

Baptist and Reflector

Vol. 144/No. 37/September 14, 1978

News journal of Tennessee Baptist Convention

Tennessee churches to consider state missions

Baptist churches throughout Tennessee will observe the annual Week of Prayer for State Missions Sept. 10-17. Using the theme "Ye shall receive power . . . ye shall be witnesses" (Acts 1:8), special programs in the churches will highlight the annual emphasis.

The State Mission's week is sponsored by the Woman's Missionary Union of Tennessee.

Six program study guides have been prepared for specific age groups and have been mailed to the churches. The guides were written by:

—General church program material by W. Paul Hall, program associate in the state mission's department, Tennessee Baptist Convention;

—Baptist Women program material by Mrs. H. L. Mooneyham, Memphis, WMU director for Shelby Association;

—Baptist Young Women program material by Kay Rodgers of Kingsport, a student at Southern Baptist Theological Seminary, Louisville, Ky.;

—Acteen program material by Mrs. Yvonne Robison, Nashville, Acteen director at Two Rivers Church;

—Girl's in Action program material by Mrs. Charlotte Hamrick, Hermitage;

—Missions Friends program materials by Clara L. Hall, Brentwood, Mission Friends director for Nashville Association.

In connection with State Missions Week, the annual Golden State Missions Offering will be taken. This year's goal is \$350,000.

The allocations for this year's offering will be used for the following items:

—\$9,000 for the Burney Love Gifts, aid to children of missionaries from Tennessee;

—\$100,000 for Tennessee's two camps,

Clarksville group celebrates 160th anniversary of church

Members of Little West Fork Church, Clarksville, celebrated the church's 160th anniversary on Sunday, Aug. 28.

The church was organized on July 18, 1818, by Ruben Ross, who was the pastor for 42 years. The first building built of logs was located on three acres off Britton Springs Road. It was moved to the present location at Highway 41-A North and Britton Springs Road around June 1894. Brick was hauled to the new location by oxen.

Since its organization, the church has begun the New Providence Church and helped organize Kenwood Church in 1921.

Located near Fort Campbell, Ky., Pastor Roger L. Oldham stated that the church has a rapid turnover because of the many military families.

Camp Linden and Camp Carson, for capital needs, such as new buildings and permanent improvement of existing buildings.

—\$25,000 for church-related vocations student scholarship fund.

—\$2,000 for a disaster relief fund, which includes operation of the TBC's new disaster van;

—\$4,500 for Christmas gifts to missionaries from Tennessee;

—\$2,000 for graduate scholarship fund;

—\$5,000 for international student ministries;

—\$8,000 for language mission ministries;

—\$8,000 for ministry to the handicapped, including \$1,000 toward support of an interpreter for the deaf at Harrison-Chilhowee Baptist Academy, Seymour;

—\$1,000 for mission center ministries;

—\$50,000 for mission lot and building fund for new churches;

—\$5,000 for black Baptist student work;

—\$9,000 for promotion expense of the Golden State Missions Offering;

—\$4,000 for resort missions;

—\$8,500 for site fund for proposed conference center (yearly payment);

—\$15,000 for special rural and mountain ministries;

—\$17,500 for student scholarships, including \$7,500 for the Mary Northington Scholarship Fund, \$500 for medical scholarships, \$3,500 for Harrison-Chilhowee Baptist Academy scholarships, \$5,000 for Acteen Studiact Scholarships; and \$1,000 for special scholarships;

—\$10,000 for student summer missions;

—\$10,000 for summer preachers' school;

—\$41,000 for United Tennessee League (UTL will receive \$36,000 and an additional \$5,000 if the total goal is reached);

—\$4,000 for US-2 missionary supplements;

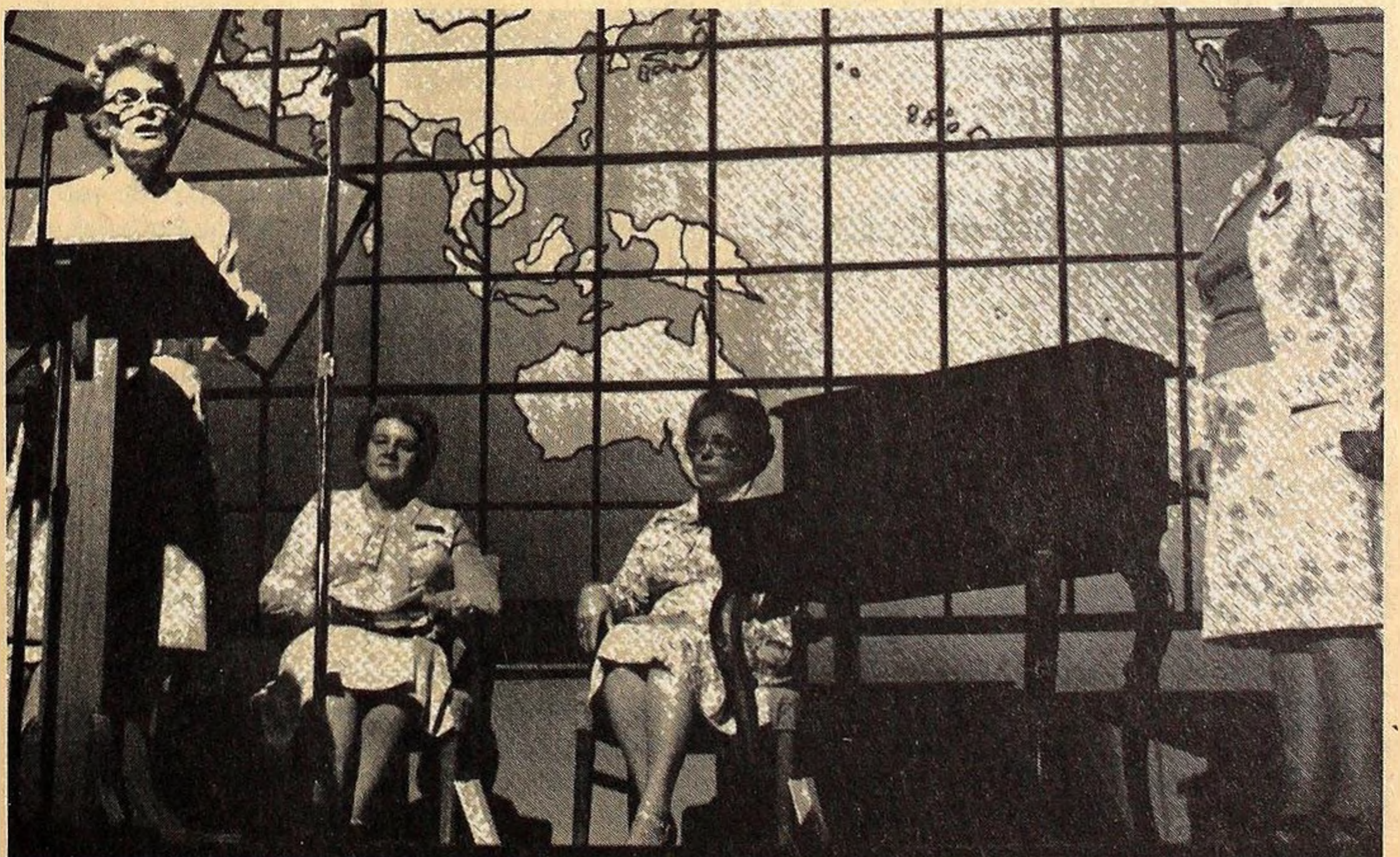
—\$10,000 for WMU budget supplement for metropolitan WMU promotion;

—\$1,500 for a contingency fund.

Any offering received above the \$350,000 goal will go to the two TBC camps.

The allocations for the 1978 Golden State Missions Offering were approved by the TBC Executive Board from a joint recommendation made by the board's state missions committee and the state WMU's Executive Board.

The Golden State Missions Offering began as a project of Tennessee Woman's Missionary Union in 1901. That year's goal was \$800. In 1943 the offering was named in honor of Mrs. W. C. Golden, former corresponding secretary of the Tennessee WMU.



HISTORIC DESK—Two Maryland WMU leaders, Josephine Norwood (left) and Mrs. Elwood Ulmer (right), present the "Annie Armstrong desk" to Woman's Missionary Union at the organizations's conference at Ridgecrest. The desk was used by Miss Armstrong when she stayed with her cousin Joshua Levering, who was the first layman to be elected president of the Southern Baptist convention and founder of the forerunner of Brotherhood. The desk will be displayed at WMU headquarters, Birmingham.

Third BSSB sermon contest sets deadline for entries on Oct. 1

NASHVILLE—The deadline for submitting sermon entries for the third annual Award Winning Sermon Contest for preachers is Oct. 1, according to James Barry, project coordinator.

Barry, consultant in the church administration department at the Southern Baptist Sunday School Board, said the project was initiated three years ago to "locate and encourage Southern Baptist pastors who are communicating the gospel effectively week after week, but have never had any of their sermons published.

"We also expect the contest to help pastors evaluate their sermon structures," Barry said, "and to improve their preaching."

Original sermons must be submitted under the categories of evangelism, Christian growth, doctrine, biography and special days.

Fla. Baptist college names public relations director

WEST PALM BEACH, Fla.—Michael Duduit has been named director of Public relations at Palm Beach Atlantic College, a Baptist college in West Palm Beach.

Duduit, who will join the college staff Sept. 15, has been on the staff of Southern Baptist Theological Seminary, Louisville, Ky., since August 1975. He served as news director part-time during seminary studies, and has served full-time as director of communications since October 1977.

A native of Jacksonville, Fla., Duduit is a graduate of Stetson University and a candidate for the Master of Divinity degree at Southern seminary. (BP)

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The sermons must have been preached within the last 12 months by a Southern Baptist preacher to a Southern Baptist congregation to be eligible. Any Baptist preacher may participate who has not already received Award Winning Sermons recognition.

A special evaluation team composed of preaching professors from Southern Baptist seminaries and former pastors serving at the Sunday School Board will select the 15 Award Winning Sermons.

Outstanding sermons in each category will be purchased and published in a book, **Award Winning Sermons, Volume 3**, or **Proclaim**. Plaques also will be presented for outstanding sermons in each category. Awards will be made in June or July next year.

Barry said sermons should be typed on white bond paper, double-spaced, with 25 lines on each page, 56 characters per line.

Sermon entries should be sent by Oct. 1 to Award Winning Sermons, Pastoral Section, Baptist Sunday School Board, 127 9th Ave. North, Nashville, Tenn. 37234.

Hunger convocation set for Ridgecrest

RIDGECREST, N.C.—Southern Baptist Convention President Jimmy Allen, Bread for the World director Art Simon, and Southern Baptist theologian Francis DuBose will deliver major addresses during the Convocation on World Hunger, Nov. 20-21, at Ridgecrest Baptist Conference Center, near Asheville, N.C.

The convocation, a first for the SBC, will seek to raise awareness about world hunger and identify practical ways for churches and other Baptist bodies to tackle the problem. The two-day meeting will also provide information on hunger-related activities of various Southern Baptist agencies.

Allen, who initiated a special hunger emphasis at the 1978 Southern Baptist Convention in Atlanta, will conclude the convocation with an address on "The Challenge for Southern Baptists Today." Simon will discuss the role of government in the fight against hunger, and DuBose, professor at Golden Gate Baptist Theological Seminary, will present Biblical and theological bases for the right to food concept.

Other speakers include James Grant, president of the Overseas Development Council, who will analyze current hunger conditions; Ron Sider, author of "Rich Christians in an Age of Hunger," who will share ideas about the implementation of the right to food concept; and Midge Meinertz, assistant for development for the Church World Service, who will discuss the role of the private voluntary organization in the fight against hunger.

Registration information is available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219.

