

Baptist and Reflector

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News journal of Tennessee Baptist Convention

August sets mission gift record

A new record in Cooperative Program mission giving by Tennessee Baptists was established in August when the largest amount for any month in the state convention's history was received, according to Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

When August's books were closed last Thursday, Norton said that mission gifts through the Cooperative Program had reached \$1,107,140.33. The previous record had been set in May 1978 when \$1,079,007.73 was contributed.

Norton pointed out that this is the sixth time in the past 14 months that mission giving had passed the \$1-million mark.

Based on the \$10.55-million Cooperative Program budget goal adopted by messengers to the 1977 TBC in Knoxville, the monthly goal this year is \$879,166.67. August's receipts were 25.9 percent above the monthly goal.

Norton noted that perhaps the large August receipts were partly because the Convention's books for July closed on Monday. Since some church treasurers do not forward their churches' Cooperative Program receipts to the state convention office until after the last Sunday of a month, some July church receipts were not received until August. July's Cooperative Program gifts totaled only \$732,004.58.

August 1978 mission gifts were \$74,467.59 more than those received in August 1977, when \$1,032,672.74 was given. Incidentally, August 1977 is the third highest month in TBC history.

Cooperative Program receipts for the first 10 months of the current budget year (November 1977-August 1978) have reached \$9,268,960.36, Norton reported. This is 5.4 percent above (\$477,293.69 more than) the 10-month Cooperative Program goal, which would be \$8,791,666.67.

The 10-month receipts (November 1977-August 1978) are said to be \$908,243.26 greater than the Cooperative Program mission gifts for the same 10 months of the previous year. This represents a 10.86 percent increase.

"This tremendous response to mission giving by Tennessee Baptists and their churches is a strong indication that Bold Mission Thrust is more than a slogan," Norton said.

Under the budget approved by the 1977 TBC, 34 percent of Tennessee's Cooperative Program mission gifts are to be shared with missions and ministries supported through the SBC Cooperative Program. This means that \$376,427.71 of the \$1,107,140.33 received in August has been forwarded to the Southern Baptist Convention office for distribution to SBC agencies, based on the budget adopted by messengers to the 1978 SBC which met in Atlanta last June.

Missionaries said safe in Nicaragua

MANAGUA, Nicaragua—Despite successive days of political unrest, Southern Baptist missionary work in this Central American country is continuing on a normal basis.

A cable to the Southern Baptist Foreign Mission Board from Stanley D. Stamps, missionary in Managua, said, "All Nicaraguan missionary families are well. Activities are normal."

The country has been under political tension since Aug. 22, when leftwing guerrillas took over the national palace in Managua and paralyzed the government of President Anastasio Somoza Jr., demanding the release of the country's political prisoners.

In addition to Stamps and his wife, the N. Hoyt Eudalys and the Stephens L. Baumgardners are Southern Baptist missionaries stationed in Managua. (BP)

Brotherhood agency to operate under staff interim cabinet

MEMPHIS—The executive committee of the Southern Baptist Brotherhood Commission has authorized the four-member cabinet of the late Glendon McCullough, executive director, to operate the agency until a new director is chosen.

Chairman William Hardy Jr., of Columbus, Miss., who shared the plan with commission staff, identified the cabinet members as Norman Godfrey, director of the ministries section; Bob Banks, director of the program section; Lynette Oliver, director of the business section; and Roy Jennings, administrative assistant.

Hardy said trustees of the agency will choose a committee to recommend an executive director when they meet in semi-annual session, Nov. 8-10, at the commission's offices in Memphis.

Godfrey will convene the cabinet, Hardy said, and Jennings will supervise the communications section during the interim. He emphasized that the cabinet would serve as the interim director and make decisions based on consensus. He said that he would work with the cabinet when they need his services.

As cabinet convenor, Godfrey will receive all inquiries relating to the general work of the agency and route them, if necessary, Hardy explained.

"During the interim, we have no intention

of changing the method of operations of the commission which McCullough started," Hardy told the staff. "We're not going to bring in anyone from the outside as interim director. We have the utmost confidence in you."

The staff is reviewing McCullough's calendar of commitments and each will be honored by a staff member if the parties involved so desire, Hardy said.

McCullough, 56, killed August 23 in a three-car crash during the afternoon rush hour on a Memphis street, had headed the commission since 1971. (BP)

Tanzania Baptists set goals for new churches, baptisms

ARUSHA, Tanzania—Delegates to the Baptist Convention of Tanzania recently voted to begin a five-year project to help implement Bold Mission Thrust in their country. Goals of the project, called "Bega Kwa Bega" (Shoulder to Shoulder), include starting new churches in all the major cities, holding revivals each year in every region of the country and adding 35,000 Baptists by 1985.

A short-range goal is to start 180 churches in the first four months. Currently, there are 14,000 Baptists in the country. (FMB)

Memphis hospital offers review course for nurses

Baptist Memorial Hospital, Memphis, will begin a review course on Sept. 18 for inactive registered nurses who wish to return to work. There is no charge for the eight week course.

An eight-week clinical rotation in a variety of areas will follow employment. During this rotation, each nurse will work closely with an experienced nurse preceptor.

Those interested may contact the hospital's department of inservice education.

'Hello Baptists' aimed at finding nonresident members of churches

NASHVILLE—Today, one out of every four Southern Baptists is not a member of a local Southern Baptist church.

Nonresident membership in Southern Baptist churches is a growing problem with over 3.6-million nonresident members in the United States. More than 357,000 nonresident members have been added to the ranks of inactive Baptists since 1973 making this increase equivalent to losing the active involvement of all Southern Baptists in Indiana every year for five years.

Hello Baptists, a project to locate and enlist nonresident Southern Baptists in active church life, is a program designed by the Sunday School Board to help local churches slow down the increase in nonresident members.

"We need local churches to stay in touch with members that move away because if these people do not find new church homes within a few months they usually become inactive," said Gerry Peak, coordinator of the Hello Baptists Desk.

Involvement in this program begins by the home church checking its membership rolls and making a list of all members who have moved away but have not moved their membership. Then the church contacts the Hello Baptists Desk at the Sunday School Board, and requests enough Hello Baptists information cards to record one family per card.

"The process takes diligence on the part of several people for it to be carried out," Peak said. "The first link is the local church showing enough concern about its members to begin the task."

Hello Baptists is a project which pastors, ministers of education, and Sunday School

directors have been interested in. Also many churches have called upon the resources and talents of WMUs, Brotherhoods, senior citizens, and other groups to handle the project.

Mrs. David C. Jones of Sterling, Okla. became interested in the program during a church training lesson.

"For some time before the Hello Baptists program, I would wonder about families who had moved away from Sterling but their names still remained on our church rolls," Mrs. Jones said. "In a few instances I wrote letters to churches in other towns informing them about new families, but it was not an organized, consistent effort."

"Then I heard about the Hello Baptists program and got a list of our nonresident church members and started to work. My WMU helped me locate several people, and I have taken care of the correspondence," she said. "It keeps me busy, but it makes you feel good as you have a part in helping people find new church homes."

"The Hello Baptists program has been more fun than I have ever had in my life!" said Mrs. Theophilus T. Brown of Hattiesburg, Miss.

Two years ago Mrs. Brown headed up a committee of six women who took the task of trying to locate 703 nonresident members on their church roll. They are now down to 183.

"We had such a good time as well as being of service to people," Mrs. Brown said. "It became a treasure hunt as we tried to locate families and contact churches in other towns. We were shocked to discover that over 100 people had died since the roll had last been checked and many families had changed denominations."

"Our major concern has been that so few other Baptist churches are participating in this program and fail to realize the need of keeping our church membership an active one," Mrs. Brown added.

All materials for the Hello Baptists program are free. Churches interested in participating, write to: Hello Baptists Desk, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

FMB increase in appointments noted at language institute

SAN JOSE, Costa Rica—Bold Mission Thrust has resulted in the largest group of Southern Baptist missionaries since 1963 to study at the Spanish Language Institute of San Jose. The 25 couples and three single people will serve in 11 countries of Middle and South America.

In addition, more couples and single people have been appointed in recent months to Spanish-speaking countries and will be heading for the institute for the January 1979 school term.

Missionaries study for one year at the institute and continue with formal language study, usually with a home tutor, for at least one year after arriving on the field.

Building seminars slated by BSSB

NASHVILLE—Southern Baptist churches planning to expand or build new facilities in the near future should be aware of two seminars planned by the church architecture department at the Southern Baptist Sunday School Board here.

"Designing Buildings for Church Growth," directed by George Fletcher, will be offered Oct. 9-13 to help churches make decisions for overall building planning.

Seminar topics include how to determine space requirements for varied worship programs and educational programs; how to determine location and land requirements for parking, buildings, and landscaping; how to plan and conduct the financial program for a building project; and how to select and work with an architect and contractor while planning and building.

Churches planning a new or renovated auditorium may be interested in sending a representative to the seminar entitled "Planning A New Auditorium," Feb. 19-22, 1979, at the Sunday School Board.

This seminar will cover several areas of concern in planning a new auditorium, including energy conservation suggestions, planning for church growth, land and space requirements and needs relating to furnishings and equipment.

Registration information can be received from the Church Program Training Center, P.O. Box 24001, Nashville, Tenn. 37202.

Bishop raps WCC's gift to Rhodesian militants

INDIANAPOLIS—Ralph T. Alton, a Bishop of the United Methodist Church, has protested the recent grant of \$85,000 from the World Council of Churches to the Patriotic Front of Rhodesia. He charged the action is a violation of the WCC's policy that the organization "should not take sides in political conflicts where church leadership is involved on both sides."

The strongest political party in Rhodesia is led by Abel T. Muzorewa, a Methodist bishop who says that the Patriotic Front is backed by the Soviet Union in its attempt for a Marxist take over of Rhodesia.

Meanwhile, Annette Felder of the United Methodist Women's Division said that the grant should have been made because Muzorewa's party "was no longer involved in the liberation movement" since it has reached an internal agreement with the white Rhodesian government.

During the current conflict in Rhodesia, nearly 40 white missionaries (including SBC missionary Archie Dunnaway) have been murdered.

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First of a series. . .

State's language mission work begun in 1962

By Bobbie Durham

They could have been at home relaxing. Instead, they were sleeping in tents on hard ground.

They could have been working at summer jobs earning money for college in the fall. Instead, they were working 12-16 hours a day with no financial remuneration.

