

Baptist and Reflector

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News journal of Tennessee Baptist Convention

TBC Executive Board . . .

Record budget recommendation, Camp Carson building approved

The election of a new executive secretary-treasurer, the approval of construction of an activities building at Camp Carson, and the vote to recommend a record Cooperative Program budget-goal to November's state convention were matters of business at the Sept. 19 meeting of the Executive Board of the Tennessee Baptist Convention.

The board met at the Baptist building in Brentwood.

Tom Madden, director of convention ministries since 1976, was elected to succeed Ralph E. Norton as executive secretary-treasurer when he retires from that post Dec. 31, 1978. The recommended budget-goal of \$11.8-million will be presented to messengers at the Nov. 14-16 state convention which meets at Woodmont Church, Nashville. (These two items were reported in detail in **Baptist and Reflector**, Sept. 21 issue).

Gerald Stow, chairman of the state missions committee, made a motion that authorization be given to construct an activities building at Camp Carson and that up to \$200,000 be provided for construction costs.

Stow pointed out that \$45,000 had already been set aside for this purpose, but that the cost could run in excess of \$200,000. No bids have been received toward the project.

The building would contain 5,300 sq. ft., not including an outdoor stage. Other features would include a small administrative center which would house an office for the camp manager, reception center, lobby, and conference space; a large rehearsal/activities center of 2,000 sq. ft., and seating for 250 persons; and an outdoor stage.

Funds for the project could come from unspent budgeted funds from previous years, according to Norton. He said that funds for the project would not come out of the budget.

The Camp Carson subcommittee of the state missions committee will receive and study bids and bring a recommendation back to the state missions committee.

In other action, the board approved for recommendation to the state convention a program statement for a "Program of Senior Adult Ministry." The statement came as a recommendation from the board's program committee, after study and investigation.

The TBC Executive Board also approved three changes to its Bylaws. One will bring all of the Bylaws into line with a previously approved change concerning the composition of its administrative committee. Another will

change the word "chairman" to "chairperson" throughout the Bylaws.

The third Bylaws change adds the procedure to be followed in naming an interim executive secretary-treasurer in the event of death, disability, or resignation of the person holding that post. According to the new Bylaw, the administrative committee "immediately" would recommend a person as interim to the full Executive Board.

Another action of the board dealt with Belmont College, Nashville. When the college was purchased in 1951, a fund was set up by the convention with a Nashville bank to buy the outstanding debentures at 25 percent of the par in 1951. To date, \$2,728.46 in that fund has not been claimed. The board approved an affidavit, reclaiming this amount from the fund, and agreeing to pay any such debentures that might be presented from convention funds.

Paul Durham of Nashville presented a motion that the board's president appoint a special committee to study the salary and benefits paid to staff employees and bring a report to the May 1979 meeting. After discussion, the motion was amended to assign this to the administrative committee, which is said to already have such a salary study committee.

In closed executive session, the board considered a report from its administrative committee concerning proper recognition of Ralph

(Continued on page 5)

3 Nicaraguan Baptists killed; conditions begin to stabilize

MANAGUA, Nicaragua—Three Nicaraguan Baptists were listed among the dead in fighting in Masaya as conditions in this middle American country began to stabilize.

Southern Baptist Missionary Stanley D. Stamps reported by phone from Managua, Sept. 20, that the big problems now facing the country are economic ones caused by unemployment due to the shutdown of businesses and industries.

The two Southern Baptist missionary couples remaining in the country are working with Nicaraguan Baptists and other evangelicals in getting food and other needed supplies to the areas hardest hit in the fighting between rebels and government troops.

The three Baptists killed in Masaya, one a deacon, were caught in crossfire and were not active participants in the fighting, he said. (BP)

SBC committee honors Norton

At its meeting last week in Nashville, The Executive Committee of Southern Baptist Convention passed a resolution which notes the service of Ralph E. Norton as executive secretary-treasurer of the Tennessee Baptist Convention.

Norton is scheduled to retire from this post at the end of this year.

The resolution, which was passed unanimously, is printed below.

"At his retirement on Dec. 31, 1978, Ralph E. Norton will conclude exactly six years as executive secretary-treasurer of the Tennessee Baptist Convention.



Norton

"Most of his previous ministry had been in his hometown, Chattanooga. This included a 24-year pastorate of the Red Bank Baptist Church beginning in 1948. Previously, he had been minister of education and youth for

Central Baptist Church of Chattanooga.

"For six years, Dr. Norton was pastor of Union Baptist Church, Cynthiana, Ky. He is a doctor of theology graduate of Southern Baptist Theological Seminary and a bachelor of arts graduate of Carson-Newman College. Following college, he taught mathematics in a Chattanooga high school.

"Through all of these years, Ralph Norton has been a stalwart in Baptist life, giving generously of his time and energy to a wide variety of Baptist causes.

"WHEREAS this our brother has been a loyal servant in the Kingdom of Christ throughout these many years,

"AND WHEREAS his labors among us have produced and will continue to produce a bountiful harvest in Tennessee and beyond,

"BE IT THEREFORE RESOLVED that the members of the Executive Committee of the Southern Baptist Convention record our gratitude for this fellow laborer,

"AND BE IT FURTHER RESOLVED that this expression of esteem for him be conveyed in appropriate ways to the Tennessee Baptist Convention and to the members of the Norton family."

SBC executive Committee votes study of new seminary, merger

NASHVILLE—Actions to study the potential of telecommunications for Baptists and proposals for a new seminary and merger of two Southern Baptist Convention agencies transpired during the annual meeting of the SBC Executive Committee.

The committee also made statements on the Middle East peace accords and "Bold Mission Thrust," set guidelines to select a successor to its executive secretary-treasurer, and voted a 1978-79 budget.

The telecommunications study grew out of a proposal by the SBC Radio and Television Commission that the Executive Committee explore Southern Baptist participation in telecommunications in cooperation with the Public Service Satellite Consortium. The committee, after considerable discussion, voted to "encourage the involved and interested (SBC) agencies jointly to participate in telecommunications study with staff leadership to be provided by the Radio and Television Commission."

Responding to a motion at the 1978 SBC meeting in Atlanta, the committee also asked "all interested parties to support and present their views" on the suggestion for establishing a seventh SBC seminary to the Executive Committee's Institutions Workgroup in February. In turn the work group and the Program and Budget Subcommittee of the Executive Committee will bring recommendations to the Executive Committee which would report to the 1979 convention in Houston.

In a related action, the Executive Committee requested the SBC Sunday School Board

to work with appropriate agencies to project seminary enrollments through 1985 and update studies done in 1957 showing the number of churches in a 250 mile radius of each existing seminary site and other possible seminary sites.

The matter of agency merger was proposed in a letter sent by George Bagley, executive secretary of the Alabama Baptist Convention. Bagley, noting that the Brotherhood Commission is now without a leader following the recent death of Glendon McCullough, proposed merger of the commission with the Sunday School Board.

Noting that its action "is not to be taken as implying that the committee or its subcommittees or work groups at this time approve or disapprove of the merger," the Executive Committee asked the board and the commission to study the proposal. The two agencies will appoint a conference committee of three from each to discuss the feasibility of Bagley's suggestion for consolidation and report to the Executive Committee in February.

Taking further note of the retirement of Porter W. Routh, its long-time executive secretary-treasurer, the Executive Committee approved guidelines outlining qualifications for Routh's successor and took steps to increase Routh's retirement benefits. Routh, who has headed the Executive Committee for more than 27 years, will retire Aug. 1, 1979. A successor is expected to be named in February 1979.

Subject to SBC approval, the Executive Committee set a Bold Mission Thrust Cooperative Program goal of \$83-million for the 1979-80 fiscal year, with a \$68.5 million basic budget, \$2.5-million capital fund and \$12 million Bold Mission Thrust Challenge section.

A three-part action urged that the total Cooperative Program goal for 1979-80, including all state conventions, be \$226,001,938 in keeping with convention action to double Cooperative Program receipts in five years; that states consider raising percentage of their Cooperative Program gifts to the SBC Cooperative Program to help reach that goal; and that the SBC Stewardship Commission intensify efforts to acquaint churches with the necessity to raise their gifts in support of the goal. (BP)

McLemoresville elects pastor

David Oran, men's housing director at Union University in Jackson, has accepted the call as pastor of McLemoresville Church in Carroll-Benton Association. Oran has served as interim pastor there for 17 months.

A native of Harriman, he is a graduate of Southern Baptist College in Walnut Ridge, Ark., and Union. He led Union Grove Church in Beach Bluff as pastor for over four years.



WELCOME—William J. Purdue (left), pastor of Kingsport's First Church, is welcomed to this first meeting of the Southern Baptist Convention's Executive Committee last week by Brooks Wester (right), committee chairman, and Porter

Routh, executive secretary-treasurer. Purdue was elected to the committee by the 1978 SBC.

Renewal conference set for October

ATLANTA—The 1978 National Renewal Evangelism Conference, to be held the end of October at Toccoa, Ga., features the concept "Transition to Mission."

In the week-long sessions, jointly sponsored by the Southern Baptist Home Mission Board and the Brotherhood Commission, participants will be feated to the new convention-wide strategy of using volunteers in renewal evangelism throughout the convention in established mission activities or new mission projects.

Southern Baptist Convention President Jimmy Allen will challenge the group to support Mission Service Corps, the convention plan to place 5,000 one and two year volunteers at home and abroad by 1982.

Keith Parks of the Foreign Mission Board, Carolyn Weatherford of the Woman's Missionary Union, and other convention personnel will address the renewal groups.

The national lay renewal weekend, patterned after church lay renewal weekends will feature Fred Roach, layman from Dallas, Tex.

Also featured at the 1978 conference will be William A. Jones Jr., pastor of Bethany Baptist Church, Brooklyn, N.Y.

In addition, a special youth renewal conference will be part of the regular adult sessions.

Anyone interested in renewal evangelism or Mission Service Corps, as a volunteer or a sponsor, is invited to participate in one of the sessions: session one, Oct. 23 through 27 or session two, Oct. 27 through 29.

For more information contact the Renewal Evangelism office, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.

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News-Journal of Tennessee Baptist Convention
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.

W. L. Swafford writes Sunday school lessons

William L. Swafford will be writing the Life and Work Series Sunday School lessons for the next quarter beginning Sunday, Oct. 1.



Swafford

Since Jan. 1, 1969, he has been pastor of First Church, Elizabethton. Prior to that he served as pastor of Tusculum Hills Church, Nashville; First Church, Hohenwald; and First Church, Lawrenceburg. He also held student pastorates at Culleoka and Summertown.

Active in denominational work, Swafford served as moderator of Lawrence County Association of Baptists and as a member of the Executive Board of the Tennessee Baptist Convention, serving on the Christian services committee and the building committee for the TBC building in Brentwood. Presently, he is a trustee of the Tennessee Baptist Children's Homes and has served as chairman of the trustees.

A graduate of Belmont College, Nashville, he received the master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

Swafford is married to the former Yvonne Malone. They have two children: a son, Jeffery, and a daughter, Patrice.

New Orleans graduate named as pastor at Apison Church

Harlan Williams, a recent graduate of New Orleans Baptist Theological Seminary, is serving as pastor at Apison Church, Hamilton County Association.

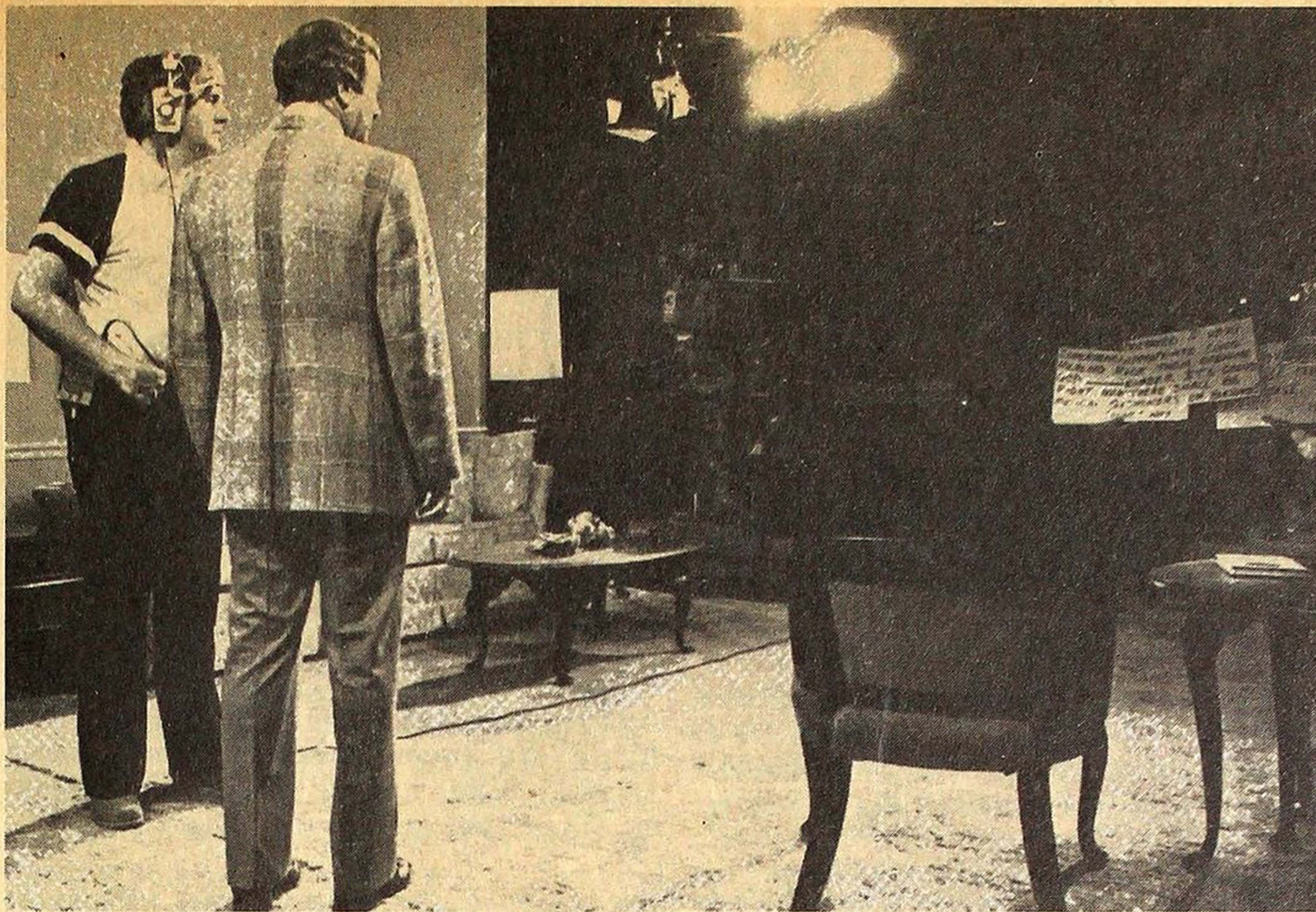
While attending seminary, Williams was a pastor in Bush, La., and was an interim pastor at Covington, La. He is also a graduate of Belmont College, Nashville, and served several congregations while doing undergraduate work.