BWA official asks mission 'pooling'

LOUISVILLE, Ky.—Robert S. Denny, general secretary of the Baptist World Alliance, called for the pooling of mission resources by the world's Baptists during an address at Southern Baptist Theological Seminary.

"Because some things can be done better together than separately," he explained, "a voluntary (missions) association should be established between autonomous Baptist bodies."

Comparing his "dream" to Southern Baptists' missionary movement, Denny said, "As the Southern Baptist Convention formed convention-wide mission agencies without losing the autonomy of state conventions and the local church, there can also be an international 'pooling of resources.'"

Denny, a Southern Baptist, was in Louisville, Ky., to receive the E. Y. Mullins Denominational Service Award, the highest honor given by Southern seminary's board of trustees. Denny also addressed the opening chapel of the seminary's fall semester.

In an interview, Denny indicated that presently, 67 of the 111 Baptist bodies, with more than 33-million members, in the BWA have mission agencies. He explained that he was not calling on these Baptist conventions to "rush into anything."

"But I recognize the groundswell among Baptists around the world to continue working together to extend the mission of Christ," he said.

Defending his plan, Denny said, "The dream of pooling the mission resources of the world's Baptists is no more daring than the dream of (Baptists' first missionary) William Carey to spread the gospel to India." (BP)

128th C-N convocation hears Doug Watterson

JEFFERSON CITY—"Do you know where you are going? Do you know how you're going to get there?" Those two questions were asked by Doug Watterson, pastor of the First Baptist Church of Knoxville, of the 1550 students who gathered Sept. 1 for Carson-Newman College's 128th fall convocation.

"You are going somewhere whether you realize it or not," said Dr. Watterson. "All roads lead to some place. It is vitally important today to know where you are going. Jesus is the way," he said.

Watterson also cautioned the students to know how they were going to arrive at their goals.

"Becoming a Christian is not magic," the veteran minister said. "Do you know where you are going in your Christian faith?" Watterson concluded his remarks by encouraging the students to strengthen their Christian commitment. "Know God and serve your fellowman," he said.

Watterson, a native of Decatur, Ala., is first vice-president of the Southern Baptist Convention.

Second of a series

Springfield, Murfreesboro groups aid Laotians

Since the Communist takeover of Vietnam in April of 1975, over 175,000 Indochinese refugees have fled their home countries to settle in the United States. Between 500 and 600 of those have come from the small country of Laos and are now living in cities throughout Tennessee.

Two of Tennessee's Southern Baptist churches have become cognizant of these people's presence and have set out to meet their physical, emotional, and spiritual needs.

Ed R. Alexander, pastor of Grace Church in Springfield, feels that "the Lord brought a foreign mission field to the doorstep of our church."

A little over a year ago, two Laotians, Xiong Tou and Ly Yang, came to the church looking for the pastor. They were seeking permission to attend services and asking for transportation.

From that initial contact, the church's membership has begun a ministry to the Laotians through a literacy class at the church. Designed for young people and adults, the class meets during the Church Training hour and is under the direction of Royce Yarbrough.

Using the Laubauch method of teaching, the Laotians learn English through the use of pictures, sounds, and letters. Some of the Laotians attend the regular worship services of the church.

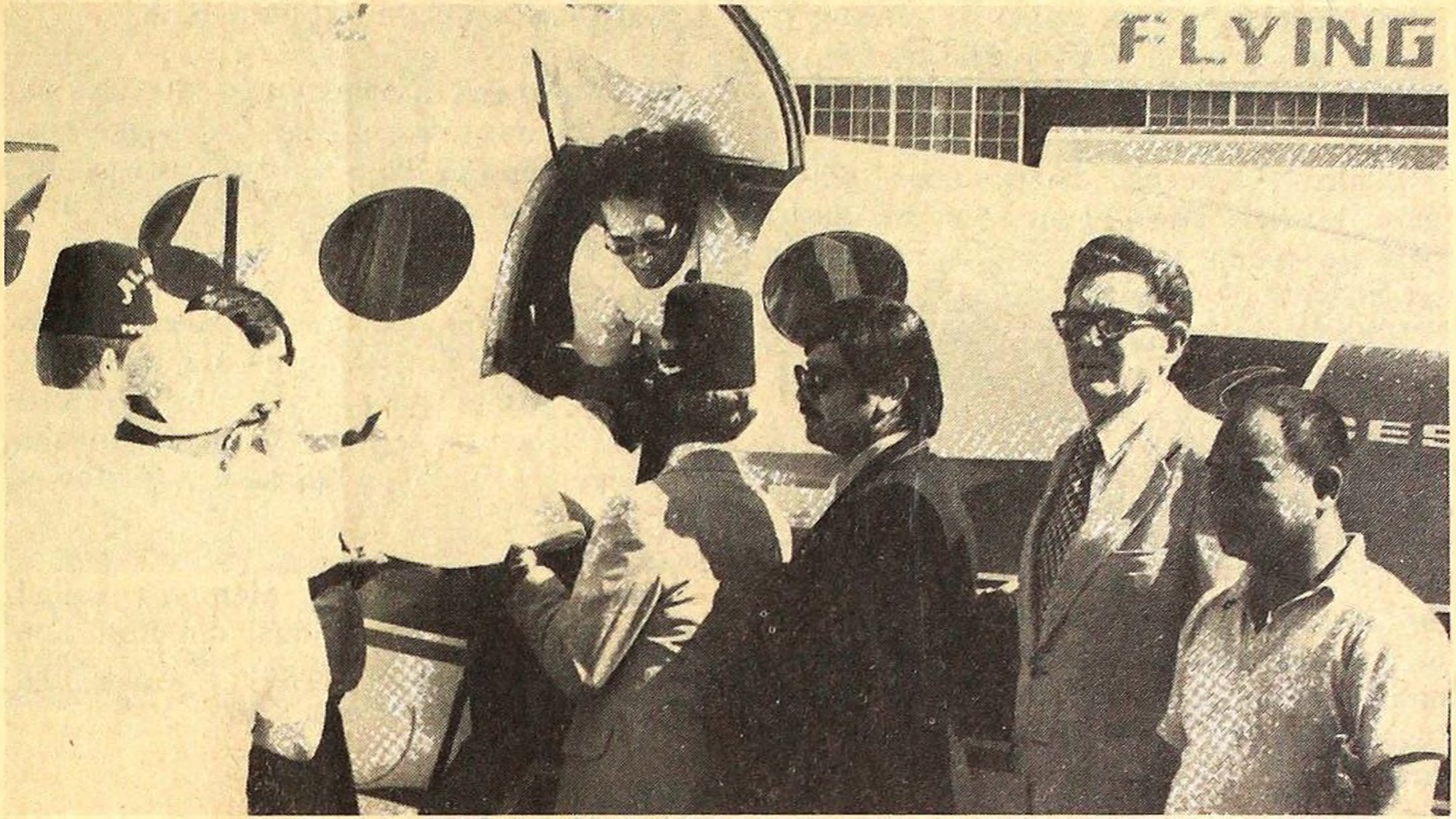
Two tragic incidents within the Laotian community this summer served to bind the people from Indochina and the congregation from middle Tennessee even closer. Within a two month period, the community experienced the death of an 11-month-old baby girl and the severe burning of a 14-year-old boy. In both cases, members of the Springfield church were present to minister.

Debra Lee Vang died at Vanderbilt Hospital in Nashville on May 31. "This time of sorrow added a new dimension to our ministry," Alexander stated. "The church responded with love and compassion. Our people came and visited the family, helped with arrangements, and provided meals." The Baptist pastor preached the funeral sermon.

On Sunday morning, following the funeral, the parents of Debra Lee, Mr. and Mrs. Dua Vang, joined the church by baptism. Alexander recalled that the child's father said, "Pastor, I want to be baptized and give my whole self to Jesus."

Another calamity struck the community in July. Fourteen-year-old Ly Cheu was burned in a gasoline explosion at his home. The boy suffered second and third degree burns on over 80 percent of his body.

Again, Grace Church responded. Through the efforts of the people and their pastor, arrangements were made to transport Ly Cheu to the Shrine Burn Hospital in Cincinnati, Ohio, where he has undergone treatment for the past several weeks.



FLIGHT TO CINCINNATI—Fourteen-year-old Ly Cheu, who suffered second and third degree burns in Springfield earlier this summer, is lifted aboard a plane which will take him to the Shrine Burn Center in Cincinnati. The care was made possible through the efforts of Grace Church in Springfield. Looking on are (from right): the boy's father, Ly Vang, Pastor Ed Alexander, and Ruben Canas, TBC language and interfaith witness leader.

The church reported that the boy is scheduled to come home this week, but may have to return to the hospital for skin grafts in the future.

With approximately 60 Laotians in Springfield, Alexander feels that the testimony of Christians there will spread, both through members of the church and through the witness of the Laotian Christians within their own community.

Over 100 Laotians have chosen Murfreesboro as their new home, according to Eugene Cotey, pastor of First Church in that city.

Also using the Laubauch method, the First Church congregation has begun a literacy work with the Laotians and teaches an average of 25 to 30 adults each week.

Under the direction of Mrs. Jane Poole, the trained workers teach on a one-to-one basis. Poole said that the group is also being taught functional reading, which allows them to understand signs in the city, measurements, time, etc.

In an attempt to meet the physical needs of the Laotians, church members are also providing food, furniture, clothing, bedding, and money. Poole makes at least three visits a week to different homes in the community to determine the needs, and church members meet these needs.

Many times, new families moving into Murfreesboro will move in with another Laotian family because they have come to America with no possessions of any kind. They stay with the host family until someone can obtain housing and enough household items for them to set up their own living quarters.

"We don't see one need without seeing

other needs," Poole explained. "Even though most of them are Buddhists, we have become very close. We are showing them through our actions about God's love."

Through the help of the Tennessee Baptist Convention and the Home Mission Board, SBC, a Laotian Baptist pastor, Josua Vang, from Des Moines, Iowa, is scheduled to visit the Springfield and Murfreesboro groups this week.

Vang has helped start work with Laotians in seven states and plans to give encouragement to workers in Tennessee. He will also meet with the Laotians at both of the churches.

With many other Laotians in the state who are not being aided by any churches, Ruben Canas, TBC language and interfaith witness leader, urged Baptists to be alert for existing groups within their cities.

Pointing out the still desperate need for sponsorship of these families, (see **Baptist and Reflector**, Aug. 31, page 16, and Aug. 10, page 2), said that the opportunity for ministering to these "new Americans" is only limited by our willingness.

Registration cards prepared

Official registration cards for messengers to the Nov. 14-16 Tennessee Baptist Convention are now available. The convention will be hosted by Woodmont Church, Nashville.

These cards may be obtained from offices of Baptist associations or from the convention's registration secretary, Mrs. Alice Byram, P.O. Box 347, Nashville, TN 37027.

Registration tables will be set up at the church, with registration scheduled to begin at 9:00 a.m. on Nov. 13.

Our People and Our Churches . . .

LEADERSHIP . . .

Art Murphy Jr. was called as minister to children and pre-school by Southland Church in Memphis. **Charles W. Sullivan** is pastor.

Northside Church, Chattanooga, called **James Michael Bond** as minister of music. **Bond** is a student at the University of Tennessee at Chattanooga and is active in the work of the Baptist Student Union. **Arthur Bruner** is pastor at Northside.

Bill Robinson Jr. is the new minister of music at Mt. Lebanon Church in Maryville. A recent graduate of the University of Tennessee, he has been a summer music worker for the Tennessee Baptist Convention for the past three years. His father, **William N.**, is the minister of music at First Church, Kingsport. **Eugene Leamon** is pastor of the Maryville church.

John Hamblen is serving as minister of music and youth at First Church, Winchester. He was formerly at Bayside Church in Harrison, where he held a similar post. **Jewel Pruitt** is pastor of First Church, Winchester.

William F. Hall was called as interim pastor at Prospect Church, Walland, effective Sunday, Sept. 17.