They could have joined many of their friends for a vacation on the beaches of Florida. Instead, they were spending their hours on the bank of the Mississippi River, four miles below Golddust, Tenn., in Lauderdale County.

This Baptist Student Union group was composed of 11 young people and their director, Joe Crumpacker. The time was June of 1962.

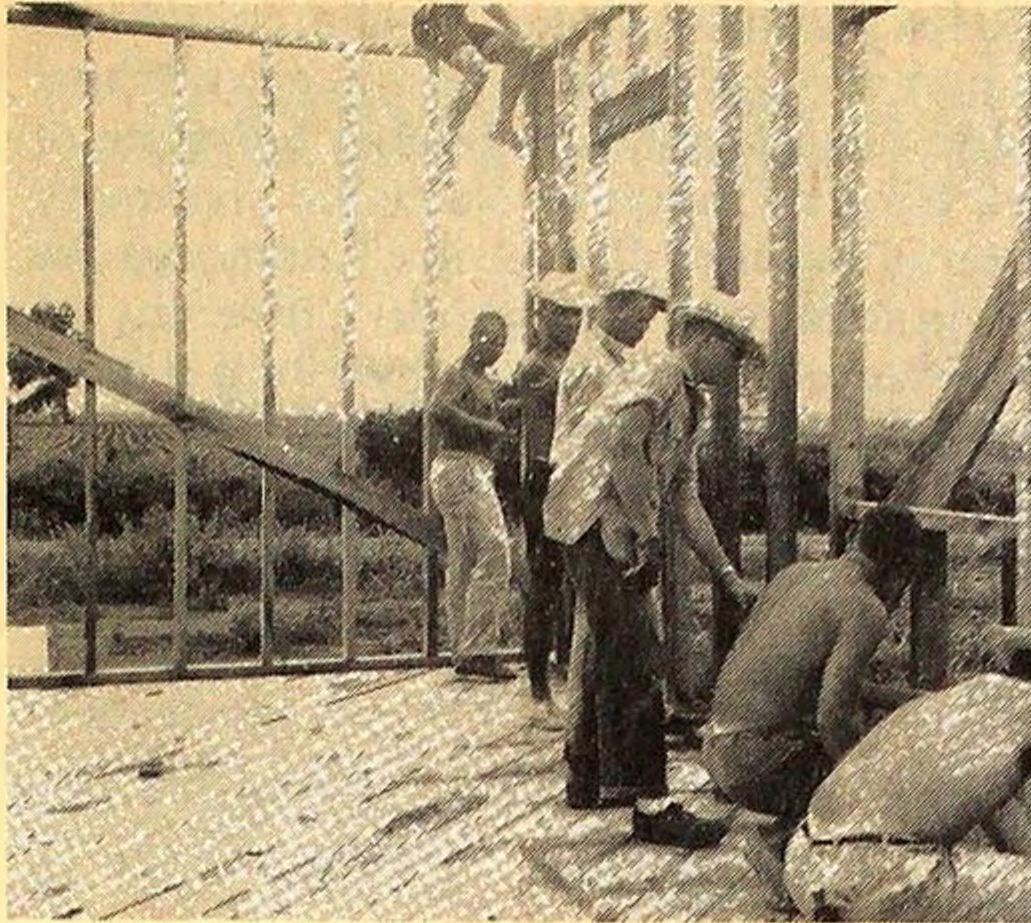
The young people, representing BSUs in Tennessee, Texas, and Virginia, had dedicated seven weeks of their summer to building the First Indian Baptist Church in Golddust.

Although there had been some language ministries by individual churches—such as was begun with the Chinese by First Church of Memphis in 1948—this was the first mission effort related directly to the Tennessee Baptist Convention.

Choctaw Indians had begun migrating to Tennessee from Mississippi in 1952. Ten years later, approximately 75 Choctaws dotted the area 25 miles west of Ripley, working as day laborers on farms.

Over 500 persons attended the dedication service for the new church on July 15, 1962. The congregation had called an Oklahoma Indian, Coolidge Coley, as its first pastor. Sermons were preached in the Choctaw language.

W. Fred Kendall, then executive secretary-treasurer of the Tennessee Baptist Convention, gave the dedicatory sermon and address. Loyd Corder, then secretary of language groups ministries, Home Mission Board, flew his plane from Atlanta to west Tennessee to be present for the ceremony. Many representatives from churches in Big



BEGINNING—Baptist Student Union members are shown framing the First Indian Baptist Church in June 1962, one of the first efforts in TBC language missions.

Hatchie Association were present to lend support and guidance.

From that birth of language missions—the dedication of the first Indian church for Southern Baptists in the state—Tennessee Baptist churches have expanded their efforts and now minister to six language groups in advanced programs throughout the state.

Baptist and Reflector will focus on these areas of language missions in a series of feature articles in the next several weeks. Articles will focus on work with the Korean, Chinese, Spanish, Laotian, Arabic, and Japanese language groups within the state—representing some 100,000 persons in our population.

The Korean populace represents the fastest growing language group work in the Southern Baptist Convention. Korean work has been established in over 100 of our nation's Southern Baptist churches.

In Tennessee, there are established congregations at Belmont Heights Church in Nashville and Union Avenue Church in Memphis. As a joint endeavor of Kentucky and Tennessee Baptists and the Home Mission Board, a program has also begun at First Baptist Church, Oak Grove, Ky., near Clarksville, Tenn.

Interest for ministering to Koreans in east Tennessee has been sparked, but no organized work is underway, according to Ruben Cañas, TBC language and interfaith witness program leader.

In the past 18 months, 49 Koreans have been baptized into the fellowship of Belmont Heights, according to Winfield Rich, director of education and administration.

As an indigenous group of the church's fellowship, the Korean congregation meets in the chapel for worship services. During the Sunday School hour, they scatter throughout the building, meeting with other members of the church.

The church's pastor, Ho Kil Kahng, was baptized by Pastor Bob Norman in April 1977.

A transplant from North Korea to South Korea, he came to the United States to attend college.

Rich described Kahng's relationship to his congregation as "distinctive."

"He serves not only as a pastor to the group, but as a friend, helper, and counselor." It is hard to find Kahng at home during the week because he is usually with one member or family of his congregation helping them apply for a job, obtain medical treatment, complete paper work for school, or counsel with family problems.

On Wednesday nights, the group holds prayer and Bible study, rotating their meeting each week to different members' homes. All of the services are preached in Korean.

The ministry at Union Avenue Church has far reaching effects, according to the church's pastor, Lee Prince. "This congregation has literally become the center of the Korean community in Memphis," Prince related. "The president of the Korean business community, who is not a Baptist, attends the functions of this small Christian fellowship."

A survey which was completed prior to the beginning of the work in Memphis in 1977 uncovered over 100 Korean families living in that city.

With the help of Dan Moon, then a staffer at the Home Mission Board, Prince was able to locate a Korean minister from the West Coast to assume the pastorate of the small congregation.

Paul Chun leads the church in morning worship services and prayer meeting on Wednesday nights. The group receives some support from Union Avenue Church, but they maintain and manage their own budget.

Just a few miles north of Clarksville, a program has begun in the Fort Campbell area for Korean-and-English-speaking persons. A joint endeavor of Kentucky and Tennessee Baptists and the Home Mission Board, more than 300 persons attended the first service at First Church of Oak Grove, Ky., the sponsoring church.

Initial efforts in the Kentucky/Tennessee project began in 1974 when a Southern Baptist chaplain at Fort Campbell began a Bible class for Korean wives of American servicemen. The class grew to include regular worship services. Now, two children's worship services run simultaneously with the Sunday morning preaching hour.

Tennessee lends its support by contributing regularly to the salary of Pastor Dall Yong Lee.

The Korean church has approximately 70 members, with several others awaiting baptism. The total number of Koreans in the Clarksville/Oak Grove area is in excess of 500.

It is appropriate that language missions in Tennessee began with our earliest Americans, the Indians, and that concern has been coupled with dedication and action in Tennessee Baptists' present efforts in reaching the vast field of non-English-speaking people.



KOREAN—Tennessee Baptists now minister to six language groups throughout the state. Korean Baptist congregations are active in Memphis, Nashville, and Oak Grove, Ky., near Clarksville.

Our People and Our Churches . . .

LEADERSHIP . . .

Lemuel F. Wade has accepted the position of associate director of pastoral care at Baptist Hospital in Nashville. **Wade** comes to the post from the Middle Tennessee Mental Health Institute, where he was staff chaplain. He is a graduate of Middle Tennessee State University, Murfreesboro; and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He did further work in clinical pastoral education at Vanderbilt Hospital in Nashville. He has served two Baptist churches as minister of music.

Ralph McIntyre, director of church and staff support division of the Baptist Sunday School Board, has accepted the interim pastorate of Two Rivers Church in Nashville. Formerly pastor of Brainerd Church in Chattanooga, he is a graduate of Vanderbilt University in Nashville and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Paul Koonce is the new minister of music and youth at Inglewood Church in Nashville. **James D. Hopkins** is pastor.

Union University student **Lisa Daniel** was summer youth director for First Church in Rutherford.

James Glisson has been called to serve as interim pastor at Poplar Grove Church, Gibson County Association.

Ricky Johnson resigned as minister of music and youth at Oak Grove Church, Gibson County Association, in order to enter seminary.

Brainerd Church, Chattanooga, called **Herman May** as minister of music. Presently minister of music at First Church, Valdosta, Ga., **May** is a graduate of Clarke Memorial Junior College, Mississippi College, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has served as minister of music and youth at Baptist churches in Mississippi, Texas, Virginia, North Carolina, and at McCalla Avenue Church in Knoxville. **Winford Hendrix** is pastor at Brainerd.

Leroy Ervin, pastor of Greene Hills Church, Greeneville, resigned and is moving to Memphis.

F.M. Dowell, Nashville, is serving as interim pastor at First Church, Crossville.

Linda Barbour resigned as youth director at Broadway Church, Knoxville. She plans to go to St. Louis, Mo., where she may do inner-city mission work. **Marion C. Barnett** is pastor of the Knoxville church.

Eddie Mattox, minister of music and youth, Hickory Grove Church, Gibson County Association, resigned to enter Southwestern Baptist Theological Seminary.

First Church, Union City, called **Ron Ellis** as minister of education. He comes to Union City from Nashville's Crieveewood Church where he served in a similar post. He has also served churches in Georgia, Florida, Kentucky, and Arkansas. A native of Blytheville, Ark., he is a graduate of Arkansas State University and Southern Baptist Theological Seminary, Louisville, Ky. **W. Fred Kendall II** is pastor at Union City.

