

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Madden elected TBC executive secretary

Tom J. Madden, director of convention ministries for the Tennessee Baptist Convention since 1976, was elected as executive secretary-treasurer by the TBC Executive Board at its Sept. 19 meeting. He will succeed Ralph E. Norton, who will retire from that post on Dec. 31, 1978.

Madden's election came on the recommendation of the board's administrative committee which, under the board's bylaws, serves as a search committee when there is a vacancy in the office of executive secretary-treasurer.

The committee's recommendation was approved without discussion or without opposition.

George Capps Jr., chairman of the administrative committee, told the board that the committee had held many meetings over the past eight months. "We openly sought recommendations, and we received many from across the state. Each of these was considered prayerfully," Capps told the board.

Capps added that the committee had never set a deadline for itself, but had come to a consensus that Madden was the one man to whom God was leading. "The committee prayed specifically for more than one month and met in August to reconfirm our conviction."

Norton has been the top administrative officer of the Executive Board since Jan. 1, 1973, coming to that post from a 25-year pastorate of Red Bank Church, Chattanooga.

Norton will be 65 years of age on Nov. 10. According to the board's current Personnel Manual, "All employees shall retire at age 65. Effective date for retirement shall be any day after employee becomes 65, but not beyond the end of the calendar year in which he becomes 65."

After his election as executive secretary-treasurer, Madden told the Executive Board, "I am most grateful to God for giving me life, saving me, and calling me to serve in Tennessee."

He expressed his appreciation to the board and the search committee for their openness, to Norton for his open and sharing spirit, and to the staff for their cooperative support.

"I hope to challenge Tennessee Baptists to be at our very best to see what God can do through us for Him," Madden said.

In other action the Executive Board approved a recommendation to November's



TOM MADDEN
New TBC executive secretary

state convention that the Cooperative Program budget-goal for the November 1978-October 1979 fiscal year will be \$11.8-million. This will be a \$1,250,000 increase (11.85 percent gain) over the current budget-goal of \$10.55-million.

The recommendation will also provide that 34.5 percent of Tennessee's Cooperative Program be shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. This is an increase from 34 percent in the current budget.

The board's recommendation will also contain the provision that any surplus of receipts above the \$11.8-million be distributed by the Executive Board at its December 1979 meeting.

(Since this issue of the **Baptist and Reflector** went to press before the Executive Board adjourned, a complete report of all the board's actions will be in next week's issue.)

Madden, 59, has served as director of convention ministries since July 1, 1976. He came

to that post from a 22-year pastorate of First Church, Tullahoma. Previously, he was pastor for three years of First Church, Greenbrier.

A native of Enid, Okla., he is a graduate of Oklahoma Baptist University, Shawnee, and received a master of theology degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. Additional graduate study was done at Baylor University, Waco, Tex., and at Southwestern seminary.

Madden was ordained to the ministry by First Baptist Church, Cushing, Okla., in 1940.

After serving student pastorates in Oklahoma and Texas, he was professor of the Baptist chair of Bible and BSU director at Arlington (Tex.) State University.

Prior to coming to Tennessee in 1951, he was pastor for three years of Calvary Baptist Church, Mexia, Tex.

Madden served as president of the Tennessee Baptist Convention in 1969. He preached the annual sermon at the 1964 TBC.

Listed among his service to the Tennessee Baptist Convention are memberships on the Executive Board (1958-1964 and 1970-1976); Tennessee Baptist Service Corporation (1974-1976); Tennessee Baptist Foundation (1963-1969); Baptist Hospital, Nashville (1961-1967 and 1969-1975); Committee on Boards (1957-1960 and 1965-1968); and Committee on Committees (1971-1974).

Madden was chairman of the Centennial Committee which coordinated the 100th anniversary of the Tennessee Baptist Convention in 1974.

He presently serves on the Board of Directors of two agencies of the Southern Baptist Convention: Education Commission since 1975, and Southern Baptist Foundation since 1976. Earlier he served on the SBC Executive Committee (1966-1974) and on the Christian Life Commission (1958-1964).

He is married to the former Edna Parker of Jackson. She attended Union University in that city and is a graduate of Blue Mountain (Miss.) College and earned a master of religious education degree from Southwestern seminary. She currently teaches at Motlow State Community College, Tullahoma.

The Maddens reside in Murfreesboro.

The family also includes two children: Thomas J. Madden III of Parsippany, N.J., and Jane Madden of Atlanta, Ga.

Carson-Newman College begins construction on music building

JEFFERSON CITY—"Today is a great day for Carson-Newman College as we officially begin construction of a new music building," said Cordell Maddox, president of the east Tennessee Baptist college, at Sept. 9 ground breaking ceremony for C-N's new music facility.

"The music program at Carson Newman is one of our strongest areas," Maddox continued, "and we have needed a new facility for a number of years. The completion of this project in late 1979 will give us adequate space and equipment to strengthen our already strong music program. We will be able to accept more music majors and will be able to accomodate additional students who want to take courses in music."

Participating in the groundbreaking ceremony were Maddox; Louis Ball, chairman of the fine arts division; Ralph Norton, executive-secretary treasurer of the Tennessee Baptist Convention; Lawrence Smith, chairman of the C-N Board of Trustees; Lonas Tarr, chairman of the building committee; Tom Davis, chairman of the advisory board; and David Barger, president of the C-N Alumni Association.

"This new music building will cost approximately \$2.5-million equipped," Maddox stated. "In our 125th Anniversary Campaign, approximately \$1-million was pledged; and during the next few months an intensive campaign will be conducted to secure the additional \$1.5-million needed. It is my firm belief that alumni and other friends of the college will give generously to help us provide this

critically-needed facility," concluded Maddox.

Equipped to meet the needs of a versatile music curriculum, the building will contain a choral room with tiered seating for 100 singers, a band complex for 90 musicians, instructional space, a music library to house the record and score collection of the college and materials and instruments for music education, studio-offices, practice rooms, administrative facilities and, as focal point of the building, the recital hall with seating for 250 people.

Last fall 400 different students, more than 100 of whom were music majors, registered for a total of 794 places in music courses. One-hundred and sixty-five students took private lessons last year.

Israeli ambassador pledges effort to clarify religious freedom law

WASHINGTON—A group of Baptist leaders expressed optimism that Israel's law forbidding Christians or others from offering "material benefit" for Israelis to convert to another faith will be clarified in the near future.

Their views came in the wake of a meeting with the Israeli ambassador to the United States on the eve of the historic peace summit which convened at Camp David between Israel's Prime Minister Menachem Begin and Egyptian President Anwar Sadat.

During the one and one-half hour meeting, Israeli Ambassador Simcha Dinitz pledged to "put all my weight" behind efforts to stop harassment of Christians in Israel adversely affected by the law. He promised to work with highly-placed Israeli officials to seek clarification of the law's intent.

The Baptist group included James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs; Jimmy R. Allen, president of the Southern Baptist Convention and pastor of the First Baptist Church, San Antonio, Texas; Robert C. Campbell, general secretary of the American Baptist Churches in the U.S.A.; J.D. Hughey, secretary for Europe, the Middle East, and South Asia for the SBC Foreign Mission Board; William F. Keucher, pastor of the Covenant Baptist Church (American Baptist), Detroit, Mich.; and Melvin G. Cooper, executive director of the State Ethics Commission of Alabama.

The law in question was adopted earlier this year by the Israeli Knesset and took effect on April 1, 1978. It declares: "Whosoever gives or promises to a person money, money's worth or some other material benefit in order to induce him to change his religion or in order that he may induce another person to change his religion is liable to imprisonment for five years or a fine of 50,000 pounds."

Southern Baptists lead donors to American Bible Society

NEW YORK—Contributions from Southern Baptists to the American Bible Society led gifts from other religious groups through June, according to an ABS report on denominational support.

Through the first six months of 1978, Southern Baptists had given \$162,962, or \$42,583 above the amount given at the same point last year.

The Lutheran Church—Missouri Synod ranked second among denominational contributors during the period, with \$73,025. The United Methodist Church was third, with \$51,432.

Total contributions during the period amounted to \$815,568, up from last year's \$782,642. (BP)

The law goes on to make it a criminal action as well for any person to receive money or other material benefit in return for a promise to change one's religion. The penalty for violation of that prohibition is a term of three years in prison or a fine of 30,000 pounds.

Baptists and other Christians, both inside and outside Israel, have persistently raised questions and registered misgivings about the new law since its passage, fearful that it would be interpreted as giving local officials sufficient leverage to persecute Christians and prevent them from engaging in ministries to people which might be interpreted as offering material inducement for conversion. (BP)

Florida pastor to lead Union's fall revival

Peter Lord, pastor of Park Avenue Baptist Church in Titusville, Fla., will be the speaker for Union University's annual fall revival set for Oct. 2-6.

Music director for the week of special services will be David Whaley, minister of music at Humboldt's First Church, announced Bob Agee, dean of religious affairs at Union.

Lord was born in Kingston, Jamaica, British West Indies, and attended college in the United States. He is a graduate of New Orleans Baptist Theological Seminary and is a popular speaker on the topic of the Christian life.

Services will be held in G.M. Savage Memorial Chapel and are open to the public. Monday, Wednesday and Friday morning servicewill begin at 10 a.m. while Tuesday and Thursday morning services start at 9:30 a.m. Evening services will be held Monday through Thursday at 7:30 p.m.

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Ralph E. Norton, Executive Secretary-Treasurer

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

President's envoy to Vatican quits

WASHINGTON—David M. Walters, President Carter's personal envoy to the Vatican, has resigned, according to Vice-president Walter F. Mondale.

Mondale announced the resignation to a group of religion newswriters during a briefing following his recent trip to Rome for the installation of the Pope John Paul I.

A spokesman in Mondale's office said that Walters resigned "about two weeks ago to make sure that the post is open in light of the fact that there's a new pope."

Carter appointed Walters in July of 1977 over the protests of church-state separation groups and such Southern Baptist leaders as James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs; Southern Baptist Convention President Jimmy R. Allen; and Foy Valentine, executive director of the SBC Christian Life Commission. Catholic Church officials praised the appointment.

Walters, the first Roman Catholic appointed to this post, has practiced law in Miami, Fla., since 1950 with an emphasis on international law. He was southern regional chairman of the finance council for Carter's presidential campaign. He is also a master knight of the Order of Malta in the Knights of Columbus.

