sound," and "fire" to describe the event. What the author wants us to do is to move beyond the signs and understand the power which was released. The people were filled with the Spirit of God and were set free. They had a religious experience which lifted them out of themselves and let them become aware of each other before God.

There is often a hunger in the church for outward signs more than for the infilling of the Spirit. Do not confuse the two. Luke is not describing the sound of wind but says the experience is "as of a rushing mighty wind" (vs. 2). He does not say "tongues of fire" but "cloven tongues like as of fire" (vs. 3). Don't be guilty of eating the paper menu rather than the food it talks about. The stress is on the freedom to speak the message of God and share the power of His presence, and not on outward signs.

The tongues in which the disciples spoke are not to be immediately identified with the ecstatic utterances mentioned by Paul in First Corinthians. At Corinth, Paul points out that the church had become divided over the use of unintelligible sounds which needed interpretation. Paul advises them to correct certain abuses concerning speaking in tongues and to learn the practice of loving concern. Here, at Pentecost, the stress is on a unified church witnessing to its faith, and as a result all kinds of people were being brought into this new fellowship.

The experience here refers as much to hearing as to speaking. The text suggests that Pentecost allowed the Jews who spoke many languages (the Greek word can be translated dialects) to understand the disciples as they witnessed to "the wonderful works of God" (vs. 11). The expression Luke uses is "other tongues" and not "unknown tongues." The people responded to this witnessing much as the world responds today to the message. Some were amazed and sought to understand. Some were bewildered and did not try to comprehend. Some just criticized and tried to find something wrong with the witnesses. Others heard, understood, repented, and became a part of the amazing new fellowship of faith.

Response to Pentecost Acts 1:36-40

In his sermon to the group gathered on Pentecost, Simon Peter pressed home the message that evil men had killed God's anointed (vs. 36). He carefully explained the scandal of the cross and said that the age to end all ages had broken into history. God's Messiah is the one who had inaugurated this new age. Peter then closed his message with a declaration that this Jesus who had been crucified by evil men had also been vindicated by God's resurrection power.

Many, upon hearing the message, were "cut to the heart" (vs. 37). They realized that in rejecting Jesus they had been against God rather than on God's side. In the name of religion they had actually killed the anointed one of God! Unlike the narrow Messianic Kingdom they wanted, God had plans for a Kingdom "to all who are far away" (vs. 39). They had chosen to reject God's way by measuring God in terms of their own provincial outlook.

The New Fellowship Acts 1:41-42

As a result many "gladly received His Word" (vs. 41) and were baptized into this new fellowship. Notice the expression "continued steadfastly" (vs. 42) which characterizes the oneness in Christ. It is not simply a group of people cooperating together, but a new community in the deepest sense of the word. They were sharing, not just peripheral interests, but their very life. Their common awareness of their sin and God's forgiveness made them brothers.

This chapter in the book of Acts keeps haunting the church like a dream. It pictures a community of faith united in its living, sharing, and worshipping. We look at this church as it worships, praises, grows, and creates wonder and awe in the people outside who watch it. It is the sort of church fellowship every young minister dreams of when he begins his ministry. It is also the sort of community which church members expect with each new pastor they call. There are occasions in the life of the church when we experience intimations and hints of this spiritual empowering, and it keeps our dream alive. Through reading this passage once again, we hear the good news that God can speak to common people like you and me and create a living fellowship which breaks down the barriers which separate us. He has done it, and He can do it again today.

This type of church is never duplicated by promotional techniques or ecclesiastical machinery. It only comes from the creative power of God. It is vitally connected with the life, death, resurrection, ascension of Jesus, and is a primal gift of the Spirit.

