

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Hears Belmont Plaza's problem

Board divides mission gifts overage

At a meeting last week in Brentwood, the Executive Board of the Tennessee Baptist Convention allocated the \$481,506.44 in Cooperative Program mission gifts received above the 1978 budget; received the audits of all TBC institutions; and heard a report on the financial plight of Belmont Plaza, a retirement facility nearing completion in Nashville.

The board also approved the organization into various committees. This was the first meeting of the board since the state convention last month in Nashville.

In approving a recommendation from its program committee, the board allocated 34 percent of the Cooperative Program overage (\$163,712.19) to mission causes supported through the Southern Baptist Convention's Cooperative Program. This is the same percentage shared under the 1978 budget.

The \$317,794.25 (66 percent) will be allocated to Tennessee causes in this manner: \$175,000 to the four TBC schools; \$10,000 to the Tennessee Baptist Service Corporation; \$11,500 for computer services for the **Baptist and Reflector**; \$42,876.18 to cover deficits in operation of the two TBC encampments; \$50,000 for a Bold Mission Loan Fund to aid the establishing of new churches; and \$28,418.07 for student work to be used for new sites and for fire and security provisions at present centers.

After considerable discussion, the board decided that the school's allocation would be divided on the same percentage as in the 1978 budget. Carson-Newman College will receive \$75,250 (43 percent); Belmont College \$42,000

(24 percent); Union University \$42,000 (24 percent); Harrison-Chilhowee Baptist Academy \$15,750 (9 percent).

The board members defeated an amendment that the schools' allocation be divided according to current enrollment. Later they asked the board's education committee to do a thorough study of a method to divide TBC funds in the future.

Wade Darby, executive director of the Tennessee Baptist Service Corporation, shared with the Executive Board the critical financial problems of Belmont Plaza. The 123-unit high-rise apartment for senior adults is nearing completion in Nashville.

The project is being financed through a \$5-million bond issue by J.C. Bradford Co. Darby said that he and the TBSC Board of Trustees has understood that the income from the bond sale would also provide operating capital for up to 18 months.

"We discovered five weeks ago that none of these funds can be used for operating costs," Darby told the board. Because of the way the feasibility study and bond indenture were written, "we were in serious financial condition from the first and didn't know it," he added.

The TBSC executive director reported that financial plans are being rewritten and "several avenues pursued" in an effort to save the project. If two-thirds of the bond purchasers agree to the rewritten documents, one problem will be solved, according to Darby. The TBSC trustees are considering a management firm to market the units and operate the facil-



PLAQUE—Ralph E. Norton (right), retiring TBC executive secretary, received an appreciation plaque from Baptist Hospital, Nashville, at last week's Executive Board meeting. Making the presentation is David Stringfield of the hospital staff.

ity on a long-term contract.

In response to a question from the Executive Board, Darby said that the worst thing that could happen would be for the facility to be in default and to be sold with the proceeds going to the bond holders. He emphasized that the Tennessee Baptist Convention is not legally liable for the debt, since Belmont Plaza is a separate entity. "This is clearly stated in the bond indenture," Darby noted.

Darby told the board that the service corporation was "not asking for anything—just your patience and understanding."

The board did approve unanimously a recommendation from its Christian service committee which expressed confidence in the TBSC.

The executive committee of the TBSC was scheduled to meet on Wednesday of this week.

In other action the TBC Executive Board at last week's meeting voted to waive \$8,258.80 of a pledge made by Nashville Baptist Association toward the purchase of a student center at Peabody College, Nashville. In October 1976 the association had agreed to provide one-third (\$35,000) of the cost of purchasing and equipping the center. The TBC Executive

(Continued on Page 5)

Gabhart stays as Belmont head

Herbert C. Gabhart, president of Belmont College in Nashville, will continue as president of the Baptist school beyond his 65th birthday at the request of the college Board of Trustees. Gabhart had previously announced his retirement for August 1979 when he will be 65 years old.

On Sept. 5, the trustees had voted unanimously to ask Gabhart to continue. At the trustees' meeting last Thursday (Dec. 14) the president announced he would remain in the post.

Expressing his appreciation to the trustees, Gabhart said he was "pleased to continue to serve indefinitely as long as health, productivity, mutual awareness, and accord exist."

Gabhart has been president of the Baptist

college since 1959, coming to that post from the pastorate of McLean Church in Memphis. He is a native of Kentucky and a graduate of Carson-Newman College, Jefferson City, and Southern Theological Seminary, Louisville, Ky.

During his nearly 20-year tenure as president, Belmont College's enrollment has grown from 350 to 1,314. During this period seven new buildings have been completed, and the property value of the college has grown from \$2-million to \$13-million.

While Belmont College president, Gabhart has served as president of the Affiliated Independent Colleges of Tennessee and the Tennessee College Association.

Baptists attack proposal to stop tax exemption for private schools

WASHINGTON—A proposal by the Internal Revenue Service to require church-related schools to prove they are racially nondiscriminatory or risk the loss of their tax exemption amounts to a "direct affront" to the First Amendment, a Baptist agency in Washington charged.

The Baptist Joint Committee on Public Affairs, which represents eight U.S. Baptist bodies with a combined membership of nearly 27-million persons, joined numerous other religious groups covering virtually the entire religious spectrum in opposing the proposal first announced in August. The Baptist Joint Committee urged the IRS to abandon the plan.

When the proposed revenue procedure announcement was made in the "Federal Register," it was accompanied by a note that IRS did not consider the matter sufficiently "significant" to merit a public hearing. After the proposal was made public, however, IRS was inundated by a flood of protest and announced a one-day hearing for Dec. 5.

With objections continuing to pour in, IRS hurriedly expanded the length of the hearings, first to three, and finally to four full days, with some 250 witnesses heard.

The Baptist Joint Committee testimony, delivered by Executive Director James E. Wood Jr., declared, "Anything short of exempting church-related and church-operated schools from coverage by these and other similar procedures, rulings, and regulations will not cure the serious church-state constitutional problems which are inherent in them."

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Alvin C. ShackelfordEditor
Eura LannomAssistant to the Editor
Bobbie DurhamEditorial Assistant

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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. Travis Otey, J. Arnold Porter, Paul Shell, Bill Sherman, Gerald Stow, and Herschel Woodburn.

Wood emphasized that while the Baptist Joint Committee "commends efforts on the part of government to eliminate racial discrimination in public-financed education," it nevertheless opposes the proposed procedure on church-state grounds.

"The fundamental issue which is raised by the proposed revenue procedure," the statement went on, "is religious liberty and the separation of church and state rather than the furtherance of a meritorious public policy of abolishing racial discrimination."

More specifically, the testimony called attention to the landmark three-part test repeatedly enunciated by the U.S. Supreme Court in determining the limitations on laws or regulations relating to religion. In a 1971 decision, the high court held that the law must have a "secular legislative purpose," must have a primary effect which "neither advances nor inhibits religion," and must not foster an "excessive government entanglement with religion."

Although granting that the IRS proposal may well meet the first test by having a secular purpose, the Baptist Joint Committee insisted that it fails the other two tests.

On the primary effect test, "the threat of losing a statutory grant if a constitutional right is acted upon is manifestly chilling and, therefore, has the effect of substantially inhibiting the churches in what they conceive to be their religious mission," the statement declared.

Regarding excessive government entanglement with religion, Wood warned that if IRS implements the proposal "a process would be set in motion" which would inevitably entangle the IRS in church affairs.