The White House had no comment on the resignation. (BP)

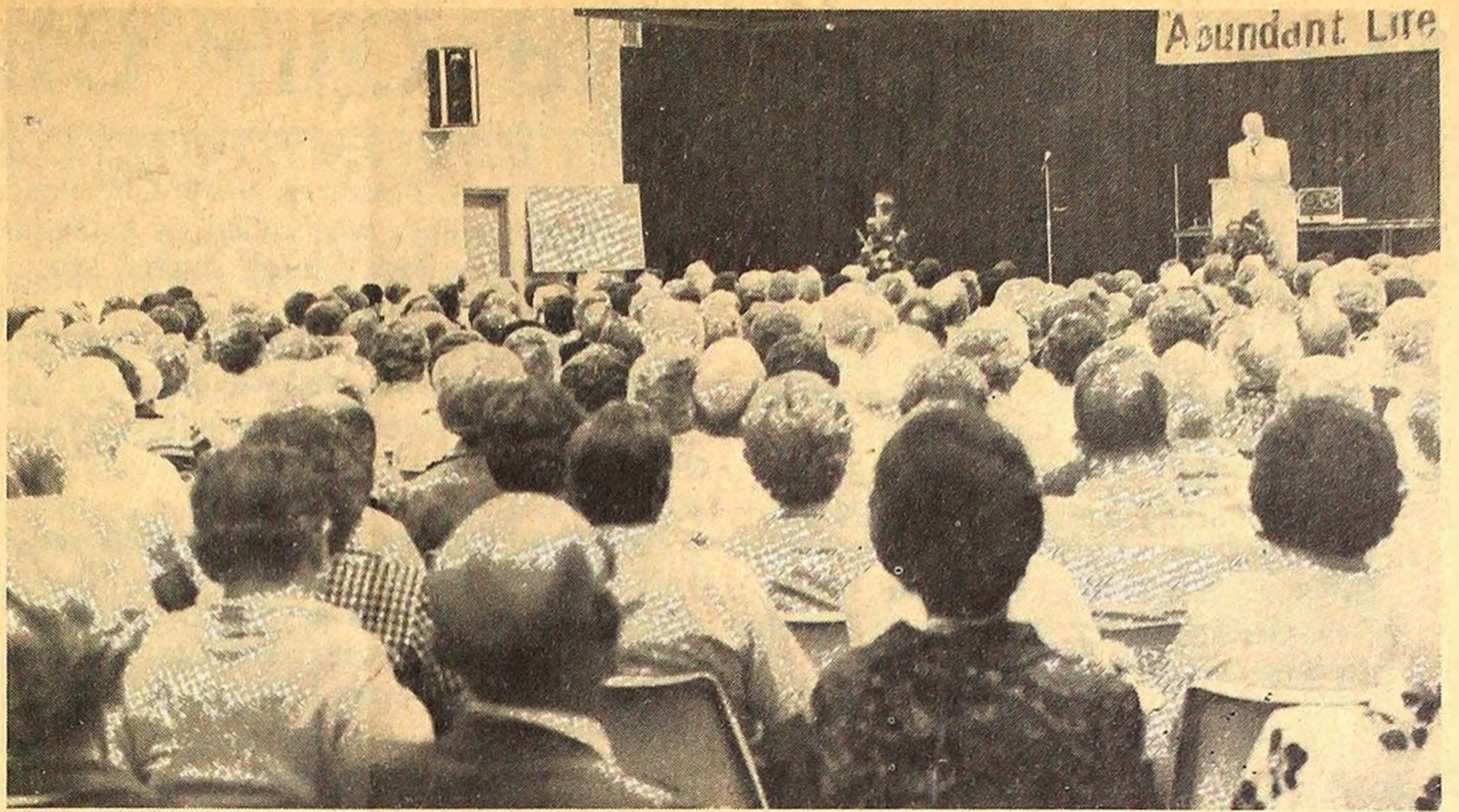
Agency names Elder to citizenship post

NASHVILLE—Bill Elder, assistant professor of religion at Ouachita Baptist University in Arkadelphia, Ark., has been named director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention.

Elder will be responsible for communicating citizenship concerns through special seminars, literature programs and speaking opportunities. He also will work to develop Southern Baptist liaison with political forces at local, state, national, and international levels and to coordinate citizenship programs to assist Southern Baptists in political matters related to such issues as hunger, justice, alcohol, poverty, gambling, crime, and pornography.

A native of New Orleans, Elder graduated with a B.A. degree from Baylor University, Waco, Tex. After receiving an M. Div. degree from Southern Baptist Theological Seminary, Louisville, he returned to Baylor where he earned a Ph.D. degree in Biblical studies.

During his seven-year tenure at Ouachita, Elder served as interim pastor in several Arkansas Baptist churches. He took a leave of absence from OBU this spring to spend full-time in an unsuccessful bid for election as Arkansas' fourth district congressman.



SENIOR ADULTS—A part of the more than 600 senior adults who attended a state conference in Pigeon Forge last week listen as Nolan Howington preaches on a life of joy. The conference is sponsored by the church training department of the Tennessee Baptist Convention.

Senior adults challenged to live 'abundant life now'

Tennessee senior adults were presented with words of encouragement, motivation, and inspiration last week as they attended the 1978 state Baptist Senior Adult Conference in Pigeon Forge. Over 600 adults from churches in every area of Tennessee, participated in the conference and retreat, Monday through Wednesday.

Using special music, messages, Bible studies, and devotionals, participants in the program urged the senior adults to broaden their horizons of service and to keep their spirits lifted. The theme of the conference, which is sponsored by the Tennessee church training department, was "Abundant Life Now."

The pathway to that abundant life, according to speaker Nolan Howington, lies in a life of joy born of the grace of God. "The abundant life," he said, "begins when we begin with Jesus, and then experiences a growing progressiveness which must be cultivated in a life of self giving."

Basing his message on the 10th chapter of John, Howington said that older adults must not live fractionally, but must practice a life of agape love. "There are no full, abundant lives that are self centered," he warned. He urged the listeners to give their lives away in practical acts of kindness and unselfishness.

Howington, who also led the Bible study during the conference, is curriculum design and planning coordinator for the church training department of the Baptist Sunday School Board.

In two devotional messages, Agnes Pylant, senior adult leader, First Church, Palmetto, Fla., suggested that it is "how we are old, rather than how old we are" that matters.

"Look your age in the eye, recognize it, and start living it," she challenged.

In her second message on "Living Majestically," she said that senior citizens are majestic because they can love like God and serve like Jesus. "I challenge you to do more," she said. "Even if you are flat on your back, you can pray, and prayer is the most powerful thing in the world."

Pylant, 78, spoke four times on the three-day program in spite of a fractured collar bone and black eye which she suffered in a fall in Florida the day she appeared.

In his Bible studies for I John, Howington pointed out that the tests which confront senior adults—loneliness, depression, death of a partner—may be won through the grace of God. He pointed out that to cast out these fears, a person must sustain a relationship to God, and maintain feelings to and relationships with other people.

Music for the conference was directed by Julian Suggs, associate in the church music department, TBC. Suggs also offered several periods of special music to the group.

Other highlights included a resource center, talent and art exhibit, talent fellowship, and study conferences.

Special recognitions went to Mr. and Mrs. James Bennett, West Jackson Church, Jackson, who have been married 55 years, and to Mr. and Mrs. Robert Bell, White Oak Church, Chattanooga, who have been married nine months.

A spring senior adult conference is scheduled to be held at Pigeon Forge Mar. 12-14, according to Johnnie Hall, state church training director.

Our People and Our Churches . . .

CHURCHES . . .

Members of Popular Avenue Church in Memphis gathered earlier this month to burn the final note of indebtedness against the property. The church, started in the summer of 1948, erected an original building consisting of the church auditorium, educational space, and church office. In 1955-56, an additional educational building was added. A children's building, used for ages birth through eight, was dedicated in 1971. Special speaker for the event was **Gerald Martin**, pastor of the church for 18 years. **D. M. Renick** is pastor.

Richland Church, Memphis, is scheduled to dedicate its new activities building on Sunday, Oct. 8. **Greer Garrott**, former pastor of the church, is scheduled to speak. **Harvey Tingle** is pastor.

Whitten Memorial Church, Memphis, celebrated the 30th anniversary of the church on Sept. 17.

LEADERSHIP . . .

Leoma, Tenn., native **Bobby Belew**, joined the staff of Green River Church in Waynesboro. A 1978 graduate of Union University in Jackson, **Belew** will serve as assistant to the pastor with duties in the area of Christian activities and as youth pastor. During the summer of 1976, he served as interim pastor of First Church, Ethridge. He spent the summer of 1977 as a Baptist Student Union summer missionary in Riverton, Wyoming, and spent this past summer on the staff of Park Avenue Church in Titusville, Fla. **Ivan N. Raley** is pastor.

Thomas Prewett has accepted the call as minister of education/youth at Broadway Church in Maryville. He comes to the post from Brownsville Church in Brownsville, where he was minister of education. **Joe R. Wren** is pastor of the Maryville church.

Southside Church, Johnson City, called **Gil Moody** as minister of music. **Moody** comes from Parkway Church in Kosciusko, Miss., where he held a similar position. He is a native of Johnson City.

Roy Chamlee was called as interim pastor of Hillcrest Church, Nashville Association.

Bill Reed resigned as pastor of Maple Grove Church, Chilhowee Association.

In Big Hatchie Association, **Mike Mayo**, pastor of Ashport Church, resigned. He plans to enter Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Calvary Church, Bradley Association, called **Woody Wright** as minister of music and education. He comes from First Church, Frostproof, Fla.

Tim Summers, pastor of North Cleveland Church, Cleveland, was called as assistant pastor of Forest Park Church, Joplin, Mo.

Jerry Hall is serving Chestoa Church, Erwin, as interim pastor. **Hall** was pastor of Oak Glen Church, Holston Association, previously.

Bob Ward resigned as minister of music at Park Avenue Church in Nashville. He accepted the position as associate pastor and minister of evangelism at First Church, Center Point, Ala. **Bob Mowrey** is pastor of Park Avenue.

Una Church, Nashville, called **Brent Morton** as minister of music and youth. **Hiram LeMay** is pastor.

Steve Hurt was called as minister of youth and education at First Church, Bemis. He is from Monticello, Miss., and is scheduled to assume his new responsibilities on Oct. 1. He holds the master of religious education degree from Southwestern Baptist Theological Seminary in Fort Worth, Tex. **Pat Kough** is pastor.

Trinity Church, Manchester, called **Gary Tubb** as music director. A graduate of Memphis State University, he did additional work at Tennessee Tech University in Cookeville. He served as music director for Cumberland Homestead Church and was involved in the Chinese ministry of First Church, Memphis. **Tubb** also was interim music director at First Church, Winchester.

Ed Durden was called as minister of music at Stuart Heights Church in Chattanooga. He served in a similar capacity at Mountain Creek Church in that city for three years. **Richard J. Blalock** is pastor at Stuart Heights.

Jay Edward Dobelstein has accepted the call of First Church, Fayetteville, to serve as music and youth minister. A graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Ky., he will be on this new field this month. His home church, First of Pensacola, Fla., is scheduled to ordain him in the near future. He previously served churches in Florida, Alabama, Tennessee, and Kentucky.

First Church, Bruceton, called **Perry Allen** as minister of music and youth.

Temple Church, Memphis, called **David Sellers** as minister to young adults. A native of Lebanon, Tenn., he is a graduate of Middle Tennessee State University in Murfreesboro. For the past three years he has served as youth director at Shirley Church in Louisville. **James Pardue** is pastor.

In Dyer Association, **Don Williams** resigned as pastor of Lenox Church to accept the call of Midway Church, Princeton, Ky. His last service with Lenox was Sept. 10.

Tom Taylor resigned as pastor of Bagota Church, Dyer Association, and plans to move to Texas.

In Shelby County Association, **Jimmy Moore** is serving as youth director at Cottonwood Heights Church.

PEOPLE . . .

Dr. and Mrs. B. Mack Canup were honored by their friends on the occasion of their 50th wedding anniversary. A reception was held for the couple in the fellowship hall of First Church, Elizabethton, earlier this month. **Canup** was a pioneer field worker for the educational department of the Tennessee Baptist Convention. He served Tennessee Baptists as an educator and pastor for 55 years. The couple's pastor is **William Swafford**.

Shiloh Church, Meigs County, ordained **Wayne Brown**, **Paul Johnson**, and **Ralph Jones** as deacons. **Ted Davis**, director of missions for McMinn-Meigs Association, was moderator for the service. Shiloh's pastor, **Jimmy Lewis**, questioned the candidates, and **Joe Hamel**, pastor of Cottonport Church, presented the charge.

James E. Harris Jr. has been named director of religious education and promotion of the Greater Dayton, Ohio Association of Baptists. He served formerly in Georgia, Kentucky, and Tennessee. The son of **James Harris**, director of missions for Holston Association, he goes to Ohio from Concord Church in Chattanooga.