Since the coming of **Rudy Fitts** as pastor of Sky View Church, Memphis, earlier this year, several staff members have been added. **Toby Everett** has accepted the position of associate pastor and minister of education; **W. R. Petreman** is the new minister of music; and **David Bevell** is the new minister of youth. **Everett** attended Mississippi Baptist College and Southern Baptist Theological Seminary. **Petreman** was a student at Ouachita Baptist University, Memphis State University, and George Peabody College. **Bevell** attended Baylor University and Memphis State.

Jim Day is the new minister of education at Gallatin Road Church, Nashville.

Eldon Smith resigned as pastor of Providence Church, Chilhowee Association, last month. **Smith** is residing in Florida, where he will be teaching and supplying.

Carl Byrd was called as interim pastor of Piney Church, Alpha Association.

Eddie Harris resigned as pastor at Concord Church, Hamilton County Association, to become director of education and promotion for the Greater Dayton (Ohio) Baptist Association.

First Church, Oakland, called **Dwayne Myers** as minister of music and youth. **Myers** was a member of Rugby Hills Church in Memphis.

James Wallace resigned as pastor of Mt. Horeb Church, Lawrence County Association, to accept a call to Columbus, Ky.

Bob Matthews has accepted the call as minister of music to Berclair Church in Memphis. He comes to the post from Brownsville Church, Brownsville, where he served in a similar post.

Radnor Church, Nashville, called **Dennis Basden** as music director. He is a graduate of Mississippi State University, and has been an insurance sales manager in Tennessee for the past seven years. **Paul Durham** is pastor at Radnor.

Lamar Heights Church, Memphis, called **Lynn Mitchell** as educational director. She joins the staff of Lamar Heights after teaching school for the past several years.

PEOPLE . . .

Woodland Church, Haywood Association, ordained **Jerry Elston**, **Joe Stokely**, and **Burt Porch** as deacons. Haywood's director of missions, **Gordon DePriest**, served as moderator. **Keith Cook** gave the charge to the church, and **C. H. Brasfield** led the ordination prayer. **H. E. Barefoot** preached the ordination sermon.

Fellowship Church, Millington, ordained **Billy S. McCullough** and **Leland Ratliff** as deacons last month. The ordination sermon was preached by **Ira Perkins**, director of missions in the Big Hatchie Association. **Herschel R. Lindsey** is pastor.

Beverly Posey and **Kenneth Meeks** were ordained as deacons at Molino Church, William Carey Association. **Larry Meeks**, pastor of Hilldale Church, and brother of **Kenneth Meeks**, preached the ordination sermon. **Joe Mayberry**, director of missions, led the ordination prayer. **Charles Mason** is pastor of Molino and served as moderator for the meeting. Pastors and deacons from other churches took part in the service.

Mr. and Mrs. E. C. Sisk, Murfreesboro, are scheduled to celebrate their 50th wedding anniversary on Sunday, Oct. 1. They are members of First Church in that city. **Sisk** was employed by the Tennessee Baptist Convention as regional missionary in January 1942. In 1948 he became state stewardship worker. Before his retirement, he worked in the area of church loan and lot buying. **Eugene Cotey** is their pastor.

Members of Cades Cove Memorial Church, Chilhowee Association, honored their pastor, **Elmer Sharp**, on his 10th anniversary with the church. Following a special program, **James H. Simerly**, chairman of the deacons, presented **Mr. and Mrs. Sharp** with the keys to a new car.

Fuad Shorosh is scheduled to be ordained to the gospel ministry by Covenant Church, Polk County Association, on Sunday, Sept. 17. He is pastor of that church.

Bill Stooksbury, pastor of Beacon Church, Hamilton County Association, was ordained to the gospel ministry by his home church, Smithwood, in Knoxville.

Crievewood Church, Nashville, ordained **Robert Baker**, **Randy Hasty**, and **Tommy Ward** as deacons this month. **Herman Jacobs** is pastor.

Mr. and Mrs. Ross Maddux, White Oak Church, Chattanooga, celebrated their 50th wedding anniversary recently. **Ray E. Fowler** is their pastor.

Alder Springs Church, Campbell County Association, ordained **Larry Sharp** as a deacon recently. Leading the ordination prayer was his father, **James Sharp**, also a deacon at the church. Former pastor, **Audra Cooper**, delivered the message. **Charles Newton** is pastor.

Larry Sizemore was scheduled to be ordained to the gospel ministry by First Church, Jellico, earlier this month. **Sizemore** is serving as associate pastor of the church and is a student at Cumberland College, Williamsburg, Ky. **Allen Harrod** is pastor.

During special services at Saturn Drive Church in Nashville, **Bill Johnson** and **Ken Olive** were ordained as deacons.

Highland Church, Alpha Association, ordained Pastor **Adonis Creel** to the gospel ministry. **Creel** is a student at Belmont College, Nashville.

CHURCHES . . .

Maple Valley Church, Alpha Association, dedicated its new building on Sunday, Sept. 10. The building was destroyed by fire two years ago, and the church has been able to rebuild with only an \$8,000 indebtedness remaining. **William Thomas** is pastor.

Internationally-known men's duet, **Robert Hale** and **Dean Wilder**, will present a concert at 7 p.m., Sept. 16, at Bluegrass Church, Hendersonville.

Greenwood Church, Hamilton County Association, dedicated a new fellowship building, debt free. **James Vaughn** is pastor.

Members of Dixie Lee Church, Lenoir City, voted to support a mission pastor in Vermillion, S.D. earlier this year, according to Pastor **E. M. Sherwood**. The church called **John Christy** as the mission's pastor following his graduation from Golden Gate Baptist Theological Seminary, Mill Valley, Calif. The mission had adopted a budget which includes 10 percent of their offerings to missions.

HCBA Century II enters 3rd phase

At a luncheon meeting in Knoxville Sept. 7, the third phase of Harrison-Chilhowee Baptist Academy's Century II fund raising campaign was launched. More than 60 Knoxville-area business, civic, and church leaders voted to participate in the campaign, elected leadership for the drive, and adopted a \$360,000 goal.

The first two sections—HBCA trustees and faculty-staff—were launched in August. These three phases are to be completed by Dec. 15. The campaign will broaden to all Tennessee Baptist churches from Oct. 1, 1979 through Dec. 31, 1980.

The church phase will coincide with the 100th anniversary of the Baptist school.

Total goal for the HCBA campaign is \$2-million.

McKinley Braden, president of Braden Wholesale Furniture Dealers Supplies Inc., was elected the Knoxville campaign chairman while Dick Powell, president of Powell-Newman Hardware, was selected as the initial gifts division chairman during last Thursday's luncheon at Knoxville's Holiday Inn University Center.

"Harrison-Chilhowee has stood for nearly 100 years as a school ministering to the needs of youth in a strong Christian environment," Braden said at the luncheon. "I believe that the Knoxville community has a special feeling for this school as evidenced here today and will support in an overwhelming way this campaign effort."

J. Robert Clark, HCBA director of development said that the first segment of the Century II campaign was the school's Board of Trustees. At its first meeting the trustees pledged \$96,440, passing its \$80,000 goal. The group will initiate a \$110,000 challenge goal.

At a report breakfast last week, Edna Hyder, faculty-staff campaign chairman, reported that with nearly one-third of the school's 46 employees yet to make their pledge, this phases \$20,000 goal has been topped by almost \$4,000.

Pledges from the faculty-staff were said to be \$23, 967.86 as of Sept. 5. This segment of the Century II campaign is to conclude by Sept. 20.

"This faculty-staff campaign segment represents our determination to lead out as a pacesetter for the Century II thrust across Tennessee," Miss Hyder said. "The faculty-staff is showing its support by working hard, and we are already seeing the benefit as the pledges keep coming."

The church campaign, was approved by the TBC Executive Board for October 1979 through December 1980. None of the first three phases is to involve Tennessee church solicitation.

Clark said that the funds from the Century II campaign will be used "for modernizing of existing facilities, constructing a youth life center, adding a floor to the girls' dormitory, strengthening and enriching the school's academic program and deaf education opportunities, and increasing the number of student scholarships and working opportunities."



TENNESSEE'S ACTEENS PILOT GROUP leads in backyard Bible club at Sterling Park, Va. An Acteen Activators program, it is designed to let Acteen groups on the Southern Baptist Convention participate in mission trips through the Home Mission Board.

Donelson Acteens lead pilot project

Three senior high Acteens of First Church, Donelson, along with their two Acteen leaders did mission work for a week in Sterling Park, Va., in July. Accompanying the Donelson group were two other Acteens from the Nashville area. These Acteens were a pilot group from the Acteen Activators in Tennessee.

The Donelson group included Lisa Stokard, a member of the SBC Woman's Missionary Union's Acteens National Advisory Panel; Lisa Helton; Laura Helton; and leaders Bonita Wilson and Linda Knott, who initiated

the project, drove the van carrying the group, and gave supervision to the mission work. The other two Acteens were Barbara Smith, member of Grace Church, Nashville, and Donna Nelson, member of Grassland Heights Church, Franklin.

The girls held five backyard Bible clubs, visited inactive youth in the church, presented puppet shows in the church services, and shared their testimonies during the Wednesday night prayer meeting at the Potomac Baptist Church in Sterling Park.

Another highlight of the trip for the Acteens was a visit to the Foreign Mission Board, Richmond, Va., where they attended the commissioning service for 19 journeymen recently appointed by the board.

Cooper's Chapel Church formed near McKenzie

Thirteen charter members met in the home of R.J. Cooper at Christmasville last month and formed the Cooper's Chapel Baptist Church.

Located 10 miles west of McKenzie, the church building is located on land given by Mr. and Mrs. Calvin Cooper. The couple stated in their will that a Southern Baptist church be erected on the site of their home, the oldest settlement in west Tennessee.

Cooper, a retired minister and son of the couple giving the land, was called as the church's pastor.

The membership voted to petition Carroll-Benton Association for membership and to support missions through the Cooperative Program.

Coming as charter members were; R. J. Cooper, Mrs. Ruth Cooper, Merle Carter, Gale Cavness, Oneal Forrester, Stella Forrester, Garry Forrester, Sally Howell, Ewen Gore, Bonnie Gore, Gloria Vassel, Rose Mary Vassel, Albert Vassel.

Mathis resigns after 11 years at Center Hill, Woodbury

Enzo Mathis, pastor of Center Hill Church in Salem Association for the past 11 years, has resigned from that church and plans to reside in Watertown.

Serving as a pastor for nearly 30 years, he has led congregations of Mt. Elim near McMinnville; First Church of Campaign; First Church of Sequatchie and Kimball Church, both in Sequatchie Valley Association; Brush Creek in Smith County; and a church in Mississippi.

A native of Liberty, Tenn., he attended Cumberland College in Lebanon and New Orleans Baptist Theological Seminary, New Orleans, La.

Mathis will remain active in interim and supply work.

Setting apart to religious office

By Wayne Ward

In the first article on the Biblical background of Christian ordination, we surveyed the Scriptural evidence concerning the one visible sign which runs through all ordination practice in Christianity, and Judaism as well: the ritual of laying on hands. In this article we will trace the scriptural evidence for the one consistent inner meaning which runs through all forms of Christian ordination: the "setting apart" or "consecration" of a person to the vocation of Christian ministry.

In beginning this second part of our Biblical study, it will be useful to summarize the implications of the Scriptural practice of "laying on hands" for Christian ordination:

- 1. By laying on hands the people of God are invoking a divine blessing and symbolically bestowing a spiritual blessing upon the recipient.
- 2. The "people of Israel" or the "whole congregation of believers" in the New Testament are, by this act, confirming the choice of certain "spirit-filled" persons to minister to them and in their behalf.
- 3. By laying on hands, the people were showing that something of themselves actually was transferred to the recipient: their personal concern, their ongoing prayers, their trust and support.

sonal concern, their ongoing prayers, their trust and support.