Formerly, he was associate pastor at Big Spring Church, Cleveland, and pastor of Wolf Creek Church, Spring City, and Allons Church near Livingston. He was moderator and director of church training for Tennessee Valley Association while pastoring there.

Oak Grove, Covington, calls Robert G. Lee to lead church

Robert G. Lee was called as pastor of Oak Grove church in Covington.

He comes to the post from Cordova Church in Cordova, where he served as pastor for six years. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and New Orleans (La.) Baptist Theological Seminary.



GETTING READY—Frank Pollard, speaker on BSSB's new television series, "At Home with the Bible," rehearses at a taping session for the program which begins in October.

'At Home with the Bible' slated for Tennessee radio, television

NASHVILLE—A 30-minute weekly television and radio show and a home Bible correspondence program, both sponsored by the Sunday School Board, share a common purpose of encouraging people to study the Bible.

"At Home with the Bible" which will begin airing in October on television and radio stations around the country, includes music, interviews, and a Bible lesson related to the segment's topic which may range from temptations to relationships to forgiveness.

The television version will be broadcast by WSM-TV, Nashville, at 8:00 a.m. on Sundays beginning Oct. 1, and on WBIR-TV, Knoxville, at 8:00 a.m. on Sundays beginning Oct. 15.

The radio version can be heard on WSM-Radio (650 kc) at 7:30 p.m. on Sundays beginning Oct. 15. This 50,000 watt, clear channel station covers most of the eastern United States.

A joint production of the Sunday School Board and the Radio and Television Commission, "At Home with the Bible" is hosted by Frank Pollard, pastor of First Baptist Church, Jackson, Miss. He also is the program's Bible teacher.

"'At Home with the Bible' is an effort to teach the Bible to people in a home setting, not just with the Bible lesson but also by a careful selection of music and guests who have something worthwhile to say about the importance of the Bible in their lives," said Don Fearheiley, supervisor of the Bible correspondence section and executive producer of the program.

Guests who will appear in the first 13 programs include Miss America 1975, Shirley Corthran; Mark Luttrell, a Memphis prison

warden; and Bob Dollar, a former pastor, missionary and now a director for Days Inns.

Music, directed by Buryl Red, is provided by five Nashville musicians, "A Joyful Sound"—Mark Blankenship, Fes Robertson, Patty Lee, and Ken and Lois Holland.

Also, Myrtle Hall, a Billy Graham Crusades soloist, appears in four of the first 13 programs.

In addition to providing a Bible study opportunity in their homes, viewers of each program will be invited to write for the free **Home Bible Study Guide**, a monthly publication which includes Bible background material, and study questions on a different topic each month.

Participants may send in their answers for grading and work toward credit on four levels—learner, apprentice, intermediate, and senior. After a person has completed the senior level by having 48 units of study graded, he is recognized as a scholar for demonstrating "his commitment as a lifelong Bible student."

Persons do not have to see "At Home with the Bible" in order to participate in the Bible correspondence program.

In addition to the guide, participants will receive the **Home Bible Study Report**, a monthly newsletter.

In addition to the areas where the Sunday School Board has purchased time, Fearheiley said, arrangements can be made for a church or association to sponsor the program. Sponsorship takes place when a church or association donates to the Bible correspondence ministry the cost of the time.

Persons interested in information about sponsorship or who wish to receive the **Home Bible Study Guide** should write to Home Bible Study, Nashville, Tn. 37234.

Our People and Our Churches . . .

LEADERSHIP . . .

Gerald Wood accepted the call of Bartlett Church, Bartlett, to serve as minister of youth and recreation. He is a graduate of Union University, Jackson. His wife is the daughter of Paul Clark, pastor of Calvary Church, Jackson. F. Irvin Hays is pastor.

First Church, Oneida, called Mr. and Mrs. Jim Cook to work in the music ministry of the church. They have moved on to the field.

Bill Cox is serving as interim music director at Park Avenue Church in Nashville. He is employed by Broadman Press of the Baptist Sunday School Board. Bob Mowrey is pastor.

The congregation of Judson Church, Nashville, voted to call Rick Carpenter as minister of youth and recreation. He plans to be on the field by Nov. 1. A native of Alabama, he is a graduate of Southern Baptist Theological Seminary, Louisville. He has served as minister of youth at Eastwood Church in Bowling Green, Ky. for the past four years.

Jerry Fugate accepted the call of East Park Church, Memphis, to serve as director of youth. He serves presently as director of youth and music at Colonial Hills Church in Southaven, Miss. He has served churches in Arkansas and Tennessee since receiving his BS degree in Christian education from Mid-South Bible College in Memphis. W. Wayne Allen is pastor.

William Jefferies resigned as pastor of Fordtown Church, Kingsport.

Ralph Holland resigned as pastor of Valley Hills Church, Bristol.

Claude Swatzell resigned as pastor of Cross Anchor Chapel, a mission of First Church, Greeneville. He is continuing his study at Clear Creek Baptist School in Pineville, Ky., and doing pulpit supply work in that area.

Brainerd Church, Chattanooga, called Tommy Puckett as minister to youth, effective Oct. 15. Puckett serves presently as minister of youth at Pritchard Memorial Church in Charlotte, N.C. A native of Louisville, Ky., he is a graduate of Samford University, Birmingham, Ala., and New Orleans (La.) Baptist Theological Seminary. He has served on church staffs in New Orleans and Jackson, Miss. He was also recreational consultant for the State Of Louisiana Baptist Convention and has been active in other state work. Winford Hendrix is pastor of the Chattanooga church.

Dale Higginbotham, minister of music and youth at Central Church, Knoxville, plans to resign sometime before January in order to attend seminary. He hopes to pursue the master of church music degree. Bill Bruster is pastor.

Fred Ritter resigned as pastor of First Church, Tiptonville, Beulah Association. He served the church for over a year.

PEOPLE . . .

Little West Fork Church, Clarksville, licensed Horace B. Wilson to the gospel ministry earlier this month during a regular business meeting. Wilson has left for Germany, where he will be stationed for three years.

Larry Skaggs, Leon Stanford, and Jim Merritt were ordained as deacons by First Church, Franklin, earlier this month. Virgil R. Peters is pastor.

Raleigh Church, Memphis, held deacon ordination services for Larry Moore and Philip Ruff last Sunday, Sept. 24. Pastor Dan M. Hodges delivered the ordination sermon.

Chuck Baker, R.C. Beach, and Carl Whittimore are scheduled to be ordained as deacons at White Oak Church, Chattanooga, on Sunday, Oct. 1. Nathan Nolen will deliver the ordination sermon. Ray E. Fowler is pastor.

Mr. and Mrs. Marvin Lewter celebrated their 50th wedding anniversary last month. They are members of First Church, Fayetteville, where Reuben L. Trussell is pastor.

Forest Hill Church, Parrottsville, ordained Otha Rowen as a deacon. J.H. Stogner, director of missions for East Tennessee Baptist Association, brought the ordination message. Jerry Tarwater is pastor.

William Clark was ordained to the gospel ministry by Garvers Chapel, Cosby, last month. Clark was called as assistant pastor of the church. Horace Davis is pastor.

Deacon ordination services are scheduled to be held at Calvary Church, Knoxville, on Sunday, Oct. 1. Larry Carleton, Bob Coppock, Jim Darrow, and Ray Jordan will be ordained. Bob Burch is pastor.

First Church, Jacksboro, ordained Fred Cain Jr. as a deacon. Participating in the ordination services was his father, Fred Cain, also a deacon at the church. Larry Smith, a deacon at First Church, LaFollette, and editor of the "LaFollette Press," delivered the message. Barry Wood is pastor.

Jerry Bowman, John Faulkner, and Mack Sharp were ordained as deacons at First Church, LaFollette, earlier this month. David Sharp brought the ordination message. Harlan Reynolds is pastor.

CHURCHES . . .

Brentwood Church, Brentwood, is scheduled to celebrate the 10th anniversary of the church on Sunday, Oct. 1. Charles F. Treadway, church administration, Baptist Sunday School Board, is slated to be the guest speaker. Dinner will be held at the church and will be followed by a special program. Bill Wilson is pastor.

During revival services held at Prospect Church, Hollow Rock, an offering of \$860.00 was taken for direct mission aid to Tanzania. Raymond Atwood, pastor of Rayville, La., First Church and missionary/evangelist to Tanzania, was the evangelist. Steve Atwood is pastor.

First Church, Smyrna, observed their 68th anniversary earlier this month with special services and dinner on the ground. Guest speakers were former pastors Billy Adams and Wayne Tarpley. Charter members Mrs. Will Ridley and Mrs. Wilkes Coffey were honored by the members. W.D. Thomason is pastor.

Alice Bell Church, Knoxville, is scheduled to observe the church's 30th anniversary on Sunday, Oct. 8. Frank Boston is slated to preach at the morning worship service. Billy D. Fox is pastor.

The 75th anniversary celebration of Bellevue Church in Memphis is underway this month with a series of programs scheduled to run through Nov. 19. October highlights will include "Together We Build" presentation, family enrichment conference with Henry Brandt, a family dinner, and a special dedication service. A ground breaking day for a new structure is scheduled to be held Nov. 19. Adrian Rogers is pastor at Bellevue.

Following a month of activities commemorating the 50th anniversary of Brainerd Church, Chattanooga, members will gather on Sunday, Oct. 1, for a special service. John C. Stophel is chairman of the 50th anniversary committee, and Mrs. Jean W. Stephens is chairman of the day's activities. There will be special recognitions of guests and charter members and dinner on the ground. The afternoon program will begin at 1 p.m. with a musical prelude by the chancel choir under the direction of Herman May, minister of music. Pastor Winford Hendrix will close the afternoon program.

Chattanooga church calls Ralph Norton to join staff

The congregation of Brainerd Church, Chattanooga, issued a call to Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention, to serve as their minister of pastoral care, effective Jan. 8. Norton is scheduled to retire from his present post on Dec. 31, 1978, following a tenure of six years.

In his new position, he will assist Pastor Winford Hendrix in visitation, counseling, and senior citizen ministry. Norton is a native of Chattanooga and led the congregation of Red Bank Church in that city for 25 years.

Arkansas Baptists help flood victims

LITTLE ROCK, Ark.—Pulaski County Southern Baptists have joined an interdenominational and community agency committee to distribute relief items to flood victims.

Little Rock Flood Relief-United Way has received \$50,000 from the United Way of Pulaski County and \$10,000 from the Catholic Diocese of Little Rock, along with non-perishable items to distribute to victims of the flash flood that took at least eight lives and caused \$25-million damage, Sept. 13.

Charles Ashcraft, executive secretary of the Arkansas State Baptist Convention, urged Baptists to help in the flood relief. "Since one-fourth of all Arkansans are Baptist, it's likely that one-fourth of the flood victims are Baptist," he said, encouraging them to help all victims.

Several Baptist churches suffered heavy water damage. Others were utilized as shelters for victims. Highland Heights Baptist Church, Benton, held persons evacuated from a subdivision threatened by a dam authorities feared would break. (BP)

Record budget

(Continued from page 1)

E. Norton, who is to retire as executive secretary-treasurer on Dec. 31.

According to board officers, the Executive Board voted to present Norton a love gift of \$6,000, based on \$1,000 per year for each year of service; to pay his moving expenses back to Chattanooga, where he was living at the time of his election in 1962; and to set up a trust fund of \$13,200 in lieu of a life insurance policy. The convention maintains a life insurance policy of that amount for Fred Kendall, who retired as executive secretary-treasurer in 1972, with the SBC Annuity Board. However, since Norton did not serve 10 years to qualify for such a policy, the trust fund will be set up to go to Norton's estate upon his death.

In other action, the Executive Board approved several changes in the position description for the public relations consultant.

The next scheduled meeting of the Executive Board will be held Nov. 13 at Woodmont Church, Nashville, on the eve of the annual session of the Tennessee Baptist Convention which will meet Nov. 14-16 at that church. All meetings of the board are open to visitors.

Baptists' vision limited in work with Chinese

Of the 15,792 Chinese living in the state of Tennessee, apparently only one Baptist church has an organized and continuing ministry among this ethnic group, according to Ruben Cañas, language and interfaith witness program leader for the Tennessee Baptist Convention.

When R. Paul Caudill was called as pastor of the First Baptist Church of Memphis in 1944, the Chinese population of that city was 40.

The Chinese from South China (Cantonese) who were in America during the gold rush and railroad building years, had suffered racial oppression and persecution. Eventually, some early settlers found they could make a living in the delta, and encouraged relatives from their native region to join them. Facing a language barrier, and with a desire to retain their Chinese Culture, they naturally formed an ethnic group.