First Church, Mt. Juliet, ordained **John Curd**, **Jack Fenner**, **Harold McDowell**, **John Wayne Miles**, **Steve Mitchell**, and **Harold Price** as deacons. **Billie Friel** is pastor.

A 50th wedding anniversary reception was given at Alice Bell Church in Knoxville last week for **Mr. and Mrs. Coy Churchman**. **Billy D. Fox** is pastor at Alice Bell.

Joe R. Wren was honored on his anniversary as pastor of Broadway Church in Maryville. The membership presented him with a riding lawn mower during a reception at the church.

James Richerson and **Larry Singleton** were ordained as deacons at Beech Bluff Church, Madison-Chester Association. **Mickey L. Basham** is pastor at Beech Bluff.

First Church, Sevierville, ordained **Jack Denton** to the diaconate earlier this month.

Eleven churches place state paper in budgets

Eleven Tennessee Baptist churches have placed the **Baptist and Reflector** in their budgets.

The churches, pastors, and associations are:

Pomona Church, Crossville, John C. McCoy, Cumberland Plateau Association.

Longview Church, Bell Buckle, Bruce Smith, New Duck River Association.

Lexie Cross Roads Church, Belvidere, Dewey D. Cantrell, William-Carey Association.

Lakeview Church, Harriman, Ralph Scarbrough, Big Emory Association.

Summerville Church, Kingsport, F. M. Brown, Sullivan Association.

Faith Church, Loretto, N. A. Vacant, Lawrence Association.

New Providence Church, Loudon, Obie Campbell, Loudon Association.

Gills Chapel Church, Mooresburg, Kenneth P. Luckadoo, Holston Valley Association.

Community Missionary Church, Cleveland, James G. Moore, Sr., Hamilton Association.

Eastside Church, Burns, Patrick H. O'Kain, Nashville Association.

Walnut Grove Church, Decatur, Johnny S. Powers, McMinn-Meigs Association.

Eight additional churches are participating in the **Baptist and Reflector** through the free trial plan. The churches, pastors, and associations are:

Ozone Church, Rockwood, Thomas Davis, Cumberland Plateau Association.

Lakeview Church, Erin, John Deason, Stewart Co. Association.

Oakville Memorial Church, Memphis, James M. Roberts, Shelby Association.

Oakland Church, Springfield, Lawrence Hadley, Robertson Association.

Bethel Church, Troy, Clark A. Brown, Belulah Association.

Puryear Church, Puryear, H. D. Hudson, Western District Association.

Stoddert Street Missionary Church, Jackson, Charles E. Taylor, Jr., Madison-Chester Association.

Leadvale Church, White Pine, Benny Keck, Nolachucky Association.

Under the free trial plan, the **Baptist and Reflector** will be without charge sent to each resident family in a church for two months. During that time, the church is requested to vote in a business meeting whether or not to continue the publication at the regular price.

Ruschlikon begins 30th year

RUSCHLIKON—Isam E. Ballenger, president of the Baptist Theological Seminary of Ruschlikon, challenged the student body to band together in an "association of the heart and of the mind," in an address opening the institution's 30th academic year on Sept. 4.

Nineteen new students were on hand for the opening session, bringing the total number of students enrolled to 53. (EBPS)

Memphis hospital investigates Legionnaires' Disease source

Baptist Memorial Hospital in Memphis is continuing to cooperate with local and federal health officials to determine the source which has caused seven cases of Legionnaires' Disease, according to Charles Baker, hospital vice-president.

A study is being conducted by the Memphis and Shelby County health departments with the assistance of the Center of Disease Control from Atlanta, Ga.

Noting that Baptist Memorial Hospital has the only laboratory in the area capable of diagnosing the disease, federal and local scientists are using hospital space for a methodical and detailed study. "We are providing them space in which to work and are cooperating with them in any and every way we can," Baker said.

The only death connected with the mysterious disease has been the husband of a Baptist Memorial Hospital employee. "We are waiting for the autopsy report to determine the actual cause of death," Baker stated, adding that Legionnaires' Disease was just one of several medical problems the man had.

Three of the confirmed cases were hospital employees, but all have fully recovered. The other three confirmed cases apparently had no direct connection with the hospital, according to Baker. He said the three cases involving hospital employees could scarcely be called an "epidemic," since this is such a small percent of the 5,000 hospital employees.

The hospital vice-president added that there has been no evidence of panic among the patients or employees. "There is no problem with employees being hesitant to come to work or to care for any patient." He also noted that occupancy in the hospital is running higher this month than in August.

Legionnaires' Disease is a respiratory ailment. Health officials have reported an increase of pneumonia cases in the Memphis

area from mid-August to early September. Those diagnosed as having the Legionnaires' Disease to date became ill in the latter part of August.

Meanwhile, health officials are checking every possibility to try to determine the source of the infection. "Thus far, no positive results of a possible source have been found," Baker said.

Legionnaires' Disease, which apparently is caused by a bacteriological strain, received this designation when the first known outbreak of the disease came during an American Legion convention in Philadelphia last year. Since then, the disease has been detected in New York City and Bloomington, Ind.

Baptist Memorial Hospital is owned and governed by Baptist conventions in Tennessee, Arkansas, and Mississippi. It is the largest private hospital in the United States.

Carter establishes hunger commission

WASHINGTON—President Jimmy Carter has established a Presidential Commission on World Hunger to discover the causes of world hunger and malnutrition as well as to assess the success of present efforts to meet the needs.

The role of the commission will be to "develop factual data as to the causes of world hunger and malnutrition" and to "assess the extent to which (present) programs are meeting their objectives." It will also develop recommendations "designed to significantly reduce world hunger and malnutrition" and "develop various options for harnessing available resources to carry out those recommendations."

Carter assigned the commission the task of holding hearings and conducting studies as needed to develop policy options for government efforts and private organizations.

The commission will be composed of 20 members, 16 of whom will be appointed by the president. Two members from each house of Congress will also be named.

An interim report from the commission will be given to the president by July 31, 1979. (BP)

Baptist educator in Poland to interpret for Graham

WARSAW—A multi-lingual Baptist leader and educator has been chosen as official interpreter for the forthcoming visit of Billy Graham to Poland.

Both Polish Christian leaders and Dr. Graham have agreed on the choice of Zdzislaw Pawlik as interpreter for the visit, scheduled Oct. 6-16. (EBPS)

Moore to lead work in Cumberland Gap

Messengers to Cumberland Gap Association, meeting in annual session last month, re-elected Casper Moore, pastor of Pump Springs Church, as moderator.

Re-elected to serve with Moore were: vice moderator Lawrence Powell, pastor, Shawanee Church; treasurer Lawrence Fultz, pastor of Oak Grove Church; clerk Mrs. White Buis, a member of Tazewell Church; and secretary Tammy Fox, a member of Shawanee.

In its business session, messengers voted for the executive board to become a permanent part of the association. Honored for his attendance at 56 consecutive associational meetings was Roscoe Brooks.

According to director of missions William D. Hazlewood, the 1979 associational meeting will be held Aug. 14-15 at Gap Creek Church.

Ordination by non-Baptist

By Robert A. Baker

This is the third in a series of four articles on ordination. In the first two, Wayne Ward has presented the Scriptural teachings on this subject. This article deals with the principles of ordination followed by non-Baptist denominations, while the next one will examine how Baptists have historically viewed ordination.

SOME LIMITATIONS

In a brief article like this it becomes necessary to include only the broad fundamentals of ordination as conceived by non-Baptists. By **ordination** is meant the method by which Christian bodies designate and qualify their ministers.

The principal area of this discussion is the ordination of the local pastor (designated by various titles in different denominations), since this is the most relevant background for the next article on Baptists. This uncluttered Baptist terminology does not always capture the clerical distinctions developed by some Christian groups, but it will be adequate to lay a foundation for a discussion of Baptist ordination.

Such a brief overview must necessarily include sweeping historical summaries, but any statements can be readily documented.

TWO VIEWS

Non-Baptist ordination may be discussed in two categories: the **sacramental** view and the **evangelical**.

The sacramental view of ordination conceives that in the designation of a person for pastoral ministry in the local church, the **ceremony itself supernaturally and effectively transforms** the candidate in both his character and his authority. This transformation is effected through the administration of stated church officials who are authorized to qualify the candidate for a new and authoritative religious vocation.

The evangelical view of ordination, on the other hand, conceives that the **candidate has already received from God his spiritual character and qualifications for ministry before he comes to the ordination ceremony**. The ordination itself becomes a public dedication and a recognition by the candidate's Christian community that he is equipped to function in a certain kind of ministry.

The most striking example of the sacramental view of ordination and one that has greatly influenced the thinking of other denominations is the Roman Catholic Church. The pattern that this church has developed through the centuries is the archetype for most sacramental ordinations.

ROMAN CATHOLIC ORDINATION

Originally a bishop was one of several pastors in a local congregation, but in the historical development of the Roman Catholic

Church, he became the territorial administrator supervising the work of all congregations in a given geographical area.

This eminent position by the bishops was developed partly because of their gifts for leadership, partly because of their courageous devotion to the Christian witness in times of vicious secular persecution, and partly because in the controversy with the heresy known as Gnosticism, the view was put forth that these bishops through their ordination had acquired powers granted to them as the **historical successors** of the apostles.

To secure this succession (and authority), quite early a new bishop was required to be installed in office through the laying on of hands by at least one bishop who himself was in the line of succession from the apostles; and by the end of the third century, at least three such bishops with episcopal succession were necessary to perform the act. The emphases on historical succession and the unique power acquired in ordination of the pastor and subsequent consecration of the bishop have become the marks of sacramental ordination.

Thus, the **original** ordination of a bishop as a local pastor developed into a ceremony of consecration into the new territorial office. He then became the superior officer who controlled the ordination of the local pastors (known as *presbyters* in the New Testament, but given the name of *priests* by the fourth century because of the sacramental nature of their functions), as well as other officers of the local congregation.

These additional local church officers were ordained by the bishop to a specific function, such as porter, lector, exorcist, and acolyte, and many of them were subsequently ordained again into the priesthood so that they could function as pastor of the local congregation.

By the time of the Protestant Reformation, ordination in the Roman Catholic Church demanded (1) a proper authority (The church); (2) a proper administrator (a bishop with historical episcopal succession); (3) a proper intention (to qualify and set apart a person for ministry); and (4) a proper form (anointing and laying on of hands by those in apostolic succession).

Consecration of a bishop demanded at least three other bishops who had been properly consecrated, and, in addition, required papal approval. The ordination itself imprinted on the candidate's soul an indelible mark or "character" which endures forever.

Should the candidate subsequently leave the priesthood, it was judged that he either had not truly been made a priest through some error in the ordination or that he had become mentally unbalanced.

Through ordination the candidate was given power to transform bread and wine into the body and blood of Christ, thus re-enacting the sacrifice of the cross; to bless anyone or anything; to rule a portion of God's flock; to

preach the Word of God; and to administer the sacraments of baptism, penance (when he had jurisdiction), matrimony, and extreme unction, in addition to Mass.

OTHER DENOMINATIONS

The three principal denominations practicing sacramental ordination were directly related to the Roman Catholic episcopal development just sketched.

In the eastern world, the same sort of sacramental ordination was followed, with some liturgical and ecclesiastical deviations. The Eastern Orthodox Church, with many nationalistic branches, broke with the Roman Catholic Church of the West in 1054, but continued in the sacramental-type ordination it had followed historically for many centuries.