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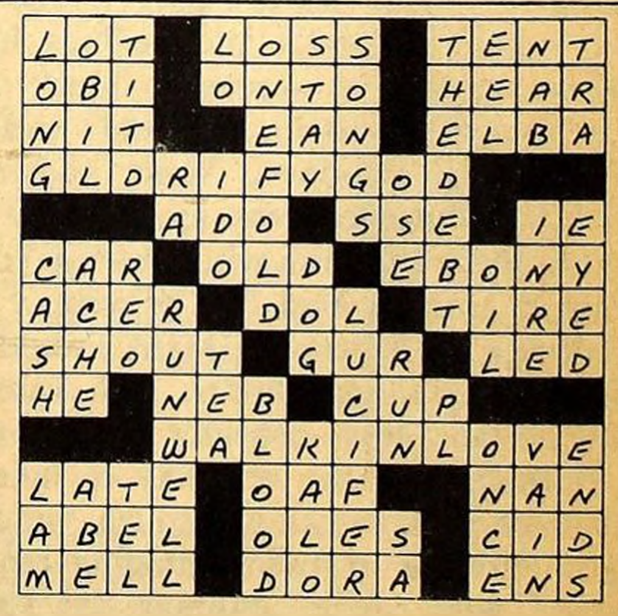

"These things I have spoken unto you, that in me ye might have peace" (John 16:33).

LIFE AND WORK SERIES
Lesson for Sunday, March 12

Victim or victor?

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

Basic Passage: John 19:17-42
Focal Passage: John 19:19-30

In his description of the crucifixion of Jesus, John highlights the significance of the charges against Him by calling attention to the superscription nailed to His cross.

In the Greek, verse 19 a literal translation is: "Jesus the Nazarene—the King of the Jews." Crucifixions were exceedingly common in that troubled land, and the traveler was accustomed to seeing crosses lining the road not only near cities, but often out in the [illegible]ryside where some terrorist event had [illegible] place. The charges against the person [illegible]always abbreviated and nailed to the [illegible]along with the body of the criminal so [illegible]he passerby might see at a glance both [illegible]rong committed and the inevitable [illegible]of such an infraction against Roman [illegible]er.

When an onlooker examined the super[illegible]ption on Jesus' cross, he saw two things: there was first His name, Jesus the Nazarene. Probably, it was not customary to write the name of a criminal on his cross, but in this case Jesus was such a famous person that the writing of His name at the place of His execution was a way of hanging around His neck at the moment of death a discrediting statement. It was as if the Romans were saying, "Look, here is Jesus the Nazarene about whom you have heard, and see how He has ended—a common criminal."

Second, there was the abbreviated charge, "the king of the Jews." John tells us that some of the Jewish authorities quibbled with Pilate about this title, but the average onlooker would not find any difficulty with the way it was written. He would understand it simply to mean that Jesus was charged with sedition. In other words He had been discovered in treasonable behavior worthy of execution.

The clear impact, therefore, of the statements which John passes on to us about the superscription of Jesus is that He died the death of a common criminal. We have heard the saving significance of His death by crucifixion preached so long that the scandalous force of this execution is largely lost upon us. If, however, we were to pick up the newspaper and read one day that Billy Graham had been arrested for treasonous dealings with the Russians and was even now sitting on death row awaiting electrocution, something of the impact of Jesus' end might come to us. What we see as the center of our proclamation, namely the preaching of the cross as a saving event, was actually a difficult problem for the earliest Christians. For them it was the proclamation of a criminal event, and they had the difficult task of proclaiming to mankind how the decisive act of God in history could grow out of something which was understood by most people as shamefully discrediting.

In three different places John refers to Old Testament Scripture: in verses 24, 28, 36 and 37.

The effect of these Scripture quotations is to tie together the Old and the New Testaments. Of themselves, the quotations are of little importance, but in the context they are quoted to show how Jesus and His atoning death are the center of all Scripture.

There is a rather subtle implication here, which may be lost on us at the first. The fact is, however, the gospels are already shifting the basis upon which the authority of Biblical Scripture is to be understood. Previously, the authority of Scripture had been thought to lie in their origin from Moses or in the approval and usage of the temple cultus.