4. The act sometimes demonstrated publicly a succession of leadership (Moses to Joshua, Paul to Timothy).

5. The coming of the Spirit in power, without the ritual of hands, reminds us that God is sovereign and free, choosing and empowering whomever He wills to be His ministers, unfettered by an ecclesiastical ritual of succession.

6. Finally, laying on hands may signify spiritual endowment for a particular Christian mission or activity, within a limited time span, and without signifying a permanent ecclesiastical office.

CONSECRATION TO OFFICE

We have already examined the text in Numbers 8 and the consecration of the Levites, with particular attention to the "laying on of hands." Now it is important to trace the other elements in their consecration to office which have deeply affected Christian ordination.

Because the priests of Israel had a hereditary succession through the various families of the tribe of Levi, Catholic Christianity picked up the idea of spiritual heredity from Jesus to His family of apostles (Matt. 12:46-50). Jesus rejected any idea of natural succession.

Because early Christianity began in the Jewish synagogue setting, the titles of religious office in the Christian community are borrowed directly from the Old Testament language. Especially is this true of the title, elder, which in its Greek form *presbuteros* (presbyter) is the most common term for the leaders of the Christian community. It is rooted in the Biblical account of the selection of 70 elders to assist Moses (Ex. 18:13-27; 24:1), but it is expanded in the Pastoral Epistles to include "ruling elders," as well as "preaching and teaching" elders (I Tim. 5:17).

The fact that religious office in the Old Testament was a lifetime vocation surely influenced early Christianity in its concept of ordination as a "setting apart" for a life-long vocation.

The detailed account of distinctive articles of apparel and special qualities of purity for the Levites and priests gave to Judaism and Christianity the idea of "two levels" of religious standards: one for the priests and one for the people. This double standard continues to distort Christian ethical norms and to widen the gap between clergy and laity in a way that contradicts the Christian understanding that all the followers of Jesus are ministers, each with differing functions in the one body of Christ (I Cor. 12:12-31; Eph. 4:11-16).

A PARTICULAR MISSION

A crucial passage for understanding the Biblical background of ordination is the "setting apart" of Saul and Barnabas for their first missionary journey (Acts 13:1-3). Each of the following points in this text has exerted direct

influence upon the practice of ordination, especially among people like Baptists who attempt to follow the Scriptures as their rule of faith and practice:

1. While a group of "prophets and teachers" was worshiping and fasting, the Holy Spirit led them to set apart Barnabas and Saul "for the work to which I have called them." That is, the initiative lay with the Holy Spirit, working through the group of praying and fasting believers, in *calling* them for this mission. Barnabas and Saul did not stand up and say they were called for this mission; the Holy Spirit led the group to set them apart for the work.

Many Baptist churches have called lay members right out of their congregation and ordained them as their pastor, believing that they were led by the Holy Spirit to make that choice. That happened with the great Baptist pastor, George W. Truett. It also happened with the beloved Southern Baptist leader, Louie D. Newton, whose Druid Hills Baptist Church in Atlanta called him out of the layman's pew and ordained him to be their pastor.

Even in the more typical case where a person feels the divine call to the ministry first, and then, later, approaches his church about licensing and ordination, this passage has led Baptists to believe that the church must also be led by the Holy Spirit to recognize and confirm the divine calling to ministry in that person's life. Otherwise, the congregation would have no basis upon which to act in setting apart that person to the Christian ministry.

2. After a period of fasting and praying, these members of the Antioch church "laid their hands" upon Saul and Barnabas and sent them off on their mission. In this context that ritual of "laying on hands," after fasting and praying, surely had all of the following implications which have influenced ordination practice:

a. These church members were saying, "By this act we are affirming that the Holy Spirit has also led us to designate you for this holy calling." In every Christian ordination since that time, this has been one element in the meaning of the ceremony—the **confirmation** by the congregation or ordaining council of the evidence of the divine call in the life of the one being set apart for Christian ministry.

b. They were also, by this act, invoking and symbolically bestowing a **divine blessing** upon these chosen ones. This is the meaning of the sequence "and praying they laid their hands on them." By laying hold of the divine power in earnest prayer which filled their hearts and souls, they could then give a visual sign by which that spiritual power in the group of believers could be invoked upon the two who were going to need the prayer support of the whole church on their dangerous mission.

(Continued on Page 7)

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Ordination to religious office

(continued from Page 6)

c. Also, after the analogy of the Old Testament *Semikhah*, the Christians of Antioch were saying to Saul and Barnabas, "Something of our own personal beings will go with you wherever you go. You are not alone. Our love, our concern, our support and prayers will go with you every step of your journey."

I can still feel the hands upon my head and hear the whispered words of encouragement from some of the saints of God in my home church: "Wayne, I'll always be praying for you wherever God leads you!" Or, "Son, a part of me will go with you everywhere you go to preach the gospel." Many of these saints have gone on to be with the Lord, but I can still feel the warm glow of their encouraging words whenever I stand up to preach.

This is the Biblical warrant for a continuing support and concern for the ordained minister by the ordaining church, throughout his ministry. It is also the basis of counsel, guidance, rebuke, and even recall of the ordination if that drastic action should become necessary.

3. In addition to the divine initiative in calling Saul and Barnabas, and the significance of prayer and the laying on of hands in setting them apart, a third implication from this passage has continued to influence and challenge our ordination practice: these two were called, set apart, and ordained for a particular task, "the work to which I have called them." That is, they were not called to an ecclesiastical office, or status, which made them lifetime members of the clergy. Some see in this an implicit rebuke to the pride and glory of sacred office, which became such a sin among the Levites, the scribes, and the Sadducees. Their contempt for the "unordained" and unofficial rabbi from the country province of Galilee surely contributed to their rejection of their Messiah. He was not a member of the clergy; he was beneath contempt.

This passage certainly supports the concept of a functional ministry, set apart for a particular task, rather than a professional office in the church which one "holds" for a lifetime. At the very least, it warns against drawing too sharp a distinction between official clergy and laity, because the Holy Spirit calls out of the congregation whomever He wills to do the work which He assigns them.

If this were the only passage we have on setting apart for ministry, we would have no Biblical basis for ordaining anyone to the lifetime office of Christian minister. Only in our last scriptural texts in the Pastorals do we find anything similar to that.

THE GIFT OF MINISTRY

In three closely related verses in the Pastoral Epistles we have the most specific Biblical teaching about the gift of ministry as a Christian vocation. We close our brief survey of the Biblical background of ordination with a careful look at the implications of these three passages in I and II Timothy:

In I Timothy 1:18, Paul says, "This charge I commit to you, Timothy, my son, in accor-

dance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare." In addition to the word "charge," which has given rise to the practice of having in the ordination service a charge for the new minister and the church, Paul reminds Timothy of the "prophetic utterances" which pointed to him and urges him to draw inspiration from the fact that God singled him out and confirmed his calling in this way.

The fact that Timothy and Titus are instructed to appoint elders in every place, and are themselves appointed to the responsibility of *overseers* (episkopos), along with clear qualifications for *overseers* (bishops or pastors) and *deacons*, gives us the first unambiguous New Testament evidence for offices of Christian ministry.

In I Timothy 4:14, we have the additional words: "Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you." Here Paul designates Timothy's ministry as a divine gift and associates the "prophetic utterance" which validated it with the ceremony of the laying on of hands by the elders. This has given strong textural support to the understanding of the ordination service as a confirmation by the elders (the church leaders) of the gift and calling to ministry on the part of the one being ordained.

Finally, Paul, in the much more personal and intimate letter of II Timothy, chapter one, verse six, reminds Timothy to "fan into flame again the gift of God that is within you through the laying on of my hands." Paul is not here contradicting his statement about the elders by substituting himself for them. He is certainly including himself among the elders who laid hands on the young Timothy; but he is, in this verse, stressing his special personal relationship to Timothy.

Neither Paul nor the presbytery is the source of this gift of ministry which came to Timothy. It is from God alone, and they can only witness and confirm it.

Cottontown church calls Charles Anderson as pastor

Charles E. Anderson has been called as pastor of Cottontown Church, Cottontown, and he began his new duties last month. Don Burnett resigned as pastor of the Cottontown Church April 26.

Anderson comes to Cottontown from Sequoyah Baptist Tabernacle, Hixson. Prior to that he served three years as pastor of Faith Baptist Tabernacle, Ringgold, Ga.

A native of Gallatin, Anderson is a 1976 graduate of Tennessee Temple Schools, Chattanooga.

He is married to the former Rose Duffer of Gallatin. They have three children, Pamela, 12; Mike, 10; and Jennie, 3.

Devotional

The basis of love

By Jerry D. Oakley

Love is an overworked word. There was a song a few years ago which stated, "Love Makes the World Go Round." People easily say, "I love you."



Oakley

Love has been confused with affection, lust, and even companionship, but we need to take this word seriously. It has great depth. John writes in chapter 15, verse 9, "As the Father has loved me, so have I loved you; abide in me."

Let us look at the Father's love. This love involved sending His Son—His only Son—into a world utterly contaminated with sin and alienated from Him. The Son died that this wretched world could have life. The Father gave a gift of great cost to a world that was unlovable and unappreciative without hesitation. The Father's love demanded of the Son His life. In the Garden of Gethsemane, Jesus prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Jesus was obedient, because He understood the purpose, gravity, and necessity of the Father's demand.

Let us look at Jesus' love for us. Jesus gave His life for us that we might have eternal life, but there is more. Jesus loves as the Father loved. There is a demand. The demand is "abide in me." Yield your life into My hands. Give Me the position of "Lord" in your life. As the Father loved the Son, yet sent Him on the mission to bring salvation to man; so the Son loves you and me, yet He sends us on the mission of His service in our world.

If we take the word love seriously, then there are certain aspects of God's love that we must understand. First, it is a giving love. It gives the ultimate gift without hesitation for the loved. Second, it is a love that contains demand. It is not given without cost to both himself and the recipient. When we claim to love God and our fellow man, we must meet the demands of love. We must first give ourselves—our ultimate gift to God. We must then preach a gospel couched in language containing the demand of God for our listeners. For love properly understood is more than good works or an emotion. Love is receiving God and sharing God whatever the cost.

Oakley is pastor of Springfield Church, Springfield.

BAPTIST AND REFLECTOR
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Tennessee Baptists need to look 'homeward'

The interest and attention of Tennessee Baptists will hopefully turn "homeward" this week as we observe the annual State Missions Week.

Tennessee's Woman's Missionary Union, which sponsors the annual event, has done its part. Appropriate study materials, posters, church bulletin covers, and prayer guides have been prepared and sent to every church. The event has been listed in the convention calendar.

Now it is up to Tennessee churches and their members to give proper emphasis to the observance.

The Scriptural theme for this year's State Missions Week is Acts 1:8. As we recall that the First Century followers of Christ were commanded to be witnesses to their Jerusalem and all Judea as a part of the uttermost part of the earth, we must allow our spiritual eyes to see the needs of Tennessee and our own communities.

We need to study the State Missions Week materials to inform ourselves about what is being done for Christ throughout the Volunteer State.

We need to pray for those ministries and missions which

are already being performed—and for their expansion and the entrance into new fields of service.

We need to give through the Golden State Missions Offering for the support of these ministries.

The goal for this year's offering is \$350,000. It represents a 16.7 increase above the 1977 goal—but still falls short of the potential that lies in the hearts and pocketbooks of Tennessee Baptists!

For some reason Baptists' support of mission causes is inversely proportioned to their distance from the mission field. This is easily seen in the goals for our other two mission offerings—\$2-million for the 1977 Lottie Moon Christmas Offering for Foreign Missions and \$750,000 for the 1978 Annie Armstrong Easter Offering for Home Missions. Certainly, we are not suggesting that Tennessee's gifts to these other great mission offerings be reduced, but rather that our dedication to state missions be increased accordingly.