Steve Horne was called as minister of youth by Eastland Church, Nashville. He comes to the position from Riverside Church in the same city, where he was minister of youth and recreation. **J.L. Ford** is the Eastland pastor.

Kenny Vaughn is the new associate pastor at West View Church, Stone Association.

Don Cotten has been called as pastor of New Hope Church, Hermitage, not **Gene Cotten** as was reported in last week's issue.

PEOPLE . . .

Members of First Church, Concord, honored their pastor, **Joe R. Stacker**, on his 10th anniversary with the church. The membership presented a trip to the Holy Land to Mr. and Mrs. **Stacker**.

Mike Goodner was scheduled to be ordained as a deacon at Ridgedale Church, Chattanooga. **Kenneth Hubbard** is pastor.

Vearl Reynolds was ordained as a deacon at Mount Harmony Church, Niota.

Graceland Church, Memphis, is scheduled to ordain **Harold Spraberry** as a deacon this month. Pastor **E. Lowell Adams** will preach the ordination sermon.

CHURCHES . . .

Cottonwood Church, Beulah Association, has begun worship services in a new building in Ridgely. **David Bartholomew** is pastor.

Mt Zion Church, Heiskel, installed the belfry, bell, and steeple recently. **J.T. Miller** is pastor.

REVIVALS . .

East Union Church, Madison-Chester Association, held revival services with **Buck Morton** as evangelist. **Dewitt Dalton** led the music. The church reported five professions of faith and five additions by letter.

Whitten Memorial Church, Memphis, reported 22 professions of faith during its revival with evangelist **Bob Kendig**. **Edsel Bone** led the music. There were also two additions by letter, and 34 rededications. **J.E. Tanksley** is pastor of the Memphis church.

HISTORICALLY FROM THE FILES

50 YEARS AGO

As a memorial to his wife, **Edith Ely Pettus**, who died in February, **Howard D. Pettus** was making plans to install a harp and twenty cathedral chimes in First Church, Clarksville.

St. Elmo Church, Chattanooga, called **Edward E. Rutledge** as assistant to Pastor **L.W. Clark**.

25 YEARS AGO

Dalewood Church chapel sponsored by Eastland Church, Nashville, was constituted into a church. Dalewood was presented a deed to a square block of land on McGavock Pike by the Eastland church, and they had \$13,000 in the building fund, part of which was given by Eastland. **Ralph Longshore**, who had served as interim pastor was to continue as pastor.

West Jackson Church, Jackson, called **David Q. Byrd Jr.** of Meridian, Miss., as pastor. He succeeded **R.E. Guy** who retired after more than 30 years.

10 YEARS AGO

Broadway Church, Knoxville, was making plans to host the annual meeting of the Tennessee Baptist Convention in November. The church's new structure would seat 1,250 persons. **Lewis E. Rhodes** was pastor.

Nick Harris resigned as pastor of Latham's Chapel Church, Gibson Association, to enroll in Southwestern Baptist Theological Seminary, Fort Worth, Tex.

BAPTIST AND REFLECTOR

brings you news first

Broadman to publish layman's commentary

NASHVILLE—The Layman's Bible Book Commentary will become a part of the Broadman Readers Plan beginning Oct. 1.

The new commentary, published by Broadman Press, will consist of 24 volumes covering all 66 books of the Bible. The volumes will be released one each quarter to coincide with or be earlier than the materials covered in the new Bible study curriculum, Bible Book Series.

Under the Broadman Readers Plan, three new books are sent postage paid to members during the first week each quarter. One volume of the Layman's Bible Book Commentary will be sent each quarter until the set is completed in July 1984.

When the Broadman Readers Plan began in 1964, the cost per book was one dollar. The postage paid cost for each book today has been raised to only \$1.65. The Layman's Bible Book Commentary will have a retail price of \$4.25.

Each volume of the Layman's Bible Book Commentary will have an introduction to the Bible book being studied dealing with the nature of the book, authorship, date and other matters related to the book.

The purpose of the commentary is to make clear the meanings of the book rather than get involved with critical problems. However, authors will balance personal position with alternative viewpoints whenever necessary. The Revised Standard Version will be the basic text used, but it will not be printed in the commentary.

The first volume of the Layman's Commentary will be on the book of Genesis, written by Sherrill Stevens, pastor of Montrose Baptist Church, Richmond, Va.

Intermont College head sets retirement plans

BRISTOL, Va.—Floyd V. Turner, president of Virginia Intermont College, has announced his retirement from the Baptist college, effective June 30, 1979.

Turner, who will be 63 in November, has been president of the school in Bristol, Va., since 1956. It was a two-year college for women when he assumed the presidency and is now a four-year, coeducational college.

Before joining Virginia Intermont, Turner was academic dean at Belmont College, Nashville, 1954-56. Previously he headed the department of education at Mary Hardin-Baylor College, Belton, Texas; taught at New Mexico A & M College; and taught high school in Las Cruces, N. M.

He is a graduate of Kansas City Junior College and holds bachelor of arts and master of arts degrees from the University of Kansas and a doctorate in education from George Peabody College for Teachers, Nashville.

Trustees will name a search committee to seek Turner's successor. (BP)

Editor's note: On Aug. 27 the Roman Catholic College of Cardinals elected Albino Luciani, patriarch of Venice to succeed the late Pope Paul VI. The following observations are written by C. Brownlow Hastings, assistant director of the department of interfaith witness at the SBC Home Mission Board, Atlanta.

Baptists and the new pope

By C. Brownlow Hastings

ATLANTA—"Information in the Vatican is the world's worst kept secret. Everything is secret, but everything leaks." So goes the saying among the Vatican press corps in Rome.

In selecting Pope John Paul I on the fourth ballot of the first day's voting for a successor to Pope Paul VI the cardinals seemed to set out deliberately to prove that addage wrong. At the same time, they confirmed another even more ancient one: "He who goes in a pope (in the minds of predictors) comes out a cardinal (not elected)."

No one had predicted that the cardinals would select Albino Luciani, patriarch of Venice. But they did so, speedily. They evidently used the nine working days since the funeral of Pope Paul VI very effectively. They had resolved the supposed great divisions in informal meetings and were ready to vote. They were determined to demonstrate their solidarity.

Who is this pope who's first claim to distinction is that he has chosen a double name—John Paul? How much significance can we place upon the choice of the name?

Hardly anything is known of Albino Luciani beyond the brief 330 words written in *The Inner Elite*, a book of biographical sketches of all the cardinals edited by Gary MacEoin for the Committee for the Responsible Election of the Pope, made largely of progressive theologians. This 1978 publication sought to give to all, and especially the cardinals, information and evaluation of each one to make their choice more intelligible (and rather obviously, more liberal).

MacEoin missed in his predictions as badly as everyone else. But at least he gave us a few clues.

Albino Luciani is from a family of the working class in northeastern Italy, one of the most conservative Catholic regions of the country. He is reputed to have a genuine pastoral concern for the poor. However, he took no sides in a recent workers' strike for better working conditions in Venice.

The new pope has taught dogmatic theology in his own seminary in Belluno. He has not had any diplomatic service for the Vatican. He has not held any offices in the Curia, the Vatican's administrative body. He is supposed to be "a man of considerable cultural flexibility and free from Italian provincialism" (MacEoin). With his background and experience, if such a judgement holds up, he will truly deserve to be the world leader the church desperately needs in this present crisis.

There's little doubt that he means by his choice of the name, John Paul, to continue the policies of Pope Paul VI, hopefully in the spirit of Pope John XXIII, his predecessor as pat-

riarch of Venice. He is on record as supporting the decisions of the Second Vatican Council, but also of the traditionalist's stance of Pope Paul opposing birth control and ordination of women and favoring priestly celibacy.

What does his election mean to Baptists and other evangelical Protestants in the world? Practically speaking, not half as much as the choice of the local bishops wherever they may be.

For an answer closer to the source, I interviewed Pastor Paolo Spanu, Italian Baptist from Turin, Italy, who visited the Southern Baptist Home Mission Board during the week of the election. I asked what difference it made to Italian Baptists what kind of pope was elected.

"Not very much in the light of the rapid movement of Italy toward becoming a thoroughly secular state," he replied. Baptists, as Italian citizens, are influenced by Vatican policy which influences the government. Religious freedom, influence on public schools, tax policies, and the role of priests in civil affairs are all affected by the involvement of the Vatican.

"If the new pope is open to change, if he understands that Italy needs to be free from ecclesiastical control, it would mean more religious freedom for everyone," Spanu said. However, "If he goes back to the old polemics and pushes traditional Roman Catholic practices, such as the cult of the Virgin Mary, it would set back our relationships and endanger our preaching."

It will take time for Pope John Paul I to reveal any direction of his thinking and develop his leadership. Not much new can be hoped for, unless he demonstrates forcefully a long needed overhaul of thinking and policies in the Curia. The church will never be flexible enough otherwise to meet such diverse challenges as the Communist East on the one hand and the tired secularized Catholic populations of Europe on the other.

Meanwhile, we may have learned to be a little more cautious in our Catholic watching. Certainly, we will discount such sensational writers as ex-Jesuit Malachi Martin, who wrote a fictionalized version of the recently concluded conclave. The cardinals refused to go along with his doomsday script, which predicted a major fight in the conclave which would eventually doom the church. Let's hope they rather followed Atlanta archbishop Donnellan's leap of faith: "I still believe the Holy Spirit is able to guide the cardinals." (BP)

The Biblical background of ordination

By Wayne Ward

The practice of ordination to the Christian ministry, like many other rites in Christendom today, has developed far beyond anything which can be found in the Bible.

It is the purpose of these two short articles on "Biblical Background" to find the Scriptural roots of the contemporary practice of ordination, especially as it is found among Baptists, and to bring those Biblical teachings to bear upon our present practice in such a way as to enrich its meaning and correct it where necessary.

LAYING ON OF HANDS

The one consistent outward sign which runs through all ordination practice is the ritual of prayer and the "laying on of hands."

The one persistent inner meaning or purpose, among all Christian groups, is the "setting apart" or "solemn appointment" of one of the office and function of Christian ministry.

It may be helpful to trace these two concepts through the Scriptures and see what light they may throw upon our understanding of ordination.

TO BESTOW A BLESSING

In the Old Testament, the most ancient and hallowed meaning of the ritual of "laying on hands" was to bestow a blessing, usually of an old or dying father upon his son. It was often accompanied by a prayer for divine blessing or a prophecy of divine favor upon the son.