By requiring church-related schools to prove year after year that they do not discriminate racially requires "the almost impossible task of proving a negative," the statement continued.

Along with many other religious groups which oppose the proposed procedure, the Baptist Joint Committee has found itself in the uncomfortable position of siding with officials of church-related elementary and secondary schools created primarily to escape "secular humanism" in the public schools. The Baptist agency has historically been a strong supporter of the public school system.

In addition, some of the protesting schools were created to avoid the integration of public schools. Taking notice of that fact, the Baptist Joint Committee testimony declared that while such schools' admission and enrollment policies may be "reprehensible to many outside their religious communities," the IRS attempt to control them by threatening the loss of tax exemption nevertheless constitute a "flagrant violation" of the First Amendment. (BP)



FIRST UNIT UNDERWAY—Gray Southern Baptist Church, Gray, Tenn., breaks ground for the first unit of its meeting house. Left to right are: Tom Farthing, Ferrell Brown, Robert Brumit, Paul Corum, and Frank Profitt. The church is sponsored by Fort Robinson Church, Kingsport, and works closely with the Holston Association, according to director of missions James E. Harris.

Cauthen to serve in seminary chair

Robert Cate, professor of Old Testament and dean of graduate studies at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., told Tennessee alumni from that group that Baker James Cauthen will serve as the first professor of the newly established Chair of World Missions at the seminary.

The chair was named in honor of Cauthen and will be funded by gifts from those dedicated to the advancement of Bold Mission Thrust, according to seminary president William Pinson. Cauthen will retire as executive director of the Foreign Mission Board next year.

Tennessee alumni also received news of the establishment of Bible studies in apartment buildings throughout the bay area. Cate explained that due to the shortage of housing on the seminary campus, students were obtaining apartments off campus and beginning Bible studies in the complexes.

Officers re-elected to serve for Tennessee at the annual meeting last month were: president, Don McCoy, pastor of First Church in Dickson; and secretary, Mrs. McCoy.

Williams honored at Garland

James Williams, pastor of Garland Church, Covington, for over nine years, is the new pastor at First Church in Gallaway.

Members of the Garland Church honored the pastor and wife prior to their departure with a special program and money tree gift. The church's youth choir presented a musical program in his honor, and many of the young people and adults gave personal tributes to Williams.

SBC Foundation notes growth in earnings

NASHVILLE—Increased assets and rising interest rates pushed earnings of the Southern Baptist Foundation to a new high of \$1.375-million for the 1978 fiscal year.

Executive Secretary-Treasurer Hollis Johnson tempered his enthusiasm for the good year and for a survey which showed that one foundation portfolio out-performed 97 percent of America's money managers, with a reminder that uncertain conditions exist for investors.

He reminded the foundation's board of directors at its annual meeting of his request through the Southern Baptist Convention's Executive Committee for \$20,000 to boost his operating reserve to the convention-recommended six months level. The present reserve is equivalent to only one month's operating budget.

The earnings represent an overall return of 5.1 percent on total foundation assets of \$23.3-million. Foundation assets show a 33.1 percent increase in the past two years.

Johnson noted foundation operating expenses were returned to the denomination nine-fold through earnings.

The board re-elected officers G. Frank Cole Jr., president; J. Thomas Bryan, vice-president; and William E. Crook, recording secretary, all of Nashville. (BP)

New constitution in Spain grants freedom to worship, promote, build

MADRID, Spain—The nationwide referendum on the new constitution for Spain has been called a dramatic high point in Spain's "renaissance" by Southern Baptist missionaries, but some issues remain to be settled.

Mrs. Charles W. Whitten, Southern Baptist missionary press representative, said the constitution provides for a parliamentary monarchy which gives freedom of religion, the press, enterprise, and collective bargaining, and abolishes torture and the death penalty.

But the matter of "religious tax" is yet to be resolved. "There seems to be a leaning toward the system used in Germany," Mrs. Whitten said. Under this plan each citizen would declare what his religious beliefs are and be as-

Week-long seminar announced for ministers of education

NASHVILLE—Ways to Succeed as a Minister of Education/Administration, a conference planned by the church administration department, will be offered in the board's Church Program Training Center Feb. 26-March 2, 1979.

The in-depth study of leadership skills will cover time management, staff relationships improvement, family life enrichment, physical fitness, and personal and professional planning. (BSSB)



READY TO PERFORM—Members of the deaf handbell choir at First Church in Paris are: (left to right) Mrs. Bessie Sanford, Mrs. Polly Irvin, Mrs. Ena Watkins, and Mrs. Mae Dell Holt.

Deaf women perform ministry through church handbell choir

Henry David Thoreau spoke of hearing "beyond the range of sound" and seeing "beyond the range of sight, new earths and skies and seas around."

Four women, members of First Church in Paris, display this gift as members of the state's only handbell choir. The women, three of whom are completely deaf, felt limited by

their handicap in what they could do for their church. As members of Mrs. Emily Cox's "silent class" at the church, they formed the idea of ministering through music.

The "choir" is composed of Mrs. Bessie Sanford, Mrs. Polly Irvin, Mrs. Ena Watkins, and Mrs. Mae Dell Holt. One of the members, Mrs. Irvin is not totally deaf.

The Paris church has a handbell ministry, and the group had seen the choir perform, Mrs. Cox explained. They had also seen the church's minister of music, George Webb, perform solo handbell numbers. Mrs. Cox and her group presented the idea to Webb of directing the group to perform a handbell ministry for the church.

None of the women had any musical background, so Webb saw the task as a real challenge.

He explained to *Baptist and Reflector* that the basic teaching technique he uses is pointing to them when it is their turn to ring a bell. He also said that the musical measures are numbered, and the notes are color-coded. "They have progressed unbelievably well," he said. "Now when the rhythm is established, they follow beautifully. They can feel the vibrations in the bells, although they cannot hear any of the notes."

The group has performed at Camp Linden and during a prayer meeting time at their church. Mrs. Cox expressed a desire to have them perform more often as they continue to share a ministry of hearing "beyond the range of sound."

Caldwell named professor

Tom Caldwell of Memphis has been named as assistant professor of psychology at Campbellsville College, a Kentucky Baptist school in Campbellsville, Ky.

He is a graduate of the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Our People and Our Churches . . .

PEOPLE . . .

East Commerce Church members, New Duck River Association, honored their pastor, **Carl Price**, on his 25th anniversary of being ordained to the gospel ministry.

Steve Peek is scheduled to be ordained to the Christian ministry on Sunday, Dec. 31 at East Athens Church, Athens. The son of Mr. and Mrs. **Bob Peek**, pastor at East Athens, the younger **Peek** has been called as director of children's work at First Church in Oklahoma City, Okla.

David Milen was ordained as a deacon at Pleasant Grove Church, Polk County Association. **R.T. Williams** is pastor.

Mr. and Mrs. **Ollie Riddle**, members of Inglewood Church, Nashville, observed their 50th wedding anniversary last month. **James D. Hopkins** is their pastor.

Members of Avondale Church in Chattanooga honored their pastor, **James Walker**, with a reception earlier this month. The occasion was Walker's 12th anniversary with the church.

Edgbert Bailey, Luttrell, was recognized at the recent annual meeting of Northern Association for attendance at 50 consecutive sessions. **Bailey** is a member of New Friendship Church and serves as their representative on the executive board of the association.

Southern alumni hold annual meet

Jack Sanford, pastor of Colonial Church in Memphis for three years, was elected president of Tennessee's alumni from Southern Baptist Theological Seminary, Louisville, Ky., at a meeting last month.