The Church of England turned away from Roman Catholic suzerainty in 1534, although the antecedents to this action were deeply imbedded in medieval British history. Church and state were united in the sovereign, and by the Elizabethan settlement of 1563 the Church of England and its extensions in the Dominions assumed the structural and doctrinal forms that characterize this church today. These forms included, among other things, sacramental ordination, which conferred spiritual and ecclesiastical gifts. In the ordinations of the ministry the Anglican Church, of course, emphasized a qualified administrator—one who was in the historic episcopate through regular succession from the primitive or early church.

The third principal body holding to sacramental ordination is the Protestant Episcopal Church in America. This church was formed from Church of England constituents in America after the Revolutionary War because the new political relationship demanded the organization of an indigenous church in America. This American church continued the practice of sacramental ordination by securing episcopal succession both from the Nonjuror Scottish bishops and the Archbishop of Canterbury.

Thus, the three "Catholic" bodies—Roman, Orthodox, and Anglican, and their related groups—maintained the necessity of **historical episcopal succession and authoritative hierarchical supervision** in order to provide validity for those ordained to their ministry. The influence of their ideas and practices can be glimpsed in the thinking of many other Christian denominations whose ordinations, although basically evangelical, reflect sacramental concepts.

EVANGELICAL ORDINATION

In a word, the reformers Martin Luther and John Calvin discarded the sacramental approach to ordination. Both struck a strong blow at the entire Roman Catholic structure

(Continued on Page 7)

Missionaries hope to stay in Nicaragua despite strife

MANAGUA, Nicaragua—The situation in Nicaragua is "extremely serious," but Southern Baptist missionaries hope to remain in the country, a phone report indicated Sept. 12.

Missionary Stanley D. Stamps said: "We have faith that things are going to stabilize, but we have no assurance (from the external situation). This is more our hope than anything else," he added.

Charles W. Bryan, the Foreign Mission Board's area secretary for Middle America, advised three missionary couples stationed there to use their own discretion concerning evacuation of the politically tense country. "The Foreign Mission Board will support the decision of each missionary family," said Bryan.

Stamps said the missionaries are safe at present and will "move only when we see the absolute necessity of it—unless we're otherwise advised." He said missionaries are "making decisions from one day to another . . . on a wait and see basis."

Fighting between the guerrillas of the San-

Ordination

(Continued from Page 6)

by denying that ordination was a sacrament that transformed the candidate in character and authority. Historical succession and the unique power of the ordaining bishop were eliminated.

It is interesting to observe that Calvin named the officers of the local church as pastors, teachers, elders (who were laymen), and deacons. The influence of this on Baptists will be noted in the new article.

The true Anabaptists differed from Luther and Calvin concerning ordination.

While Luther and Calvin discarded sacramental ordination and theoretically practiced the priesthood of all believers, many have interpreted them to teach that some type of charismatic gift is received by the candidate at the ordination service. The Anabaptists, on the contrary, eliminated any juridical concept of ordination, and held that all charismatic and spiritual gifts of the minister were received in a direct and personal experience with Christ prior to ordination. This seeming minimizing of the ordination itself caused Luther, for example, to call their itinerant ministers "unbidden and uncommissioned."

Ordination in the Congregational Church followed Calvinistic evangelical principles.

Methodist ordination practices have been discussed extensively because in 1784 John Wesley, a presbyter or priest of the Church of England, ordained Thomas Coke into what became the office of bishop in the Methodist Church. In a totally non-sacramental view, of course, this would make little difference.

In the next article, the influence of some of these views on Baptist ordination will be noted.

dinista National Liberation Front and the government of President Anastasio Somoza continues to rage in several cities, forcing residents to flee to different areas. "We've had a few tense moments, but nothing of serious consequence," Stamps said.

On Saturday, Sept. 9, Stamps said he was scheduled to show a film but said, "I forgot about it and I thank the Lord for forgetfulness, because gunfire broke out near the church where I was to be."

In another incident, Stamps' 15-year-old daughter, Rhonda, visiting another missionary couple in Managua, could not get to her home because of military roadblocks, and Stamps could not get through roadblocks and bring his daughter home. She spent the night with the couple in their hotel. "She stayed until morning and was not disturbed about the matter," related Stamps, "but revolutionaries were shooting it out in numerous sections of town."

Church services have been on schedule, he said, except for evening events which were advanced to late afternoon so people wouldn't be out too late.

Bryan and Stamps developed a contingency plan in case evacuation becomes necessary. Additionally, Bryan planned to ask the Foreign Mission Board at its Sept. 12 meeting in Richmond to authorize \$2,000 for emergency food and other relief in the country.

Southern Baptists have worked in Nicaragua since August 1976, when Stamps and his wife Glenna arrived to open a bookstore. In August 1977 another missionary couple, N. Hoyt and Marie Eudaly, began work on the field as treasurer of the Mission (organization of Southern Baptist missionaries). Prior to the fighting, the Eudalys were transferred to work in El Salvador. They were ready to make their move by Sept. 15. On Aug. 15, Stephens L. and Paula Baumgardner, newly employed Southern Baptist missionary journeymen, arrived in Managua to work as mission bookkeepers. (BP)

Baptist singles group formed

A new Baptist singles group has been formed in Knox County Association, according to Diana Wood, publicity committee member.

The group was formed to provide Christian fellowship to the never married, the divorced, and the widowed. It also seeks to serve as an outreach ministry to singles, to promote participation of singles in their local churches, and to encourage training of leaders for single adults.

Anyone interested in joining the group should contact the Knox County Baptist Associational office.

Devotional

Proving our faith

By Jerry D. Oakley
I Cor. 13:12

In our world the majority of people want everything proven. The first thought that flashes in their mind when a rule is stated is



Oakley

Why? At the divulgence of a plan, the question is How? Nothing is too sacred to question. This is good. However, this alert, questioning attitude can become destructive in the extreme. It tends to lead one to the egotistical position of demanding facts and material proof of everything. It deludes one into thinking he has the ability to know all things and to understand all things. This is just not acceptable in the light of the best Biblical or secular thinking. Paul says, "We see through a glass darkly;" the goal is pure knowledge when we see "face to face."

Dr. Albert Einstein was asked, "Do you believe that absolutely everything can be expressed scientifically?" "Yes," he replied, "it would be possible, but it would make no sense. It would be description without meaning—as if you described a Beethoven symphony as variations of wave pressure." Both men are saying that there are some things that must be accepted by faith rather than on the basis of complete understanding.

In our world God can no more be proven than he could numbers of years ago; though my whole spiritual well being is dependent upon my relationship to God. The following passage is found in the "Christian Agnostic" written by Dr. Leslie Weatherhead:

"Some words of Dr. A. N. Whitehead come to mind. He wrote, 'Only at rare intervals does the deeper and vaster world come through into conscious thought or expression, but they are the memorable moments of life. It is then, if ever, that the door to the invisible world swings open and something of the wonder and greatness of the spiritual universe is flashed upon the soul.'"

A man opens his mind to God in faith, and the imprint of God is "flashed" upon his soul. There are no irrefutable facts. There is no material proof. But there is a unique and strangely satisfying relationship born between this man and God.

Dear God, give us more of these moments of truth that we may more adequately see through our darkened glass to perceive Thy divine will for our lives. Amen.

Oakley is pastor of Springfield Church, Springfield.

Tom Madden: an obvious choice

The selection of Tom Madden by the Tennessee Baptist Executive Board to be its new executive secretary-treasurer was an obvious choice. Perhaps there is no person among us who has been so uniquely prepared to assume this important position.

During 27 years in Tennessee, Madden has been involved in leadership positions in Southern Baptist work within the Volunteer State and beyond.

He distinguished himself as a pastor of two of our leading churches—First Church of Greenbrier and First Church of Tullahoma. During this time he was very active in his local associations, serving in many offices including moderator, clerk, chairman of evangelism, and chairman of the missions committee.

Madden was chosen as president of the Tennessee Baptist Convention in 1968.

He served two three-year terms on the TBC Committee on Boards, being chairman of this important committee for two years.

He served one three-year term on the TBC Committee on Committees—one year as chairman.

When the Tennessee Baptist Convention observed its 100th anniversary at the 1974 state convention in Murfreesboro, Madden served as chairman of the Centennial Committee.

He was named to preach the annual sermon at the 1964 Tennessee Baptist Convention.

Serving on the Board of Directors of the Tennessee Baptist Foundation for six years, he was president of the directors for three years.

Madden has been elected to four terms for a total of 12 years on the Board of Trustees of Baptist Hospital in Nashville. He was vice-chairman of the hospital trustees.

When the Tennessee Baptist Service Corporation was created in 1974, Madden was elected to its first Board of Directors. The directors then named him as their first chairman.

On two different occasions he was elected by his fellow pastors as president of the Middle Tennessee Pastors' Conference.

Madden is well acquainted with the work of the TBC Executive Board, which he will now lead as its chief administrative officer. He served as a convention-elected member of this board from 1958 to 1964 and from 1970-1976. He has served as chairman of three important committees of the Executive Board—administrative committee, missions committee, and denominational cooperation committee.

He was a member of the Executive Board when the TBC convention structure was reorganized in 1959 and in 1974.

Madden's service to the agencies of the Southern Baptist Convention has likewise been impressive.

He served two terms for a total of eight years on the SBC Executive Committee. During part of this time, he was chairman of the committee's bylaws sub-committee.

Earlier, Madden had been elected to the Board of Directors of the Christian Life Commission.

Presently, Madden serves on the Board of Directors to two SBC agencies—the Education Commission, of which he is secretary, and the Southern Baptist Foundation. He is on the administrative committee of both agencies.

Since July 1, 1976, Madden has been director of the convention ministries division of the Tennessee Baptist Convention. In this position he coordinates the departments of the convention which are most directly related to the churches—Sunday School, church training, evangelism, missions, student, Brotherhood, and church music.

All Tennessee Baptists should thank God that He has so thoroughly prepared Tom Madden for this important post of service for God and Tennessee Southern Baptists. We should also be grateful that our Executive Board was so open to God's leadership in the election of our new executive secretary-treasurer.

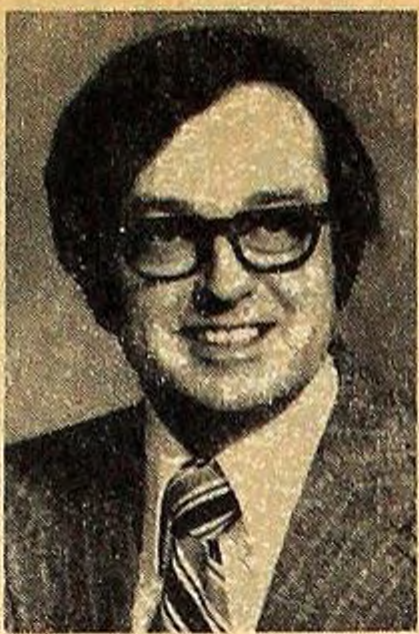
Editor's Note: Because of the importance of the Sept. 19 meeting of the TBC Executive Board, this issue of the "Baptist and Reflector" went to press one day later than usual. This was done so that you could have the report on the election of our new executive secretary-treasurer. Other actions of the board will be in next week's issue.

A BURDEN TAKES WING



Cicero's comment

By the editor



As a writer, I think our theologians have overlooked one of the real proofs that the Bible is the work of God, not of man.

No editor would have lasted writing that way about the Pharisaical power structure. No king-commissioned historian would have been allowed to record unflattering facts about his boss. No public relations specialist would have kept his job if he got such "bad press" for the establishment.

Just suppose the Bible had been written by human beings under their own (or their bosses) inspiration. Here is an example of a news release which would have been issued about 1000 B.C.

JERUSALEM—There is a great joy here over the announcement of the marriage of King David and Bathsheba, widow of the honored war hero Uriah.

Although the king has a number of wives, it is no secret around the Capital City that David is not happily married. His marriages, such as to Saul's daughter Michal, were for political reasons.