Nor are we inferring that there is not a growing increase in our commitment to state missions. There have been consistent gains in giving to the Golden State Missions Offering.

Receipts to the 1977 offering reached \$332,927.47 when the giving period closed Aug. 31. This was a 10.7 percent increase over the \$300,697.62 given to the 1976 offering. This is a commendable gain—but it pales when you consider that the current inflation rate is increasing by a similar percentage.

How serious are we as Tennessee Baptists about evangelizing and ministering to our Jerusalems and Judeas? Surely, the financial gifts we will share through the Golden State Missions Offering are not the only indication of our concern—but it is AN indication!

Study, pray, and share during State Missions Week. As God continues to burden our hearts for our state, then more ministries and missions can be provided in Tennessee.


A misunderstanding

We regret that a sentence in last week's editorial, "Prayer for the pope?," was misunderstood by some of our readers.

Fearing that some Baptists would feel no need nor compulsion to pray for the head of another religious group, we had included a sentence—which was supposed to be in parentheses) that we are commanded to even pray for our enemies.

This was intended to show that we are responsible to pray for all people. We certainly did not intend to imply that the pope or the Roman Catholic Church are enemies of Baptists or the kingdom of God. The rest of the editorial should support this conviction.

We apologize to those who misunderstood our reference.



Ye shall receive power . . .

Ye shall be witnesses .

Acts 1:8

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\$350,000

OUR CHURCH GOAL:

STATE MISSIONS WEEK
SEPTEMBER 10-17, 1978

STATE MISSIONS DAY
SEPTEMBER 13, 1978

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Swann Haworth Jr. was ordained to the gospel ministry at First Church Knoxville. He was a graduate of Wake Forest College and was a second year student at Southern Baptist Theological Seminar, Louisville, Ky.

Fifth Avenue Church, Knoxville, ordained R. O. Brunett of Knoxville to the gospel ministry. Jones Chapel Church, Providence Association, had called Burnett as pastor.

25 YEARS AGO

Calvary Church, Knoxville, completed the construction of its sanctuary near the campus of the University of Tennessee. It would seat 650 persons. Charles C. Lemons was pastor.

W. R. Rigell, who had completed 23 years as pastor of Central Church, Johnson City on Sept. 1, joined the faculty of East Tennessee State College, Johnson City, as professor of Bible and student counselor.

10 YEARS AGO

Dayne Hawks had accepted a call to begin his first pastorate at Northwestern Church in Weakley County. Pleasant Hill Church in Beulah Association had ordained him.

Moore's Chapel Church, Weakley County, called J. D. Alton of Jackson as pastor.

In the Aug. 31 "Historically" column, the items in the 10 years ago and the 25 years ago sections were switched. Those listed as 10 years ago were actually 25 years ago, and vice versa.

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.

Find what you seek

Dear editor:

Helpful criticism is good, marking false teachers and prophets is Scriptural, but picking a person apart to find his mistakes lacks a touch of Christian love (I Peter 4:8).

I have noticed that those who go to a worship service seeking a blessing usually receive one and those who go to criticize usually do that.

I did not agree with everything that was said at the SBC Pastors' Conference, but I believe that each one of the speakers is a God-called man. The fruit of their labors reveal that.

The undue criticism that the preachers at the conference have received is just one of the signs to prove they are preaching the word. When a man stands on the Word of God and against sin, as these preachers did, there will be criticism.

As for the main speaker of the final night and his use of the first person singular pronoun (letters, Aug. 31), I have not found in the Bible that it is unscriptural to do so. If it is, the Apostle Paul was unscriptural (notice II Cor. 11:16-33). The best message that a person can preach is a personal testimony of what God through the gospel has done in his life.

If an English teacher were grading this use of the first person singular pronoun, he might receive a poor grade. But for someone who received a blessing, inspiration, encouragement, and exhortation, I thank God for him

and the rest of the speakers who spoke at the Pastors' Conference.

Clark A. Brown
Rt. 1, Box 270
Union City, TN 38261

Betrayed by AARP

Dear editor:

Christian people who are members of the American Association of Retired Persons have reason to feel betrayed.

The current (August-September) issue of the organization's magazine, *Modern Maturity*, contains two features that openly encourage cohabitation by unmarried senior adults. These concessions to a morality of convenience appear on pages 19 and 56.

For many years, AARP has been an effective and respected mouthpiece for persons of mature years. While it has no religious affiliation, it has enjoyed the support of thousands of Baptist people whose protest against this lapse into gutter morality should be loud and clear. Local chapters, which often hold their meetings on church premises, should be especially vocal against this alarming surrender of sexual permissiveness.

My own letters of protest have been answered by a polite brush-off. A concerted expression of Christian outrage might save a great organization from itself.

Donald F. Ackland
500 Plantation Court
Nashville, TN 37221

Trucker's survival of wreck leads to unique tape testimony ministry

The miraculous recovery from a tragic truck accident has opened the door for a unique ministry for God among the truck drivers of America.

Joe Johnson of Jefferson City has put his testimony on a cassette tape and is offering these without charge through posters in truck stops.

Two years ago, shortly after he accepted Jesus Christ as his Saviour, Johnson was driving an 18-wheeler on a trans-continental run from the East Coast to California. Near Birmingham, Ala., the truck left the road on a curve, rolling end over end.

"I was bleeding badly and there was this awful pain in my legs," Johnson recalls. "Then I realized what was happening. I was dying."

He kept praying over and over, "Oh God, don't let me die."

Two days later he regained consciousness in

a hospital. Later, he asked Jesus to come into his life and take control of every move.

A few months later, Johnson announced that God was calling him into the ministry. Since then, he has attended classes at Harrison-Chilhowee Baptist Academy, Seymour, and Carson-Newman College, Jefferson City. He and his family are members of Emmanuel Church, Jefferson City.

At the encouragement of some friends, Johnson has recorded his testimony on tape. Since March of this year, posters have been placed in various truckstops offering the tape free to interested truckers. The poster is now in 21 different service stations.

The tape, which is entitled "Highway Miracle," has also been played on several radio stations.

Johnson credits God with his survival and recovery from wreck injuries. "I don't believe in any such thing as luck. It was God who allowed me to live."

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Pulpit To People

By Jim Griffith

A writer warns that keeping the lines of communication in good working order is essential to effective preaching.

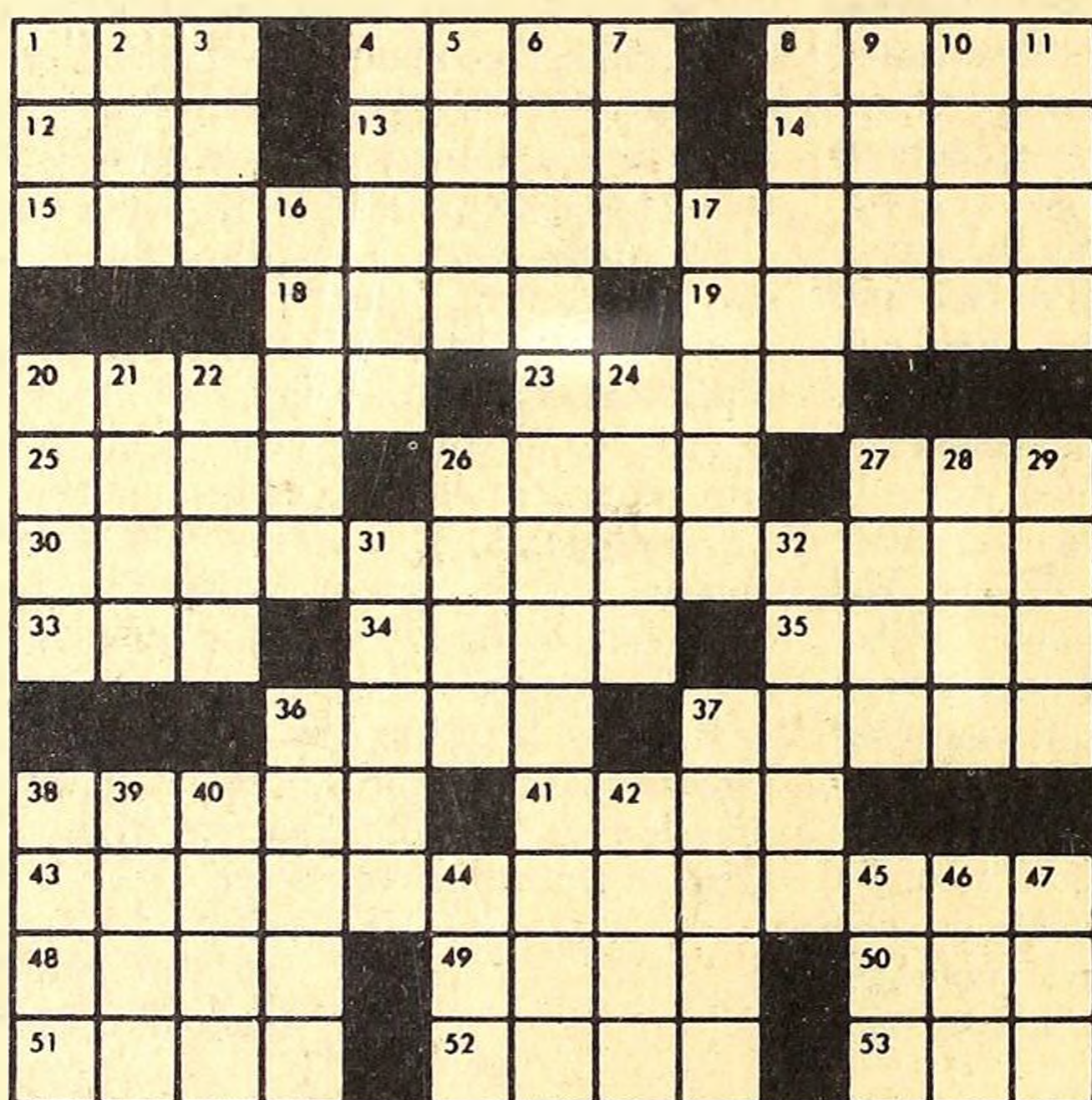
Using too many unnecessary words, unfamiliar words, and showy, complex words will impress no one but the preacher himself—and he might be the only one who stays around to hear them.

Actually, it is just as bad for the preacher to be incomprehensible on Sunday as it is for him to be invisible during the week.

All preachers would be wise to reflect on the good advice once offered by a concerned layman. This faithful old deacon said to his new young preacher who was prone to soar to great heights of hard-to-understand oratory:

"We love you, pastor, but I want you to remember that we called you to feed the sheep—not the giraffes. Keep your sermons down on the lower shelf where we can get hold of them!"