The Tennessee group met at Woodmont Christian Church in Nashville and heard church history professor **Walter B. Shurden** tell of advancements made at the institution. Past alumni president **James Hopkins**, pastor of Inglewood Church in Nashville, said that alumni gifts from Tennessee had doubled from 1977 to 1978. Gifts rose from \$3,000 to approximately \$6,400, **Hopkins** said.

Alumni also recalled the life of Southern Baptist missionary **Archie Dunnaway**, a graduate of Southern, who was killed on the mission field of Rhodesia last summer.

The group's new president earned three degrees from the Louisville seminary. He received the B.D. degree in 1954; the Th.M. in 1955; and the D.Min. in 1974.

J. Carroll Chapman, pastor of Litz Manor Church, Kingsport, was named president-elect for 1980. He has been at the Kingsport church for over 10 years and was also pastor at First Church in Sevierville. He earned the M.Div. degree from Southern in 1946.

Green River Church, Waynesboro, ordained five deacons and installed one man as a senior deacon of the church. **Walter Gallaher** has served the congregation for more than 15 years and is the oldest living man in the church. Ordained in the first ordination service held at the church in 22 years were **Harry Andrews**, **Olin Biffle**, **E. D. Miller**, **Harold Prater**, and **Gaines Ramsey**. **Lawrence Steiner**, director of missions for Indian Creek Association, brought the charge to the church. Pastor **Ivan N. Raley** brought the ordination message. In addition, the church presented a memorial plaque to Mrs. **Edith Moore**, widow of long-time chairman of deacons **Clyde B. Moore**. **Moore** served the church as a deacon for more than 40 years and had been chairman over 20 years before his death earlier this year.

Calvary Church, Alcoa, ordained **Orvis Crump** to the gospel ministry. **Crump** was called as associate pastor of Down County Baptist Chapel in Driftwood, Penn. **Bill Small** is pastor.

Glen Sons was ordained as a deacon at Miracle Church in La Vergne recently. **Carl Scarlett** is pastor.

In Murfreesboro, Woodbury Road Church ordained **Carl Tenpenny** and **Benny Todd**. **Lesley McClure** is pastor.

Third Church in Murfreesboro ordained **Ronald Ball**, **Stan Baskin**, **Bruce Wrather**, **James Ray Gannon**, and **Lamar Hale** as deacons earlier this month. **Harry Nichols** is serving the church as interim pastor.

Brook Hollow Church, Nashville, is scheduled to ordain **Jim Smith** as a deacon in January. **John Daley** is pastor at Brook Hollow.

Mr. and Mrs. **Jim Tatum**, members of Park Avenue Church in Memphis, celebrated their 50th wedding anniversary on Sunday, Dec. 17. **Tatum** has served his church as a deacon and is presently leading a Sunday School class. The anniversary celebration was held at Cherry Road Church in Memphis. **Bill Belva** is pastor at Park Avenue.

Mrs. **Lucy Alderson**, the beginner Sunday School teacher at Petras Church, Petras, Tenn., celebrated her 90th birthday on Dec. 13. According to **Nellie Hensley**, Mrs. **Alderson** teaches the beginner class every Sunday and has taught four generations of some families. She reportedly gets up at 5 a.m. on Sundays to get ready for the class. She has also served a church clerk and has been very active in Woman's Missionary Union work.

LEADERSHIP . . .

Fairview Church, Tazewell, called **Ronnie Abrams** as assistant pastor. He was ordained to the gospel ministry by Liberty Avenue Church in Berea, Ky. recently. **Mike Winters** is pastor at Fairview.

Robert Orr, long-time pastor of First Church in Dyersburg, is serving as interim pastor of First Church in Tiptonville. **Orr** is retired.

Ralph Berry, pastor of Fairview Church in Knoxville for the past seven years, has accepted the call as pastor of First Church in Hitel, N. C. The new church is in Caldwell County Association.

Georgetown Church, Bradley County Association, called **John Wenger** as interim pastor.

In Wilson County Association, **Paul Shutt** is the new youth director at Trinity Church. **Shutt** is a student at Middle Tennessee State University in Murfreesboro.

Ray Ridgeway, Chattanooga, has accepted the call as pastor of Roseview Church in Columbia, S.C. He resigned from the pastorate of Ridgeview Church in Hamilton County Association in order to accept the new post.

In Western District Association, **Freddie Castleberry** was called as minister of youth and outreach for Temple Church.

Earnest Owens resigned as pastor of Rugby Hills Church in Memphis to become director of missions for San Rosa County, Fla.

Haskell Adkins dies after long illness

Haskell C. Adkins, 80, a minister in Tennessee, Kentucky, Georgia, and Missouri for 62 years, died Dec. 3 in Brownsville. He had been ill for a long time.

Adkins was ordained to the gospel ministry in August 1916. He was a graduate of Carson-Newman College, Jefferson City, and attended both Southern Baptist Theological Seminary, Louisville; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Funeral services were conducted by **Kenneth Trammel**, pastor of Shop Springs Church in Lebanon, and **William Robinson**, Columbus, Miss. The services were held at Dowelltown Church, Dowelltown, with burial in Salem Cemetery in Liberty.

Survivors include his wife, **Lola Adkins**, and a daughter, Mrs. **A. W. Ferguson** of Brownsville, Tenn. He is also survived by a brother, **E. F. Adkins**, Smithville.

Baptists to learn mission positions

James Cecil of the Foreign Mission Board and David Bunch of the Home Mission Board will be in Nashville Jan. 4-5 to talk with Baptists on all available options for serving in home and foreign missions.

The men, both directors of lay ministry involvement at their respective boards, will be at Woodmont Church's fellowship hall at 7:30 both nights, according to Dwayne Zimmer, minister of education at the church. They will also be available for special appointments, should someone need extra counseling.

"This will be a unique opportunity for Baptists throughout the state to meet with these men and learn where, when, and how they can serve the Lord through lay missions," Zimmer said. He pointed out that Cecil and Bunch would have a list of available positions, places of service, and specific needs for Baptists who can serve from two days to two years or more.

The evening meetings will be unstructured, Zimmer said, and is open to anyone interested in missions. The plan was instituted by Steve Horrell, chairman of the missions committee at Woodmont.

New Orleans alumni name Paul Woodford president

Paul Woodford, pastor of First Church in Ripley for the past six years, was elected president of Tennessee alumni from New Orleans Baptist Theological Seminary last month.

The 1965 graduate of New Orleans succeeds James Porch, pastor of First Church in Tulsa, as president. Woodford earned the master of divinity degree from the institution.

FMB appoints 23 missionaries, reaches record 350 for year

RICHMOND, Va—A record 350 Southern Baptists became foreign missionaries in 1978—a gain of 25 percent over last year.

The new mark in missionary additions was set Dec. 12 as the Southern Baptist Foreign Mission Board approved 23 persons for overseas service. Twenty-one of the December additions were new personnel and two were reappointees.

The 1978 total set new records in three categories, including 181 career appointments, 36 missionary associates and 30 reappointments. The career total topped the previous record of 172 appointed in 1963.

Also included in the record total were 95 missionary journeymen, young college graduates commissioned for two years' service overseas, and eight special project workers, who serve one to two years assisting in overseas medical work.

As of mid-December, the Foreign Mission Board has 2,914 missionary personnel assigned to 94 countries or territories around the world.