So Jacob blessed the sons of Joseph, Ephraim, and Manasseh, as his death approached (Gen. 27:35). Isaac could not even withdraw the blessing which had gone to Jacob by deception, when it rightfully belonged to Esau (Gen. 27:35).

Nowhere in the Old Testament can be found the most common function of the "laying on of hands" in the Gospels and the New Testament: laying hands on the sick for healing.

PERSONAL RELATIONSHIP

The most frequent use of the ritual of the laying on of hands in the Old Testament is expressed by the Hebrew word, *Semikhah*, which means the "resting of the hands," upon the sacrificial lamb for the burnt offering (Lev. 1:4; 8:18; Ex. 29:15; Num. 8:12); upon the meal offering (Lev. 3:2, 8, 13); upon the guilt offering (Lev. 8:22; Ex. 29:19); or upon the sin offering (Lev. 4:4, 15, 24, 29, 33; 8:14 and many others).

In a ritual that somehow transferred the sins of the people to the scapegoat, the priest laid hands upon the animal and drove it away into the wilderness (Lev. 16:21). At the very least these acts portrayed in sign and symbol the identification of the worshipper with his offering. They probably carried a deeper meaning: the belief that something of the person (e. g., his sin) could actually be transferred mysteriously to the sacrifice which was consumed by fire, or to the scapegoat which was taken far away into the wilderness, never to be seen again.

INSTALLATION IN OFFICE

The most direct connection with the contemporary practice of ordination is seen in the public act by which Moses transferred his authority (Hebrew, *Hod*) to Joshua by laying on him his hands, in the presence of Eleazar the priest (Num. 27:18-23). Joshua was described as already a "man in whom is the spirit" (Num. 27:18), but Moses was told to invest him with some of his authority in order that he could lead the people when Moses was gone. This was a ritual carried out before the congregation of Israel to validate Joshua as their new leader.

This passage exerted a profound influence on later Judaism; and, in the *Mishnah* (contemporary with the apostolic period), the rabbis cited this very passage as they ordained a young man into the rabbinate.

This probably influenced the later Christian requirement that three bishops must participate in the ordination of a priest.

It certainly influenced the later Christian practice of ordination to ministry only after a careful doctrinal examination by a council of ministers, or ministers and their deacon assistants.

Also, it is extremely likely that the limitation of the participants in the ceremony of laying on hands to those who had, themselves, been ordained was influenced by this early Jewish practice. Such a limitation runs counter to the widespread practice in both Old and New Testaments, where the entire congregation was involved in laying on hands (Num. 8:10; and, apparently, Acts 6:6).

HEALING

The most dramatic shift in the New Testament usage of this term is the sudden appearance of it in the Gospels as the regular means by which Jesus healed the sick. Jairus asks Jesus to come and lay hands on his daughter "so that she may be made well" (Mark 5:23). Jesus "takes her by the hand" in raising her from death (Mark 5:41).

A deaf mute was brought to Jesus with the petition to "lay His hand upon him" (Mark 7:32).

He lays His hands upon the blind man of Bethsaida in the process of healing him (Mark 8:23).

The summaries of the healing ministry of Jesus by the evangelists include the words "and He laid His hands on every one of them and healed them" (Luke 4:40) or "He laid His hands on a few sick people and healed them" (Mark 6:5).

This same healing ministry is carried on by the apostles in the name of Jesus, either by their hands or even by the shadow of Peter falling upon the sick as they lay on their beds in the street (Acts 5:12, 15). Ananias lays hands upon Saul (Paul) that he may receive his sight (Acts 9:12, 17). Paul heals people by laying on hands (Acts 19:11, 28:8).

For the later practice of ordination, it is most significant that the act of "laying on hands" was either the sign or means by which the power of God became effective in the lives of those who were being healed.

In addition, it is of striking importance that the apostles who were commissioned to carry on the ministry of Jesus (not just the twelve, but also Paul and, apparently, many others) were enabled to exercise this power through the laying on of their hands.

BLESSING

In a beautiful echo of the Old Testament blessing of the first-born son, we see Jesus blessing all the little children which are brought to Him by "touching them" (Mark 10:13), taking "them in His arms" and blessing them, and "laying His hands upon them" (Mark 10:16). It is probably very significant that, unlike the Old Testament practice, Jesus blessed all the little children without discrimination by birth order or sex.

BESTOWAL OF THE SPIRIT

Although the Holy Spirit of God is free and not subject to manipulation by any ritual, it is also important to note that Peter and John laid hands on the Samaritans who had previously been "baptized in the name of Jesus" and "they received the Holy Spirit" (Acts 8:16, 17).

The disciples in Ephesus, who had been baptized only by John's baptism, were "baptized in the name of the Lord Jesus" and, when Paul "laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied" (Acts 19:5, 6).

As if to emphasize that God is not limited or controlled by any ritual, the Spirit also comes

(continued on Next Page)

Biblical background of ordination

(continued from Page 6)

upon believers without the laying on of hands (Acts 2:1-13; 10:44-48). Although the Spirit of God comes in sovereign freedom upon whom He will, these Scriptures show that the laying on of hands may be the sign or means by which the Spirit is bestowed.

A PARTICULAR MINISTRY

The "seven men" in Acts 6:3-6, sometimes called "deacons," but not so designated in the text, were chosen by "the whole multitude" (Acts 6:5), set before the apostles (6:6), "and they prayed and laid their hands upon them" (6:6). The antecedent of "they" is not absolutely clear, but probably it means the whole congregation who chose them and laid hands upon them, after the analogy of the whole people of Israel laying hands upon the Levites at their consecration (Num. 8:10). If it is only the apostles, then the apostles are simply acting to confirm the choice of the whole congregation; because it is absolutely clear that the whole congregation was asked to "pick out

from among you seven men," and they chose them and brought them to the apostles.

In Acts 13:1-3, a group of "prophets and teachers" in the church at Antioch is told by the Holy Spirit to "Set apart for me Barnabas and Saul for the work to which I have called them." After "fasting and praying, they laid their hands on them and sent them off" on what we call the first missionary journey of Paul. This is quite different from Paul's call and commissioning as an apostle, which took place on the Damascus Road; it also differs from the laying on of hands by Ananias at Paul's healing and baptism. This is a specific empowering and authorization, not to some ecclesiastical office, but, by the Holy Spirit, to a particular evangelistic mission.

In a subsequent article we shall look further at the Biblical texts on the matter of "setting apart" or "solemn appointment" to religious office as a vocation. The results of this study of "laying on hands" will be summarized and applied to ordination in that article.



GROUND BREAKING—Pastor Leslie Bruce holds the shovel in preparation for ground breaking ceremonies at Grace Church in Elizabethton recently. A new education and fellowship building is being built by the church with Johnny Range, construction manager. The two-story structure with 12,000 sq. ft., was designed by Frank Knisely. With Bruce are, from left, James Bailiff, David Birkner, and Jim Childers.

Devotional

A wasted day?

By Nancy McGough

It had been one of those days.

Oh, nothing really terrible had happened—no tragedies, no major upsets—but lots of little exasperating things had raveled the threads of my day. The things that had gone wrong had stolen my hours and left me only with frustration.



McGough

Have you ever had a day like this?

As I sat at our dining room table that evening, I reflected on the past several

hours and asked myself how I could possibly say along with the psalmist, "This is the day which the Lord hath made, we will rejoice and be glad in it"?

How could I rejoice for accidentally looking myself out of the house and having to wait two and a half hours in order to get back in?

How could I rejoice for accidentally locking myself out of the house and having to wait two well) from the company my husband and I had had the night before?

How could I rejoice at feeling so angry at myself and so out-and-out "rotten"?

I couldn't really rejoice in the time I had frittered away, but I could rejoice in the feeling God gave me as I sat there at our table. It was really more than a feeling. It was an assurance, a quiet message of hope.

As I was there alone with my thoughts, being still for the first time all day, I finally turned my attention to the Lord. And as it has so wonderfully happened in times before, I felt His presence with me.

He gave me insight, pointing out to me several moments which hadn't been wasted after all. And He gave me hope—hope that tomorrow would be a more productive day.

My prayer became, "Create in me a clean heart, O God, and put a new and right spirit within me."

And He did.

Mrs. McGough is the wife of Michael McGough who is a pastor of First Church, Whitwell.

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Sunday, September 10

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Robert Gamble, pastor

(Adv)

New series to examine ordination

"Ordination" is a word that has special meaning to Baptists. It denotes a practice of setting aside a person for a special service or ministry.

In recent years ordination has become a controversial issue in Southern Baptist life.

Some few churches among us have ordained women as deacons. A very few women have been ordained to the ministry by Southern Baptist churches. This has raised many questions, obviously, since we have had more "letters to the editor" about this subject than any other issue since our letters page was started in November 1976.

Other ordination questions have risen about the ordination of unmarried, divorced, or remarried individuals. The practices of congregations vary on this point.

We have claimed ordination is a function of a single local church, but we often call upon other congregations (or at least their ordained ministers and deacons) to participate in the examination and to make recommendations about ordination.

What about the ordination of other ministers—such as, ministers of music, ministers of education, etc. For years churches reserved ordination for a pastor only, and some congregations still hold to this limitation.

What about an individual who has been ordained as a minister, but now is inactive—or perhaps even

antagonistic—in vocational Christian service? Should this ordination be revoked? If so, who has the power to do it?

If ordination is strictly a local Baptist church function, does this mean that all other Baptist churches should automatically recognize that ordination? What about ordination performed by non-Southern Baptist churches—or even non-Baptist churches?

Does the practice of using only ordained individuals in an ordination service imply some sort of an apostolic succession?

This week the **Baptist and Reflector** begins a four-part series on ordination written by Wayne Ward of Southern Baptist Theological Seminary and Robert A. Baker of Southwestern Baptist Theological Seminary. The first of this series is printed on Page 6.

We would urge our readers to carefully study these four articles, so that all of us can examine and understand the Biblical and historic significance of ordination.

Prayer for the pope?

What should be a Southern Baptists' concern for Pope John Paul I?

Obviously, we cannot completely be indifferent toward a man who is the spiritual and ecclesiastical leader for 48-million Roman Catholics. Some Baptists will view him as an infidel, or perhaps an apostate, or even the anti-christ.

It might be well for us to consider praying for the new pope, regardless of how you view him and his office. Aren't we even commanded to pray for our enemies?