The marriage came soon after Bathsheba ended her mourning for her husband Uriah the Hittite who gloriously died in battle. General Joab said, "This marriage of our king to Uriah's widow is a fitting way to honor the sacrifice of our fallen hero."

Missing from the festivities was Nathan, the prophet, who is expected to visit King David in the near future to pronounce God's blessing on the marriage.

Get the idea? Here's my favorite "uninspired" new article which might have come from Genesis 3.

EAST OF EDEN—Adam and Eve arrived here today having escaped from a prison camp called the "Garden of Eden."

Described by some as the "father of the liberation movement," Adam told a press conference about the lack of freedom in the Garden. "We were even told what we could eat and not eat," the ex-prisoner said, "I wanted to wear fig leaves, but God gave us clothes of animal skin."

Adam showed the reporters a scar on his side where God had performed some unusual, unauthorized surgery—without Adam's consent or knowledge. "Surely, this could be called 'cruel and inhuman treatment' on prisoners," Adam added.

Recalling the narrowness of escape in their dash for freedom, Adam said that God sent cheribums in pursuit of the liberated couple.

So much for Biblical events written to praise the strength of man. I'm grateful God's Bible reveals the weakness of man, and man's need for the grace of God. Aren't you?

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.

Thanks for kindness

Dear editor:

Words cannot express our heartfelt appreciation for all the things our Tennessee friends have done for Ken and me during these trying days. I wish I could sit down with each of you and express my appreciation. Your visits, letters, prayers, kindnesses and dedication has moved me beyond words.

The members of my family and Carolyn's family have been most appreciative for all you have done for them. They have seen Christian love and concern expressed.

My fellow ministers have been most gracious. The calls and letters received from Tennessee and other states have indicated that "God's family" is always with you and are lifting you before God's throne.

God has already gained a victory. May we continue to praise His name and look forward to that day when all the family shall be gathered together in that great home of the saved. Thank you.

Bill N. Kennedy
5208 Hixson Pike
Hixson, TN 37343

Why absent members?

Dear editor:

It is imperative that we cast aside worldly attractions and turn our nation rightside up for Christ.

The question is asked by concerned members, "What is the attraction that has enticed so many of our members to absent themselves from the teaching and worship service?"

The possible factors are too numerous to mention in the space allocated.

Perhaps the three basic hungers, spiritual, physical, and mental have detrimental effect. If the spiritual food does not contain sufficient substance to nourish the spiritual hunger, many will seek other sources to satisfy their physical and mental hunger.

Christ posed a question, "Simon, son of Jonas, lovest thou me more than these?" Simon replied, "Thou knowest Lord that I love thee." Christ said, "Feed my lambs" (John 21:16).

There is a distinct possibility that in many of our churches the (lambs) members are not being fed sufficient spiritual food to absorb and apply.

The time allocated for music and songs is an integral part of the worship service—a prelude to preparing the congregation's heart to absorb the pastor's message. However, if the music and songs are of such nature to remind the congregation that they have heard similar

on TV, a negative response will result.

There are many homes where the Bible gathers dust and the name of Christ is seldom, if at all, mentioned.

What kind of discipline can be expected when the most important function of the day, Bible reading and prayer, is neglected for a moment of synthetic worldly pleasure?

"By their fruit you shall know them." Millions have by their attitude said we are determined to carve out our own destiny and have set up our own gods of worship, the god of sex, alcohol, narcotics, gambling, and every conceivable method of self-gratification.

Jack W. Goans
1723 Albert Ave.
Knoxville, TN 37917

Unjust, unwarranted

Dear editor:

I want to say a hearty "Amen" to the letter from Clark A. Brown concerning the unjust and unwarranted criticism of the speakers at the SBC Pastors' Conference in Atlanta.

If all our pastors and editors of our great state papers would do some old-fashioned soul searching rather than always leveling such criticism at men who proclaim the Word of God, we would be able to enjoy much more true brotherhood within our convention. I am glad we are free to criticize, but I often feel that some of our pastors and editors feel that God has put them here for the sole purpose of "keeping the rest of us in line."

I am grateful for the program committees of both the pastors' Conference and the SBC for the tremendous speakers that they have procured in the past and I trust will, under the leadership of the Holy Spirit, continue to select for our enjoyment and inspiration and challenge.

May God give each of us the courage to stand as boldly to proclaim the gospel of Jesus Christ as does James Robison.

Donald L. Cobb
Rt. 7, Box 107
Clinton, TN 37716

I guess I miss the conferences of other years when there were many Biblical, expository sermons on the great doctrines of the Scriptures; such as the lordship of Christ, the centrality of the cross, the grace and justice of God, the sufficiency of the gosepl, etc.

Instead, in recent years there have more messages ABOUT sermons, rather than sermons; more messages ABOUT the Word of God, rather than from the Word of God; more messages ABOUT preachers and ABOUT preaching, rather than just old-fashioned preaching. (editor).

Pulpit To Pew

By Jim Griffith

The story is told of a man passing through a small town who saw indications of amazing marksmanship everywhere on trees, barns, and fences. There were hundreds of bullseyes, each with the bullet hole in the exact center.

The visitor asked to meet the expert shot so that he might congratulate him. When the rifleman was located, he turned out to be an unassuming little man—hardly the type you would choose as a marksman.

"This is sensational! How in the world did you do it?" asked the visitor.

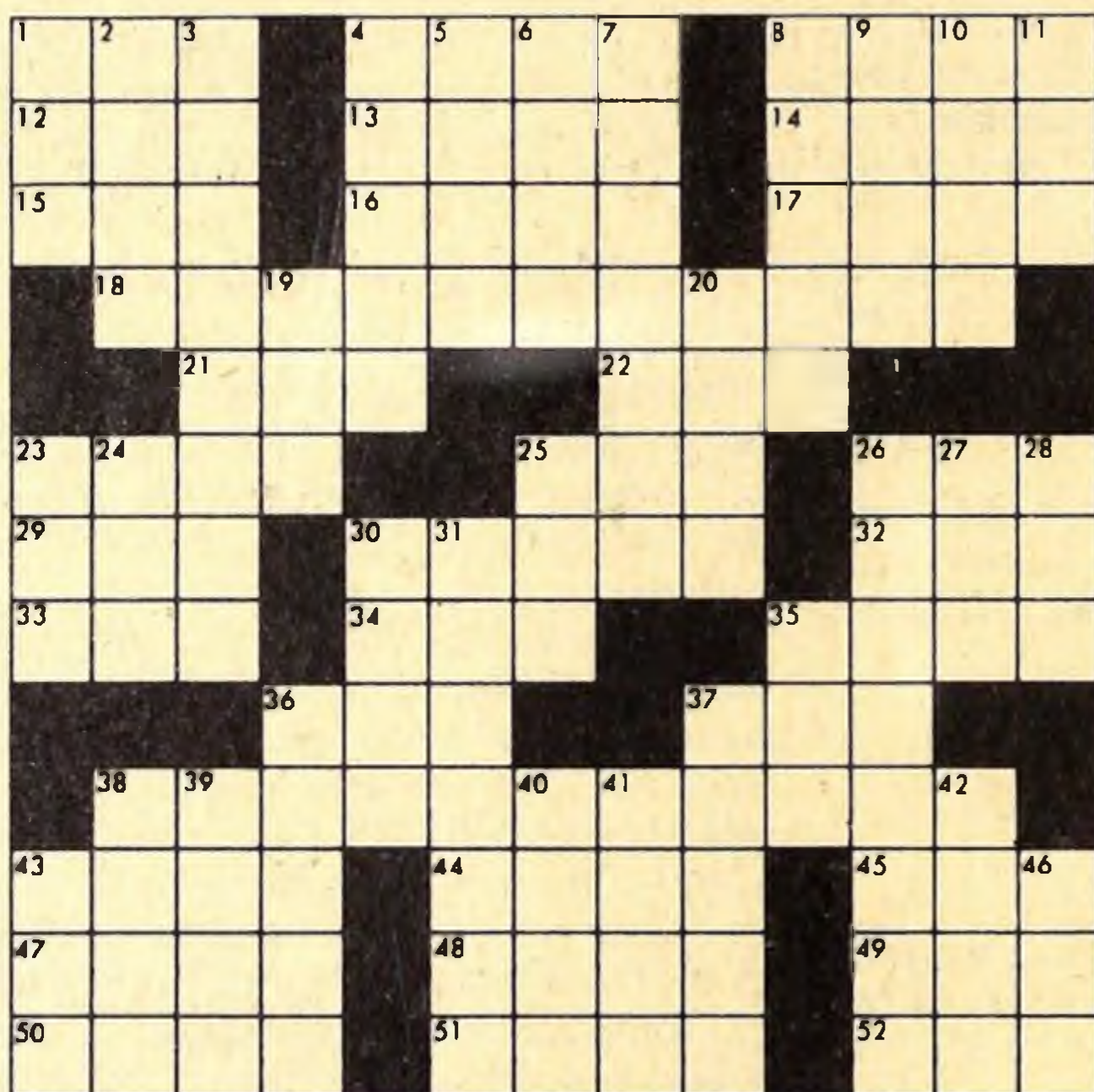
"Oh, it's as easy as pie," was the answer. "I shoot first and draw the circles afterward."

This system is used by many would-be "marksmen" in life. They shoot first and then draw a circle around their good intentions. But they still miss the target.

The truth is, that in aiming at the good life, as in target practice, the only way to hit the mark is to hit it!

Bible Puzzle

Answers on page 14



ACROSS

- | | |
|----------------------------------|---|
| 1 The King (Psa. 47:7) | 25 Ithrite (2 Sam. 23:38) |
| 4 Exhibit | 26 Muffin |
| 8 New Mexico Indian | 29 Empty (Gen. 37:24) |
| 12 Presidential nickname | 30 Pintails |
| 13 Old Irish tribal division | 32 He died in Canaan (Gen. 46:12; poss.) |
| 14 From heaven (Acts 14:17) | 33 Printer's measures |
| 15 Sesame | 34 Dawn goddess |
| 16 Diminutive of Eleanor | 35 The dill |
| 17 Movie or TV dog | 36 Pad |
| 18 "O thou of — —" (Matt. 14) | 37 Cereal grain |
| 21 Gazelle | 38 "your — — —" (1 Cor. 15) |
| 22 Grain beard | 43 Where David dwelt (2 Sam. 5:9) |
| 23 Tennis great | 44 Wavy: her. |
| | 45 "make bare the —" (Isa. 47) |

CRYPTOVERSE

H I N O K I V A N S I M R C X I O U O K I Z I S N R

Today's Cryptoverse clue: R equals L

- 47 "a purple —"
(John 19)
48 Bridle part
49 Time period
50 Exclamation
51 Observes
52 Small taste

DOWN

- 1 Ship channel
2 Ishmaelite
(1 Chron. 27:30)
3 Commandments
(Psa. 119:143)
4 December visitor
5 He built Jericho
(1 Ki. 16:34)
6 Heraldic border
7 "seeketh not the —"
(Jer. 38)
8 Educate
9 Orient
10 By
11 Literary collection
19 Pedal digit
20 Milkfish: pl.
23 Mimic
24 Thought of foolishness
(Prov. 24:9)
25 Half of cities
26 "the apostle of
the —" (Rom. 11)
27 Before
28 Winter time in
Denver: abbr.
30 Bench
31 — Day
35 American Athletic
Association: abbr.
36 "two —" (Luke 21)
37 Baker's needs
38 Full of words
(Eccl. 10:14)
39 City (Josh. 21:11)
40 Arrow poison
41 Sty: var.
42 Ancestor of Jesus
(Luke 3:27)
43 Friar: abbr.
46 Interstice

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Elder J. C. Ross, pastor of the Hardshell Baptist Church at Greenfield for the past 20 years, joined the Missionary Baptist Church at Greenfield and was baptized by W. F. Carlton of Bradford.