Caudill saw that bringing Western-oriented gospel from American churches into their midst would be a difficult task. They would have to be approached in the sense of their ethnic background, he concluded.

Being missionary-minded, and having Chinese mission experience from his former service in Augusta, Ga., Caudill attempted to start a language mission project in his church. With a letter of introduction, written in Chinese by his friends in Augusta, he visited personally all of the Chinese residents in Memphis.

Finding them with many needs, including lack of employment opportunities, a deficit in the knowledge of the English language, and crises in business, family, and social life, he determined that the field and time were ripe for the church to minister and to introduce Jesus Christ.

First Church accepted the challenge. They participated in the mission project by teaching English, and helping the transportation of the children to Sunday School and worship services.

Not until 1960 did the church begin the Chinese language worship service which was held every other Sunday with Jachin Chan as the first Chinese preacher. Chan served on a part-time basis.

The Chinese congregation was formally organized in 1967, after full-time pastor Chee Wu took office. It was named the Chinese Fellowship of First Baptist Church. Officers elected by the congregation took charge of various functions.

With this beginning challenge, the Chinese fellowship had grown to a membership of more than 200 when Wu resigned in 1974. Besides the weekly Sunday afternoon bi-lingual worship service, the group had a youth choir, Baptist Women, Brotherhood, and other activities.

After serving 20 years as pastor of Hong Kong's First Church, Paul Wong was called to be pastor of the fellowship in 1976. Under his leadership, and with the encouragement of the new pastor of the church, Earl Davis, the Chinese Fellowship has begun an emphasis of training, stewardship, and outreach mission. Training programs for adults and a youth training union have begun. Some adult leaders have been entrusted with an undershepherd program.

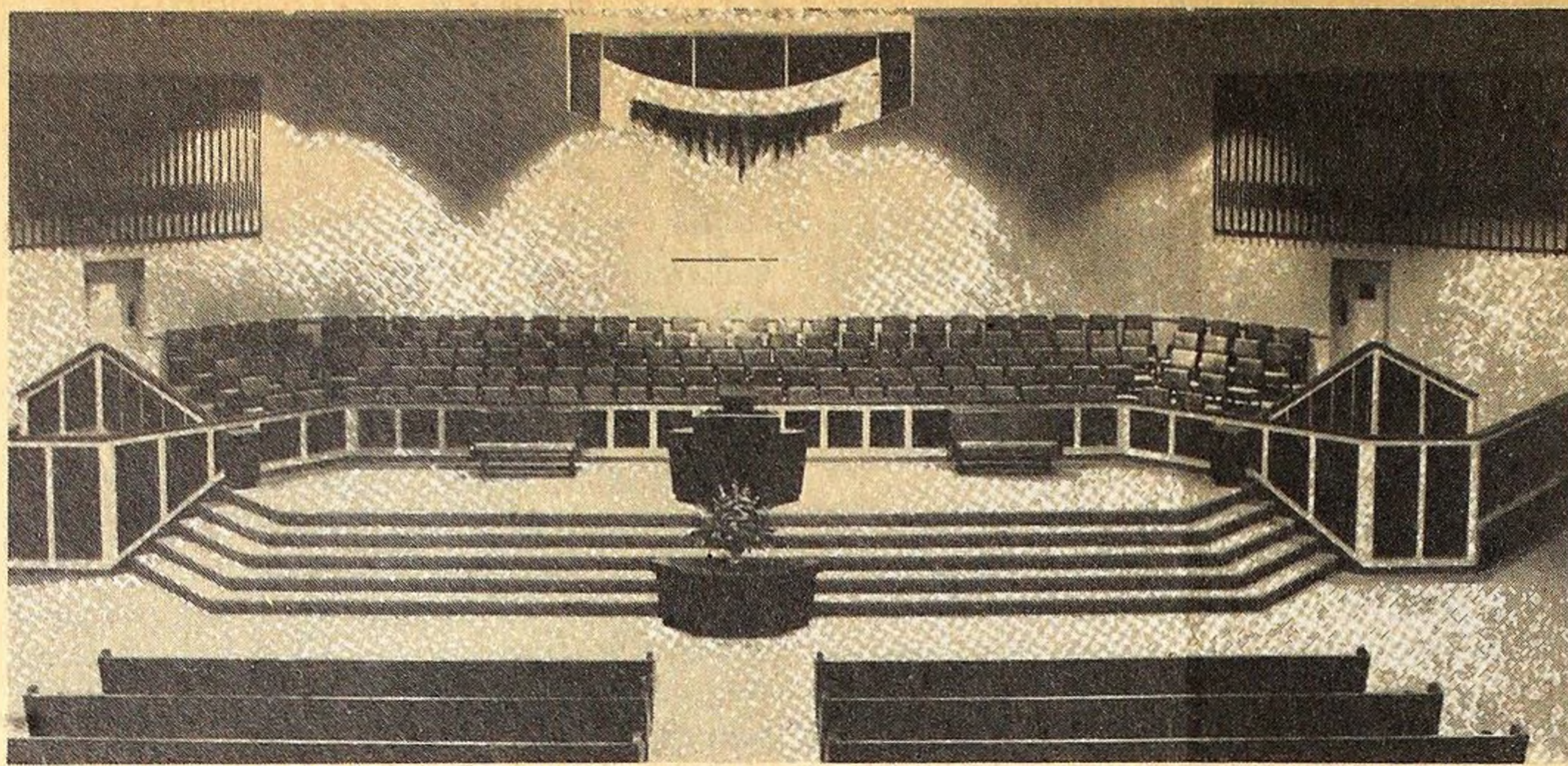
Realizing the importance of being self-supporting, the Chinese Fellowship set this as an urgent goal this year. During the last three years, the budget has increased by 20 percent each year as a result of promoting the practice of pledging and tithing.

Gradually, the group is learning to be involved in mission action. During the last half of 1976, Wong pioneered a mission project among the Mandarin speaking Chinese. It began with informal home meetings and eventually became a regular worship service on Sunday morning. The Mandarin group has its own officers and working committee. Besides its regular Bible class and a mixed chorale, they recently began sponsorship of a Mandarin language class for the younger generation born in this country.

In other areas of Tennessee over 14,000 Chinese subsist, most of them with no first-hand knowledge of Christ's love for them. Tennessee Baptist churches have a responsibility to take this love to those throughout the state and to make the area of ministry reach from the Mississippi River in Memphis to the Virginia state line near Bristol.



FIRST CHINESE FELLOWSHIP, MEMPHIS



NEW AUDITORIUM—A new 1,500-seat auditorium was opened at Leawood Church in Memphis last Sunday. Focusing on evangelism, economy, and energy, all aisles from the nave and balcony point to the alter. Construction began in May 1977.

New auditorium opened at Leawood

In September 1975, Pastor and Mrs. Jerry Glisson, withdrew their life's savings from the bank and made the first donation toward a new auditorium for Leawood Church in Memphis. Last Sunday, Glisson and his wife joined a capacity crowd in opening that auditorium for services.

The building, designed by Frank Reput Jr.,

was constructed by Heirigs Construction Co., Memphis, at a cost of \$740,000. An additional \$208,000 was spent for furnishings and other fees; and \$88,000 was used for purchasing and paving a 290-car parking lot.

With seating for 1,500, the auditorium also contains a choir loft with 150 individual wooden chairs, solid walnut pews, a motorized screen for films, and a sound room designed for stereo music, amplification, radio, and future television production.

Following the pastor and wife's gift in 1975, Glisson reported that many people made faith gifts and commitments. Total commitments amounted to \$1 million, with an additional \$50,000 worth of bonds and other objects given.

A remodeling program of the interim auditorium will begin immediately at a cost of \$152,777 by the Heirigs Construction Co. This building will be made into a two-story educational building for preschool, grades one and two, and adult Sunday School departments.

HMB adds 23 pastors, two from Tennessee

ATLANTA—Twenty-three mission pastors have been approved to receive financial aid by the Southern Baptist Home Mission Board.

Of the 23, two will receive Language Pastoral Aid (LPA), a salary supplement designed to enable a new mission congregation to have a full-time pastor who will lead them to self-support, furnished by the HMB language mission department.

Twenty-one pastors will receive Church Pastoral Aid (CPA), a similar supplement from the HMB church extension department.

Two pastors from Tennessee were among those named to receive CPA. They are Donald Evans of Williston, who will serve in Sharon Penn., and Frank Wood of Moscow, who will serve in Malone, N.Y. (HMB)

Grandview finishes first mission tour

When 16 members of Grandview Church in Nashville returned home last month after a week of volunteer mission work in the Mississippi Baptist Association of northwestern Illinois, they thanked God for the initiative their church took in sending its first mission team out to participate in Bold Mission Thrust.

Youth director Marty Bell, who led the group, confesses he was skeptical when the Woman's Missionary Union of Grandview approached him with the idea of a mission trip.

"I contacted the Home Mission Board while praying, 'Lord, I believe; help thou my unbelief.'" From that point, Bell says, everything fell into place.

Several unusual events surrounded Grandview's first mission trip. Initially, 16 people committed themselves to serve as volunteer missionaries in the first commitment service—not knowing that Bell had given the Home Mission Board an estimate of 16 persons. The age span within the group ranged from 15 to 75 years. The mission team felt that the age span was an advantage in reaching out to all people.

Mission plans were changed the day before the team was scheduled to leave, Bell reported. The group was assigned to do survey work in the afternoons in Moline and Rock Island, Ill. and conduct backyard Bible clubs in Mexican-American migrant camps at night rather than morning clubs in Moline as the original plans indicated. "It's a good thing that we trained to be flexible," Bell said.

To the amazement of the mission volunteers, some of the young people in the camps would skip supper after picking tomatoes for 13 hours in the hot sun to hear Bible stories. "It was hard to leave. They wanted us to stay and tell them more about Jesus. They could not get over the fact that because of Jesus' love, we came all the way from Tennessee to share with them."

The team wants to go back next year to continue the Bold Mission effort, Bell concluded.

Gardner-Webb reaffirms stand on federal funds

BOILING SPRINGS, N. C.—Gardner-Webb College's board of trustees has reaffirmed the Baptist school's 73-year-old policy not to seek or accept federal funds.

Just after kicking off a \$10.5-million basic needs campaign, Gardner-Webb President Craven E. Williams told trustees, "It is time to do more than pay lip service to the principle of independent education. It is time to set an example, to be that voice which does more than cry in the wilderness."

Williams, entering his third year as president of the 1,400-student school, feels his stance will be popular with independent businessmen whose support will make federal funds unnecessary. (BP)

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Christian Life Commission votes to expand morality emphases

NASHVILLE—The Southern Baptist Christian Life Commission voted to expand the agency's work in three areas of moral concern, enlarged the assignments of two staff members, and voted a record budget during its annual meeting.

During the next year, the Southern Baptist Convention's social concerns agency will give increased emphasis to television and morality, world hunger, and alcohol education.

The commission added the title of associate executive secretary to the duties of Harry N. Hollis Jr., the agency's director of family and special moral concerns since 1969, and changed the title of public relations director, Floyd A. Craig, to director of public relations and development. Craig, who joined the commission in 1967, spent a recent study leave examining foundations and possible foundation grants.

After hearing a call from Executive Secretary Foy Valentine for Southern Baptists to include "Bold Doing" in the denomination's Bold Mission Thrust venture, commission members approved a 1978-79 budget of \$531,000, an increase of \$69,000. It includes a seven percent cost of living increase for staff salaries.

"Southern Baptists are a great and strong body of Christians now about to enter the 1980s under the banner of Bold Mission Thrust (the SBC plan to proclaim the gospel of Christ to the entire world in this century)," Valentine declared. "That banner thus far has been interpreted to include 'Bold Going,' 'Bold Growing' and 'Bold Giving.' It would be a great mistake for Southern Baptists not to find ways to include 'Bold Doing' in this program."

The commission voted to sponsor regional "Bold Doing" conferences in at least seven states during the next year. Primarily designed for pastors, the conferences will focus on ways Southern Baptist churches can apply the gospel of Christ to current social concerns.

The commission also passed resolutions urging prayer for peace in the Middle East and

opposing the proposed rewrite of the Communications Act of 1934. It also asked the staff to seek ways to focus attention on needs of the Hispanic population and deal with the current educational crisis including the current inroads of parochial education on public schools.

Southern Baptist churches were challenged to set aside a special time during worship services on Sunday, Oct. 8, to pray for peace in the Middle East.

The resolution on the communications act encouraged Southern Baptists to communicate opposition to the proposed legislation to their elected representatives in Congress on grounds the bill would provide substantial deregulation of the broadcasting industry at the expense of the public welfare.

In further action during the two-day sessions, the commission elected Nashville-native John Claypool, pastor of Northminster Baptist Church, Jackson, Miss., to chair the commission, and presented its 1978 Distinguished Service Award to Sarah Frances Anders, professor and chairwoman department of sociology, Louisiana College, Pineville. (BP)

Celebrate '78 slated for Carson-Newman

The Third Annual "Celebrate '78" Youth Rally has been slated on the Carson-Newman College campus Oct. 7.



Anderson

Weight lifter Paul Anderson and Loren Young, speaker for youth rallies and meetings of the Fellowship of Christian Athletes are scheduled to be on the program.

The college can accept 1,500 reservations for the dinner and the Eagle football game against New-

berry College, Newberry, S.C.

Registration for the rally will be 1:00-2:30 p.m. EDT in Holt Fieldhouse. The rally will begin at 2:30, dinner will be served at 5:30 p.m., followed by the C-N football game at 7:30 in Burke-Tarr Stadium.

Further information on the rally is available from J. Donald Mitchell, director of church relations, Carson-Newman, Box 1843, Jefferson City, Tn., or by calling (615) 475-9061.

For over 25 years, Paul Anderson has been called the world's strongest man. Many strength historians say he is "history's strongest human." He has lifted the greatest weight ever recorded—an official 6,270 pounds.