Pope John Paul's first message on Aug. 27 contained some Baptist-sounding phrases. He said the church's first duty is evangelization. He pledged himself to help preach initiatives in a turbulent world. He insisted in adherence to doctrine.

Although these words may have some variations in Baptist and Catholic definitions, they do offer some encouragement. Just imagine what could happen in our world IF the Roman Catholic Church—with all its resources and members—would experience a Holy Spirit-led, Biblical-based revival!

In recent years there have been some indications of an emphasis on personal faith and Bible study by Catholics. This has made it possible for many in that denomination to experience a born-again conversion.

Maybe a true revival in Roman Catholicism is too much of a miracle to hope for—but is it too much to pray for?

BOOK OF BOOKS



Cicero's comment

By the editor



"Cicero, the members of Pennypinch Baptist Church have voted to buy a parsonage for our new pastor, O. Ray Torr," reported Stew R. Shipp, chairman of the church's finance committee.

Stew noted that the congregation is excited and grateful that God has led to an outstanding pastor.

Cicero joined in, "And so, in the excitement and gratitude, you rushed out and bought a parsonage."

Shipp hedged, "Well, it wasn't exactly an impulse reaction. We did want to do something special for him. Our finance committee's first thought was to pay him adequate compensation, but Sal Ree objected. She was afraid that if we paid him as much as other churches, it might be difficult for him to move—if things didn't work out."

The chairman said that the committee then settled on two options: either to buy a parsonage or a car for him to use.

"Wow!," I exclaimed. "Very few churches ever consider the pastor's need for a good, dependable car and how much he uses a car in his work. A pastor usually drives about 40,000 miles a year—visiting prospects, making hospital calls all over the county, attending those many, many meetings. . ."

Stew interrupted, "That's true, but we decided against the car."

Cicero wondered why.

"Well, when the committee met," Stew offered, "most of us favored the car instead of the parsonage. Bud Jett noted that automobiles cost less to buy than homes; not only in total price, but also in down payments and monthly payments required. And we could still arrange a housing allowance for the pastor."

I nodded.

"But the committee changed when A. Count Dent gave his report. He recalled having read that the average length of a Southern Baptist pastorate is two years. 'It's merely a matter of logic,' Count figured. 'If our pastor were to leave us after two years, we would own a house that would be worth more than we paid for it, due to rapid inflation in construction costs.'"

Shipp added, "However, if we had bought the automobile, the church would be stuck with a two-year-old, worn-out car with over 80,000 miles on it. It wouldn't be worth one-half what we paid for it!"

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.

Sharing with SBC

Dear editor:

Two matters concern me in regard to mission giving through the Cooperative Program here in the state of Tennessee.

The first is the division of funds after the state budget has been met. I understand the Executive Board has this responsibility. Although I have much respect for our Executive Board members, it appears to me that they should not be shouldered with this responsibility. Why should there need be any decision at all? Shouldn't the overage be divided the same as all the rest?

For instance, our church gives on a percentage basis. In mid-July we reached the amount that was projected in our budget for the Cooperative Program. We would not even dream of taking the amount of money that would ordinarily go to the Cooperative Program from the mid-July point and designate it to whatever the church decided was best! Just as a church should not do that, neither do I believe a state convention should.

The second matter that gives me concern is that as far as I know our state convention has no long-range, definite plan for increasing the percentage of Cooperative Program funds going to worldwide causes. With our Southern Baptist Convention talking about Bold Missions and reaching every person on earth with the gospel by the end of this century, should not our state have some serious plan to increase support to those agencies that minister outside the borders of Tennessee?

Our church will surely increase its percentage this year. I pray for this and will exert leadership to lead our people to do it. How great if I could say to our church, "Our state convention has already voted to increase the percentage each year until we reach a certain level!" It would certainly be a selling point.

Clay Frazier
Route 7, Cypress St.
Mount Carmel, TN 37642

When the percentage shared with SBC causes was reduced to 33.33 percent 17 years ago, the state convention approved its Executive Board's recommendation that 50 percent of the overage be shared with the SBC Cooperative Program. The 50 percent retained in Tennessee was divided by the board at its December meeting each year.

A small financial crisis in 1970 seems to have influenced the board's subsequent recommendations that all the overage be divided at that December meeting. Since that time the SBC Cooperative Program share has ranged from 33.33 percent to 11.8 percent.

The reason given for not extending the SBC percentage into the overage automatically is

that the board needs the freedom to deal with urgent needs, should such arise.

Concerning your second concern, the 1978 budget did increase the SBC Cooperative Program portion to 34 percent. However, the Executive Board has not set a goal or an automatic plan of increase. It is to be reviewed each year, I understand. (editor)

Mercers request prayer

Dear editor:

Greetings from the Land of the Rising Sun which shall, we pray, someday be the Land of the Risen Son.

This letter is written mainly for one purpose other than to report we are back in Japan. That purpose is to call you to prayer on our behalf. We are facing a most important and difficult decision related to our work here in Japan which could have far reaching implications. Pray for us, for the decision that must be made, and for all those involved in and affected by the decision. Our only desire is to find the Lord's will and do it.

We beg you for prayer now and for continuous, daily remembrance before His throne of grace. If we accept this new call to service, it would necessitate moving again soon.

Life in Japan is even more difficult than we remembered, and the steady rise of the Japanese yen against the U.S. dollar continues to both impose hardships on our work and causes our personal lives to be increasingly difficult. For this also we request prayer.

We thank the Lord for having gotten to see many of you during our recent, just-completed home leave. We commend you to the Lord. How very grateful we are to you and to God for the multitude of your prayers, concerns, and kindnesses.

Dewey E. Mercer
7-25, 1-Chome, Uenosaka
Toyonaka-Shi, Osaka, Japan 560

Mrs. Mercer is a native of Blanche and a graduate of Union University, Jackson. She served on the staff at First Church, Fayetteville. During their recent furlough, the Mercers lived in Henderson. (editor)

Raising conference fees

Dear editor:

It seems to me our Southern Baptist churches have forgotten the primary purpose of our local churches as a whole.

In the Aug. 17 issue ("SBC mission receipts gain over last year"), you tell about how much more money the SBC collected than last year. I know the Lord's business is the greatest business in all the world. We seem to be forgetting the most important part of our

(Continued on page 13)

Pulpit To Pew

By Jim N. Griffith

Newspaper church pages reveal a variety of promotional gimmicks being used by churches:

"New bicycle given away to some lucky bus rider."

"Helicopter lands on church lawn."

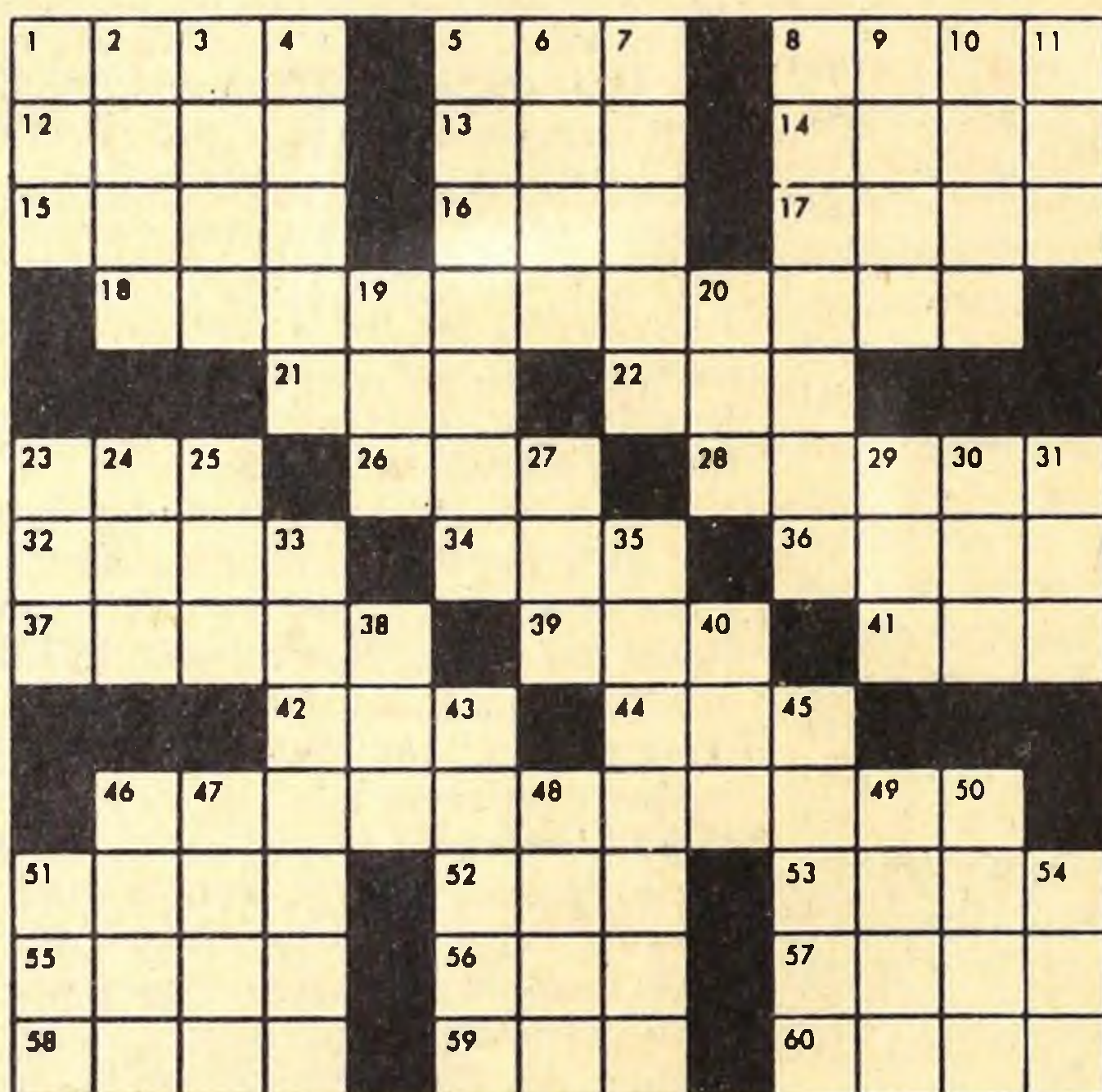
"Free hamburgers, hot dogs, candied apples, and cotton candy"—to say nothing of "magicians, puppets with a 'real gospel message,' and pastors who preach from the roof if Sunday School attendance soars to a new high."

Time was when preachers complained if the circus came to town. Are we fast approaching the time when circuses will accuse churches of unfair competition?