Centennial Church, Nashville, called T. C. Singleton of Maiden, N.C. as pastor. He was a former pastor of Grace Church, Nashville.

25 YEARS AGO

H. D. Lankford resigned at Cottage Grove Church to devote full time to Fairview church, Paris. He had served both churches half time.

Associational Missionary Bertis Fair reported that a mission Sunday school had been organized at Gold Dust in Big Hatchie Association. The group were meeting in the associational tent, and 50 persons were present. R. V. Cannon was serving as Sunday school superintendent and L. A. White as pastor.

10 YEARS AGO

The New Baptist Student Center at Memphis University was dedicated. Charles M. Rozelle was secretary of the Department of student work for the TBC.

Willis W. Henson was the new pastor of First Church, Huntingdon. He had served previously at Antioch Church, Humboldt.

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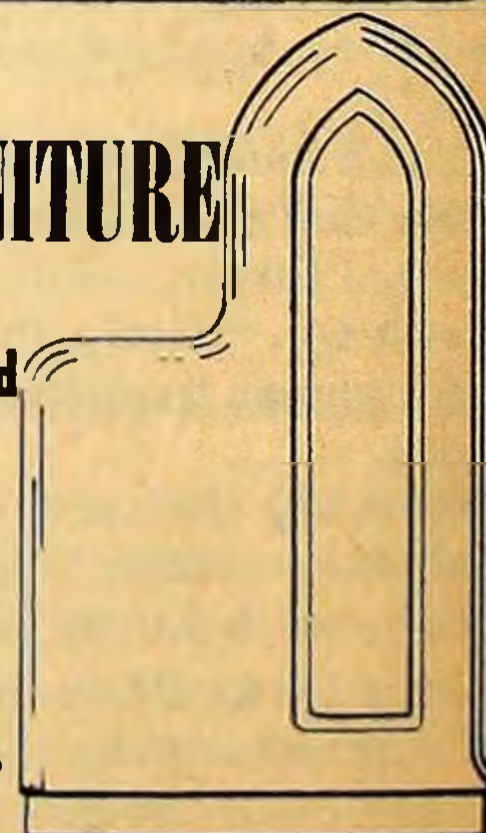
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By Dr. B. David Edens
 Director, Marriage and Family Program
 Stephens College—Columbia, Missouri 65201
 On Matters of

Punish pinching child by isolation, parents told

Pinchers don't confine themselves to pennies. At any age, flesh is the favored target. Adults who want to break preschoolers of the unpleasant habit are sometimes tempted to retaliate in kind to show the young pincher "how it feels." Psychologist and author Lee Salk advises against it.

When adults pinch back, they are condoning the child's behavior by adopting it, he pointed out in *McCall's*. On the other hand, painful pinching can't be ignored either. If no notice is taken of the ugly action, the youngster can only assume pinching isn't much of an offense . . . a lot of power with no price tag.

Dr. Salk advises showing strong disapproval in word and deed, removing the child from the scene with the explanation that he or she can't be with others when he behaves this way. Time-out should be fairly brief for a first offense, but isolation should be longer if the pincher repeats the action. Pinching is not "outgrown," Salk stresses. Adult intervention can't be avoided.

Church offers to mortgage building, collects bond for 'changed' man

ATLANTA—Mosie Alfred Harriell arrived at the courthouse aboard a school bus with 40 other chained men.

But Harriell, alias Charlie Harris, knew that with the help of Oakhurst Baptist Church, he soon would be free.

Convicted of killing a policeman 35 years ago in Wabash, Ind., Harris had served 25 years of a life prison sentence before escaping to Atlanta 10 years ago. He was recently discovered and jailed.

When the congregation read in a local newspaper that Harris has lived with a clean record since his escape, they considered him somewhat a changed man and offered their \$200,000 building as security for a \$30,000 bond for his release.

The court clerk stalled on the church's offer, fearing community outrage if the county called the bond and took the church building.

So the 250-member congregation collected \$400 in a special offering to make up the difference between what friends and neighbors had collected and the \$750 needed for a bail bondsman, who had offered to accept half his normal fee to provide bail.

Harris had to wait hours for the bonding company official to accept the money, but finally he was freed, leaving the courthouse to

AARP clarifies article on retirees living together although unmarried

WASHINGTON—The American Association of Retired Persons, responding to criticism of articles in an AARP publication, says it does not endorse unmarried retired couples living together.

Mary Calderone, noted sexologist, expressed apparent support of such persons living together in an interview in the August-September 1978 issue of the AARP magazine, "Modern Maturity." A response by an associate editor in a question and answer column in the same issue apparently took the same view.

Foy Valentine, head of the Christian Life Commission of the Southern Baptist Convention, and Donald Ackland, who retired in 1968 as a Southern Baptist Sunday School Board executive, both wrote strong letters of complaint to AARP. Ackland is an AARP member.

"Modern Maturity has endorsed gross immorality, unmitigated adultery, in its support of living together without being married," Valentine wrote. "Your magazine has done a shocking and grave disservice to those of us who are 55 or over, to the members of the American Association of Retired Persons, and to the institution of marriage by allowing this living-together-without-marriage-is-great theme to permeate its pages."

AARP "absolutely does not sanction adulterous lifestyles for older Americans," Lloyd Wright, a spokesman for the 11.6-million-member organization, told Baptist Press.

"In reviewing the items in question, we can understand why that unintended interpretation (of AARP support for such cohabitation) might have been made," said Wright, public relations director and acting executive director for AARP during the absence of Cyril Brickhouse.

"We regret the lack of clarity in communicating our association's attitude on the issue and will take steps to correct it," he said. He also noted that an upcoming issue of *Modern Maturity* will publish a representative letter expressing concern of readers and an editorial response clarifying the AARP's position.

Part of the Calderone article quoted her as saying: "Changed sexual attitudes have freed older people. They are traveling and living together more and few question it. If people do question it, I suspect that such a couple wouldn't want to see people who are so uptight about something simple and lovely. Two older people who elect to share their remaining days in mutual caring help alleviate the loneliness older people can feel." (BP)

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resume his job as carpenter and his life with his wife Sara.

Asked if he was planning to "take a vacation" by a local television station reporter, Harris answered "No. Where could I go? The whole world has seen my picture now."

Harris will remain free on bail pending appeal of the extradition order signed by Georgia Governor George Busbee.

In the meantime, Oakhurst has not forgotten him. Members have begun gathering signatures on petitions to the governor requesting that Harris, because of the time already served and his long clean record in Atlanta, be allowed to remain free. (BP)



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Annie Armstrong gifts said 15 percent ahead of 1977

ATLANTA—The 1978 Annie Armstrong Easter Offering for home missions is more than \$1.5-million above the same time last year, Southern Baptist Home Mission Board executive director-treasurer William G. Tanner told directors in September.

Offering receipts totalled \$11,871,836 on Sept. 12, or nearly 92 percent of the \$13-million goal to become the largest offering ever received for home missions.

Last year the offering reached 95 percent of the goal. Tanner said he hopes receipts this year, running nearly 15 percent ahead of last year, will come closer to the \$13-million goal set for funding of home missions projects. (BP)

Interpretation

Jesus Christ—essence of deity

By Herschel H. Hobbs

"For in Him dwelleth all the fulness of the Godhead bodily."—Colossians 2:9

In Colossians Paul is combatting a philosophy called Gnosticism. In 2:8 he calls it, literally, a "philosophy, even empty deceit" which is based upon wordly elements, "and not after [according to] Christ."

Gnosticism held that God is absolutely good and matter absolutely evil. To explain how such a God could create such a universe, it **imagined** a series of beings coming out of God in descending order, each possessing less deity than the one above it. The lowest of these beings, said they, had enough deity to create, but so little as to be able to create evil

matter. Coming into contact with Christianity, they identified Christ as the lowest being. So according to them, He was a created being (not eternal), a demigod, and almost a demon since He created evil matter.

Concerning Christ there were two schools of Gnostics. The Docetics (from the Greek verb *dokein*, to seem) said that Christ did not have a real flesh and blood body, He only **seemed** to have. Thus they denied the humanity of Christ. The Cerinthians (from their leader Cerinthus) said that Christ came upon Jesus at His baptism and left Him on the cross, so that Christ was neither born nor did He die. They denied the deity of Jesus. Those today who deny either Jesus' deity or Christ's humanity are not advanced thinkers. They **parrot** the ancient teachings of the Gnostics, so they are neo-Gnostics.

Colossians bristles with refutation of this rank heresy. With respect to the person of Jesus Christ, Paul reaches the pinnacle of revelation on this theme.

"In Him" is emphatic, "in Him alone." "Dwelleth" is a present tense, "keeps on dwelling." "All" without the definite article means every single part of the whole. "Fullness" was a key word in the Gnostic system, meaning the very essence of something. Paul uses this word against them to express the very essence of deity. "Godhead" may read "the state of being God." "Bodily" means "in bodily form," referring here to Jesus Christ in the incarnation.

Thus we may read it, "For in Him alone is permanently at home the very essence of deity, the state of being God, in bodily form." Only Paul could have said so much in so few words, and that only by inspiration of the Holy Spirit!

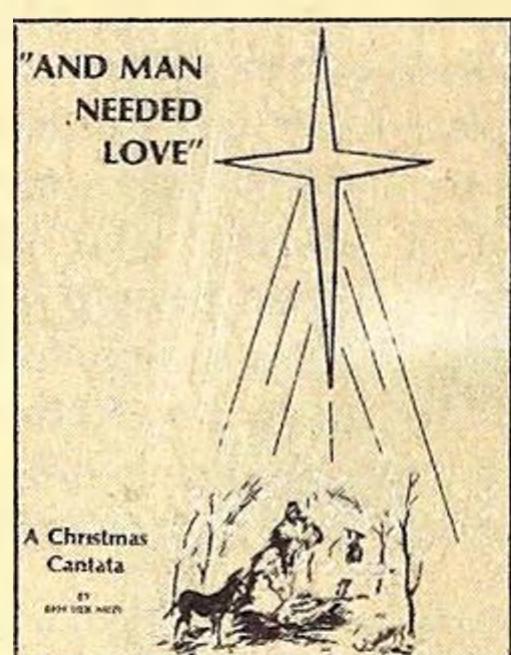
Baptist seminary in Norway dedicates new building

STABEKK, Norway—About 500 persons attended a service dedicating the new building for the Norwegian Baptist Seminary here.

The new structure contains four lecture rooms, a meeting hall seating 150 persons, faculty offices, a library, and a dormitory section.

In addition there is office space for the Baptist Union of Norway and the Norwegian Baptist Youth Association, as well as archives for the Norwegian Baptist Historical Society.