Bible Puzzle Answers on page 14



ACROSS

- | | |
|-------------------------|---------------------|
| 1 It broke (Luke 5:6) | 30 "your — —" |
| 4 Brought to the nation | (Isa. 41) |
| (Acts 24:17) | 33 Teachers |
| 8 Hit hard | group: abbr. |
| 12 Stowe character | 34 Umpire's calls |
| 13 Actress Arthur | 35 Florence's river |
| and namesakes | 36 Region |
| 14 Labels | 37 Mink's kin |
| 15 "the — — — —" | 38 Idol worshipper |
| obey" (Mark 4) | (2 Chron. 33:22; |
| 18 Prefix for room | poss.) |
| or date | 41 Shrub of the |
| 19 "And — sheep" | pepper family |
| (John 10) | 43 "which have |
| 20 "at the river of —" | — — —" (Tit. 3) |
| (Ezra 8) | 48 Eye part |
| 23 "And it came to —" | 49 Country |
| (Mark 1) | 50 Money of account |
| 25 Icelandic story | 51 Ancient English |
| 26 Rhine tributary | scholar |
| 27 Chinese pagoda | 52 Being |

CRYPTOVERSE

CDL JUYOW XYOOS Z YCNO KYZIY CWO

DJU JR UYZX RJGL

Today's Cryptoverse clue: L equals D

- 53 Brother of the
second degree
(1 Chron. 15:18)

DOWN

- 1 "one — man"
(Eph. 2)
2 Prince of Midian
(Josh. 13:21)
3 Light brown
4 River of Damascus
(2 Ki. 5:12)
5 Religious season
6 "we are — —"
(Heb. 3)
7 Large plane: abbr.
8 Printer's words
9 "dost thou — my
feet" (John 13)
10 The Hararite
(2 Sam. 23:11)
11 Ivan, for one
16 Philippine city
17 "And the Lord said
to —" (Hos. 1)
20 Association: abbr.
21 "is to — evil"
(Prov. 8)
22 Taj Mahal site
24 Greek war god
26 "and the burning —"
(Lev. 26)
27 Wrongful act
28 Girl's name
29 Lute-like instrument
31 Scandinavian
32 Hinderer
(1 Thess. 2:18)
36 Spice
37 Sheeplike
38 Hebrew month
39 Bare
40 Fetid
42 Oklahoma town:
poss.
44 Contend
45 City of the
Philistines
(2 Sam. 21:18)
46 Unrefined metal
47 O. T. book: abbr.

Foundation

The greatest need?

By Jonas L. Stewart
Executive secretary-treasurer

When R. G. Lee was president of the Southern Baptist Convention a news reporter asked him, "What is the greatest need of Southern Baptists?"

His characteristic reply was, "The greatest need of Southern Baptists is to live like Jesus."

All of us would agree to the above statement, but there are material needs that also stand high on the list of our responsibilities. People in the process of preparing Christian wills often ask the question put to Lee. It is not an easy one to answer. A response would depend on the occasion and the respondent.

Our Tennessee Baptist schools could well make a claim for priority. Christian education must be supported and promoted. Our schools can't go to the legislature as some schools and demand millions of dollars. Our people must supply the funds which are always inadequate at best.

The Children's Homes cannot be neglected if we are to be sensitive to the needs of little ones. They have no one else to care.

The people who are growing older are finding it more difficult to meet expenses. The Tennessee Baptist Service Corporation is trying to meet these needs, but they are terribly limited by a lack of funds.

The Bold Mission Thrust must be a major interest of all Tennessee Baptists as we join those from other states in preaching the gospel to every creature. This means that our Cooperative Program will need great sums of money.

What is the greatest need for people to remember in their wills?

Only the Lord can give that answer to each individual; however, there is one need for every person who owns any kind of property or has minor children—a Christian will. That will must provide for everyone to whom we are committed. This commitment includes the Lord to whom we owe first consideration in all that we do.

For information about preparing a Christian will and a list of causes for consideration in determining how to share your estate at death, write: Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

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"None other name"

By Herschel H. Hobbs

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:12.

Peter had healed a more than forty-year old lame man who had been born in that condition (Acts 3:1-10). Following this, Peter preached to the crowd which gathered, and about five thousand men were saved (Acts 4:4). For this deed he and John were arrested, and the next day appeared before the Sanhedrin. This was the first of many acts of persecution of Christians following Jesus' ascension (John 15:18-25; 16:33).

In response to the question as to by what power or name they had healed the man (they could not deny the healing of this familiar beggar, v. 16), Peter said that it was "by the name of Jesus Christ" whom they had crucified but whom God had raised from the dead (v. 10). And this to the arch-perpetrators of the crime of the ages! Then followed our selected verse (v. 12).

In the Greek text, there is a strong double negative—**most certainly not** is salvation in any "other." "Other" renders *allos*, another of the same kind, or others who claimed to be a savior. There were many false messiahs. And "Savior" was applied even to pagan political figures.

The second "other" translates *heteros*, another of a different kind or one by any other name than Jesus Christ of Nazareth. "Jesus" means "Jehovah is salvation." "Christ" means one anointed of God for being the Savior. "Of Nazareth" focuses upon only one person in history. "Must" (*dei*) expresses a moral and spiritual necessity. Only the one specified by Peter qualifies for effecting salvation.

In Hebrew and Greek thought "name" does

Paint can saves life of Baptist missionary

MEDELLIN, Colombia—A five-gallon paint can probably made the difference between life and death for Southern Baptist Missionary Zach J. Deal Jr. of Virginia.

Working on the roof of a new church building under construction in Medellin, Colombia, Deal stepped back to get a better look at the roof tiles.

Deal's foot slipped on a loose tile and he plummeted headfirst toward the concrete floor 30 feet below. The paint can—which he had intended to remove for days—broke his fall and folded beneath him like an accordion, reported Mrs. Joan Norman, Southern Baptist missionary press representative.

He sustained a broken rib, fractured left wrist, facial cuts, and bruises. He is recovering following surgery. (BP)

not simply mean a word; it connotes the person and power of the one involved. Thus an empty repetition of the name "Jesus" does not suffice. The idea is that of calling upon Jesus Christ as you commit yourself to Him in faith.

On the surface some may see this as narrowminded dogmatism. But it is only as narrow as the truth. And it is no more dogmatic than experience. Then, as now, many falsely offered salvation. And such always find a following. Nevertheless, history has proved them to be but passing fancies. The test of anything is the result it produces. Thus Jesus Christ alone has stood the test of the centuries and of the multitudes who have tried Him. His invitation is ever to come to Him to find rest for the soul. And it is found in Him and no other.

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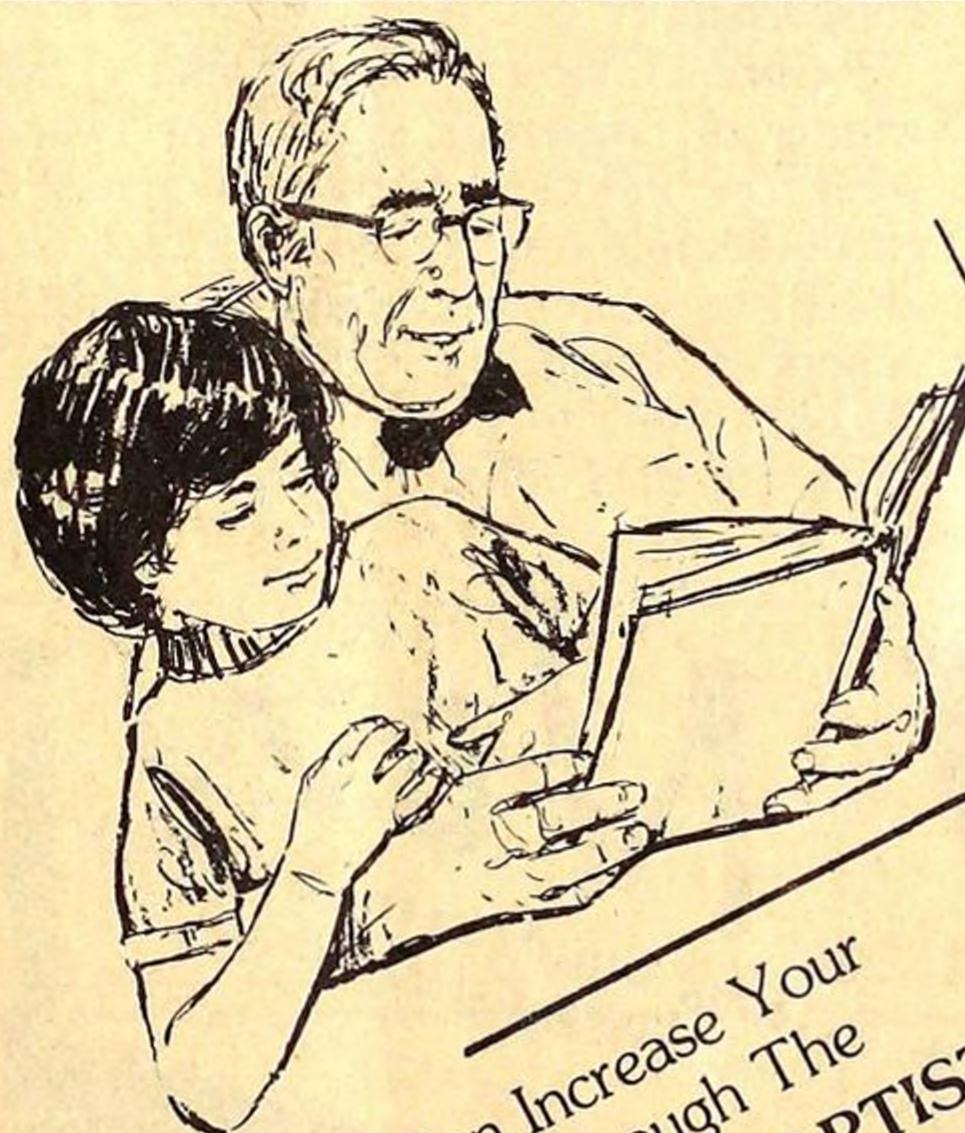
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Alabama editor named VP by Radio-TV agency

FORT WORTH, Texas—Harold E. Martin, a Pulitzer Prize winning newsman from Montgomery, Ala., will become executive vice-president of the Southern Baptist Radio and Television Commission, Oct. 23.

Martin will succeed Alvin (Bo) Huffman Jr., who will become a "special associate" on the commission staff.

Before taking early retirement, Martin, 55, served for 15 years as publisher, editor and president of the "Montgomery Advertiser" and "Alabama Journal" and president of the newspaper division of Multi-Media Inc. He retained membership on the board of directors of Multi-Media, which owns newspapers, radio and television stations, and television production companies.

He has served as trustee of the Radio and Television Commission since 1974 and had just been elected as trustee chairman. He is expected to resign as a trustee after joining the commission.

Before coming to Montgomery, Martin, winner of numerous journalism awards besides the Pulitzer, served as a newspaper executive in Syracuse, N.Y., St. Louis, Mo., and Birmingham, Ala., and co-owned newspapers in Tennessee, Arkansas, and North Carolina with his wife.

He won the Pulitzer Prize for local reporting in 1970. (BP)

On Matters of

Family Living

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

Psychologist questions influence of parents

The idea that children's chances of becoming functioning, contributing adults are only as good as the parenting they receive in early life may be awfully frightening, but the opposite notion—that parents don't matter much—is no comfort either. A University of Chicago psychologist says exactly that.

Short of outright abuse and neglect, nothing much that parents do matters much in the long run, Dr. Bertram J. Cohler informed a science writers' seminar at Rockefeller University. Parents made substantially less difference in children's development than they have been led to think; in fact, their influence is minimal, he said, calmly tossing decades of respected mental health theories and the theorists who begot them into the "out" basket along with parents.

"Given an acceptable environment, with some warmth, some guidance, food and shelter, children make their own lives, forge their own destinies," relatively independent of parental upbringing, example and expectation, Cohler proposed.

It is "absolutely not clear that early deprivation or impairment lead to mental illness or unhappiness," he says. "It's tough to kick a child off a normal developmental line . . . Sure, it's good to have nice warm parents, but where is the evidence that it makes much difference in child development?"

He reported that in his work with children from families marked by mental illness or parental abuse, 85% of the youngsters came through unscarred. "There is no clear evidence that deprivation produces mental illness and unhappiness. I know it's standard psychological belief, and I used to believe it too, but we just can't predict the outcomes of children who grow up with parents who are crazy or who abuse them or anything else."

The Harvard-trained iconoclast also attacked the rosy aphorism that "money can't buy happiness." There's a good relationship between the two, insisted Cohler. "The more money you have, the more likely you and your children are to be happy." He also attacked the belief that early motherhood is a joyous period. The birth of the first baby is a trauma second only to a death in the family, according to Cohler. Far from being the fulfilling experience anticipated, the pressure of motherhood often sends women into a mental depression. Approximately one-sixth of them require professional help. A larger percentage struggle on unaided with varying degrees of success.