Moreover, do we really need all this? Some of us have always thought there was no business like God's business.

I seem to recall (Matt. 11:4) that Jesus told the followers of John the Baptist to go back and tell him of the greatest show on earth: "the blind see, the lame walk, the deaf hear, the dead are raised to life, and the poor have the gospel preached to them."

Bible Puzzle Answers on page 14



ACROSS

- 1 "make — prayers" (Luke 20)
- 5 Drops: abbr.
- 8 Son of Ham (Gen. 10:6)
- 12 Scent
- 13 Fish eggs
- 14 Lung sound
- 15 Ornamental moulding
- 16 Those amazed (Luke 4:36)
- 17 Nautical word
- 18 "he had cast —" (Mark 16)
- 21 "I have meat to —" (John 4)
- 22 Time periods: abbr.
- 23 Day of the week: abbr.

- 26 Color
- 28 "the — were wrapped" (Jon. 2)
- 32 Egyptian goddess
- 34 Noise
- 36 "asunder of — and spirit" (Heb. 4)
- 37 "with all —" (Acts 17)
- 39 "For — is my record" (Phil. 1)
- 41 Kind of bean
- 42 Regret
- 44 Scrap
- 46 "And the — — came out" (Rev. 15)
- 51 The Gadite (2 Sam. 23:36)
- 52 Spread to dry

CRYPTOVERSE

J Z G H Q R G L N P L G P Q P W L K P F I D G Z A R D
J L T I D

Today's Cryptoverse clue: Q equals Y

- 53 Heavenly body
- 55 Fish sauce
- 56 Baseball abbr.
- 57 Watch's partner (Matt. 26:41)
- 58 Ploy
- 59 Man's name
- 60 Small child

DOWN

- 1 City (1 Chron. 8:12)
- 2 Harem rooms
- 3 Protuberance
- 4 Idol's place (2 Chron. 15:16)
- 5 "Gentiles — repentance" (Acts 11)
- 6 Related
- 7 Porter (Ezra 10:24)
- 8 Sing them (Psa. 9:11)
- 9 "into the judgment —" (John 18)
- 10 Cauchos
- 11 Letter
- 19 Sense organ
- 20 Oath
- 23 Family member
- 24 Snake
- 25 Equal
- 27 "I cannot —" (Luke 16)
- 29 Dawn goddess
- 30 Two: comb. form
- 31 Foxy
- 33 "the — of God" (Heb. 9)
- 35 "a spoiler at —" (Jer. 15)
- 38 rightful
- 40 Drawing: abbr.
- 43 Go in
- 45 Entice
- 46 Zimri's father (Num. 25:14)
- 47 Compass readings: abbr.
- 48 Air: comb. form
- 49 Australian parrot
- 50 Permeate
- 51 Stripe
- 54 American humorist

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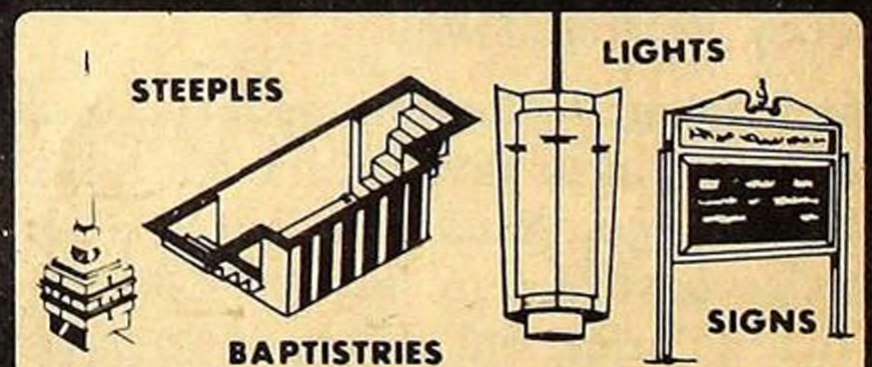
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"Ye have . . . God hath"

By Herschel H. Hobbs

"Ye . . . have crucified . . . God hath raised up"
... Acts 2:23-24

These words are fraught with meaning both terrible and glorious. They speak of man's sin and God's power, of human destruction and divine resurrection, of man's evil designs and God's redemptive purpose. They declare the age-old truth that man proposes but that God disposes.

This is quite a different Simon Peter from the one who less than two months before in cowardly fashion had three times denied Jesus in order to save his own skin. Now with the boldness of a lion, he faced people who were a part of the mob that brought Jesus to his death. Since that time, he had seen His limp body die on a cross. He had, along with others, viewed Him alive in resurrection glory. For forty days he had been with the living Lord, hearing Him

interpret Old Testament Messianic Scriptures in terms of His atoning death and resurrection. With his own eyes he had seen Him ascend into heaven. And now he stood in the Holy Spirit's demonstration and power. With unsurpassed courage and zeal, he laid his life on the line to bear witness to the truth inherent in it all.

It is fitting that he who once had rebuked Jesus with respect to His coming death now interpreted it with clarity and full meaning (Matt. 16:21-23).

To prove his point he cited Psalm 16:8-11 and 2 Samuel 7:12-13 (Acts 2:25-31). He showed that in the former passage David wrote not of himself but of another. "Hell" in Acts 2:27 renders "hades," the abode of the dead. Psalm 16:10 uses the Hebrew equivalent "sheol."

Though the Jews thought to destroy Jesus, the grave could not hold Him. He arose triumphant over death and the grave, thus proving that He is the Lord of life.

Peter spoke to those who longed to see a Davidic king on the throne of Judea. He showed that the promise of 2 Samuel 7:12-13 was fulfilled in Jesus Christ. David had prophesied "that of the fruit of his loins, according to the flesh, he (God) would raise up Christ to sit on His throne" (Acts 2:30).

The Jews killed the very King for whom they longed. But God had overruled their evil to place Him on His throne.

"This Jesus hath God raised up, whereof we are all witnesses" (v. 32). "We all" is emphatic. "Witnesses" means not spectators but those who could attest to the fact of the resurrection. The "we all" immediately referred to the one hundred and twenty (1:15). But in the largest sense it refers to all Christians. We, like them, can bear witness only to that which we have experienced. But all of us who know that Jesus lives are under obligation to share this grand truth with others.

SE seminary adds programs, faculty

WAKE FOREST, N.C.—Southeastern Baptist Theological Seminary here began its twenty-eight academic year on Sept. 5 with a record number of new faculty and staff and with the inauguration of two major changes in its academic program.

For the first time the seminary will offer training in church music leadership within the Master of Divinity degree.

Another first for Southeastern is the addition of a full-time professor of evangelism.

Registration for the fall semester is approximately the same as last year, according to Fred Sandusky, registrar. About 945 students are expected to enroll. A lack of housing for both single and married students continues to affect the seminary's enrollment.

To relieve the housing shortage, the seminary is presently negotiating for the construction of 100 townhouse apartments on the campus in Wake Forest. Completion is expected by the fall of 1979. (SEBTS)

Preaching conference scheduled Oct. 16-17

NASHVILLE—A Regional Conference on Preaching will be held Oct. 16-17 at First Baptist Church, Morganton, N.C.

Harold T. Bryson, professor of preaching at New Orleans Baptist Theological Seminary, will speak on various aspects of sermon preparation and delivery.

Cecil Seagle, pastor of Mulberry Baptist Church, Charlotte, N.C., will lead evaluation sessions after participants view videotapes of sermons by several well-known Baptist preachers.

The conference, sponsored by the North Carolina Convention with support from the Sunday School Board's church administration department, is expected to draw preachers from North Carolina, Virginia, Kentucky, South Carolina, Georgia, and Tennessee. It will begin at 10 a.m. Monday, Oct. 16, and conclude at 4 p.m. Tuesday.

Registration information is available from Burrell Lucas, Baptist State Convention of North Carolina, P.O. Box 26508, Raleigh, N.C. 27611.

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Letters

(Continued from page 9)

Lord's business which is the saving of a lost world from hell. It seems to me so many of our churches are only thinking about buildings and budgets, instead of savings souls. I heard a Baptist preacher sometime ago say it takes 35 Southern Baptists to convert one lost soul.

We are collecting the money, but are we using it for what God intended it to be used for?

Another article in the same issue ("BSSB trustees increase prices for literature, conferences") tells how the executives in our SBC are raising the prices at our retreats in North Carolina and New Mexico. This in my way of thinking is why our inflation is in double figures now. It seems to me they could take \$9.6-million and use it to keep the prices down at our beautiful retreats. If these men who call themselves Christians would stop and think, they will keep some kids from going to Glorieta or Ridgecrest.

I know there will be people that will criticize me for what I have written, but they criticized my Savior for what He said and the good He did.

I am still happy in the fact that I'm able to go to the jail and teach God's Word every Sunday I'm in town.

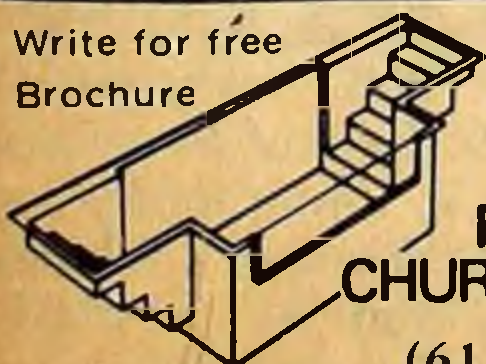
I've been having trouble with my left eye, but praise God for good doctors. He will do an implantation of intraocular lens. I ask all readers to pray for me that this will be successful, and I'll be able to continue to teach God's Word.

Keep up your good work of informing Baptists of what is going on in Tennessee.

Sam E. Goad
Rt. 1, Box 343
Covington, TN 38019

There is no direct relationship between those two articles. The Baptist Sunday School Board, which owns and operates the two conference centers, does not receive any mission funds given through the Cooperative Program. The board's income comes from the sale of literature and other materials—and from fees paid at the conference centers. I'm sure you noted in the article that the increase in center fees is less than additional operational funds required because of double-digit inflation. (editor)

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Three generations of missionaries participate in Memphis ordination

MEMPHIS—Three generations of Southern Baptist missionary involvement in Brazil were represented Aug. 13 in the ordination of an MK (missionary kid) and the licensing of his MK brother-in-law.

The Whites Station Church ordained David James Spiegel to the ministry and in the same service licensed his brother-in-law, Edward Roberts (Bob) Berry to preach.