Now we are seeing for the first time what is a distinctly Christian view. That is, that the authority of Scripture is neither personal nor institutional, but lies in the Christ event, an event that begins in Jesus Christ and which is extended through the canonical period by His Holy Spirit. It is Christ, and Christ only who gives authority to Holy Scripture.

Verse 35 is a startling comment coming as it does almost as a parenthesis in the long account of Jesus' crucifixion.

Out of the clear blue sky the writer suddenly reveals that he is himself an eye witness of all that he describes here. Already we had begun to suspect as much because of the vividness of his account. Again at the end of his gospel (21:24) he will repeat his claim to be an eye witness, but here he says so for the first time. This is such a fascinating revelation to us that we cannot help but pause to wonder about it.

Just think, here is a man who actually saw and heard Jesus, who knew much more than what he is telling us, who even knew what Jesus looked like, and recognized the sound of His voice. Why did he not tell us earlier that he was an eye witness? Why did he not stress it more and give us an even more vivid account of what he knows? The answer is right here in verse 35: "That you also may believe."

John has his purpose clear in mind, he knows much more than he's saying (see 21:25), but he is not interested in telling us mere facts, however interesting these might be. His purpose is to bring us to belief.

The account of Jesus' crucifixion closes with the coming of Joseph of Arimathea and Nicodemus whom we met earlier in chapter 3.

Again we can see an indirect testimony to the pervasive influence of Jesus in Palestine. Chances are that both of these men were members of the Sanhedrin, and it is this writer's impression that the vote to kill Jesus in the Sanhedrin was not unanimous. It is very possible that there were within the Sanhedrin itself several faltering disciples of Jesus who later on were to become full-fledged followers of the Way.

Now two of them come in a very moving act to claim the body. It is an act of courage, and at the same time an act of deep religious devotion since the Jew considered the burial of the dead a religious act, and particularly a thing of spiritual merit, when a man took responsibility for the burial of someone whose family was not in a position financially or for some other reason to take care of the arrangements.

Now the finality of the event as it was perceived by those who experienced it dawns upon us. Matter-of-factly, these men carry out the normal procedure of burying a dead body which must be put away immediately because of the climatic conditions of that region. They bury Him in a new tomb nearby and go away, thoughts turn to other matters at hand. The Day of Preparation is upon them, they must purify themselves and prepare for the celebration of the Passover. Even in their grief, celebration is mandatory. It is finished, they must now get on with life.

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Annie Armstrong and the HMB offering

By Debbie Baird Buie
WMU, Birmingham, Ala.

Annie Armstrong is more than just a name on the home missions offering envelopes. There really was an Annie, and she was the power behind mobilizing Baptist support of home missions.

Annie Walker Armstrong was the first corresponding secretary (now called executive director) of Woman's Missionary Union, auxiliary to Southern Baptist Convention. As corresponding secretary, she led in establishing convention-wide offerings and weeks of prayer for both foreign and home missions.

Annie was never a "pew-warming" church-goer. To her, Christian dedication meant working for her Lord to spread the Gospel. In 1880 she heard of the needs of an Indian mission on the "frontier." Annie and her sister Alice responded by forming a missionary society to make clothes for the Indian school children. Two Baltimore societies were formed.

In 1882 requests from the mission were so great that the two societies could not comply with them all. Annie visited Baltimore and surrounding area churches to express the need and help begin mission societies.

Annie kept in close contact with the Southern Baptist Home Mission Board during this time. She and sister Alice began literature dispersement from the Maryland Baptist reading room. The Mission Rooms distributed leaflets on both home and foreign missions.

The Home Mission Board corresponding secretary, I. T. Tichenor, requested the Baltimore women's societies to help in many projects. One, a drive to acquire funds for building a Baptist church in Havana, Cuba, was begun just a few months before the founding of Woman's Missionary Union.