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SBC gifts increase as year-end nears

NASHVILLE—With one month to go in the 1977-78 fiscal year, the contributions to national Cooperative Program unified budget of the Southern Baptist Convention are running 10.4 percent ahead of the same point last year.

Projections indicate contributions at the end of the fiscal year will exceed the denomination's basic and capital needs budget of \$55,080,000 by over \$2-million but fall about \$6-million short of the overall Bold Missions challenge budget of \$63,400,000.

Through the first 11 months of the fiscal year the undesignated Cooperative Program amounts to \$52,404,369 or \$4,951,551 more than the same point last year.

"We thank God for the significant increase during the first 11 months," said Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee, "but we still need to be concerned about the Bold Missions advance budget. We pray that each individual and each church will respond to the Bold Missions challenge in September, the final month of the fiscal year."

Total contributions for the first 11 months, including the \$52,404,369. Cooperative Program figure and another \$47,136,797 in designated contributions, totals \$99,541,166. That amounts to an 11 percent increase over \$89,441,104 in total contributions at the same point in the 1976-77 fiscal year. (BP)

Harrison-Chilowee trustees to publish school's history

The Board of Trustees of Harrison-Chilowee Baptist Academy, Seymour, has authorized the publication of a history of the Baptist school in connection with its 100th anniversary in 1980.

William F. Hall will author the history. In preparation for his writing, Hall is searching for any information on the academy's history, especially concerning former principals and presidents. His address is Route 5, Seymour 37865.

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Poll of Baptist students indicates opinions on ERA, problems, issues

NASHVILLE—Student opinion polls conducted on consecutive weeks 2,000 miles apart revealed an amazing similarity in beliefs of college students concerning current issues.

Students voted down ratification of the Equal Rights Amendment by identical percentages at both Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers during annual Student Conferences. A total of 68 percent voted **no**, 21 percent **yes**, and 11 percent were **undecided**.

Students at both conference centers said following Jesus Christ was the most important factor in having a meaningful life. The same was true in the second and third choices, positive self image and service to persons.

Applying the gospel was chosen by the students in both polls as the most crucial issue facing the SBC. Bold missions, church participation, and gay rights were considered the next most important issues.

Students indicated their top personal problem was having enough time.

Dealing with temptation and career indecision ranked second at Glorieta and Ridgecrest respectively.

Other personal problems receiving substantial numbers of votes were lack of money, dating relationships, personal insecurity, and meaningful church involvement.

Milt Hughes, campus evangelism consultant in National Student Ministries at the Southern Baptist Sunday School Board, conducted the polls at the conference centers as an example of an evangelism outreach project for Baptist Student Unions to use this year on campus.

"I think the amazing similarity of percentages here shows students are basically the same across the country," Hughes said.

"The polls were gratifying to me," he added, "particularly in dealing with the SBC issues, where the students looked beneath the picky issues that normally divide churches, and went to the real issue of how does it apply to their lives." (BP)

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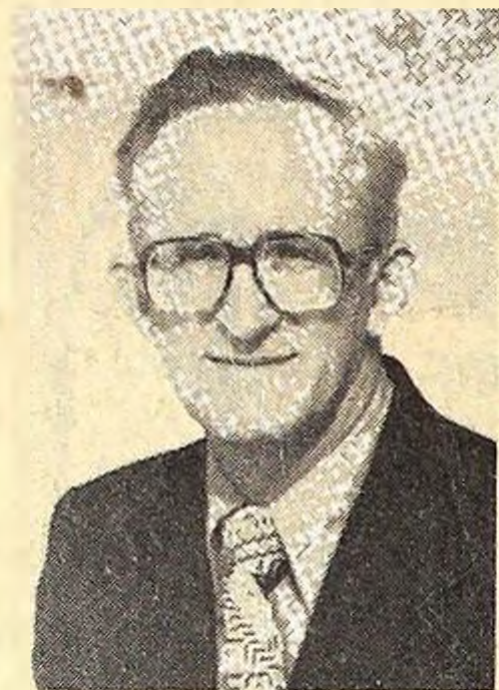
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Resources for a disciplined life

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

Basic Passages: Galatians 5:25 to 6:5; Ephesians 6:10-18; I Peter 5:6-11
Focal Passages: Galatians 5:25 to 6:5; Ephesians 6:10-18

Recently my wife and I took a short camping trip to the mountains near Tellico Plains, Tennessee. Since our truck has a cap over the bed,



Tullock

we usually sleep in it. We take our tent, however, to use if we have visitors, as a place to store our camping gear, or for dressing. On this trip, as we climbed the mountain to our campsite, I suddenly realized that although I had carefully loaded all our camping equipment, including

the tent frame, I had failed to include the tent itself. Even though I owned a tent, it was of no value to me on that trip because I had not brought it along.

Often, we are like this in our Christian experience. We struggle along, living an unhappy life, not because resources are not available, but because we do not use the resources that are ours to use.

The Spirit: the source of our life (Galatians 5:25-6:5)

In Galatians 5:25 we are told, "If the Spirit is the source of our life, let the Spirit also direct our course" (NEB). Some of the Galatians had gone back to following the Jewish law, and Paul was reminding them of the freedom they had known in following Christ. Some had gone in the opposite direction and had taken freedom to be a license to do anything they pleased. He had reminded them, however, that the rule for the Christian was, "Love your neighbor as yourself" (5:14 RSV). After telling of the fruits of the Spirit (5:22), he states in more practical terms what will happen if we let the Spirit direct our lives.

One thing which the Spirit led life does not have is a spirit of conceit or exaggerated self-love. One who has a puffed up opinion of himself will be arrogant, want to lord it over others, thus causing a sense of rivalry. Furthermore, conceit, and jealousy go together. The person who is jealous does not really love the one over whom he is jealous. He loves himself and thinks that he owns the one he claims to love. We cannot truly love and own another human being at the same time. If we love someone, we want that person to have freedom also (5:26).

Paul illustrates this by giving the example of how we should act toward a brother who has sinned (6:1-5). We should have an attitude of love and concern, not of condescending judgment. After all, we might find ourselves in the same position and would want some kind brother to understand us and to forgive us.

Ministering to one another's needs is the Christ way—judgment should be left to God who does all things well.

It is a dangerous thing to measure our spiritual growth against someone else because more often than not, we will choose a standard which makes us look good. Instead, we need to take a realistic look at our spiritual resources and let the Spirit within us guide us to see ourselves as we really are. Only then can we find our proper role to play in the Kingdom (6:4-5).

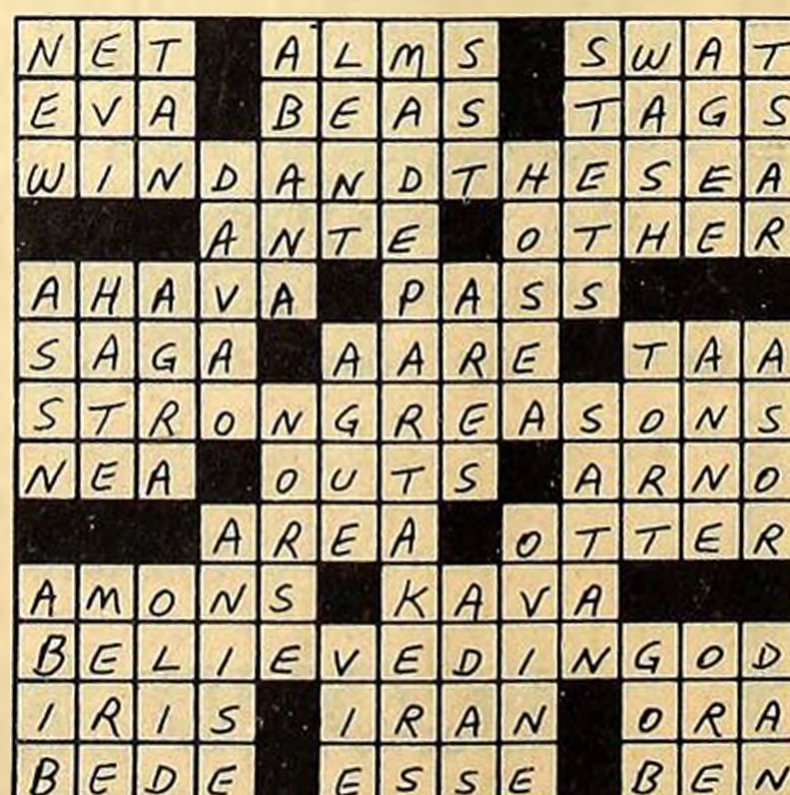
The Christian armor: resources for living (Ephesians 6:10-18)

In the book we know as Ephesians, Paul has shown how the Church was established by God to carry out His purpose in human history. It is the body of Christ on earth, united by the Spirit and empowered to bring God's salvation to a lost and dying world.

Paul, however, did not see the world as being easily won to Christ. Using figures from life, he showed the struggle that the Christian must face. In this passage, he used the armor of the Roman soldier to describe the resources for Christian living. First, he describes the source of our strength—"the Lord in his mighty power (6:10 NEB)—and the nature of the enemy which is not human, but are spiritual powers that are against what God is trying to do. Modern theology would like to dispose of the idea of a personal devil, but as the late Dr. W. O. Carver has well stated, "It is easier to expel the devil from theology than to bar him from even our churches, to say nothing of our social institutions and secular combinations."

Paul then turns to the items of the Christian's armor (6:13-18). The Christian protects the vital parts of his body with the "belt of truth" (Carver) and the "breastplate of righteousness" (6:13-14). The word of the Christian and truth must always be synonymous.

James Haggerty, President Eisenhower's



"And other sheep I have, which are not of this fold" (John 10:16).

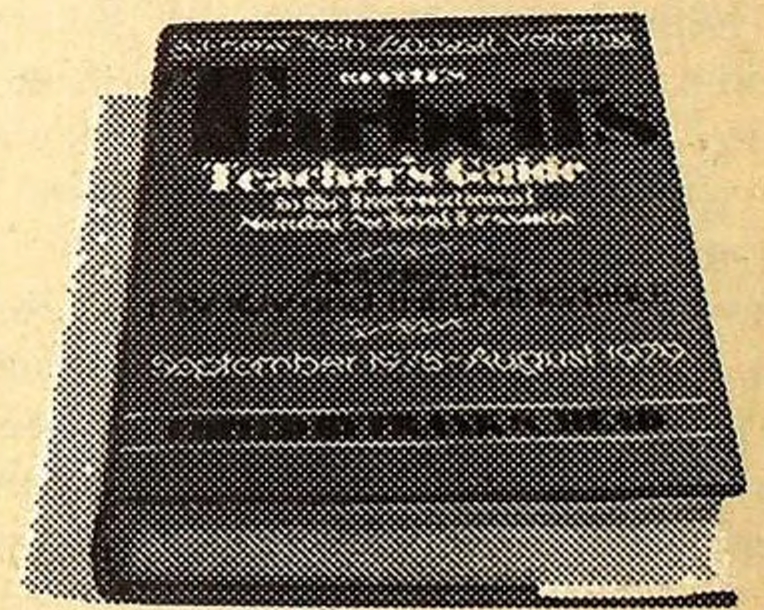
press secretary, has been quoted as saying, "The man who tells the truth does not have to remember what he has said." Righteousness or right living involves the idea of integrity and honesty. All of us get upset when a manufacturer will not make good on a defective product.

Do you keep your promises? Do you give your best in whatever you do? That shows you have "the belt of truth" and the "breastplate of righteousness."