David is the son of Donald J. and Betty Spiegel, missionaries to Equatorial Brazil, and is married to the former Laura Anne Berry, Bob's sister. Laura Anne and Bob's parents are Edward G. and Lois Berry, missionaries to South Brazil.

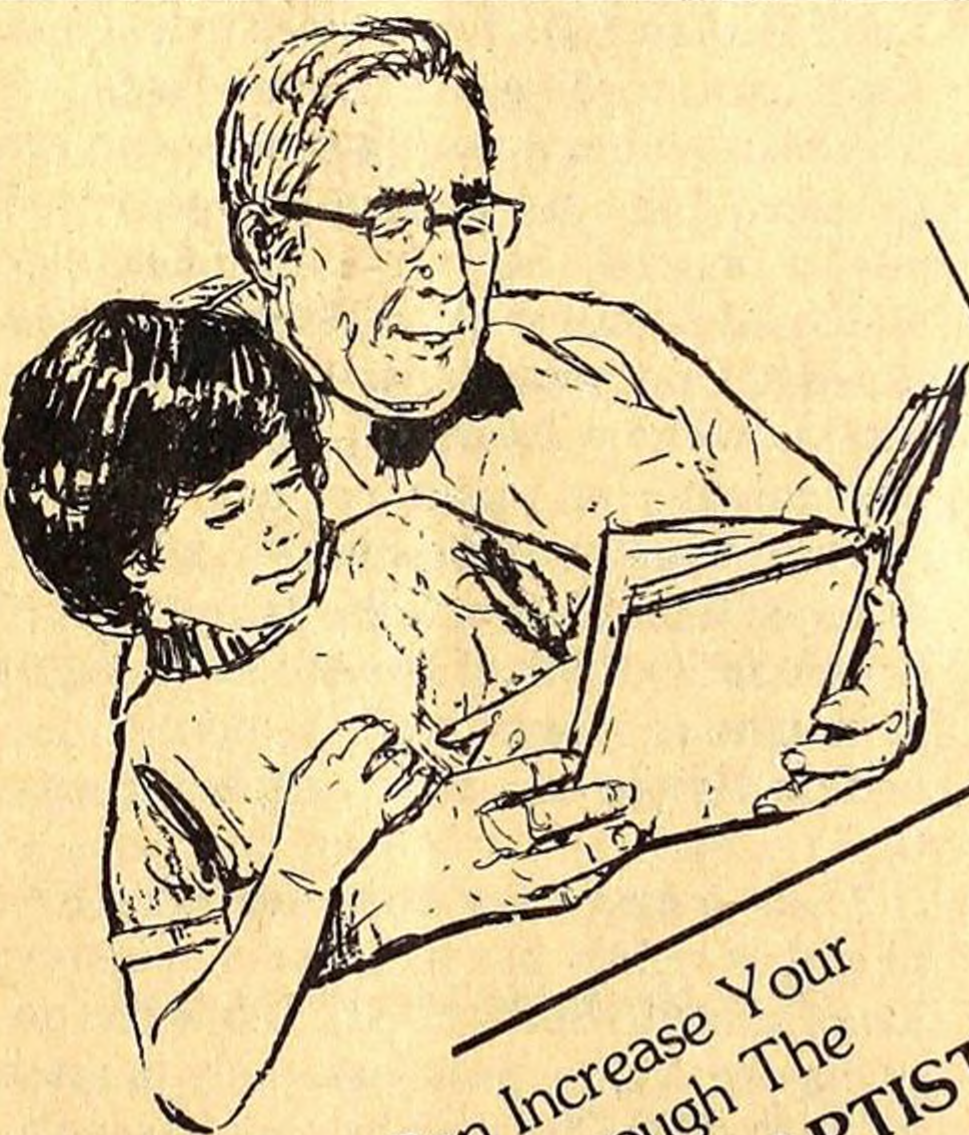
In the ordination ceremony, David's father brought the charge and his father-in-law preached the sermon. The ordination prayer

was offered by Bob and Laura Anne's grandfather, William H. Berry, an emeritus missionary who with his wife Olga served 41 years in South Brazil. The William Berrys are now members of the White Station church. The grandfather also presented the license certificate to Bob.

J. D. Littlefield, church pastor, presided over the ordination council, and Owen Cooper, past president of the Southern Baptist Convention, directed David's examination and presented him with a Bible from the church.

David is beginning his third year at Southern Baptist Theological Seminary, Louisville, Ky., where he is a master of divinity student.

Bob is starting his fourth year at Ouachita Baptist University, Arkadelphia, Ark.



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Motivation for a disciplined life

By John H. Tullock, Chairman
Department of Religion and Philosophy
Belmont College, Nashville

Basic Passages: Romans 12:1-5, 9-13; Philippians 4:8-9; Hebrews 12:1-2

Focal Passages: Romans 12:1-5, 9-13; Philippians 4:8-9

When I was growing up on the farm, some of our neighbors were people who lacked formal education. If you had suggested that someone



Tullock

was highly motivated, many of them would not have known what you were talking about. If, however, you had described the highly motivated person as having a "strong case of want-to" the neighbor would have known exactly what you were saying. The disciplined life for the Christian must start with a strong sense of "want-to" or motivation.

A transformed life (Romans 12:1-5)

After describing God's salvation which is available to all men, Jew and Gentile alike



Enlarge Your World by John Warren Steen

John Steen, editor of *Mature Living*, thinks senior adults must believe in themselves. In this book he demonstrates how older people can set new goals for their expanded leisure: maintaining good health with recreation and travel, speaking out on community needs, studying new fields of interest, and growing individually as helpers for family and friends. Illustrations from life and practical suggestions are given.

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(Romans 1:1-11:36), Paul turned to an appeal to Christians to appreciate what God had done for them in Jesus Christ. Paul realized the basis for a genuine Christian witness lay in a life motivated by gratitude for what God had done, rather than one lived out of a sense of fear or duty.

So he appealed for lives that were acts of sacrificial worship (12:1). Just as a sacrifice had to be the finest animal a person owned, so the Christian should not be content with giving less than his best—physically, intellectually, and spiritually. Our lives are not to be patterned "by the age" in which we live (Sanday and Headlam). Rather, we are to let God transform us according to His standards.

A piano tuner does not tune one instrument to one pitch and another piano to another pitch. Instead, he has a standard pitch by which all pianos must be tuned. When we are tuned to God's standard, then only are we able "to know the will of God—what is good and is pleasing to Him and is perfect" (12:2 TEV).

The disciplined Christian has a healthy view of himself in relation to his fellow man. While he is "not to think of himself more highly than he ought to think" (12:3), neither is he to underestimate his own worth in the service of God.

Jesus pointed out that one who loves his neighbor rightly has to love his neighbor as he loves himself (Mark 12:31). If one has no sense of his own value, he is less likely to realize the value that his Christian brother has in the body of Christ. Since he has a role to play in the body which no one else can play, each person is important.

It is each Christian's responsibility to find his place and do his part to make the body function to its highest capability. You need what I can contribute to the working of the body of Christ just as I need what you can

contribute (12:4-5). What would happen in your church if each member gave his best abilities to the Lord?

A genuine love (Romans 12:9-13)

The disciplined life is grounded in a genuine self-giving love, a love which shuns evil and sets its affections on what is good (12:9). Paul also describes this love as "brotherly affection" (12:10). Having four brothers, I know that things do not always go smoothly between brothers. Even so, we share a bond which holds us together even in the midst of disagreement.

Furthermore, the Christian's love produces a joyful service for the Lord. It is not the drudgery of duty that moves the Christian to serve but the commitment and enthusiasm for someone he really loves. This brings rejoicing, patience, and prayerful praise coupled with an openhanded sharing with those who are lacking in life's necessities.

Think on these things (Philippians 4:8-9)

Paul's Philippian letter makes much of what he calls the "mind of Christ" (2:5)—that is, of looking at life the way Christ looked at life. In these memorable verses (4:8-9), Paul gives us a standard for thinking. It is in our minds that our actions are given birth. Thus, the best way to have good acts is to think good thoughts.

Primary in our thinking should be a concern for what is "true." Truth has about it the idea of being consistent to a standard. The Christian wants his life to be lived in harmony with God's will as revealed in Christ Jesus. "Honorable" has about it the idea of that which inspires reverence and carries the picture of one who is honored because of a long and noble life.

As Christians, we must strive to be "just," treating every man as he should be treated, meeting all our obligations both to God and man (Vincent). Furthermore, we are to think of what is pure just as we are to strive for moral purity. While we cannot be sinless, nevertheless, that should always be the goal.

Two other qualities to be striven for relate to the elevation of our spirits and appreciation for the beauty of life. We are to think of what is "lovely" and "gracious," those things which call forth love and admiration because they have a worth that is a part of their very nature.

One of my most moving experiences of worship occurred last spring when I sat on the stage during a baccalaureate ceremony. The college choir sat immediately behind me. As they arose and sang "How lovely is thy dwelling place, O Lord, Most High," my mind and spirit were lifted in one of the most worshipful experiences of my life as I was totally immersed in the words and music of a thrilling testimony of praise to God. Such "excellence" of expression was "worthy of praise," and I still "think about these things" (4:8).

Paul exhorts us to follow his example. He closes with the benediction "the God of peace be with you" (4:9 RSV).

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"For by grace are ye saved through faith" (Eph. 2:8).

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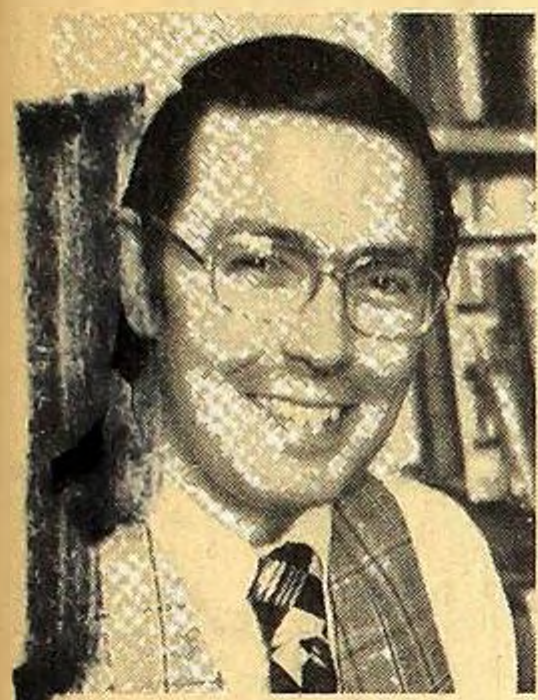
Portrait of a Christian

By Lee Prince, Senior Minister
Union Avenue Baptist Church, Memphis

Basic Passage: Philippians 2:12-30

Focal Passage: Philippians 2:14-30

Our world is in trouble. Most of us can be more personal and say, "My life is in trouble."