The 94th mission field, the Caribbean island of St. Martin in the Leeward Islands, was added with the transfer of Mr. and Mrs. James G. Banks from Guadeloupe to begin the new work.

Another country, Burundi in eastern Africa, will be added Jan. 1 when Mr. and Mrs. Dale Gann are transferred from Tanzania. The total number of mission fields will remain at 94, however, since the Seychelles will be dropped at that same time.

In other actions, the board appropriated

more than \$63,000 from hunger and relief funds to step up work with the growing numbers of refugees flooding into Thailand from Vietnam and Cambodia.

In addition to the 350 missionaries appointed this year, the board has sent out 191 long-term volunteers in 1978 to serve a year or more overseas—a 59 percent increase over last year. An additional 2,600 short-term volunteers filled assignments overseas.

Twelve long-term volunteers, including three going as Mission Service Corps personnel, were approved in December. The Mission Service Corps additions bring to 32 the number approved for overseas service, through the SBC missions program that plans to place 5,000 volunteers for one or two years service at home and abroad by 1982.

Executive Board

(Continued from Page 1)

Board was to provide \$70,000. The association has provided \$26,741.20 and has requested that the remainder be waived, due to financial difficulties.

During a miscellaneous business period, members of the Executive Board discussed the need to respond to a Dec. 1 article in the **Nashville Banner** concerning retirement benefits provided to Executive Secretary Ralph E. Norton. Paul Tabor, Lawrenceburg, "deplored the negative report" and said that it could affect the response of some churches.

Frances Meeker, **Banner** reporter who wrote the article, was at the meeting and told the board that she "wrote exactly what was told me by Baptist ministers."

After discussion of the advantages and disadvantages of issuing a public statement, the board passed a motion to ask the editor of the **Baptist and Reflector** to consider some way of stating "that the people were together in honoring a man (Norton) who had given six years of his life to the Lord's work as executive secretary of Tennessee Baptist Convention, and, that we invite all Tennessee Baptists to continue in a total commitment to the Lord's work in all that Tennessee Baptists do."

The next scheduled meeting of the Executive Board will be May 8, 1979, at the Baptist Building in Brentwood. All meetings of the board are open to visitors.

HMB names Tennessean as home missionary

ATLANTA—Mary Archer of Johnson City was among 13 missionaries and missionary associates appointed by the Southern Baptist Home Mission Board directors at their December meeting here.

Miss Archer serves as director of the Johnson City Baptist Center. She is a graduate of East Tennessee State University and has taught school in Johnson City. (BP)



RECOGNIZED—The employment anniversaries of Brenda Carr (left), Peggy Shawl (center), and Carolyn Elliott were noted at last week's Executive Board meeting.

Board honors 3 on anniversaries

Three members of the staff of the Tennessee Baptist Convention were honored for tenure of service at last week's Executive Board meeting held in Brentwood.

Recognized for 10 years' service was Brenda Carr, assistant bookkeeper, Tennessee Baptist Foundation. Before going to her present position in January 1977, she had served in the accounting department of the TBC, and earlier in the **Baptist and Reflector**.

Two others, Carolyn Elliott and Peggy Shawl, were recognized for five years' service each. Elliott is word processor operator, and Shawl is a machine operator. Both are in the program services department.

UT kicker aims for agricultural missions

KNOXVILLE—"The Swahili Sidewinder" moves quietly in the violent world of football.

Except when a football explodes with authority off his instep and propels the name of Alan Duncan into the record books of the prestigious Southeastern Conference and the University of Tennessee Volunteers.

When he started the 1978 season, the son of Southern Baptist missionaries to Kenya had neither a football scholarship nor a listing in the UT football program.

He finished the season with a scholarship, the UT season field goal record (13 in 17 attempts), the 1978 Vol scoring title (65 points), a tie for two SEC records—single game field goals (5) and single game record for points kicking (17), and a grade-point ratio of 3.2 out of a possible 4.0.

With two years eligibility left, Vol coaches believe he will break the school and SEC marks of 33 field goals set in 1972-74 by UT's Ricky Townsend, whose soccer-style kicking inspired Duncan to want to kick for UT. Duncan saw Townsend kick in 1972 when he came home, as a ninth-grader, on a year's furlough from Kenya with his parents.

But Duncan, despite the glitter of his achievements, remains an enigma to those who view his quiet humility, strong Christian convictions, and lack of pre-occupation with his own exploits as a paradox in the high-profile, super-ego environment of college football.

Many appear as intrigued by his ability to speak fluent Swahili as they seem enthused over the sidwinding, soccer-style kicks he learned as the leader scorer for the soccer



ALAN DUNCAN
Son of Kenya missionaries

team at Rift Valley Academy, Nairobi, Kenya, where he also played rugby and basketball. That combination inspired a sports broadcaster to christen the 20-year-old kicker as "The Swahili Sidewinder."

Alan considers himself a native Tennessean, although he was born while his father was pastor in Texas. He lived in Knoxville from 1961-64 and has spent several missionary furloughs with his family in the Volunteer State.

His father was born in Powell Station and is a graduate of Carson-Newman College, Jefferson City. He served as pastor of two Tennessee churches—Brown's Springs Church, Mosheim, and Ridgedale Church, Knoxville.

Alan's mother was born in Anderson County.

They have served in Kenya since 1964.

He's set his sights on a major goal—completion of his agricultural degree at UT,

completion of his agricultural degree at UT, graduation from a Southern Baptist seminary, and return to Africa as an agricultural missionary, if, "It's the Lord's will," says Duncan, who regularly gives his testimony before youth and church groups with his roommate, Dale Schneitman; UT's first team punter and also a Southern Baptist.

The Lord's will, Duncan says, has a lot to do with his life decisions; in fact, everything. He's become more determined than ever not to let his own desires take over as his place kicking prowess creates talk of a pro career.

Duncan listens quietly to all the praise and says, "I'm working to be a pro kicker if God wants me to, just like I worked to be Tennessee's kicker. But if God says, 'No,' I'll forget it. I'll do my best to be a pro kicker, but other things have priority in my life—one is Africa and one is the foreign mission field.

"I enjoy kicking," Duncan adds, "but it's just a tool. All the gifts God has given me are tools to use in my testimony for Jesus Christ." (BP)

Annuity Board creates endowment department

DALLAS—Creation of a new department and the addition of a key staff member highlighted personnel changes at the Southern Baptist Annuity Board, according to Darold H. Morgan, president.

B. J. Chenault, senior vice-president and treasurer and director of finance and accounting, will become senior vice-president and director of endowment, Feb. 1. He will direct a newly-created endowment department.

Harold Richardson, senior assistant treasurer of the Southern Baptist Foreign Mission Board, succeeds Chenault on Feb. 1. Richardson's title will be vice-president and treasurer and director of finance and accounting.

The new department, approved by trustees in October, will acquire endowment resources from across the Southern Baptist Convention to undergird financially the protection programs offered by the Annuity Board. "We'll pursue wills, gift annuities, trusts, estates, and other endowment sources," Chenault said. Contributions will undergird the payment of benefits reflecting extra earnings to annuitants, supplement relief programs, and help defray medical costs of Southern Baptist retirees. (BP)

Spain launches plan for home missions

VIGO, Spain—With the dedication of a new chapel in Vigo and a record home missions offering, Spanish Baptists have launched a five-year plan of home mission work which calls for all-out efforts in evangelism.

The immediate plan for Vigo, a city of about 200,000 in northwestern Spain, calls for contacts with local newspapers, and radio stations, courtesy calls on public officials, and saturation of the city with Christian literature.