When WMU was established in May 1888, one of the first and major fund-raising projects given the unified women's missions societies was "buying bricks" for the Cuban church.

Annie Armstrong was elected corresponding secretary of Woman's Missionary Union in that May 1888 meeting. Baltimore was established the central headquarters.

Annie got right about the business of mission support through praying, giving, and learning about missions. Using the Baltimore Mission Rooms as a good, strong foothold, Annie led in the production of many leaflets and other literature needed to educate Southern Baptist women in missions needs.

In 1894, WMU was made aware of a large debt owed by the Home Mission Board. Annie Armstrong proposed a week of self-denial to acquaint people with the needs on the home mission fields. The first observance was held in 1895 and the first offering, the Self-Denial Offering for Home Missions, was begun.

Miss Armstrong continued to work to organize women—just as she had done for the Indian mission children with the Baltimore women's home mission society. She continued to learn missions, first-hand—just as she had done when she worked with immigrants and the black churches.

From 1888, when she became corresponding secretary of WMU, until 1901, Miss Armstrong paid her own travel expenses and refused salary for her services.

In 1903, at the suggestion of the Home Mission Board, the special emphasis for home missions was changed to "Week of Prayer and Special Offering for Home Missions." Giving to and learning about missions had become less a self-denial and more a way of service for the Southern Baptist women.

In 1922 the offering became known as the "Thank Offering," and in 1933 it was named for the one who had so painstakingly supported and promoted home missions. It became the "Annie W. Armstrong Offering for Home Missions." Later the offering became identified with the Easter season when in 1969 it was named the "Annie Armstrong Easter Offering for Home Missions."

Annie Armstrong died in 1938 at the age of 88. She had retired from WMU in 1906. The offering memorialized her and her ideals and dreams for home mission support.

The year the offering was named for Miss Armstrong, the home missions gifts totaled over $68,000. Last year, forty-four years later, offering receipts totaled $10,745,-967.67. Cumulative receipts for home missions offering since 1907 is $104,177,212.72.

Baptist work gains in northern Ghana

TAMALE, Ghana — Baptist work in Northern Ghana has experienced breakthroughs into new areas after years of work confined to the Mumpruli and Dagomba tribes in this West African nation.

One of the fastest growing efforts involves the Tampula people, reports Dean E. Richardson, Southern Baptist missionary press representative for the Ghana Baptist Mission. For some time, Baptists have had limited work with this tribe about 40 miles west of Tamale, but Richardson says that in the past year "the work has caught fire."

"Spearheaded by an evangelistic pastor, Peter Wusah, and helped by literacy and translations efforts, two new churches are flourishing, and the door is wide open for many more," Richardson says.

The Richardsons and other missionaries are trying to guide the work from Tamale while keeping up with their original assignments, but they feel the need for a full-time worker there soon.

In the Nalerigu area 150 miles northeast of the Tampulmas, the work of Southern Baptist missionary Urban L. Green and his associates has resulted in new churches among two other tribes, the Bimoba and Konkomba. The Bimobas are especially anxious for Baptists to expand in their area, Richardson said. Because missionaries on the staff of Baptist Medical Centre in Nalerigu cover the work on a part-time basis, their ministry and witness is limited to weekends and occasional nights.

In Bolgatanga, the regional capital of Ghana's upper region, and nearby Zuarungu, two churches among the Frafra people have been encouraged by a substantial number of conversions during recent revivals led by Southern Baptist missionaries Calvin Y. Sarver and Tollie M. Bibb. A field evangelist, Joe D. Perkins, also has been appointed for this area.

But neither of the churches, the only Baptist churches in the entire upper region, has a pastor, and they are visited only occasionally by various missionaries attached to the Baptist Medical Centre more than 100 miles away. Islam and paganism are powerful forces here, said Richardson, who requested prayer for more missionaries to take advantage of the breakthroughs in Ghana and for young men from the tribes to feel the call of God to fulltime pastoral services. (BP)

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