Prince

During the past 50 years, we thought we were about to catch the "secret" of a better life. "Secret" being, better education, better medical care, better living conditions, and greater weapons for self-protection. We thought we could be smart enough, trained enough, and experienced enough to solve the problems of our world including our individual situation. We were wrong.

W.W. Harmon, of the Stanford Research Institute, says that world society has now reached the same rock-bottom awareness an alcoholic comes to before joining alcoholics anonymous: it knows that another technological fix will be useless; it knows that it is sick and radically helpless to change; and it is ready again to call upon a power higher than itself for deliverance.

There is a new interest in the basics. As Christians our motto could be: "Back to Basics - On To Adventure."

Although there are many methods of communication, when God made His great move toward mankind, the communication took human form in Christ the "God-Man."

God continues to reach out to our lost world through us as Christians. Paul presents several ideas in this passage. We are reminded of the basic characteristics of a Christian.

We keep on working v. 12

We are partners with God in the development of our potential.

Paul insists we must work with God to develop our potential. Where we are in life should always be just a training ground for our next stage of personal and spiritual development. There is more ahead for us unless we yield to the temptation to be satisfied with "what-we-are."

We'll find meaning and happiness in life only as we focus on "what-we-are becoming" like building on our past, reaching toward our future, and enjoying our present.

We acknowledge our humanness v. 13

We can't make it alone, God is God. We are human. In spite of the extension of our reach and the expansion of our power, man is man.

True self-knowledge will either drive us to self-destruction or to rebirth.

Recently, I received a request from a major newspaper for a copy of my current biographi-

cal sketch. The request was for detailed information on my professional and community service.

It made me feel good to think the newspaper wanted information about my ministry in their files. My feelings changed when I learned the newspaper wanted my biographical sketch for their obituary file.

To be a whole person, as God created us to be, demands we live our lives under a healthy tension. This tension is produced when we see ourselves as we are and measure ourselves against our potential.

We are tempted to avoid the tension between the "is" and the "ought" in life.

Two major routes of escape produce consistent disappointment. We may seek to avoid the "tension of personal growth" by linking our life with pipe-dreams. Idealistic but unrealistic plans are always just a step away. We never move from plans to actions. We never face the truth, God's truth.

Our other escape is found developing a tight circle of self-centeredness. This unhealthy life-style distorts us into social and spiritual monsters. We spend our days condemning, destroying, and manipulating those about us. We never face the truth, God's truth.

We must admit we have the ability to damage those we love. We are human.

Living in the positive mood v. 14

If you don't have anything else to do, you can start a "grumbling business." Robert West writes, "Nothing is easier than fault finding; no talent, no self-denial, no brain, no character are required to set up in the grumbling business."

The most dangerous thing about being a grumbler is the failure of grumblers to recognize themselves. Paul says to do without "murmurings and disputings."

Grumbling is the most common and the most deadly sin in the average Christian community.

Being a special individual v. 15-16

Paul calls on us to be special. We are to be "innocent and pure." We are to be perfect.



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Our perfection is not a condition we earn but the gift of God. We are to be as bright as stars. Folks can look to us for direction.

Developing our potential in Christ is our goal. We know we are not pure or perfect or shining examples without Christ.

Being a member of the human race means we have many common needs and problems.

Jim Goodnight, senior vice president of The Bloom Advertising Agency, Dallas, says, "Our research shows people have problems with alienation, fear of death, emptiness, family turmoil, purposelessness, hopelessness, loneliness, guilt, lack of self-control, and search for peace of mind."

"We have also learned that people feel it is getting harder to trust anyone or anything. People are concerned with a lack of clear-cut goals and feel they're not getting anywhere," Goodnight added.

Knowing everyone has problems doesn't ease our pain, but it does help us to realize we aren't living under a special hex. Everyone has serious problems.

Our major concern is finding a solution, a way out of our personal situation. Where do we start? What can we do?

As strange as it sounds, the place to start in solving our problem is at the point of wanting to solve our problem. Most of us don't get beyond our problems because we don't want to give up our problems. We'd rather live with our problems than be without an excuse for not doing more with our life.

As Christians we are special because Christ has control of our life. We are learning to live beyond our problems in the power of Christ.

Our life in Christ is our most effective message to our world.

Giving you the best I have v. 19-30

Both Timothy and Epaphroditus represent bright spots in the day-to-day experience of Paul. In this passage Paul expresses his intentions to send both Timothy and Epaphroditus to Philippi. This is an act of love, giving the best he has to those he loves.

At times we fail to follow this example. At times we give our worst to those we love. We are impatient, demanding, and selfish. Common courtesy is neglected.

My love for you, my care for you, means I want to give you the best I have. My actions tell the truth. When I give you my "best" - I'm saying I care about you. When I give you less than my "best" - I'm saying I don't care as much for you as I have indicated by words.

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Pastor said key to mission involvement

COLUMBIA, S. C.—Much is written about the beautiful response of Southern Baptist churches to mission needs.

The other side of the coin receives less attention. That's the do-nothing-side—the churches with no programs, little or no involvement in ministry or missions.

It's this side that Southern Baptist associational workers face daily as they try to coordinate missions projects for churches in a given geographical district.

"Most of what I do is try to get churches to do something they haven't tried before. They're not always willing to do it," said missions worker A.

He talked with one church this summer about having eight backyard Bible clubs, and offered to provide four workers to do most of the work.

But the church wanted only one club—and one worker.

One of the larger churches in A's area told him there were no members in the congregation who were willing to have their back yard used a week for a Bible study program. And they said they had no young people who could help. A is frankly baffled by such a response, though he says this is not largely typical for churches in his area.

In another case, an out-of-state church sent a missions-oriented choir into the area to work two weeks in a housing project. A Bible study program was established for mothers. When time came for the group to leave, A appealed to local churches to continue the program.

It would have taken two workers one hour a week to keep the program going. There were

no such volunteers in the churches. So the program failed.

"Most Baptists think of missions work for them as being active in church—teaching a Sunday School class or going to the WMU meeting and maybe reading the prayer calendar, or studying about missionaries overseas," said missions worker B. "They have no concept of developing missions programs in their neighborhood that reach out and minister to people's needs.

"They want me to do it. They seem to think we have a worker to do all this now, and our only responsibility is to pay the salary. I guess that's when it hurts the most—when they don't want to get involved."

B said some churches want to buy their way out of direct missions involvement. They are willing to contribute money or materials for a missions project, as long as they do not have to give of their time and themselves.

A agreed. He had no trouble earlier this year gathering money for a needy woman's rent, and he picked up clothes for needy children very quickly from a single Sunday School class. But in most situations, the church members want to leave the materials at A's office for him to deliver, so they can avoid that personal interaction with the needy.

"Missions service is all on a mini-basis, instead of thinking about just how much they can do. I don't know how they can have such a small concept of what they can do," said A.

One worker said it is easier to get church members to show up for training sessions on missions than for the actual situations where the training is used.

"We find a lot of people come and sit at workshops and train themselves. But when the time comes around for them actually to go out and do it, that's where the rub comes," he said.

The missions workers agreed that it takes a missions-minded pastor to have a missions active church.

"The shepherd is supposed to get out in front of the sheep, and what has happened is that the shepherd is back behind the sheep," said A. "The sheep don't know which way to go if the shepherd is not out front. Sometimes, he's just waiting to see which way the sheep are going and he falls in."

B said it appears some pastors have just gotten "turned off" in their ministry, and that spark of active caring which must be present for missions has gone out.

B added that another problem is inadequate missions education programs in some churches. "I've just seen a real slump in the Royal Ambassadors, Girls in Action, and Acteens (youth mission education groups) programs in our churches. I tell the churches I work with, if I had not been influenced by missions education, I would not be here helping you today."

The poor missions response of some adults does not go unnoticed by younger church members, according to A.

One young missions assistant, A said, was promised workers from a church for a backyard Bible club. He wound up with two grandmothers and a great-grandmother as assistants working with hard-to-handle kids.

"The young people soon catch on to how things really are and something goes out of them," said A. (BP)

Baptists open mission work on island in Philippines

ILOILO City, Philippines—New Baptist work started recently on Panay Island in central Philippines when 26 students and professionals met together and formed First Southern Baptist Church of Iloilo City. Most of the group are from Mindanao, an area of rapid Baptist growth.

Southern Baptist missionary Charles L. Miller, who lives on the nearby island of Negros, was instrumental in starting the new church.

Iloilo City is located in one of the most densely populated areas of the Philippines. (FMB)

President Jimmy Carter expresses sympathy to McCullough's family

MEMPHIS—President Jimmy Carter telephoned the family of Glendon McCullough, Aug. 25 to express sympathy following the death of the executive director of the Southern Baptist Convention's Brotherhood Commission.

A close friend of McCullough, who died Aug. 23 in an automobile accident in Memphis, Carter heard of the death while on a raft trip with his family down the Salmon River in Idaho. His call came from the travelling White House in Jackson, Wyo.

Carter, a former trustee of the Brotherhood Commission, talked to each member of the family privately—McCullough's wife, Marjorie, a former Southern Baptist missionary to Brazil, and his four children, Kathy-21, Ken-19, Beth-17, and Debbie-15. The children were born to McCullough's first wife, who died of cancer in 1969.

The president talked to the family for about 10 minutes, telling the children what a fine contribution their father had made to the cause of Christianity and why they should be proud of him. He said he and Mrs. Carter were very

distraught when the news of McCullough's death reached them.

He told the children that McCullough was "a loyal and true friend." Carter was McCullough's best man at his second marriage to the former Marjorie Jones, which took place in the Georgia governor's mansion in 1974 when Carter was governor of the state.

The White House issued a formal statement from the president concerning the death of the 56-year-old executive director of the Brotherhood Commission, the Southern Baptist national agency which involves men and boys in missions through Baptist Men and Royal Ambassador organizations.

It said: "Both Rosalyn and I were deeply saddened to learn of the untimely death of our good friend, Glendon McCullough. He was a wise and charitable man whose life and career exemplified the finest qualities of a man of God. For all of us whose lives he touched, Glendon McCullough cannot be replaced. We extend our deepest sympathies to Marjorie and other members of the family." (BP)

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