Such a plan involving widespread public attention would not have been possible until a few years ago in this predominantly Roman Catholic country. Up until that time, churches could not even have signs identifying themselves as Baptist congregations, and no public notices or meetings were allowed.

The continued efforts of Spanish Baptists and other evangelicals brought the cause of religious liberty before the Spanish government, which also felt the moderating influences of Vatican Council II and Pope John XXIII.

Some changes in government attitude toward non-Catholic religious groups began during the rule of Generalissimo Franco, but the greatest changes came with the new government of King Juan Carlos following Franco's death.

A record home mission offering of more than 3 million pesetas (about \$45,000)—ten times more than ever before—was announced at the Spanish Baptist Union meeting. Part of the money will pay the full-time salary of an evangelist and a half-time salary to the Baptist Union's promoter of missions, Maximo Garcia, who resigned his pastorate in Madrid to work with the plan. (BP)

Louisiana takes strong stand on homosexuality, pornography

BATON ROUGE, La.—The Louisiana Baptist Convention voted a \$10-million Cooperative Program budget and took a strong stand against homosexuality during the convention's annual meeting.

The convention also adopted resolutions opposing immoral television programming, legalized gambling, child abuse and pornography, and urged premarital chastity as a means of avoiding the need for abortion.

The homosexuality resolution, sterner than one passed in 1977, said "Homosexuality is neither glamorous nor legal in the eyes of God and must therefore be viewed as a cancer eating away at the family structure as God's holy institution. We, as a body, abhor the very thought of homosexuality and view the practice as unnatural, offensive and totally contrary to the teachings of God's Word." (BP)

Projections show growth in church training, giving

NASHVILLE—A projected increase in enrollment in the Sunday evening church training program for the first time since 1963 tops this year's statistical report from Southern Baptist churches.

The estimated church training increase of .2 percent, or 3,556 members, led a mixed group of reports, which included projected increases in church membership, church music, mission expenditures, and total receipts.

Baptisms, Sunday School enrollment, Woman's Missionary Union enrollment, and Brotherhood enrollment all are predicted to have declines.

Estimates of Southern Baptist Convention statistics are based on 17,361 church letters which were among the earliest received and processed by the research services department of the Sunday School Board. These churches are not completely representative of all SBC churches and final totals could change by three or four tenths of one percent. The final statistics will be released in February 1979.

Baptisms are expected to decrease for the third year in a row, coming down from 421,000 in 1975, to a predicted total of 336,356 this year, and representing a drop of 9,334 from 1977.

Membership in the SBC is projected to increase this year by .9 percent, or 117,749, to a total of 13.2-million.

The Sunday School enrollment in Southern Baptist churches is projected to decline by 1.5 percent this year, a drop of 111,464. This decrease comes on the heels of a decrease of 27,444 last year. Those two years of decreases were preceded by a Sunday School enrollment gain of 176,000 in 1976, the largest Sunday School enrollment gain in 17 years.

Southern seminary promotes two members of faculty

LOUISVILLE, Ky.—The executive committee of Southern Baptist Theological Seminary Board of Trustees elected Harold S. Songer as assistant provost and confirmed the appointment of Elisabeth Lambert as acting dean of student affairs.

A seminary faculty member since 1968, Songer will continue to serve as professor of New Testament interpretation and director of basic professional studies in the seminary's School of Theology. In his new role, Songer will coordinate the work of the registrar, admissions, placement, and college relations offices.

Mrs. Lambert, a native of Jackson, Miss., fills the position vacated by Arthur L. Walker Jr., who recently became executive director-treasurer of the Southern Baptist Convention's Education Commission. She has served as director of student services in the seminary's student affairs division since 1975. (BP)

Projections for church music enrollment this year indicate an increase of 3.8 percent, or more than 52,000. This would bring the total enrollment in church music to 1.4-million, almost 200 percent higher than 20 years ago when church music figures were first reported.

Woman's Missionary Union enrollment is expected to decrease by 2.7 percent this year, or 30,188, to a new total of 1,087,897, while Brotherhood enrollment is projected to drop by 2.5 percent to 461,476, reflecting a loss of 11,833.

Mission expenditures in 1978 are projected to increase by 10 percent to more than \$318-million an increase of almost \$29 million. Total receipts of the SBC are expected to rise by 9.9 percent, or approximately \$178-million, to a new total of \$1.975-billion. (BP)

President Carter signs government ethics law

WASHINGTON—President Jimmy Carter, declaring that he was fulfilling one of the major promises of his campaign, signed into law an ethics in government act.

The measure, passed by Congress shortly before its recent adjournment, requires personal financial disclosure for high officials in the executive branch, for members of Congress, and for many federal judges, including Supreme Court justices.

In addition, the new law seeks to shut down the traditional "revolving door" practice through which officials go into high-paying positions with private companies they dealt with while in government.

The law also establishes a Special Office of Government Ethics within the new civil service structure. It calls for the appointment of a special prosecutor in the event of allegations of crimes committed by high public officials. (BP)

Devotional

The wise men

By Wilson Caldwell

At every Christmas season as we hear and think of the humble birth of our Lord Jesus, we are reminded of the wise men from the east.

We know so little of these men. They are referred to as the magi, astrologers who had knowledge of the stars. We do not know how long they had watched the heavens for the star to appear which guided them to the place of Jesus' birth.

They traveled such a tremendous distance: a journey which probably took as long as two years. We do not know what hardships they endured or what dangers they braved.

And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts: gold, frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Matt. 2:11-12.

What happened to these men afterwards is a mystery. They returned home after the great moment when they presented gifts and worshiped the Christ child born to be the king of the Jews. In their wisdom they must have known He was to be more than King of the Jews, but rather a Saviour to all mankind.

As we think of the riches the wise men shared, the hardships they endured, and the long, long journey, we should be thankful. We, who know the love and saving power of Jesus, should be grateful that we do not have to make such a journey but can worship our Lord in our churches. We can share our gifts so that the story of His love can be carried around the world.

Caldwell is a member of Two Rivers Church, Nashville



UNITED EFFORT—Members of Immanuel Church, Lawrenceburg, gather to break ground for an educational and fellowship building. Pastor Gary Anderson asked all members to bring a shovel and turn the first spade of dirt as a symbol of the united project. Then, a portion of the dirt was taken by the members of their homes as a reminder of the link between home and church. Gene Hayes, chairman of the building committee, used the same shovel which was used to run the first spade of dirt when the original building was constructed 16 years ago.

Why on earth did God choose Bethlehem?

It was a dirty, smelly stable in a small Judean village. Why was it here that God chose to come into the world in the form of Jesus Christ?

Why not in the splendor of a Roman palace—or a lush Pacific island paradise—or a scholarly Grecian forum?

And why Bethlehem? It was not even the major city of Judah. Even Israel's own prophets called it "little among the thousands of Judah." Why not Rome—the center of government and power? Or Athens—where philosophies and gods abounded? Or at least Jerusalem—the center of Jewish worship?

And why was Jesus born at that time? Why not during the Renaissance to share in man's great awakening? Or in the early 1800's when revival swept across America and Europe? Or in 1978 with its world-wide means of communication and transportation?

And why a baby—a tiny, helpless baby? Surely, it would have seemed more appropriate for God to come as a king or an emperor, or at least a mystical philosopher. Or maybe as an angel, or a 10-foot supernatural giant?

But a babe in a manger in Bethlehem.