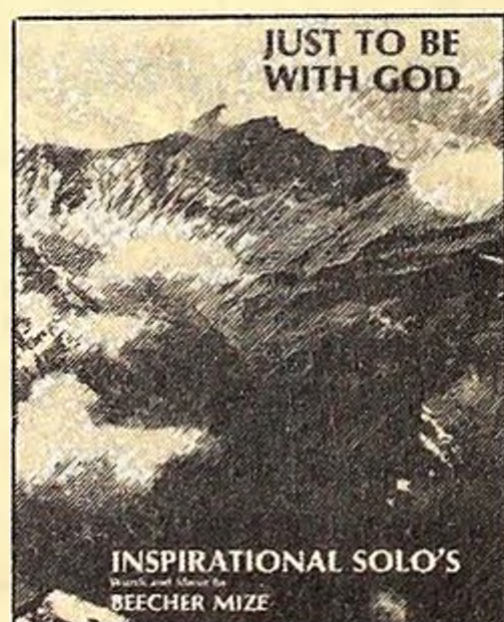
The seminary was founded in 1910. (EBPS)



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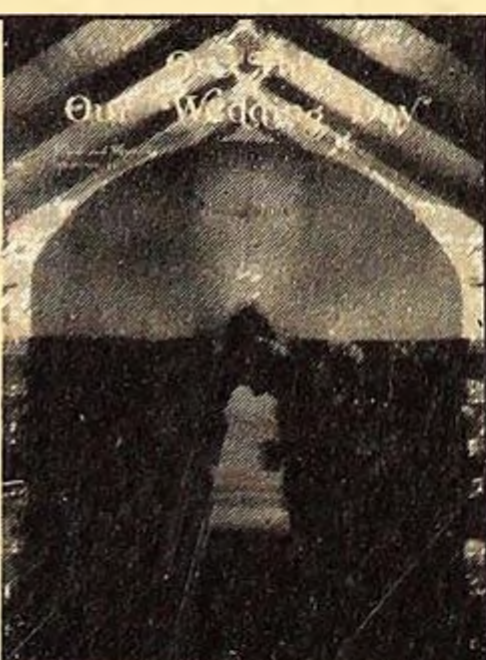
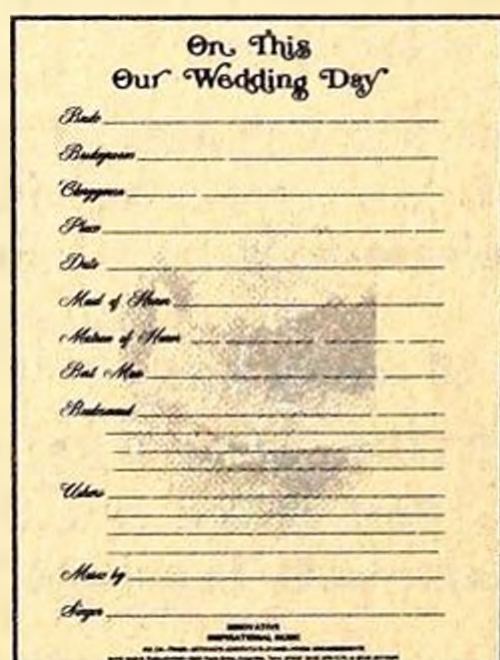


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Communicating the gospel without sounds

A popular Baptist hymn, "Reach Out and Touch," tells Christians to reach out in love to "a life torn and dirty . . . a man who is lonely . . . the brother who needs you . . . a spirit in despair."

No where have Tennessee Baptists displayed the spirit of this song more than in their work with the deaf. A "unique" language ministry, 37 of our Tennessee Baptist churches are seeking to minister to the more than 7,000 deaf persons in the Volunteer State. Programs vary from church to church depending on the needs of the deaf, the training and size of staff, and the space and equipment available.

"Today, deaf are beginning to 'hear' the gospel as at no other time in the history of Christianity," stated Jarvis Hearn, Tennessee Baptists' missionary to the deaf. "We must understand that the deaf do not hear with their ears, but with their eyes. And they do not speak with their lips, but with their hands. But, like anyone else, they feel with their hearts."

Hearn explained that many deaf have little opportunity for social or religious fellowship. The isolation they feel when there is no one with whom to communicate is a traumatic experience.

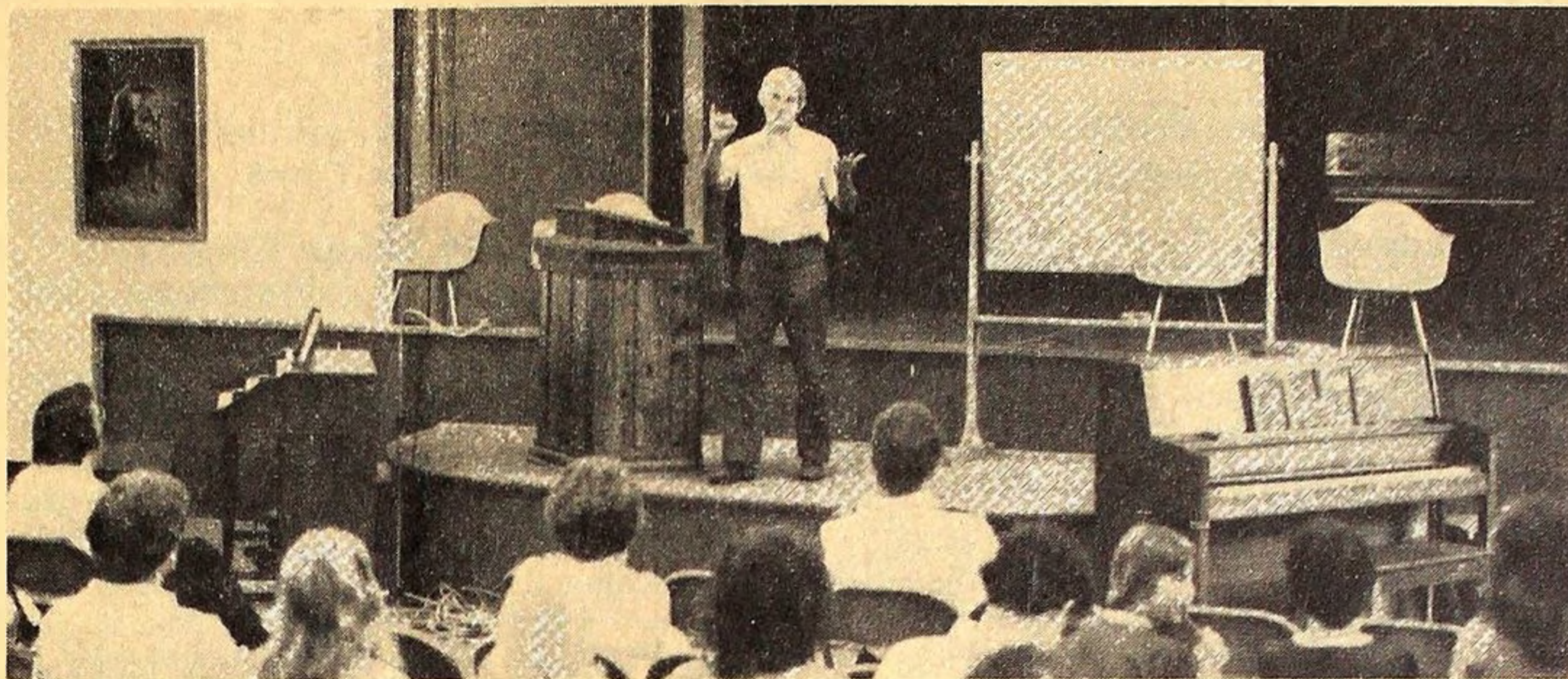
Southern Baptists across the nation are taking the lead in providing ministries to the deaf. Our denomination has provided 21 missionaries to the deaf throughout the nation. In addition to convention directors, there are 12 pastors serving deaf congregations. Three of these 12 are in Tennessee: Jerry Seale at First Church, Knoxville; Duane Cleghorn at White Oak in Chattanooga; and Benton Cox at First Church, Memphis.

The number of churches ministering to the deaf of Tennessee has nearly tripled in the past nine years. Baptists are providing summer workers, interpreting at associational crusades, conducting training classes for additional workers, and teaching and preaching.

In addition, Tennessee Baptists help support work for deaf students at Harrison-Chilhowee Baptist Academy at Seymour. Hearn explained that the program at HCBA is the only one of its type in the country—offering complete training to prepare deaf boys and girls for college. One product of this institution is Gary Shoemaker, pastor for the deaf at Applewood Baptist Church in Denver, Colo. Shoemaker graduated from HCBA approximately four years ago and did advanced work at a junior college before accepting the post in Denver.

Although the major concentration of work with the deaf lies in churches in the eastern part of Tennessee, programs are underway in all three major divisions.

In the Clarksville area, Hilldale Church provides video television Sunday School lessons from the Southern Baptist Convention, conducts church training sessions, has a spe-



SIGNING—Clifford Bruffey, chaplain for the deaf with the Home Mission Board, preaches to attenders at the Tennessee Baptist Conference for the Deaf held at Camp Carson this summer.

cial prayer meeting, and interprets all other services. The video tapes are obtained from Clifford Bruffey, chaplain for the deaf with the Home Mission Board. The tape ministry has expanded to 50 locations in the United States and to Puerto Rico.

With an enrollment of about 25, the church has begun using deaf as ushers and have elected deaf to serve on committees of the church.

Artie Terrell, interpreter, gets involved in the personal lives of her "congregation" by assisting them with any possible problems which may arise in new jobs, family life, etc.

Terrell also possesses the rare quality among workers with the deaf of being a reverse interpreter. Last week she served with Carter Bearden, in a deaf revival at Two Rivers Church in Nashville. Bearden presented the gospel to the deaf, and Terrell interpreted for the hearing.

In a recent revival sponsored by Hilldale, several adults made professions of faith. A spokesman from the church explained that it takes a deaf person a long time to understand the true meaning of the gospel and the meaning of salvation. Some of them are already members of churches, but have never grasped the claim that Jesus Christ makes on their lives.

During several revivals, deaf have led the way to the front of the auditorium to pray for their deaf friends who are lost.

A major program for deaf in Johnson City is offered at Unaka Avenue Church. Approximately 15 adults and young people meet for Sunday School, and participate in socials. The group is presently planning a week-end revival in the near future.

"Our greatest need is for someone to come and interpret during the church services," said Mrs. David Francis, director of the group.

Through the efforts of summer missionary Diane Walker, First Church, Winchester, is planning to establish a ministry to the deaf. Working in the area last summer, Walker found 14 deaf persons.

In addition to interpreting all services for

the deaf, Union Church in Knoxville offers sign language classes on the beginner and intermediate level. Several children are taking advantage of the opportunity to train in this outreach ministry. Beth Senter leads the program.

The deaf congregation at First Church, Paris, decided to share a ministry with the church and formed a deaf handbell choir. Under the direction of minister of music George Webb, the group has performed at Camp Linden and during several services at the church. The players can feel the vibrations of the bells; and although they cannot hear, they are serving someone else, Mrs. James Cox, sponsor for the group, said.

Included in future plans for the Paris group is volunteering for resort ministries. "Our group wants to go to some of the resort areas around Paris and give their testimonies," Mrs. Cox stated.

A program for the deaf has been active at the Paris church for nine years. It's latest emphasis has been upon providing funds for a scholarship program at Harrison-Chilhowee Academy.

With the work of these churches, and the efforts of the more than 30 other Baptist congregations in the state, Hearn said that truly the words of Isaiah, "In that day will the deaf hear the words of the Book," are coming to pass.

We as Southern Baptists have a responsibility to break down the barrier that may limit a deaf person's accessibility to God," he concluded.



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Expressions of a disciplined life

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

Basic Passages: I Thessalonians 1:2-10; I Peter 1:3-7
Focal Passages: I Thessalonians 1:2-10; I Peter 1:3-7

One of the debates that has raged in Christianity since its earliest days is the question of the relationship between faith and works.



Tullock

Paul's enemies often accused him of stressing faith to the point that works had no significance at all.

James, on the other hand, emphasized the importance of positive action to the extent that a superficial reading of that book would lead one to conclude that faith is of little importance.

Such interpretations of Paul or James—or any other book for that matter—result from what has been termed the “scissors and paste” method of interpretation—that is, taking verses hither and yon and sticking them together to make them say what the interpreter wants them to say.

Paul was plagued by such interpreters at Thessalonica. So he wrote to the church in that city to reassure them about the gospel he had preached among them.