Devotional

Mercy's miracle

(Luke 23:35-43)

By Martha L. Carpenter

There is no joy like that produced by an unexpected miracle. Nowhere do we find this truth more touchingly illustrated than in the case of the penitent thief who shared Calvary's hilltop with our Lord in the hour of His crucifixion.

Consider this dirty, miserable, dying man! Little did he know when he was dragged from the rat-infested dungeon, his ragged clothing drenched with the pit's filth, that before the day was gone he would be named among the sons of God! He'd struggled up the stony hillside, weak from the meager fare allotted the prisoner of that day.

Behind him lay a wasted life marked with criminal offences against his fellowman. The horror of the crucifixion was just ahead with no hope of reprieve. Beyond that an eternity of darkness cast its shadow at his feet. His guilt had been established, sentence had been passed, and he must pay the penalty for his crimes.

Yet, as this hardened criminal heard the taunting cries of Christ's tormentors, his heart was stirred in a strange new way. Compassion seldom if ever felt filled his breast. Angrily, he denounced his fellow criminal for taking part in the persecution of an innocent man. Then naked, helpless, and dying, he turned to Jesus and cried out, "Lord, remember me when thou comest into thy kingdom." And our hearts thrill even yet at the Master's gracious, forgiving reply "...today shalt thou be with me in paradise."

In the dark hours of life, when our offences have rendered us hopeless and helpless, we have only to call and our Lord answers. No matter our offence, He is ready and eager to forgive and restore. However, far we might have wandered, He is searching and watching for our return. Let us hasten to Him so that we, too, can experience the blessedness of His promise "...today thou shalt be with me. . . ."

Carpenter is a member of Broadway Baptist Church, Memphis.

Guinn returns to Tenn.

Thomas B. Guinn has concluded a 12-year ministry with the Rittenhouse Church in Houston, Tex., and has returned to Tennessee where he is serving as pastor of New Shepherd Hills Church, Ooltewah.

He led congregations in Texas for over 32 years, and was also pastor of Lincoln Avenue Church in Newport. While he was a student at Carson-Newman College, Jefferson City, he led a small church in Lenoir City. Following his graduation from C-N, he attended Southwestern Baptist Theological Seminary, Fort Worth, where he graduated.

A native of Chattanooga, he has been active in Baptist work in both Texas and Tennessee.

Jackson native receives scholarship at SBTS

David A. Baker, a native of Jackson, has been selected to receive the Marguerite McCall Scholarship for 1978-1979 at Southern Baptist Theological Seminary, Louisville, where he is a student.

The scholarship was established by friends of Mrs. Duke K. McCall in honor of her 25th anniversary as "first lady" of the seminary.

A graduate of Union University, Jackson, Baker is scheduled to graduate from the seminary in June 1979.

A positive step in mission support

The Executive Board of the Tennessee Baptist Convention took another significant step in world mission support last week, then it approved its budget recommendation to be considered by November's state convention.

The recommended Cooperative Program budget-goal for the November 1978-October 1979 TBC fiscal year will be \$11.8-million—a 11.85 percent increase over the current budget goal.

Then, the recommendation will ask that the percentage going from our state to missions and ministries supported through the Southern Baptist Convention's Cooperative Program be increased from the current 34 percent to 34.5 percent.

Since 1960, Tennessee had shared 33.33 percent of our Cooperative Program gifts with the SBC Cooperative Program. Last year we broke through that barrier to approve a 34 percent sharing.

At the 1977 state convention in Knoxville, the messengers passed a motion that "we respectfully request the Executive Board to continue to give prayerful and careful consideration to the possibility of some increase every year."

The board's program committee brought its budget recommendation to last week's Executive Board meeting, asking that the SBC share move up to 34.5 percent.

Obviously, this is not a gigantic increase—but the trend

is heartening—and should prove to be a challenge to Baptist churches throughout the Volunteer State.

In actual dollar amounts, the increase is more impressive. As the percentage increases and the total budget increases, the amount shared is compounded.

For example, in 1976 we shared \$3,133,333 (33.33 percent of \$9.4-million). This year we will share \$3,587,000 (34 percent of \$10.55-million). The proposed budget for next year would share \$4,071,000 (34.5 percent of \$11.8-million).

We commend the Executive Board for its positive leadership in worldwide mission support.

guest editorial

Church pension plans

By Presnell Wood, editor
"Baptist Standard," Dallas, Tex.

Southern Baptist Annuity Board President Darold H. Morgan indicates that the timing is critical for a show of support of a bill that will define the church pension plan and permit the church pension fund to continue to serve church agencies.

Senate Bill 3182 is significant for all ministers and denominational employees who participate in the church retirement plans, as it would clarify some defect in the Employee Retirement Income Security Act of 1974 (called ERISA).

Under current provisions of ERISA, separate retirement programs would be established effective Jan. 1, 1983, for every category of vocational Christian worker within the denominational family. The Southern Baptist Convention would be forced to have one plan for local church employees and one or more for denominational employees.

This would result in costly, disruptive duplications of professional services and paperwork burdens. Chaos would result in moving from one category or job to another within the denomination with the possibility of having to enter a completely new retirement program.

The 1975 SBC passed a resolution calling for clarification of ERISA.

Last month, Gary Nash, general counsel and secretary of the Annuity Board, testified before the Committee on Human Resources of the United States Senate on behalf of the Church Alliance for Clarification of ERISA, a coalition of persons acting on behalf of the pension programs of several denominations in the USA.

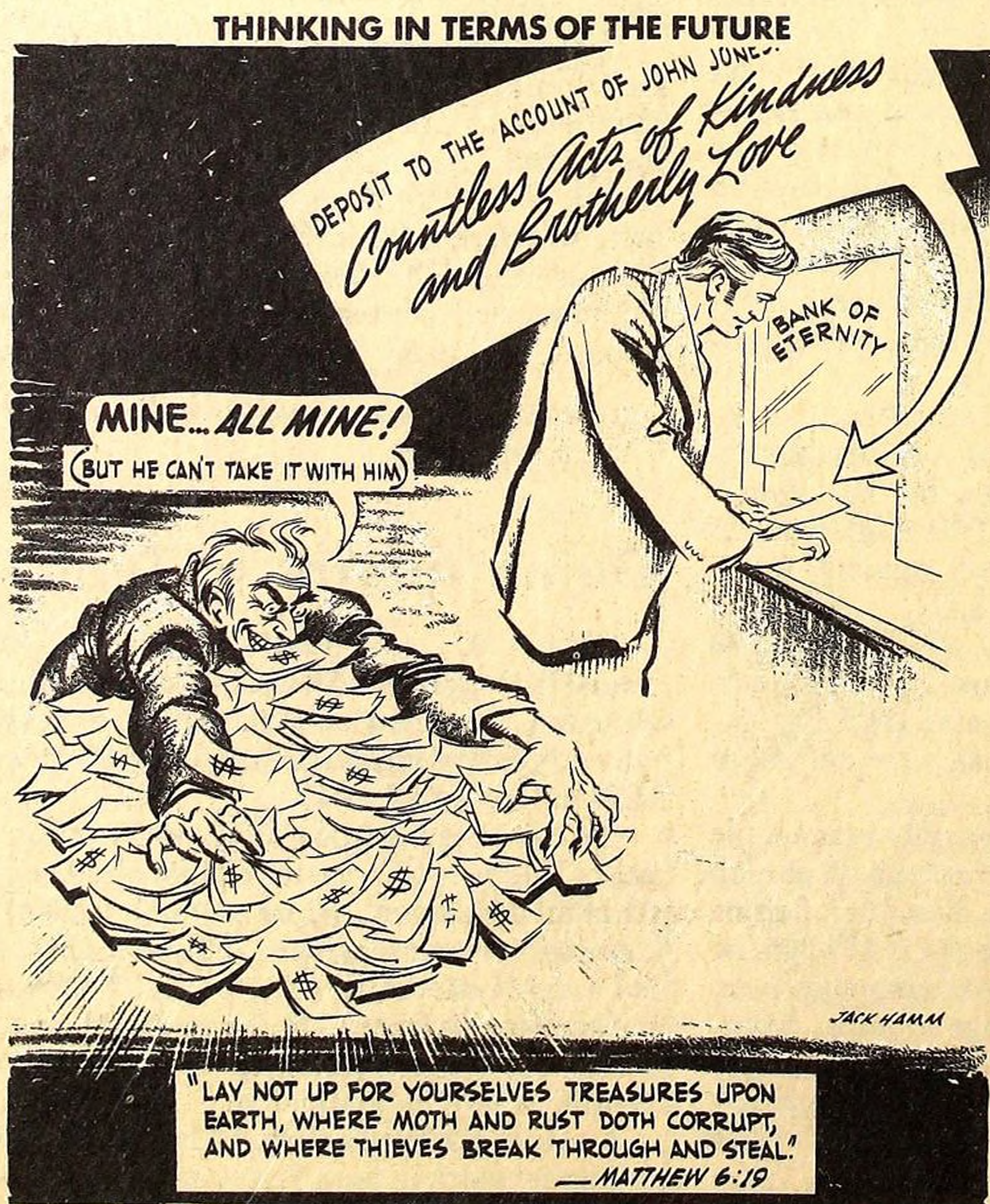
"The legislative mandated splitting of church retirement programs into fragments by 1982 contrasts sharply with fundamental principles of separation of church and state," said Nash.

Senate Bill 3182 will clarify what is a church plan and establish a procedure for resolving church plan status. It will also reduce the constitutional questions which are presently in issue.

Nash is right in saying, "Church plans have served their denominations successfully for many years without government interference."

Since the bill is stalled in the Committee on Human Resources, it is important that the co-chairmen of this committee, Sen. Harrison Williams of New Jersey and Sen. Jacob Javits of New York, know of our concern. Correspondence supporting Senate Bill 3182 should be written to them at United States Senate, Washington, DC, 20510.

ERISA has no business defining a church in contest of defining the term "church plan." Baptists need to speak on this matter—NOW.



Baptist papers react to rising postal costs

By Norman Jameson

Double-barrelled postage increases in May and July sent editors of Southern Baptist state newspapers scrambling for ways to meet postage expenses that jumped 50 percent in one year.

In editorials explaining their plight, editors have called the unscheduled increase May 29, coupled with the scheduled increases in July 1977 and 1978 "appalling." If postage costs for special non-profit second class mail continue to escalate, "the very existence of state papers in their present form is threatened," said Western Recorder editor C. R. Daley.

Editors have been staggered by annual postage bills such as those in Alabama, jumping from \$16,000 to \$109,000 in 10 years; from \$9,000 to \$120,000 in Georgia in 12 years and from \$11,000 to \$87,000 in Florida in seven years.

The July increase was the seventh of 16 annually scheduled increases approved by Congress in an effort to make the U.S. Postal Service self supporting by 1987. Originally passed in 1971, the law dictated that in five years regular mail users must bear the full cost of mailing their product. Non-profit users would not bear their full cost for 10 years.

That law was revised in 1974 to give regular mail users eight years and non-profit users 16 years before their rates would be raised high enough to cover the full U.S. Postal Service cost of mailing. As long as items are mailed for less than it costs the Postal Service to deliver them, the mails are subsidized through taxes.

Senate Bill 3229, soon to be brought out of committee for Senate action, would put a ceiling on the "attributable costs" to be charged non-profit second class mailers. The House has already passed a companion measure according to Don Hetzler of Associated Church Press.

After the July 1978 increase, the current mailing rate for the Baptist state newspapers, which are in the special non-profit second class category, is five cents per pound plus 1.7 cents per addressed piece, as long as less than 10 percent of their space is paid advertising.

According to the current U.S. Postal Service schedule, if no unscheduled increases similar to the one in May occur, the 1987 rate will stabilize at 11.2 cents per pound and 5.6 cents per addressed piece. Those figures represent 9.37 and 14.6 percent increases annually. That means in 1987 Texas' **Baptist Standard**, which has the largest postage budget of the state papers, will pay the U.S. Postal Service approximately \$1.37-million to put 51 issues into the hands of about 387,000 subscribers.

Lynn Clayton, editor of Louisiana's **Baptist Message**, said "by increasing the postage on publications, we are surely going to have a nation where being well informed by print media is going to be a luxury affordable only by the very wealthy."

So what are the editors doing about it?

Standard Editor Presnall Wood said his directors approved a policy in December 1977 that will pass on to church budget accounts increased mail costs in the month they occur. In July, that meant an increase of 30 cents, to \$2.75.

The boards of the **Indiana Baptist** and Tennessee's **Baptist and Reflector** adopted the same policy.

In addition, along with the **Ohio Baptist Message**, **Colorado Rocky Mountain Baptist** and others, they will seek additional support from the state's Cooperative Program funds.

Bob Terry, editor of the **Missouri Word and Way**, already the lowest priced state newspaper at \$1.80 per year, does not want to raise subscription prices that have been stable for 10 years because subscriptions drop when the price goes up. His experience shows a drop of about eight percent.

Arizona's **Baptist Beacon** has not changed its \$2.50 annual rate for 25 years.

Church budget rates for virtually all the newspapers are still below three dollars. **Baptist and Reflector** editor Al Shackelford says "We have talked so long and so loud about not raising our rates, we're going to have to swallow our pride and raise them every year. There's no sense in pretending things aren't going up."

Only 11 percent of the increased postage expense since 1969 can be attributed to increased circulation. Total circulation for the 30 Baptist

state newspapers that accept advertising is about 1.8 million.

Georgia's **Christian Index** and the **Maryland Baptist** have cut the number of issues printed each year to 50 and 48 respectively. Maryland and Tennessee are changing formats and printers. Maryland's staff is doing some production paste-up work to save money. South Carolina's **Baptist Courier**, the **Alabama Baptist** and North Carolina's **Biblical Recorder** are considering cutting issues. Other papers are deleting big "special issues" and cutting the number of pages in each issue.

The **Christian Index** has done all four—raised prices, eliminated an issue, cut pages, and asked for increased Cooperative Program subsidies.