Incarnation certainly was not planned by a 20th century press agent or dramatist! It was God's doing.

A babe in a manger in Bethlehem. Why? There are many theological theories. Yet, perhaps God simply wanted to avoid the **where**, and the **how**, and the **when**, so that we might concentrate on the **Who**!

**"We have seen His star...
and have come to worship Him" Matt. 2:2**



God was in Christ. The **Who** of Christmas, Jesus Christ, will survive long after the fall of Roman triumvirates, Grecian philosophies, or Jerusalem temples.

A babe in a manger in Bethlehem.

Yes, but that babe in an unpretentious stable in a small village was in reality a Saviour which is Christ the Lord. The **Person**—not the place, or the pomp, or the principality—is the meaning of Christmas.

End of an era

This issue of the **Baptist and Reflector** closes Volume 144. The official publication of the Tennessee Baptist Convention has completed its 144th year of publication since its founding by R.B.C. Howell in January 1835.

This issue also closes an era in the life of the **Baptist and Reflector**. It is the last edition to be printed for us by Curley Printing Co. of Nashville, thereby ending a relationship which has extended for 30 years.

Such a long-standing, productive relationship is not dissolved without emotional and nostalgic feelings. The ties between any writer and his printer are strong, but this tie is intensified when you recall the close, involved partnership between the **Baptist and Reflector** and Curley Printing Co.

It all began on June 1, 1948, when the Executive Board of the Tennessee Baptist Convention approved a plan for the **Baptist and Reflector** to form the Tennessee Baptist Press Inc., and to purchase its own printing equipment. Curley Printing Co. entered into an agreement to print the paper on this equipment which was placed in their building. Through these years the equipment—considered virtually obsolete by today's printing standards—has been transferred to Curley's ownership.

A series of contracts have extended that relationship to 30 years. With this issue, our current printing contract ends.

Economy and expansion have led the Board of Directors of the **Baptist and Reflector** to turn elsewhere. A different size and process will be used, beginning with our Jan. 4, 1979, issue.

As this era ends, we would like to publicly express our deep appreciation and gratitude to Curley Printing Co., its officers, and employees for their strong, faithful support of the **Baptist and Reflector** during these 30 years.

During this period there have been so many who have helped us, that we do not have the space to list them all by name. However, there is one person who seems to epitomize all the interest and service we have received from Curley Printing Co. E.T. Sparks has been directly involved with the **Baptist and Reflector** since 1949 when he joined Curley's composing room staff. Later he left the shop to become their sales representative serving our account.

Our contractual relationship with Curley Printing Co. has ended—but our sincere gratitude will continue for many years to come.

Cicero's comment



By the editor

"Why don't Baptists honor the Blessed Mother?"

This question was asked me after I had spoken to a class on comparative religions at an Indianapolis Catholic high school on "What Baptists Believe."

I tried to explain to the young co-ed that—although we do not believe that Mary was born of a virgin, nor that she ascended to heaven without experiencing death, nor that she has the power to answer prayers—Baptists do indeed honor and respect Mary.

Perhaps we do not give her all the honor she deserves, because of an over-reaction to the place given to her by Roman Catholics. But Christmas seems to be a proper time to review the faith and dedication of Mary.

When God decided to send His Son into the world in human form to accomplish His plan of redemption for sinners, it was no spur-of-the-moment occurrence. Jesus' birth was planned from the time of creation (Rev. 13:8).

Mary was highly favored by God. Surely no mortal is more favored by God than when God chooses that person to help accomplish His will. Mary found favor with God (Luke 1:30). Any student of the Bible is aware of the kind of person who finds favor with God.

Mary was chosen by God. God in His unquestioned wisdom selected Mary for the honor of giving physical life to His Son—but she was also chosen to bear ridicule and shame. Doubtless there were many who never ceased to gossip about her Son conceived out of wedlock.

Mary was a servant of God. She could have boasted of this honor, but she rather preferred to be God's handmaiden. She never tried to take advantage of her honored position.

Mary believed God. She asked the obvious question, "How can these things be?"—but she did not argue with Gabriel or God.

Mary was faithful to Jesus. Although she did not fully understand the mission of Jesus, the concern for Him personally never diminished. Even at His crucifixion in shame when others fled, she stood by the cross.

Certainly, the supreme meaning of Christmas is that Jesus Christ was born. However, perhaps some of our understanding of Christmas can be increased as we examine what Mary meant to Christmas—and what Christmas meant to Mary.

Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

Opposes merger

Dear editor:

I read about the committee being named to study the possibility of merging the SBC Brotherhood Commission with the Sunday School Board—(Nov. 2). As a layman I think this is a bad idea and should be forgotten.

There is no financial advantage. The Brotherhood Commission funds are less than 1 percent of Cooperative Program gifts. Rising costs have put the Sunday School Board in a budget crunch. It does not need this additional expense.

The main reason I am opposed to this absorption is that the Brotherhood Commission is doing a great job as it is presently organized. It is small and therefore able to change and move with the times. It also involves the laymen in innovative ways. This freedom and willingness to experiment and move in new directions as the Lord leads must not be lost.

As a layman I feel that I am a participant and contributor. There are very few areas in Southern Baptist denominational life where the layman feels that he has any input, but the Brotherhood and the Home Mission Board are the exceptions.

Also, I feel that this proposed absorption

would result in the end of one of the best publications of Southern Baptists, *The World Mission Journal*.

I am greatly indebted to the personnel of the Brotherhood Commission for their ministry to men, especially David Haney and William Clements. They have helped me to grow as a Christian. I feel that they can continue to minister best under the present commission framework. The emphasis now is on lay involvement in Bold Mission, and I fear we would lose this under the proposed absorption by the Sunday School Board.

Tom Brown
407 East Main
Murfreesboro, TN 37130

Prisoner treatment

Dear editor:

Man can measure with mathematical accuracy the moral development of a society by observing the degree of humanity with which that society treats its prisoners.

Owen Meredith Smaw
1612 16th Ave., South
Nashville, TN 37212

The "Baptist and Reflector" is not published during Christmas week. The next issue, which will use our new 12-page tabloid format, will be Jan. 4, 1979.

The staff of "Baptist and Reflector" express sincere appreciation for your prayers, interest, and cooperation during 1978 and wishes for you a meaningful Christmas and a fruitful New Year of service to Christ.

Unemployment tax hassle delayed for church school employees

RALEIGH, N.C.—An attorney for the North Carolina Employment Security Commission said the state will delay plans to prosecute leaders of 83 Christian schools while the issue of whether they should pay unemployment taxes is resolved in the courts.

Howard G. Doyle, chief legal counsel for the commission, made that statement despite the fact that Superior Court Judge A. Pilston Godwin Jr. rejected an appeal by the schools for an injunction to bar assessing of the taxes to cover teachers and other employees.

State and federal regulations say church employees are exempt from the unemployment tax but non-profit private school employees are not.

Under protest, the Roman Catholic Diocese of Charlotte has paid the unemployment tax, which the state began to assess recently. However, the diocese recently filed suit in Mecklenburg County Superior Court at Charlotte seeking recovery of the amount paid. (BP)

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

First Church, Lexington, gave Fleetwood Ball his 27th annual call as pastor. Ball has been with this church since his graduation from Southern seminary.

H. F. Burns was called as pastor of Fall Creek Church in Wilson County Association.

25 YEARS AGO

W. Fred Kendall II was called as pastor of Middleburg Church in Harde-man County. At the request of the Middleburg Church, First Church, Jackson, ordained him. W. Fred Ken-dall, his father, was pastor of the Jackson church.