The Christian is to have his feet ready to deliver the "gospel of peace" (6:15). His feet will carry him forward into the struggle for the souls of men. His shield is faith by which he deflects any missile that the forces of evil can throw at him (6:16). Not only is his body ready, but his head is ready also. He knows and has received God's salvation for his own. He can, therefore, testify to its power in his own life. He has the "sword," and word of God, through Scripture and through confirmation in his own experience that will enable him to conquer in the name of the Lord (6:17). Finally, his food is prayer which sustains him for the battle. It will enable him to keep going until the final victory (6:18).

Two final words must be said. First, each piece of the Christian's armor is necessary for the battle he faces for each piece has its own necessary function. Secondly, the Christian is equipped for offensive warfare, not defensive warfare. But as Dr. Carver reminds us, "Christ's solidiers . . . are not fighting sinners but the sin sources back of these human sinners."

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When loss is gain

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

Basic Passage: Philippians 3:1-21
Focal Passage: Philippians 3:4-14

The scene is one of personal gloom. A man leans on a table, his head in his hands. In the dim light, the camera does a "close-up" of the

man's arm and shoulder. Tattooed on the upper arm are these words "Born to Lose."

"Born To Lose" is a false philosophy. It expresses personal frustration and individual depression. Being a self-proclaimed loser is a statement of a life-style that's empty,

hopeless, and blank. This dead-end attitude is not expressive of the truth found in Philippians 3.

Most Christians have grown beyond a "born-to-lose" view of life. However, many of us act as if we have little control over our life.

With the growth of modern science, we have given up our right to think for ourselves. We've allowed the "experts" to make the observations and interpretations of life. We've quit thinking for ourselves.

Unless we are willing to resist the "myth" of all-wise-modern-science, we will be helpless victims of our heredity and our environment.

The fifth grader showed his father a report card with poor grades. "Dad, it's not my fault! Those poor grades are the result of my heredity and my environment."

As Christians we believe we are made in the image of God. God has a plan for our life. His plan provides for us to be "winners" in life and in death. We are not bound to the experiences of our past. We are not limited to some future event. We can live in the now. God is with us in our present experience.

Trying to glory in our past or trying to hold on for a better tomorrow are avenues of escape from our current responsibility.

In Philippians 3:1-14 Paul suggests a plan for each of us to be a part of "the winners' circle" with Christ.

Expect the joy (3:1-3)

Paul writes, "May the Lord give you much joy." He adds, "Rejoice in Christ Jesus."

We can plan on the joy that will be ours through Christ. We can expect the joy.

Our expectations play a major part in our life. If we expect to be sad, we can be sure our day will be sad. If we expect to feel depressed,

we can be sure we'll be depressed. If we expect the joy of Christ, we'll receive His joy.

When we respond to the events of everyday with freshness, we can expect each day to hold meaning and joy.

We often fail to have a good-day because we don't expect much.

Our expectations have a tremendous control over what we experience.

G. Ray Jordon, *Beyond Despair* shares with us a story which shows the importance of expectations.

John Henry Jowett was one of the greatest preachers in all of England. During a holiday season, he went to the country-side for a rest.

The famous minister was visiting in a quiet village chapel and took a seat almost unnoticed in the little congregation. When the time approached for the beginning of the service, the deacons consulted anxiously and decided to ask the stranger if he would take the service.

Dr. Jowett said that he would try. He preached a sermon with which he was familiar. It was one he had preached at his own church, Carr's Lane, one of the great churches of England. The village congregation, however, was strangely unresponsive. After the service, the deacons expressed formal thanks to him for getting them out of their difficulty.

Later in the week one of the newspapers announced that Jowett, of Birmingham, was enjoying a holiday in that particular community. On Friday a deputation of the village church waited upon the minister and asked if he would preach on the following Sunday. Greatly surprised at this invitation, Dr. Jowett answered, "But I preached for you last Sunday." "Oh, yes, we know that, but we did not then, know that you were Jowett of Carr's Lane."

If you want more out of life, raise your expectations! Expect the joy of Christ!

Focus on true values (3:4-8)

Here Paul pushes us to "focus on the true values" of life.

Leighton Ford, associate with the Billy Graham Evangelistic Association, addressed the 1978 Christian Life Commission Seminar with the following question: "How often do we present Jesus as an additive to the good life, not an alternative, or offer the cross as an

escape from guilt and death, hiding the fact that it is also a call to die with Christ?"

Paul knew the importance of the true values. He could have built his life on the externals. He did all the right things, he had the correct background, but without Christ he had nothing.

We need to be able to see that Christ must be the center of our life and our planning. Christ becomes the stack-pole around which we build our life-style.

Christ is more than an additive. He is the center of human value.

Involvement in the incredible (3:8-11)

Paul wants us to remember we are called to experience "the power of the resurrection of Christ."

We are to live in spiritual openness. Our world is an open system. The laws of the universe are subject to the power of God. God didn't create a world and lock Himself out. He's still in charge.

We are involved in the incredible. We can know the power of the resurrection in our life.

Archbishop William Temple, characterized by those who knew him best as a simple and humble man of faith, believed in the power of prayer.

When we pray, Temple said, miracles occur.

"Couldn't what you call 'miracles' be nothing more than mere coincidence," a skeptic asked.

"Yes, I suppose so," said the Archbishop, "but I have noticed that when I pray coincidences occur in my life, and when I don't pray the coincidences stop."

Keep your life open to the power of the incredible!

Glory in growth (3:12-14)

The Christian life is a life of growth. We are always growing. That is we should be growing.

Forgetting our past, we can move on to our future. Many Christians have a problem with forgiving themselves.

When we confess our sins, God forgives. If God can forgive us - we should forgive ourselves.

The healthy Christian life is built on a growth cycle. We learn, we grow, we develop under the leadership of the Holy Spirit.

We must not hold to an empty past. We don't need to fear change. It's o.k. to grow.

Sam Keen writes, "Our only security is in our ability to change."

God is in the business of changing us. We are growing in grace. We can glory in our growth. We are reaching out for our potential!



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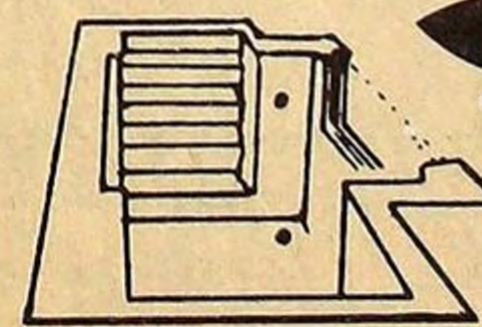
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EDITOR'S NOTE: On June 27 Boe Stanley, Southern Baptist missionary in the Philippines, was wounded by a member of a rebel group. In the following account Stanley relates his impressions and thoughts during the incident and tells how he believes God saved him from a premature death.

Wounded missionary says, 'God does it again'

By James I. (Boe) Stanley

MANILA, Philippines—God is always in the business of doing things for His children they cannot do themselves. At the same time He is also protecting His children from things man would do to them that He does not want done. These acts of God are known to us as miracles. It is God's extraordinary way of revealing to His children His infinite love and care for them.

Never was I more aware of this added dimension of God's grace than on the morning of June 27, 1978. My prayer that morning was, "God, give us guidance and protection as we seek to do your will this day."

I left my home about 8:45 a.m. with a Filipino pastor-agriculturist, Ceferino Carias, to go to Catihan, a Manobo tribal village, where we were to begin a new Baptist ministry. We had stopped at a small public market in Mangagoy, a barrio (town) of about 40,000 people which is only a short distance from where we live, to purchase a few items for our trip.

As I sat in the car waiting for Carias to make the purchases, I felt as never before that I was being closely observed. The 10 minutes we were there seemed more like an hour. I was glad when we drove away.

Just as I was clearly onto the road, a young man, escorting two small boys, stepped out onto the road facing me. About 50 yards away, he was dressed in a dark-colored tee shirt and green trousers. He had a long beard, long hair and was carrying an Armalite rifle.

I recognized immediately that he was not a government patrol troop, but I thought perhaps he was a member of the Citizens' Home Defense force. I felt uneasy when I saw he was carrying the Armalite in a ready-to-fire position. I didn't like the looks of what I saw, but because the road is narrow and offers no place to turn around or exit, I had to keep going in the same direction.

The gun he carried was awesome, having the ability to fire at speeds faster than man's mind can calculate. "Maybe if some encounter is about to happen," I thought, "I can continue driving and avoid being caught in it."

I have no enemies I know of and work hard every day to keep good relations with all the local citizens who know me as a Baptist missionary. For many years we have lived with

the idea that Americans are not the target of the terrorist movements. Their battles are usually political and ideological.

As my car approached the man, I could see in his eyes hate and revenge. I sensed at that second that I was his target. Now in deep, deep trouble my prayer of that morning suddenly came back to me in answer: "Fear not, for I will give you guidance and protection."

No sooner than those words rang clear to me, the man pivoted toward me and began firing into my car. He was less than 10 yards away. Four shots were fired directly at my head. Glass began falling everywhere. My eyes were burning as if acid had been sprayed in them. My head hurt, my ears rang. I realized I had been hit. But, thank God, I was still alive!

By impulse my foot hit the brake; I fell into the seat as the motor of my car stalled. Another four rounds were fired into the car directed toward my body. Suddenly I felt a burning and hurting in my back. I had been hit again.

While waiting out the long seconds after the firing stopped, wondering when the next rain of bullets would come, I carefully began moving my hands and feet, trying to assess the damage my body had suffered. Again the presence of God's divine watchcare was evident; I could still move my hands and legs.

Carias, who was unhurt, looked up to try to determine what our possibilities were of escaping. He noticed the man had lowered his rifle and was apparently ready to walk away. We could not determine the gunman's purpose in firing at us. Perhaps he didn't know himself.

Waiting another few seconds, still crouched in the seat, I tried to decide what I should do. Another self-evaluation of my condition confirmed I could drive.

Wondering why I had been singled out, I quietly thanked God that I was still alive. I felt no revengeful attitudes toward the sniper, only pity. Looking back, I could now see him, still with the two small boys, more than a 100 yards down the road.

I started the car and rushed toward the hospital. Passing through a security gate, we warned the guard of trouble in the barrio. He used his walkie-talkie to reach the main security post in time to save them from what might have been a massacre. The ultimate target for them was apparently the Philippine Constabulary jail where political prisoners were being held. They were members of the same group.

As we arrived at the hospital, we could hear the battle between the rebels and PC troops. It wasn't long before wounded and dead were being brought to the hospital. Panic began to grip everyone. Hundreds of people were coming to the hospital for protection.

I reflected later on my experience there and realized that it had been more terrifying than the actual shooting incident.

The victims were mostly school children. Eager to see what was taking place, they had rushed out into the street for a full view of it all. Too late, they were caught in the crossfire—15 wounded and two dead, but no casualties of troops or rebels.

At the hospital I underwent X-rays to determine the extent of my wounds. After several hours of waiting, the doctors found that none of the three bullets which struck my body was serious. One bullet had slightly cut my chin, just missing my head. The second bullet had penetrated deep into my left shoulder but was resting in an area that should cause no problems. It would remain there.

The third bullet had cut through the body of the car, through a steel plate supporting the back seat, through my thick leather belt, trousers, shirt, and underwear and come to rest, after slightly cutting my skin right at my spine, in the facing of my trousers' waistband. I only received a small bruise and cut.

Yes, miracle of miracles! God's shield of protection was surely between me and the gunman. God did it again! He answered my prayer. And now I continue living only by the grace of a loving God who said, "And lo, I am with you always."

Missionaries in Benin start outreach in two new areas

NEW WORK ORGANIZED

COTONOU, Benin—New work has been started in two heavily populated residential areas of the city of Cotonou, Benin, in recent months.

In one area a neighborhood reading center opened which emphasizes the Good News through the use of written literature and a cassette ministry.

In another area a bi-weekly Bible study was organized with an average attendance of 15 young adult men and women. In Benin, missionaries are not allowed to publicize meetings so the reading center is an important contact point.(FMB)

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