"We are giving our readers fewer pages of news than we did in the past," says **Index** editor Jack Harwell. "We have to be brutal sometimes about leaving out feature stories and photographs and other things that we would like to print, simply to hold the pages to the number we can pay for."

There is talk of reducing frequency to bi-monthly. But R. G. Puckett, editor of the **Maryland Baptist**, says, "Moving to a semi-monthly arrangement would be a serious step backward. Some papers came from that frequency (or monthly) and to return would greatly reduce the influence of the paper, which is another cause for concern. As Southern Baptists get older, larger, more bureaucratic and tend to become lethargic, we need the papers for communication and stimulation."

But editor Marse Grant said, "We may not be too far away from a twice-a-month **Biblical Recorder** instead of weekly."

Theo Sommerkamp, editor of the **Ohio Baptist Message**, said regional newspapers are an alternative that would lower printing costs. But he reminded readers when papers are sent across state lines, postage jumps.

Alternate delivery systems that would bypass the U.S. Postal Service are still too expensive except in densely populated areas. Papers sent in bulk to a church for distribution from there would save the per piece delivery cost but would slow delivery.

At least two editors, Marse Grant, and Hudson Baggett of the **Alabama Baptist**, feel the state newspapers can be better utilized to convey information to Baptists that is now sent through first class mail. That would decrease convention mail expense.

Many editorials pleaded for readers' prayers. "The very survival of such papers as **The California Southern Baptist** is being jeopardized," said that paper's editor, Elmer Gray.

John Roberts, president of the Southern Baptist Press Association and editor of the **South Carolina Baptist Courier**, called the postage increases "the greatest revolution to strike the magazine industry in this century."

"Although alarmed, we are not pessimistic about the **Courier's** future," Roberts said. "Communication is essential to democratic government and Baptists, being a self-governing people, will maintain the publication as their principal means of staying in touch. We must and we will."

Baggett and Terry reminded their readers that although postage costs are soaring, mailing is still a bargain. Despite the awesome bill for the **Baptist Standard**, next year it will cost just about one dollar per subscriber to mail the paper. "At present we know of no other way to distribute the paper as widely and as effectively as the post office accomplishes each week," said Terry.

Gene Medaris in Indiana is less enthusiastic about the Postal Service. "The cost of production and the attempt of the Postal Service to price out of existence all 'junk mail' will leave us in difficult circumstances," he said. "Indeed, if we exist at all."

In the face of rising costs in all aspects of newspaper production, coupled with seemingly unending postage increases, Lynn Clayton, editor of the **Louisiana Baptist Message**, summed up the editors' feelings: "Baptists are simply going to have to decide how important the state paper is to Southern Baptist life. Ultimately, the local church is either going to have to support the state paper, or let it slip into extinction. And with the extinction will go the single greatest unifying instrument of our convention's operation." (BP)



Tennessee Baptist Children's Homes

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Evans B. Bowen
Executive
Director-Treasurer

September is a busy time for just about everyone. Some are madly rushing to get every last minute preparation made before the new "Church Year" begins. Many churches are involved in revivals at this time. Everyone with school-age children has been in a real hassle to get school clothes bought, medical records current and ninety-nine other little after-thought things done before the ringing of the school bell. What a sigh of relief that everything finally was completed.

Our staff at the various campuses go through everything you do in preparation but "more so." Most of them are involved with a child or two of their own plus ten others to whom they serve as Dad and Mom. How do they do it? They use a lot of energy with an abundance of love and manage to meet the deadline completely exhausted but with a warm feeling of satisfaction deep inside. No one has ever said (correctly) that being a houseparent is easy. But it is very rewarding to know that you have shared a very vital part of yourself with a child who needed to know somebody cared.

Now let's face it! October will bring its special demands. Many of the children are involved in school sports and church activities. If they are to really put their hearts

into these activities then someone must care enough to transport them and sit in the bleachers—giving total support. Oh, wouldn't it be nice if the children in one cottage went to the same school. But, no such luck as that. They will be in at least two and sometimes three schools. If you have ever felt that you sometimes meet yourself coming back then you know what our staff feels like. Do they like it? Absolutely! They would never make it any other way.

When you are making out your prayer list, please put the children and staff of Tennessee Baptist Children's Homes on it. We can do a more effective job because you not only support the work financially but prayerfully as well.



Kay Scott

Meet Mary Hudlow - Kay Scott

During the office hours at the Chattanooga Home the telephone is answered by Mrs. Mary Hudlow or Mrs. Kay Scott.

Which one is the real question for one who calls frequently. They sound much alike on the telephone.



Mary Hudlow

Mary Hudlow has been employed by the Tennessee Baptist Children's Homes for 12 years. She is a joy to know. It is her wonderful sense

of humor that has enabled her to face just about every kind of experience with the boys and girls and bounce right back to look for the good at the beginning of another day. Mary is a good secretary, a sympathetic listener, a capable chauffeur of children to the clinic to receive treatment for a cut finger, broken bone, an upset stomach or one of the common ailments that keep a child home from school. I know you are thinking that those things aren't the duty of a secretary. Well, if you are Mary Hudlow and work at the Tennessee Baptist Children's Home, Chattanooga, they most certainly are.

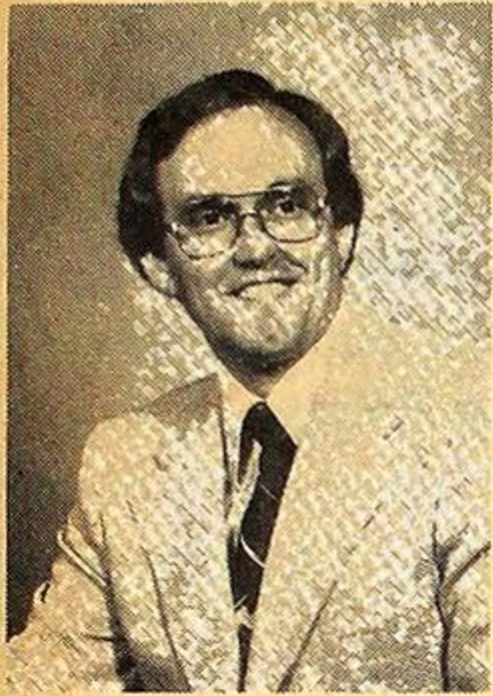
Mary is a dedicated worker. She is a big plus for the Chattanooga Home. When you visit the campus go by the administrative offices and meet Mary. That is—if she isn't on her way to carry one of the children to the clinic.

Kay works tirelessly to keep all records correct and current. She accounts for every penny of the budget expenditure. She has worked for Tennessee Baptist Children's Homes at the Chattanooga Home for 16 years. She does her work very efficiently and is able to locate other staff members at all times. If she is unable to find Mary Hudlow she will sound so much like Mary that you won't know the difference.

If Kay doesn't enjoy her work she certainly fools everyone she meets. Her friendly smile and gracious willingness to serve make a visit to the campus an enjoyable experience. Both Mary and Kay are wonderful Christian ladies whose dedication to their work means much to Tennessee Baptist Children's Homes.

Director of Cottage Life

Jerry has now been on the staff at the Chattanooga Home since May 1, 1978. He serves as Director of Cottage Life. Previously he served with the Georgia Baptist Children's Home. He has certainly proved that he is no novice in the child care work.



Blasingame

If you asked Jerry what his work involved, he would find difficulty in answering. There is a job description all right.

But there are so many things that must be done that never got on that job description. Basically, he works with houseparents and through them with the children. Every time a houseparent comes to the end of his tether there must be someone available for advice—help—relief. Jerry is that somebody. His experience and expertise enables him to look objectively at the problem and offer a reasonable solution. He renders a valuable service on the campus.

This is just one more evidence that we are ever working at the task of building a stronger and better trained staff that we may more effectively serve the boys and girls who come into our care.

A visit to one of your Homes will surely invoke deeper concern and appreciation for the work being done in the name of Jesus Christ our Lord.

Jest For Fun

If a little learning is a dangerous thing, I believe our kids are real safe in school.

Show us a woman who answers the phone and hears nothing but heavy breathing, and we'll show you a woman whose husband has taken up running.

The 15 cent stamp has a picture of Justice Oliver Wendell Holmes on it. Some feel however, if we have to pay that much for a stamp, we don't need justice, we need mercy.

Executive Committee Meets Quarterly



The Tennessee Baptist Children's Homes are operated by a Board of Trustees composed of 27 members. The full Board meets twice each year to receive full reports. From and by the Board, nine members are elected to serve as an Executive Committee. The Executive Committee elects all staff members (except the Executive Director-Treasurer), hears reports from the Superintendents and handles other business referred to them. These members make it their business to become informed concerning the total operation of our work.

The July meeting was nearing adjournment and there was promise of lunch about 12:30 and everyone was happy.

NAHC CONFERENCE

NAHC denotes National Association of Homes for Children. The organization was begun three years ago. Today there are 376 agencies, from every state, that hold membership in the NAHC. All of these agencies are non-profit. They represent Baptist, Methodist, Catholic, Church of Christ, Episcopal and non-sectarian agencies. Just about the only thing we have in common is our concern for children.

In three short years NAHC has made unbelievable progress. A code of ethics has been adopted, a standard has been developed and approved, and now all the mechanics for accreditation have been set in motion. Hopefully, this self-study and peer accreditation will prevent some agency of the Federal Government from becoming more involved in the work of private, non-profit child caring agencies.

It was the privilege of the Executive Director-Treasurer and the three Superintendents to attend the conference in Atlanta, Georgia. The meeting proved beneficial in several areas. It afforded great fellowship with people involved in similar work. There were wide differences in our doctrinal beliefs but very few differences in our basic philosophies of helping boys and girls. Many of them are operating programs of superior quality.

There are 160 programs designed to help youth.

In the HEW alone there are 100.

The Government doesn't need more money but better use of resources that we have.

Tennessee Baptist Children's Homes does not use any tax money—only monies provided by Tennessee Baptists.

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PROPOSAL

BEL-AIR CHURCH DIRECTORY PUBLISHERS proposes to furnish a pictorial Yearbook-Directory of your congregation at **NO COST** or **OBLIGATION** to either the church or its members.

The Yearbook-Directory can be designed to meet your church's individual needs based on the following suggested contents:

1. *Embossed cover with photograph of the church, name and address.*
2. *Portrait of Minister with message for congregation.*
3. *Group portraits of church officials, deacons, boards and committees, etc.*
4. *Church history, program, schedule of services, events, reports, etc.*
5. *Family portrait of congregation members arranged alphabetically.*
6. *Directory section to contain list with name, address and phone number of every member of the congregation, whether or not photographed.*
7. *We will be happy to work with any ideas the church has.*
8. *When the books are delivered, the Pastor will receive a photo of each family photographed.*

The size, binding and number of pages of your Directory will be determined by the number of families photographed.

All of our activities for completing your Directory are performed in your church. You are invited to supervise the taking of the portraits and the showing of the proofs.

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

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

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

IN ANY CASE, NO ONE IS OBLIGATED OR WILL BE PRESSURED IN ANY MANNER to order extra copies. The appeal of the portraits themselves makes "selling" unnecessary. All we require is that an adult member of the family choose the pose for the Directory.

The success of this program is assured if it is adapted as a particular church project and a committee appointed to work with us. Upon approval of the program our representative will meet with your committee to arrange the details. If your church is interested in this program, please fill out form below, and mail to the address above.

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We specialize in Institutional Photography — Church Directories and School Annuals.

The Pioneers of the Church Pictorial Directory Program.

Pulpit To Pews

By Jim Griffith

Do you remember a few years ago when leaders were respected?

Not so in today's strange world. Now the leader may be identified as the one caught in the middle who takes more shots than a sitting duck at the shooting gallery.

Oddly enough, our current heroes are not so much revered as smeared.

Leaders are not cheered—but smeared.

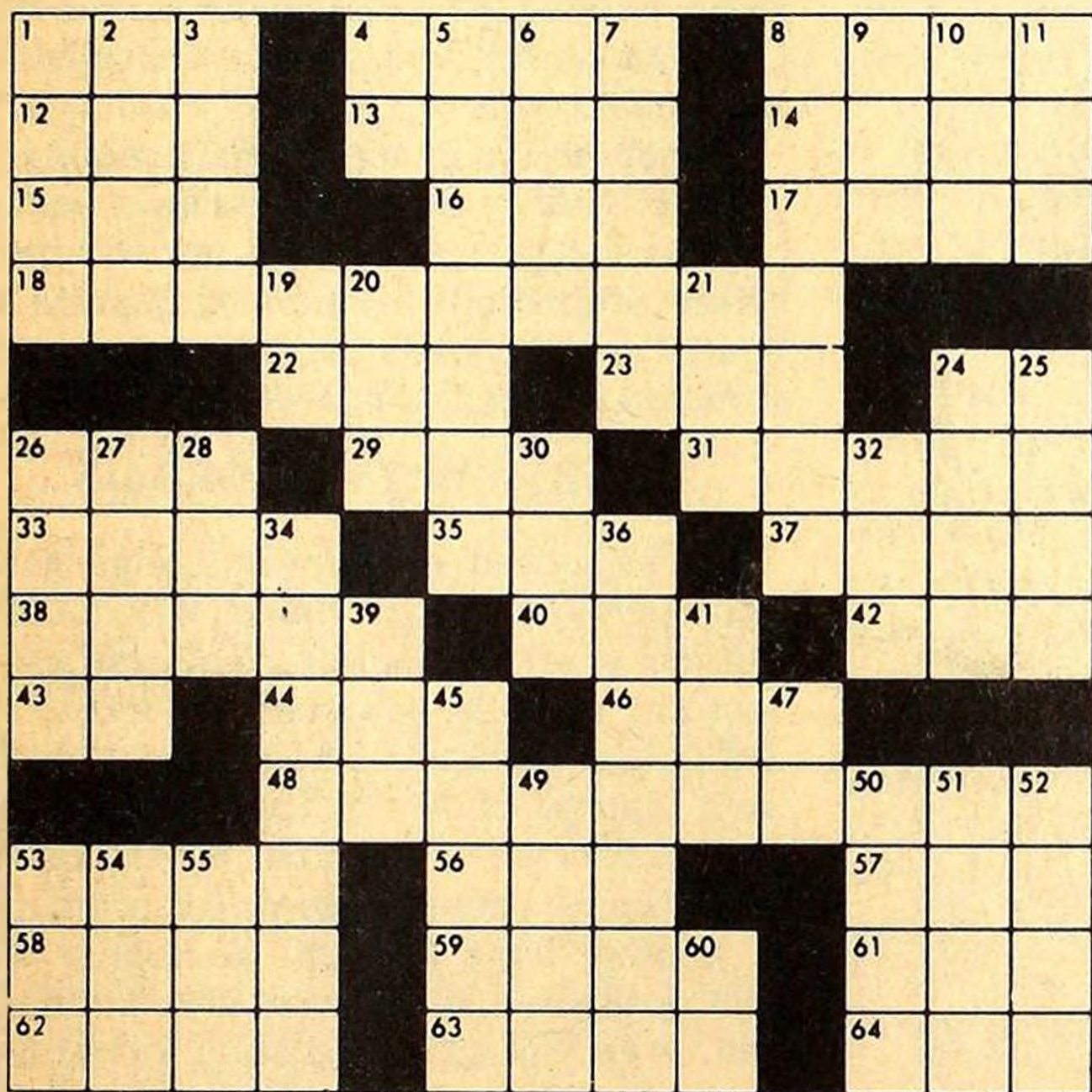
Of course, there are certain explanations for this turn of events. It boils down to a glaring lack of respect for any kind of authority.