D. C. Kerley retired as pastor of Fair-view Tabernacle Church, Sweetwater. The church called David Livingston to succeed Kerley. Livingston had been serving Mine City Church, Ducktown, as pastor.

10 YEARS AGO

Ralph Duncan was called as pastor of Stevens Street Church, Cookeville. He came to Tennessee from Providence Church, Bellevue, Ohio.

George R. Wilson joined the staff of the central office of the Tennessee Bap-tist Children's Homes, as director of so-cial work. James M. Gregg was execu-tive director-treasurer.

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Pulpit To Pews

By Jim Griffith

Christmas means different things to different people.

For daddy, it too often results in the worried look—the charge cards being flattened—he “hears the bills on Christmas day.”

Then, for mother it is aching feet from standing long hours at the oven for the annual bake-off of Christmas goodies.

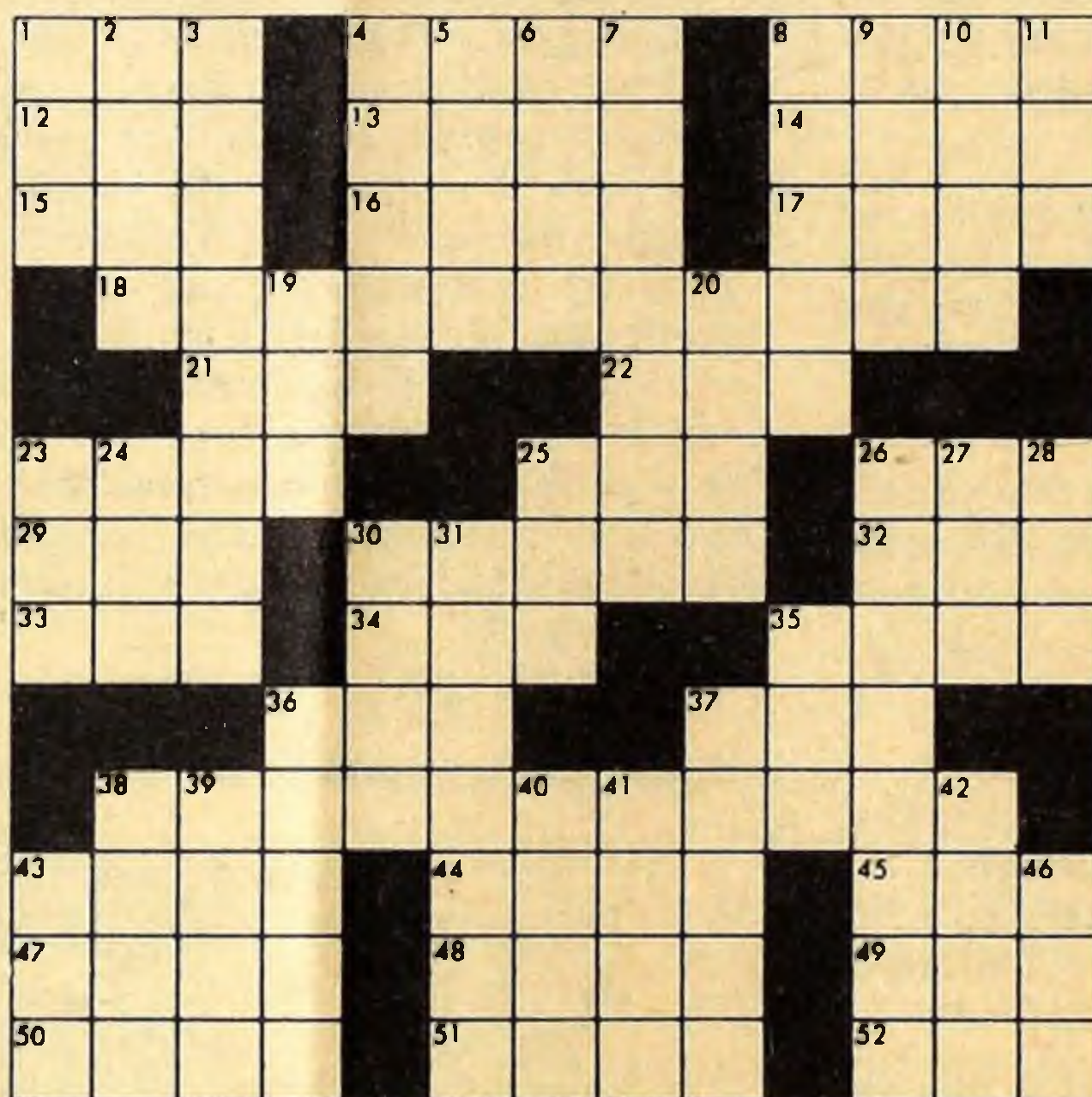
But actually, we should remember that Christmas is always most joyous to those who are joyfully generous.

And Christmas is lovelier to those who are most loving and most beautiful to those who are beautiful in spirit.

In the finest sense, Christmas can be the end of the selfishness and the beginning of love and goodwill and the end of sadness and the beginning of true gladness.

God in the gift of his Son makes Christmas possible; friends make Christmas enjoyable, music makes Christmas beautiful, giving makes Christmas joyous, and love makes Christmas perfect.

Bible Puzzle Answers on page 14



ACROSS

- 1 “the — number” (Num. 3)
- 4 Storage: abbr.
- 8 Juan’s coin
- 12 Wrath
- 13 Place for the serpent (Num. 21:8)
- 14 “heaven gave —” (Jas. 5:18)
- 15 O.T. book: abbr.
- 16 Turkish titles
- 17 Bone: comb. form
- 18 “By the — — —” (2 Cor. 6)
- 21 Bar or breaker
- 22 Iodine: comb. form
- 23 They left it (Matt. 4:22)
- 25 Elevator signs: abbr.

- 26 Youth
- 29 Spanish gold
- 30 Saying
- 32 Victorian, for one
- 33 Military monogram
- 34 “light of —” (John 1:4)
- 35 “— of Jesse” (Isa. 11:1)
- 36 Old measure (2 Ki. 6:25)
- 37 Tree: abbr.
- 38 “a — — — springing up” (John 4)
- 43 “in the — of the king” (Dan. 2)
- 44 Something wildly amusing
- 45 Aerosol
- 47 Mount (Acts 7:30)

CRYPTOVERSE

R L K C J A T U Y J O E Z Y U T K U G U C C
O J R I K P A

Today’s Cryptoverse clue: A equals R

- 48 Indonesian island
- 49 Summer time: abbr.
- 50 Resembling wings
- 51 Joseph’s father (Luke 3:23)
- 52 Exclamations

DOWN

- 1 Lamp fuel (Matt. 25:4)
- 2 Pulled
- 3 They were beheld (Acts 17:23: sing.)
- 4 Gardener’s tool
- 5 African country
- 6 European king
- 7 “— places” (Isa. 32)
- 8 God resists them (Jas. 4:6)
- 9 Direction of Nod from Eden (Gen. 4)
- 10 “— thou hast not hated” (Ezek. 35)
- 11 Number
- 19 Libertine
- 20 Flower
- 23 Trifle
- 24 Time periods: abbr.
- 25 O.T. book: abbr.
- 26 Pool (John 5:2)
- 27 Danish coin
- 28 Sweet potato
- 30 Man (1 Chron. 7:35)
- 31 Rebekah’s nurse (Gen. 35:8)
- 35 Day of the week: abbr.
- 36 “— as crystal” (Rev. 21)
- 37 Mother: comb form
- 38 Lament
- 39 Sicilian mountain
- 40 Label
- 41 Coat material
- 42 — Hashanah
- 43 Government agency: abbr.
- 46 Military men: abbr.