A prayer of thanksgiving (I Thess. 1:2-10)

Most of Paul's letters started with a prayer of thanks to God for the recipients of his letter. Paul had great compassion for his churches and constantly prayed for them (1:2). About the Thessalonians, he especially remembered

their “work of faith,” their “labor of love” and their “steadfastness of hope in our Lord Jesus Christ” (1:3).

Here Paul points out the three great essentials of the Christian life (Barclay). Faith gives rise to work that is meaningful. We work best for the things in which we believe. Such work becomes a “labor of love” and carries with it the assurance that what we are doing is worth the effort which we are putting into it. As William Barclay has observed, “A man can endure anything so long as he has hope, for then he is walking, not to the night, but to the dawn.”

Paul then reminds the Thessalonians of their relationship to God and the gospel he has preached to them (1:4,5). He reminds them, furthermore, of his ministry among them. Undoubtedly they remembered how, as a result of his preaching to them, Paul had to flee the city by night to save himself from the riots that had broken out in the Jewish community (Acts 17:1-10). They knew what kind of man he was (1:5) for they had imitated his lifestyle (1:6). As a result, they were known throughout the Macedonian region for their commitment to Christ (1:7). Their faith had resulted in faithfulness in the preaching of the gospel and in a new way of life. They had turned from serving dead idols to serve the “living and true God” (1:9) through faith in the risen, triumphant Savior (1:10).

A life of rejoicing (I Peter 1:3-7)

This passage has an air of excitement about it, reminiscent of the hymns of praise in the

Psalms. If there is anyone on earth who should be happy, it should be the Christian. Even though we might not deserve God's favor, he has given it to us.

Instead of being doomed to failure and despair, we have been given a new lease on life (“born anew”) for Jesus, the risen and living Lord, has rescued us from death also (1:3). Thus we have a “living hope” and “an inheritance” which will be the fulfillment of that hope. This inheritance is “imperishable, undefiled, and unfading” and is kept for us in heaven (1:4).

The “eternal life” which is one of the major themes of John's gospel is the “inheritance” spoken of here. It is life which has real meaning and significance, not just mere existence forever.

We are guarded by the power of God, furthermore, “through faith for a salvation ready to be revealed in the last time” (1:5 RSV). Salvation has both a present and a future aspect. We are being saved from uselessness for a present life of useful service to God through our fellowman. In this present experience of salvation, we get a taste of the joys of the salvation that is to come. We can only know the fullest meaning of salvation when we experience it in the life that is to come.

It is this anticipated fullness of salvation which should sustain the believer through the various trials he may suffer in this life (1:6). Peter was writing to persons for whom persecution was a terrible reality. They were among the early victims of what eventually would number in the thousands or perhaps even millions of victims of Roman persecution between A.D. 80 and A.D. 310. Yet, it was a time of unprecedented growth for Christianity. The manner in which they faced persecution did bring “praise and glory and honor” to the Lord Jesus Christ. Could the same be said for us if persecution came upon us?

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(Eph. 4:27).

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Facing life's tensions

Lee Prince, Senior Minister
Union Avenue Baptist Church, Memphis

Basic Passage: Philippians 4:1-23

Focal Passage: Philippians 4:1-7, 10-13, 18-19

Life is filled with tension, but without tension we would feel flat, empty, and dead.

The "give and take" of our muscles keeps us on the move. The pounding of our heart keeps our blood on the go.

Tension, under control, produces results.

We can face the tensions of life through the power of Christ. See V. 1 and V. 13.

Our tensions focus on three major areas

life, relationships, resources, and responsibilities.

Relationships (V.2, V.5)

We need to try to agree with each other (V.2). We'll never find a common ground of understanding unless we "try" to seek a solution.

All we know about Euodias and Syntyche is found in one sentence. They quarreled!

How would your one sentence biography, read?

We need to approach each other with a gentle attitude (V.5). We never lose by being thoughtful and concerned.

Meaningful relationships depend on the quality of our communications.

We all have problems with communication. Our message is important to us. It may not matter to anyone else.

We spend about 70 percent of our waking hours sending and receiving some form of communication. Our major individual communication effort is with family, friends, and business associates.

Meaningful relationships are built on clear lines of communication. Three simple ideas can help us improve the quality of our communication and add joy in our life. We need to learn to:

1—Listen. When we listen we are sending a message to the person talking, we are saying "I think you are important to me and I want to know your thoughts and feelings."

2—Encourage. We need to give support and affirmation to those about us. Everyone needs a good word. The guideline for parents of

young children should be our lifetime motto, "For every time I say no, I'll say yes ten times."

3—Share our feelings. We all have a right to our feelings but those about us can never know how we feel until we tell how we feel. We are responsible for reporting our feelings. Honest feelings produce meaningful communication.

Poor communication is the major cause of our marriage problems, our family problems and our business problems.

Resources (V.6, V.11, V.19)

Paul asks us not to worry. When we pray, we need to give thanks for the answer even before we receive the answer from God (V.6).

There's a difference between worry and common sense.

When we worry, our thinking goes round-and-round in a meaningless spin. Worry means we don't really think God will fully help us with our problem.

In common sense, we use the mind God gave us to deal with the problem—but we also know many problems are beyond the range of our power. However, all problems are subject to the final will of God.

Paul says he learned to live with little and with much (V.11).

Most of our attention is given to living on "less." However, we must remember we are also expected to make responsible use of the abundance God provides.

God will supply our needs (V.19).

The important lessons of life are so simple, we keep missing them.

We think "if a little is good" then "a lot more will be better." But that's not true.

Too much eating, makes us fat. Too much rest, makes us lazy. Too much work, makes us dull. Too much play, makes us shallow. Too much religion, makes us act like the devil.

Balance, variety and openness are the key words of a growing life. We can learn from the example of nature—a balance of light and dark, summer and winter, rain and dry. Too much of anything will destroy us.

We can add a freshness to life today if we will: (1) listen to the words and feelings of others as they talk with us; (2) really see the size and shape of all our eyes explore; (3) be open to the taste, smell, and feel of our daily experience.

Our happiness does not depend on our moving to an exotic location, meeting famous indi-

viduals, or getting more and more. Our happiness is controlled by our willingness to live a life of balance, variety, and openness.

We don't have to be beautiful, rich, or famous to apply the simple steps of happiness to our life but . . . we do have to be willing to act on the truth of balance, variety and openness.

Responsibilities (V.4, V.8, V.9)

Our mind-set should be ready to rejoice (V.4). Our joy is based on our union with our Lord.

It's our responsibility to know we are in union with God.

Two objects cannot occupy the same space. That's not complicated.

Two thoughts can't be in our mind at the same time. It's our responsibility to fill our mind with the "good thoughts" of life (V.8).

When we fill our mind with the "best," there's little room for petty, destructive, and empty thoughts.

Talking is never enough for the growing Christian (V.9). Paul urges us to move from theory to practice, from words to action.

It's easy for us to get stuck in the joy of "good intentions," while we neglect our responsibility of actions.

I'm always interested in seeing how our words and our actions match. It's easier for me to observe the inconsistency in others than to call myself to judgment.

We believe in high standards for everyone else. We believe in being "realistic" about ourselves.

When I'm late, I've been unavoidably detained. When you're late, you're irresponsible and inconsiderate.

When I criticize, it's called creative evaluation. When you criticize, it's called sour grapes.

When I go to the front of the line, it's called executive privilege. When you go to the front of the line it's called line-breaking.

When I overspend it's called deficient spending. When you overspend it's called poor management.

I'd like to learn how to make my words and my actions give the same message.

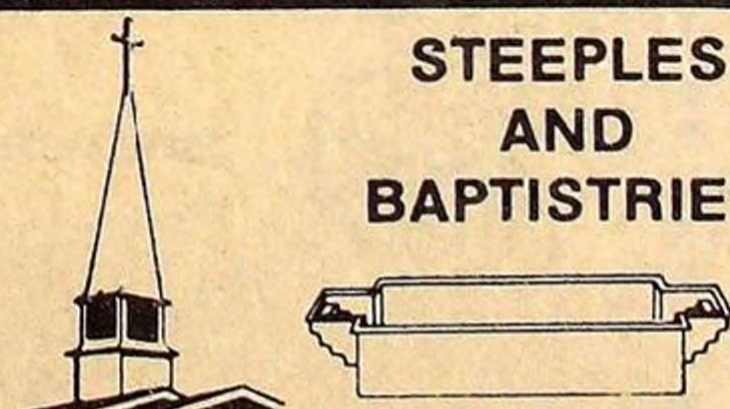
Facing the tensions of life is never easy, but we are not alone. The peace of God will "stand-guard" over our heart, our feelings, and our life (V.7).

God is our God. He's our Father. We are His children. Our tensions are never too great for His power nor are they ever too small for His care.

We don't hold on to God. God holds on to us!

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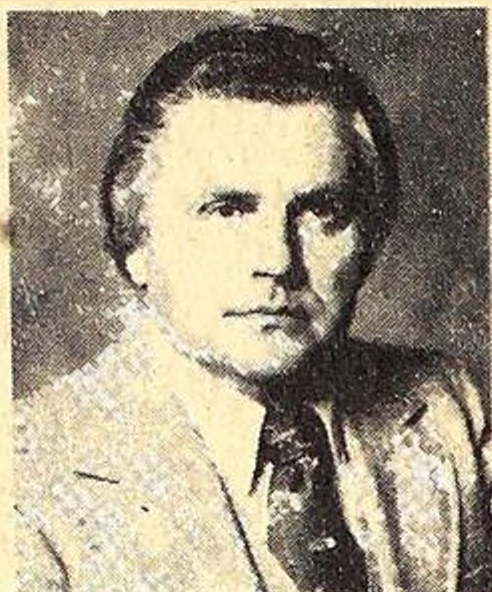
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Las Vegas church lives in mortuary

LAS VEGAS, Nev.—Michael Matijevich, pastor of Paradise Baptist Church, preaches eternal life in a mortuary.

Matijevich beleives the Lord led him to Las Vegas to start a strong Bible-teaching ministry. But he had no place to preach. Matijevich drove around Las Vegas looking for a suitable place when, discouraged, he prayed, "Lord you lead us to the place you would have us meet."

At that moment he saw Paradise Valley Chapel Mortuary.

A former associate pastor for five years at the First Baptist Church in Rochester, N.Y., Matijevich said "ironically here is a place where they are traditionally dealing with the deceased, and what we are doing is dealing with life and showing people how to have life."

Matijevich doesn't think meeting in the mortuary hinders people from attending his church. He says he has one of the fastest growing churches in Nevada with the attendance going from zero to 60 in just 10 weeks.

The First Baptist Church in Rochester is supporting Paradise Baptist until the end of September. Paradise is looking for property on which to build their own facility, hoping to be out of the mortuary in about six months.

Matijevich emphasized that one of the biggest problems he has faced in Las Vegas is the skepticism of residents to believe what he preaches is the truth.

He said his main goal is to "reach as many people with the gospel for salvation as we possibly can before the Lord returns and secondly to train these people in the word of God and get them grounded in Biblical doctrine so that they might in return reproduce and carry on the Great Commission." (BP)

Desbien named PR director at Midwestern

KANSAS CITY, Mo.—Robert L. Desbien, public relations consultant for the past two years at Midwestern Baptist Theological Seminary, has been named director of public relations for the 21-year old school.

Prior to coming to Midwestern in 1976, Desbien, 29, was vice president of marketing and production at the Professional Advertiser Inc., Manhattan, Kan., a television commercial syndicator. He spent six years as studio director and commercial producer at WIBW Television, part of Stauffer publications, based in Topeka, Kan. (BP)

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