But the strength of a nation is diminished when the favorite indoor and outdoor sport is "knocking the props" out from under its leaders.

And needless to say, Christian ministers are not exempt from this vilification. In fact, two essentials for today's ministers are a tough hide and a tender heart.

Bible Puzzle

Answers on page 18



ACROSS

- 1 Small lizard
- 4 Portico
- 8 "multitude of —" (Jas. 5)
- 12 Zoological garden
- 13 — off the old block
- 14 Hint
- 15 "the wicked shall —" (Prov. 10)
- 16 WNW's opposite
- 17 Palm leaf
- 18 "and — —" (Acts 7)
- 22 "in — all things" (Eph. 1)
- 23 Propitiation for our sins (1 John 4:10)
- 24 Note of the scale
- 26 Herd of whales
- 29 Laid waste (Isa. 15:1)
- 31 Jeroboam's father (1 Ki. 11:26)
- 33 Aflame

- 35 Old card game
- 37 "the — that is set" (Heb. 12)
- 38 "and I will — them" (Mal. 3)
- 40 Listening device
- 42 European country: abbr.
- 43 In some letters: abbr.
- 44 Netherlands commune
- 46 Old car
- 48 "an — — — coming" (Acts 10)
- 53 "The — are come down" (Acts 14)
- 56 River in Mexico
- 57 Turkish title
- 58 Medley
- 59 Goes astray
- 61 Irish sea god
- 62 European wild cherry

CRYPTOVERSE

LXRS XEAL DSYLVWYVQF LXQ TELVRT ETF
TRL VTPUQEAQF LXQ NRI
Today's Cryptoverse clue: A equals S

- 63 Spreads to dry
- 64 Famous general

DOWN

- 1 O.T. book
- 2 "destitute of daily —" (Jas. 2)
- 3 Kind of bag
- 4 State: abbr.
- 5 "through — —" (Heb. 10)
- 6 European river
- 7 Mimickers
- 8 An abomination (Prov. 24:9)
- 9 Sick
- 10 Not any: law
- 11 Salt, for one
- 19 "—, these many years" (Luke 15)
- 20 Squid's squirt
- 21 Long time
- 24 "his natural —" (Jas. 1)
- 25 Man (Ezra 2:16)
- 26 Breathe convulsively
- 27 High mountains
- 28 Some military men: abbr.
- 30 "— not the poor" (Prov. 22)
- 32 Judas had it (John 13:29)
- 34 Word cried (2 Ki. 11:14)
- 36 "hope in — —" (1 Thess. 1)
- 39 Edition: abbr.
- 41 Part of geodic
- 45 Heron
- 47 Odd Fellow: abbr.
- 49 Ireland
- 50 "judgment into —" (Amos 6)
- 51 Decorative molding
- 52 Venture
- 53 "— and Magog" (Rev. 20)
- 54 Corrida cheer
- 55 Expire
- 60 Sunday School: abbr.

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Central Church, Bearden, ordained W.M. Parry of Knoxville to the gospel ministry. Cedar Bluff Church, Knox County, had called him as pastor and asked for his ordination.

James A. Clarke of Covington declined the call to the church at Milan and remained as pastor in Covington.

25 YEARS AGO

Nolan P. Howington resigned as pastor of South Knoxville Church, Knoxville, to accept a call to First Church, Little Rock, Ark.

Gordon Greenwell, pastor of First Church, Sweetwater, resigned to become pastor of First Church, Fountain City. He succeeded C. A. McKenzie who moved to Chattanooga.

10 YEARS AGO

William R. Dunning was elected Baptist Student director for Columbia State Community College and superintendent of missions for Maury County Association.

Rocky Valley Church, Wilson Association, broke ground for a new educational building. Harry F. Nickols was pastor.

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(Adv.)

Baptist ordination

By Robert A. Baker

At least one statement may be made about the Baptist view of ordination without any possibility of successful contradiction: Baptists anywhere in the world have never totally agreed on the question of ordination.

It is interesting to read the published editions of old associational minutes, where most of the day-by-day practices are reflected. When some church would inquire about ordination, the answer by the ministers present was given, oftentimes with an editorial note by the compiler, saying in essence, "They formerly did it this way, but now we do not."

In this brief article the basic historical background of Baptist views about ordination is discussed.

MEANING OF ORDINATION

In the context of the previous article, Baptists universally have viewed ordination as intrinsically non-sacramental. This is emphasized by the fact that some Baptists agreed with Charles Haddon Spurgeon that all ordination is unnecessary.

On the other hand, the Philadelphia Association condemned those who refused to practice "laying on of hands for any purpose," and most other Associations, like Sandy Creek (N.C.), agreed that without proper ordination of the administrator, none of the ordinances of a Baptist church was valid.

Furthermore, Baptist scholars have never agreed whether ordination is simply functional (by which a person is set apart to a particular ministry) or whether it includes some official status (by which the person is given an office with new authority for ministry). Probably the correct answer is "both/and" rather than "either/or."

The functional aspect may be glimpsed in the discussion in early Baptist history over whether a person should be ordained (1) to a particular place of service only (which would require re-ordination each time a pastor, for example, accepted a new church); (2) to the pastoral office (which would require no further reordination when he moved from church to church); or (3) to an itinerating ministry (which John Taylor described as a sort of pastor-at-large in areas where there were few or no Baptist churches). At the present time the ordination question includes whether a person should be ordained to the "whole gospel ministry," an educational ministry, a music ministry, or other functions.

Ordination seen as an official status can be detected in the development of theories about licensing a minister (to permit the testing of his spiritual gifts) and the general acknowledgment that ordination bring a change in official status.

Every association in early American Baptist life received numerous queries concerning

this very question: **When should a person be licensed or ordained, and what is the effect of these?**

As to **licensing**, William Cathcart in his *Baptist Encyclopaedia* (1881) gave the general view when he wrote that a license gave no ministerial standing and no position beyond that of a layman, "except that it expresses the opinion of the church of which he is a member that he has qualifications for preaching the gospel."

The **ordination**, however, was viewed as conferring some ecclesiastical authority on the person: now he occupied an office in which he could administer baptism and the Lord's Supper. So in some sense, early Baptists counted ordination as the time when a person received new authority in the area of ecclesiastical service.

Most associations made it plain that a church could not affiliate with them if their minister were not properly ordained. In contemporary life, of course, ordained persons, by reason of their office, are given civil privileges not granted to the unordained.

Thus, although Baptists hold a non-sacramental view of ordination, most of them have felt that the ordination service, so briefly described in the New Testament, should set apart a person to function in Christian ministry and, in addition, should confer on him new powers (ecclesiastical, not spiritual) by virtue of his office. In that sense, Baptist ordination historically has been a **formal dedication** of the spiritual gifts of a person called of God for service and a **notification** to the Christian community that the person was qualified to administer the ordinances and carry on the duties for which he was set apart.

The contemporary ordinations of persons to educational, music, and other Christian vocations display the functional aspect more than the official, but the official nature of these ordinations is reflected in the new status such persons receive from the civil state.

Emphasizing the fact that Baptist ordinations do not confer an indelible character, there are numerous cases in Baptist minutes where ordinations have been revoked, sometimes by Associations, although the only body actually authorized to revoke an ordination is the church where the person is a member. Various minutes also assert that ministers whose ordinations have been revoked may be reexamined by a presbytery and ordained again.

SUBJECTS OF ORDINATION

Baptist bodies in England and America have ordained men to offices other than pastor or deacon. Perhaps influenced by Calvin's Genevan theocracy, some early Baptist churches conceived of four officers in the church: pastor, teacher, ruling elder, and deacon. Like the presbyter in Calvin's system, the ruling elder in Baptist life often was not ordained to a preaching ministry.

There are several references in associational minutes to the need for a ruling elder to be ordained if he becomes a pastor or teaching elder. The offices of pastor and teaching elder were united, and the office of ruling elder became obsolete.

At present, not only ministers and deacons but many other vocational leaders are being ordained in Baptist churches.

Even among early Baptists, ordination generally looked toward a functional ministry. Ordinarily the person was ordained when he became pastor of a church; but in Virginia, Samuel Harriss was ordained as an apostle (a sort of associational missionary), while in some Kentucky, Pennsylvania, and North Carolina Associations, men were ordained to an itinerant ministry.

Sometimes a church would require long years of testing before licensing a person to exercise his gifts and a long period after that before ordination. Minutes of Pennsylvania, South Carolina, Alabama, and elsewhere have numerous examples of this.

AUTHORITY TO ORDAIN

As expected in Baptist congregational ecclesiology, the **local church** was initially the authority for ordination. The earliest confessions of faith, associational minutes, and periodical literature emphasized this. Many held that the choice of the congregation and the acceptance of the office by the candidate were the essential elements for ordination.

Another large segment of Baptist life felt that ordination should rest in the **ministry** itself. A very practical situation forwarded this view. Sometimes, for various reasons, a local church ordained a man who was poorly qualified for the ministry and turned him loose on the denomination to serve in other churches, who soon recognized his deficiencies. To meet this problem, many churches turned to other ordained Baptist ministers as the best judges of the qualifications of a candidate. Consequently, presbyteries composed of ministers from nearby churches were gathered to interrogate the candidate and recommend to the local church whether or not he should be ordained. One association even voted that a church could not license a person without the supervision of an ordained minister.

A third denominational practice became popular among Baptists in both the North and the South. The nearest structured Baptist body to the churches was the **association**, and inevitably the qualifications of ministers were most visible here. It became quite common, even in Virginia and the Carolinas, for the association to name a committee to assist the churches in the ordination of ministers. This principle extended to the ordination of ministers and missionaries at national mission societies, state conventions, and even the

(Continued on Page 15)

Baptist ordination

(Continued from Page 14)

Southern Baptist Convention.

In demanding local church suzerainty in 1881, J. R. Graves wrote that 50 years earlier it was the regular practice for churches to send their candidates to associations for ordination.

At about the same time, many leading voices among Baptists called for a modified church authority by which "the whole church" (referring to a representative council of lay and ministerial members from other churches) would participate in ordinations, rejecting the idea that local churches only, ministers only, or associational presbyteries should ordain ministers.

At the present time a combination of these several views is practiced among various groups of Baptists. English and Canadian Baptists and those in the North generally utilize denominational councils, while Southern Baptists have turned principally to presbyteries (including both ministers and deacons) from nearby churches to assist in ordinations.

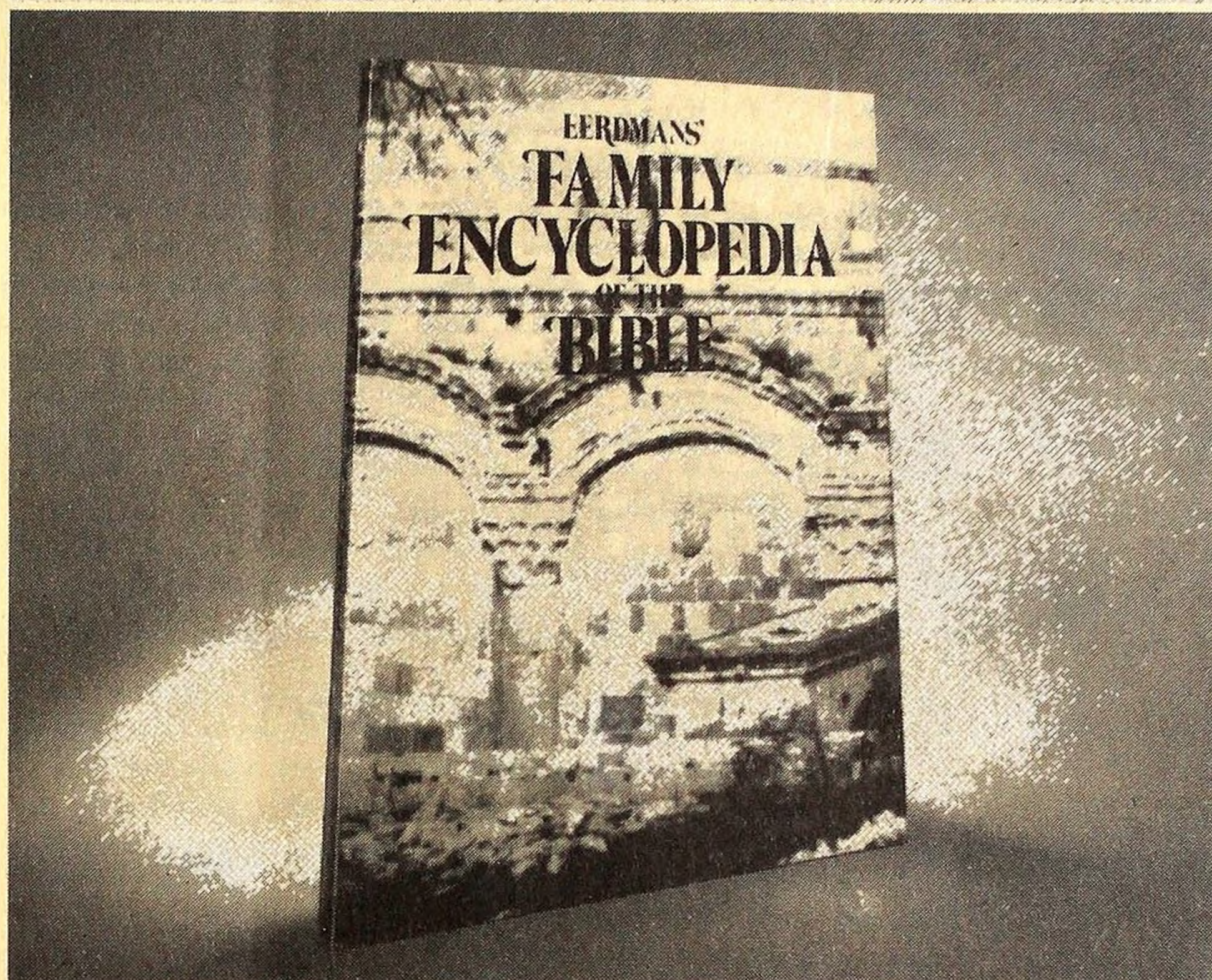
ORDINATION PROCEDURE

The method of ordination by early Baptists included fasting, laying on of hands, and prayer. The greatest area of disagreement concerned who should lay hands on the ministerial candidate. Reflecting their views on the authority to ordain, some demanded that only ministers lay hands on ministers; others allowed deacons to do so; some wanted all church members to participate. Representatives of each of these positions can be identified at present.

It is evident, then, that Baptists, while basically following the evangelical approach to ordination, have a rich and varied background in their practice.

Among Southern Baptists, the local congregation still stands as the court of last resort, and it appears unlikely that any coerced uniformity will soon develop.

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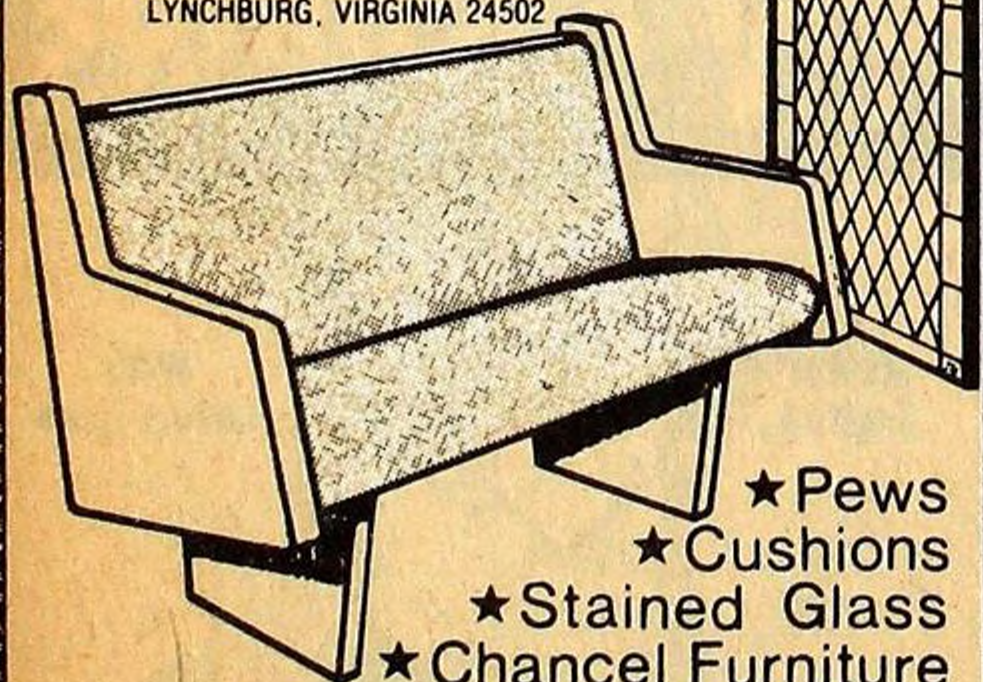


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FORMER PASTOR—D. D. Satterwhite, pastor of First Church, Counce, from 1935-40, talks with members of the church at its 175th anniversary celebration. With the former pastor is his wife.

Counce celebrates 175-year history

Three former pastors joined with members of First Church, Counce, recently to celebrate the church's 175th anniversary. Former pastors D. D. Satterwhite, Thomas Smothers, and Thomas Gatton, along with Pastor Jimmy Bryant, participated in the services. Bryant brought a special message on "New Routes from Old Roots."

According to tradition, the church was organized in 1803 near Bruton Branch by settlers in the area, the church has met at six locations as the population of the community has shifted. The earliest minutes are dated in 1850, and the minutes of 1861 show it to be located at Sulphur Creek. In 1862, the church suspended meeting until after the War Between the States. By 1869, the church was moved again. The name of the church was changed to Bethel, and it was located in Counce.

In the early 1930s, the church was moved to the school building in that city until a new building was complete. This building was occupied until 1962, when the congregation moved into its present facility.

Shirley DeBell, director of missions for Shiloh Association, was present for the services, along with Joe Prentis, who presented a brief history of the church.

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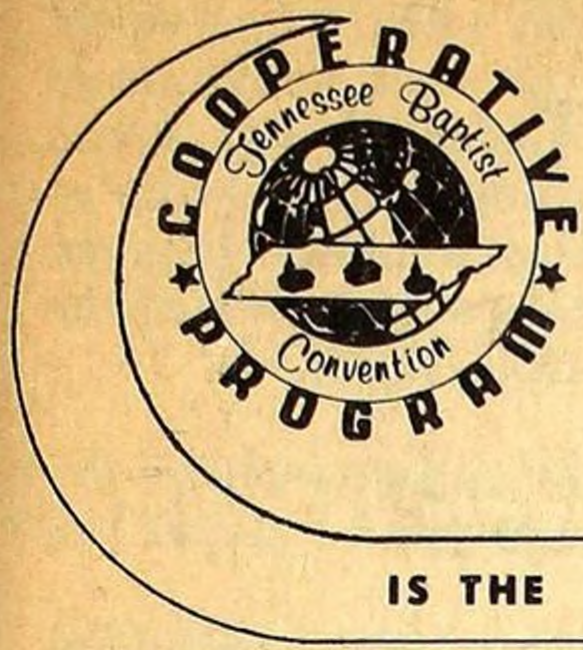
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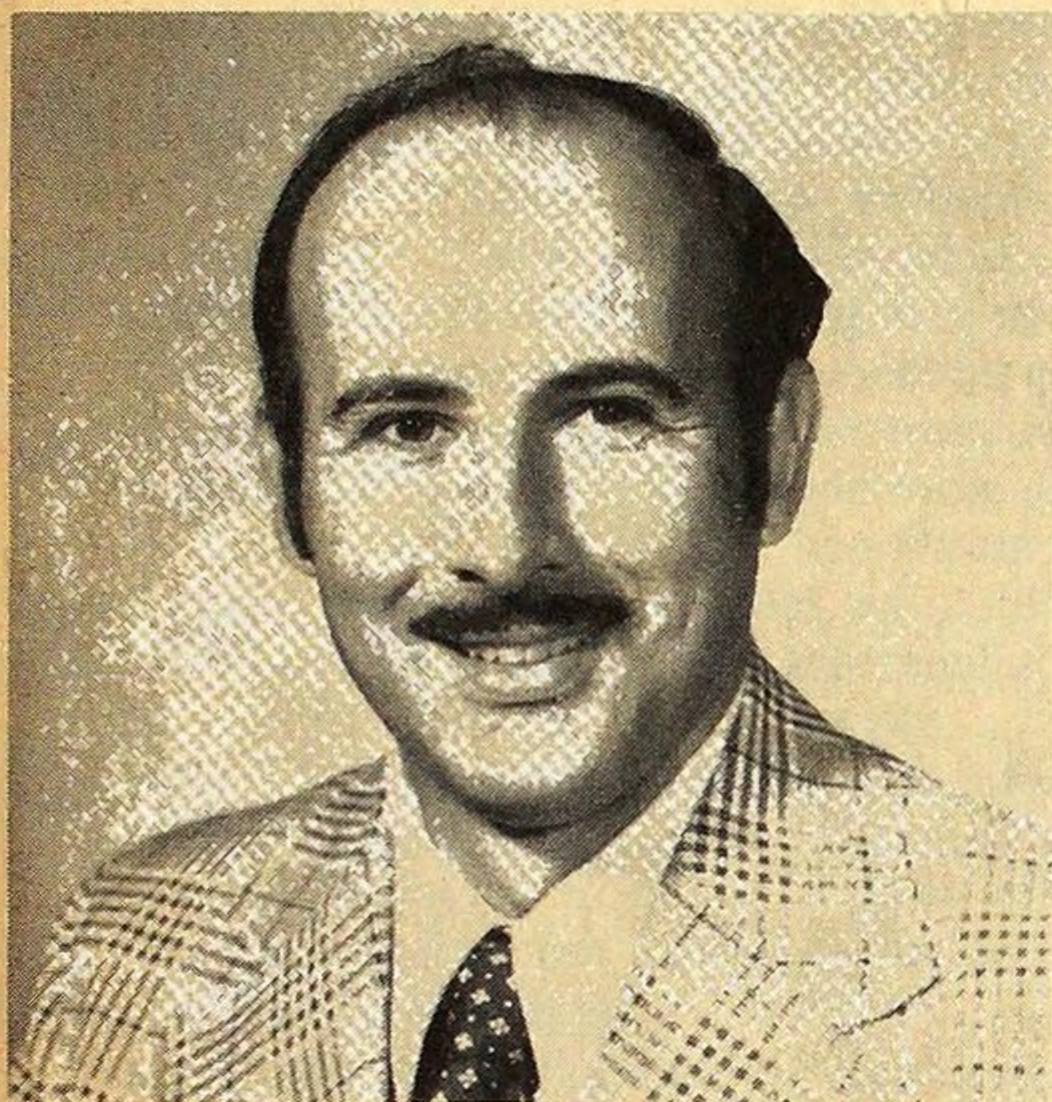
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IS THE

LIFELINE



John McGuckin, missionary to Argentina, says it this way:

PEOPLE TO PEOPLE! A nice idea, but how?

Dr. W. J. Reynolds in his song with the same title asks some provoking questions.

"How do you share the love of Jesus with a lonely man?

How do you tell a thirsty man about the Bread of Life?

How do you tell an orphan child about the Father's love?

How do you tell a thirsty man about the Living Water of the Lord?

How do you tell a bleeding man about

the healing power of the Lord?"

How can the PEOPLE of our churches in Tennessee come into contact with those who have never heard of the love of Jesus? How can they help mitigate the hunger felt by so many millions around the world? How can the homeless children of the world find those who care? How can tube well be provided in arid lands such as Bangladesh and in the Sahara? How can you help bind the wounds of the broken and bleeding in Beirut, in San Juan, Argentina, in Guatemala and countless other disaster areas? How can we come into contact with these distant PEOPLE?

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pressing needs are used to share the love of Jesus, to feed the hungry, to provide for the fatherless and unloved, to find water, to rebuild after disaster strikes, to care for the wounded in mobile clinics and hospitals, and in hundreds of other ways to share God's love and a knowledge of Him.

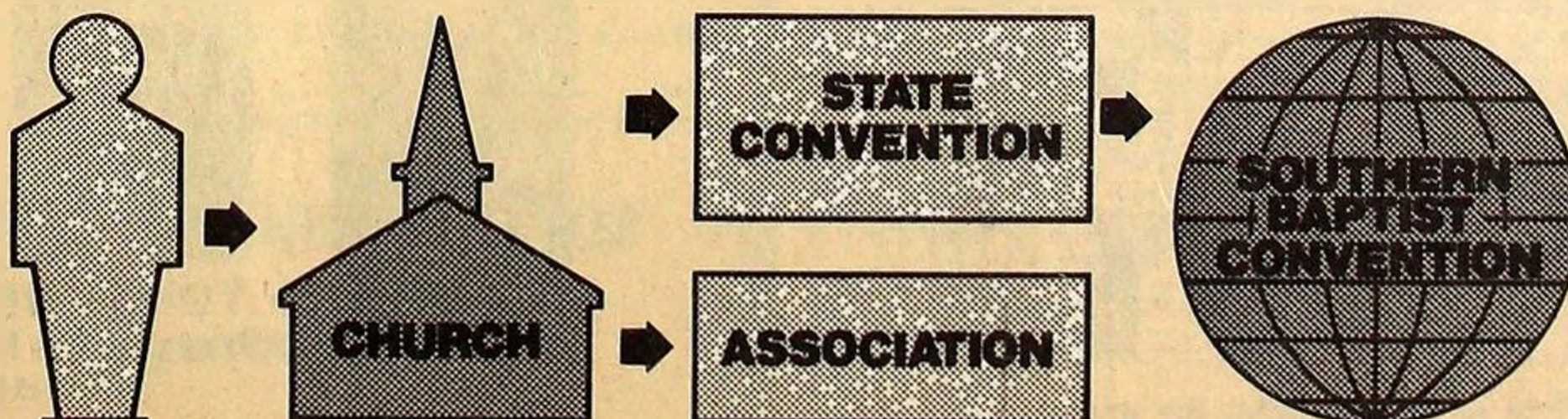
This diagram depicts the simple steps in the way Southern Baptists give to carry out the task of world redemption. Each step represents a time of decision and commitment when every Christian should be totally involved.

It also depicts a Scriptural way of giving to missions. First, the individual Christian must make a decision, "according as he purposeth in his heart, so let him give" (II Cor. 9:7). The second step involves the individual as he brings his gifts to the church. This is clearly demonstrated throughout the New Testament. How the money is used is a matter of corporate stewardship. It should be determined by all the members of the church as they meet together and seek the direction of the Holy Spirit.

The other steps are the extension of the church. The church should be very much involved in the ministries of the association, the Tennessee Baptist Convention, and the Southern Baptist Convention. These are the means whereby the churches cooperate for carrying out their common task.

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STEPS IN MISSION GIVING



Is People Centered

New dimensions for old law

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

Basic Passages: Deuteronomy 5:1-5; Jeremiah 31:31-34; Matthew 5:17-20, 7:28-29
Focal Passages: Matthew 5:17-20; Jeremiah 31:31-34; Matthew 7:28-29

We are in the midst of a revival of interest in old things. People who have never lived on a farm and who did not know a tomato from a zucchini, now have become avid gardeners. Log houses dot the landscape, and antique furniture is selling at premium prices. People are seeing anew the importance of old values. The series of nine lessons which begins this week illustrate how Jesus took the ancient laws



Tullock

of Israel and showed their meaning for a new day. Today's lesson introduces the series by illustrating Jesus' attitude toward the law of His people.

Jesus looks at the law and the prophets (Matt. 5:17-20)

Among other things, Jesus was a Jew, born in Palestine, the land promised by God to Abraham. He was brought up in a devout Jewish home and seems to have been a regular participant in the services of the synagogue as He grew to manhood. His sayings were drawn from the stream of life which flowed around Him. He could not escape, therefore, from dealing with questions as to how His ministry was to fit into the background of the religious teachings of Judaism.

To explain His attitude, Jesus said He came to "fulfill the law and the prophets." The word

translated "fulfill" actually has no English equivalent. The emphasis is not on the fulfillment of a specific number of prophecies or laws. Rather, it has the idea about it that Jesus brought out what was vital in the law and the prophets. He gave them the meaning that God intended for them to have. For example, it takes five men to form a basketball team. Yet, just because there are five men, no matter how skilled they may be, does that mean that there is a team? You can only have a team as each one functions in relation to his teammates in the way that only he can function as part of a unit. Jesus was the embodiment of what God had intended when He gave the law and the prophets. Jesus gave them their true meaning.

Jeremiah and the new covenant (Jer. 31:31-34)

Of all the passages in the Old Testament, this one probably comes as close to the New Testament idea of salvation as any. As a matter of fact, the New Testament gets its name from Jeremiah's discussion of the new covenant or testament.

The old covenant had not accomplished God's purpose. The prophets, with their emphasis on a right relationship to man as the proof of a right relationship to God, prepared the way for Jesus' emphasis on a changed inner man being the basis for a changed outer man. Jeremiah, the giant of the 7th century prophets, saw that a man, to be really

changed, had to have a changed heart. For him, the heart was the seat of the motives of man. He envisioned a day when all men would come to an intimate, personal knowledge of God. From this knowledge of God would come the motive to follow the leadership or law of God (31:33). Sins would be forgiven also because of the cleansing power of the close fellowship with God (31:34).

Jesus and his authority (Matt. 7:28-29)

In Jesus' day, the most respected religious leaders were not the priests, but the scribes (or rabbis). One of the reasons for this was that they were laymen rather than being from the priestly families. The priests mostly were connected with the wealthy classes. This made them unpopular with the common man.

In each generation there were two outstanding rabbis, one who represented the conservative point of view while the other represented the more liberal point of view. Gamaliel, who is mentioned in Acts 5:34, was such a rabbi. While the leading rabbis made some pronouncements on their own, for the most part they referred to the teaching of the earlier rabbis or major teachers in the Old Testament as the source of their authority to teach.

In contrast to these religious authorities, Jesus simply made pronouncements on His own authority. To people who were always accustomed to having their religious teaching introduced by "Moses said," or "Rabbi Hillel said," this came as quite a shock. This caused two basic reactions: (1) People were drawn to Him because He was a strong authoritative figure. They drew from His strength. His authority rang true giving people the feeling that He could be trusted (B. Curtis). (2) To those who were in authority, it caused a negative reaction. They felt threatened by this upstart Galilean who spoke so boldly. Since most of the scribes or teachers were from the party of the Pharisees, which had more followers than any other party, the Pharisees also felt threatened as a group and began to look for ways to silence Jesus. This would be the beginning of an increasing conflict that eventually would lead Jesus to the Cross.

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(Adv.)

The loving Father

By William L. Swafford, pastor
First Baptist Church, Elizabethton

Basic Passage: Luke 15:1-32
Focal Passage: Luke 15:11-24

With this lesson, we begin a quarter's study of some of the more familiar parables of Jesus. The word "parable" comes from the Greek verb which means "to throw along side of." A parable is thus an illustration which compares a less familiar object or idea with a more familiar one for the purpose of teaching. The stories Jesus used in His parables dealt with familiar experiences.



A tragic miscalculation (Luke 15:15-19)

The parable which comprises our present lesson is often called the parable of the prodigal son. The wayward son, however, is not the central figure in the account. His attitude and actions are typical of many headstrong young people of every generation who think what they have at home is "a drag" and who believe that fortune, fame, adventure, and romance lie just outside the restraints of parental discipline.

He was very certain of two things: the idea that he had something coming to him and the idea that he could make better use of it than his father could (vs. 12-13).

If youthful certitudes were only dependable, what refreshing zeal would motivate the world! The tragic fact is that they are so often based on fanciful dreams rather than calculated reality and, like that of the youth in our story, prove disappointing.

Nothing the young man asked for was really his. It belonged to the father who earned and accumulated it. The father was a successful man, experienced in handling property. He owned servants and had at his disposal the paraphernalia for the good life, such as dressy robes, shoes, gold rings, and a fatted calf which could be slain at an instant's notice in order that a feast might be observed. Unable to comprehend his father as wise and successful, what the young man thought was sophisticated wisdom turned out to be the foolishness of immaturity.

However, before we become too smugly pious and condemnatory toward the young man, let us remember that Jesus intended us to see ourselves in him. Mankind has foolishly demanded independence from God, taking God's rich gifts and squandering them on unspiritual pursuits which can be described only as "riotous living." How certain man is that his unspiritual pursuits are justified! How impossible it seems for man to learn the lessons history teaches over and over that whatever direction he takes away from God is the wrong direction and that every such journey inevitably ends in a famine—ravaged foreign country!

What a significant statement is found in verse 17, "He came to himself . . ." The inference is striking. Until he was confronted with the inevitable consequences of his choices, he had been beside himself. When "he came to himself," he realized how foolish he had been and what bliss he had left behind. He made up his mind that he had rather be one of the least servants on his father's estate than to be the master of his own fate in a foreign land.

A surprising reaction (Luke 15:20-24)

Some believe that the time-tattered adage "to err is human, to forgive is divine" had its inception in this story. It is certain that nothing could more perfectly illustrate it. As the wayward son portrays the errancy of human nature, the forgiving attitude of the father portrays God's reaction to man's repentance.

Another old adage, "he made his bed, now let him lie in it," expresses the world's attitude toward another man's misery resulting from wrong-doing.

From every practical point of view, the son had done exactly what he intended to confess to his father, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son." We might logically have expected the father to do exactly as the son intended to ask, "Make me as one of thy hired servants" (vs. 18-19).

But logic can not reckon with the forgiving heart of a loving father. When the son blurted out his confession (v 21), he did so in an embracing hug and between loving kisses from his rejoicing father. Surely, the father heard the confession but acted as if he had not. Before the son could ask to be employed as a hired servant, the father began shouting to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it." With these attachments, he was then and there restored to the status of a son in his father's household.

It was a time of joy, not a time of reproof. The father's shout, "Let us eat and be merry," set the entire household in a jubilant mood. They rejoiced with the father because his "son was dead and is alive again; he was lost and is found" (v 24). How illustrative of Jesus' statement, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine

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just persons, which need no repentance . . . Likewise . . . there is joy in the presence of the angels of God over one sinner that repenteth" (vs. 7,10). What a picture! Joyous shouts ring through heaven whenever a lost soul is saved or an errant Christian rededicates!

A sad conclusion (Luke 15:25-32)

It would be pleasant if we could end the story there. To do so, however, would violate a major emphasis of it. In order to fully understand this parable, we must observe that it is one of a series of three which Jesus told to instruct "the pharisees and scribes (who) murmured, saying, this man receiveth sinners and eateth with them," because Jesus did not object when there "drew near unto him all the publicans and sinners for to hear him" (vs. 1-2).

Jesus began this parable by saying, "A certain man had two sons." We have already seen the sinful nature of the younger one.

The elder son was different. He was what we would call a stable citizen. He adhered to all the moral expectations of a model man. His attitude, however, was just as wrong as that of his younger brother; making him, also, a prodigal son. He refused to accept his younger brother back into the family circle. He refused to forgive as his father had forgiven. He held on to the past guilt of his penitent brother and even imagined more wickedness than the record showed his brother to have committed when he accused "Thy son . . . hath devoured thy living harlots" (vs. 30).

Again we see the loving spirit of the father who, when told that his elder son refused to enter the house where his brother was, went out to him just as he had done when the younger son returned. He dealt equally as compassionately with the elder son. The difference, however, is that we have no record of the elder son's repentance. The loving father's joy at the return of the prodigal was dampened by the unforgiving attitude of the elder son. Perfect joy is evident when sinners are redeemed, and fellow Christians welcome them with genuine acceptance.



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Pastor changes stance on liquor-by-drink

SANFORD, N.C.—Bob Shepherd, a pastor and president of the General Board of the Baptist State Convention of North Carolina, has changed his mind on the sale of liquor-by-the-drink.

Shepherd, who originally endorsed legislation approving a "local option" for liquor-by-the-drink, now says he will vote against it when Sanford, N.C., votes in September because it would not eliminate brown bagging as he had originally thought.

Brown bagging permits persons to bring bottles of hard liquor into a licensed restaurant and drink at the table.

"I think brown bagging is a thing of the dark ages. It is dangerous and much more conducive to excessive drinking than liquor-by-the-drink," Shepherd had said earlier.

Shepherd, who opposes the use of all alcohol, had said his dilemma was that liquor-by-the-drink would involve more people in alcohol consumption by making it more accessible and attractive. But he thought they would drink less than if the bottle was at their table.

His original stand brought a number of protests from Baptist leaders in North Carolina. (BP)

Furloughing missionaries to help find, enlist, encourage 'the called'

RICHMOND, Va.—Southern Baptist foreign missionaries are being enlisted to help recruit enough other missionaries to double the Foreign Mission Board overseas staff within the next two decades.

But in doing so, the board continues to emphasize its basic belief that the "calling out" of missionaries is the work of the Holy Spirit, says Bill Marshall, who directs the utilization of missionaries on furlough.

"Our work is to present career needs to people who could help meet those needs," he adds.

Marshall and his associates walk a fine line between what might be described as a recruitment program, which they insist it is not, and a program for communicating the opportunities for Christian service abroad.

He says the department seeks to enlist the 500 missionaries home on furlough at any one

Churches urged to increase outreach to single adults

RIDGECREST, N.C.—Southern Baptist churches must reach out to the single adult segment of the population or lose it.

That's the appraisal of Tom Lee, adult consultant at the Southern Baptist Sunday School Board's Sunday School department, which will launch a special emphasis on single adults in 1978-79.

Single adults, he said, include never-married, divorced, and widowed persons. They span the age ranges of young median and senior adults.

"This generation of young people has a viable option of whether to marry or not," Lee continued. "Churches must become aware of singleness as a positive lifestyle in which a person can be satisfied and fulfilled."

He said 40 percent of the adult population is made up of single adults and that the total is growing. "The Sunday School department believes that churches must reach out to these people or lose them to other groups," he declared.

The Sunday School department's emphasis on the single adult consists of three general facets: awareness, distinctives, and community.

"Distinctiveness" includes identifying and implementing programs to meet the needs of single adults. "Community" will draw singles into the caring fellowship of the church body, Lee added.

"Single Adults have the same basic needs of married adults such as need relationships, seeking self worth, attaining direction and meaning in life, and the need to be wanted," Lee said. "Married couples often have these needs met through their mate or children whereas a single adult turns elsewhere for his or her life support, and the church can be that support."

Lee noted that single adults attend churches which welcome them and provide for them through facilities and workers. This places the responsibility on the church to organize single adult classes and draw them into the church's fellowship, he said.

The Sunday School department is asking churches to survey their organizational structure and the single adults in their church and then determine if a class should be started or new units added.

The department also encourages churches to train single workers in planning and conducting events to meet the needs of single adults. Finally, an attempt is being made to lead single adults into becoming involved in ministering to other persons and taking leadership roles in the church.

"Churches are usually family-oriented and tend to make the single adult feel left out," Lee said. "Southern Baptists are now beginning to realize that there is not only a ministry to and for singles, but that singles are an untapped resource for ministering to the church." (BP)

\$12,000 sent to assist quake victims in Iran

TEHERAN, Iran—The Southern Baptist Foreign Mission Board has sent \$12,000 in relief funds to aid victims of the severe Sept. 16 earthquake which left more than 15,000 Iranians dead and thousands of others injured or homeless.

James F. Kirkendall, field representative for India, Iran and Bangladesh, said there was no effect on missionaries or their work, centered in three cities of northern and western Iran. But he said some tremors were felt in Esfahan, about 300 miles west of Tabas, the worst-hit city. Missionaries have some work in Esfahan. (BP)

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