Indiana Baptists approve 1979 as evangelism year

EVANSVILLE, Ind.—Indiana Baptists, celebrating their 20th year as a convention, underlined 1979 as a year of evangelism in Indiana and six other North Central states and urged consideration of their state as a possible site for a seventh Southern Baptist seminary. The convention, part of the North Central Missions Thrust which seeks to double churches in the seven states by 1990, emphasized evangelistic growth and accepted an offer of assistance from Southern Baptists in Arkansas.

Charles Ashcraft, executive secretary of the Arkansas Baptist Convention, told Indiana messengers that Arkansas voted to join with Indiana in its year-long emphasis in 1979 to evangelize and congregationalize its state. He said Arkansas churches have expressed willingness to send as many as 150 pastors to assist in revivals during a simultaneous crusade set for April 1-8, 1979. Goals call for starting more than 100 new mission points in Indiana.

In a series of resolutions, Indiana Baptists opposed parimutuel gambling, sex, and violence on television, pornography, and homosexuality and commended the SBC Christian Life Commission for its stand on moral issues. (BP)

Taylor, Prince, Vaughan head SWBTS alumni

Tennessee alumni from Southwestern Baptist Theological Seminary, meeting last month in Nashville, heard from Bruce Corley, professor of New Testament at the Fort Worth institution. Corley told the group that the seminary is developing a broader bivocational ministry program and is expanding the master of religious education degree from a two-year to a three-year study.

Larry Taylor, pastor of First Church in Jefferson City, was elected president of the Tennessee group, succeeding David George, pastor of Nashville's Immanuel Church. Taylor, who earned the B.D. degree from Southwestern in 1966 and the Th.D. in 1971, has served the Jefferson City church for two years.

Selected to serve as president-elect from the Volunteer State was Lee Prince, pastor of Union Avenue Church, Memphis. He graduated from Southwestern in 1959 with the M. Div. degree and has led the Union Avenue congregation since 1971.

Elected secretary-treasurer was John Vaughan, associate pastor at East Park Church in Memphis. He graduated from Southwestern in 1967 with an M. Div. degree.

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Gifts, economy measures assure survival of Swiss seminary

RUSCHLIKON, Switzerland—A projected operating deficit of 200,000 Swiss francs (\$116,000) has been reduced by contributions to the Baptist Theological Seminary from unions, churches, and individuals.

Combined with severe staff reductions and other economy measures, this means the seminary will end the current year with a balanced budget and is assured of remaining open.

"The response has been nothing short of astounding," seminary President Isam E. Ballenger told the school's new executive board at its initial meeting Dec. 8. Ballenger is a Southern Baptist missionary.

He said gifts have totaled more than 100,000 Swiss francs since it was announced last March that the seminary could not continue with financing only from sources outside Europe.

The executive board was jointly named by the European Baptist Federation Council and the Southern Baptist Foreign Mission Board


BSSB reports new record for Sunday School starts

NASHVILLE—A total of 153 new Sunday Schools were started during October, the highest monthly total on record, according to reports compiled in the growth section of the Sunday School Board's Sunday School department.

This brings the total since October 1976 to 1,893 toward a three-year goal of 3,000 new Sunday Schools by Sept. 30, 1979.

During October, 21 new Sunday Schools were started in Texas. Florida was second with 14, Ohio 13, North Carolina 12, and South Carolina and Michigan each reported 11. (BSSB)

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(An Agency of the SBC Home Mission Board)

to administer seminary affairs in a reorganization plan last September.

The board expressed "full support for the entire present faculty," set up a remuneration study, considered a faculty promotion scheme, and approved a sabbatical leave schedule. The board also met with a delegation of the faculty and student representatives for discussion of responsibilities set out by the new administrative guidelines.

Steps were taken toward creation of a non-profit seminary foundation for protection of funds and donors.

Support pledges for 1979 include 47,500 Swiss Francs from European Baptist unions, 27,000 Swiss Francs from churches and church institutions, and 10,000 Swiss Francs from individuals. (BP)



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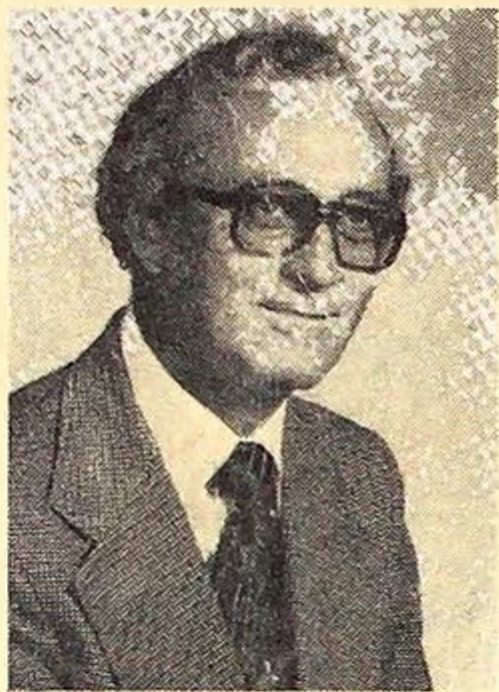
The Sovereign God dwells among us

By Bob R. Agee
Dean of Religious Affairs
Union University, Jackson, TN

Background passages: Genesis 28:10-22; Exodus 40:34-39; Isaiah 9:2-7; John 1:1-18; Philippians 2:5-11.

Printed Passages: John 1:1-5; 14-18.

What's the best way to really know what a person is like? If your only contact with him is when that person comes for a brief visit, your knowledge of him will be limited. But as that person comes to live with you, then you begin to know what he is really like.



Agee

Throughout history God has visited mankind in brief encounters to meet their needs at particular moments. Jacob had a vision in which God visited with him (Gen. 28:10-22), and Jacob made a covenant with God based upon that visit.

Moses had an experience in which God visited him (Exod. 40:34-39) and gave him instructions that would regulate the life of Israel.

A day came, however, when God no longer revealed Himself as a visitor. He chose to take up residence in our world in and through the person Jesus the Christ.

The Eternal Significance of Jesus (John 1:1-5)

In order to introduce the eternal significance of Jesus, John borrowed a term that had far-reaching meaning to both Jews and the Greek-speaking world. Jesus was called "The word." For the Jews, "The Word" was the means by which God created the universe. He spoke and the sky, the earth, animals, and man came into being. He guided His people through hardships and even gave them instructions for living by speaking His word to them. To refer to Jesus as "The Word" represented Him as someone far more significant than just a great religious teacher.

For the people steeped in Greek philosophy, the term "the Word" referred to that universal, life principal at work in the world that ancient philosophers had talked about. For them the idea that Jesus was "The Word" would suggest that He was someone so significant that one must pay careful heed to Him.

John discussed several important characteristics of "The Word."

(1) **He is pre-existent.** Before anything ever existed Christ already existed. There has never been a time when Christ did not exist. Just as God the Father is eternal, even so is the Son of God eternal.

(2) **He was with God.** The preposition translated "with" emphasized that Christ was a separate and distinct personality. This phrase declared that He shared both the residence and the work of God.

(3) **He was God.** God revealed Himself in and through the Son. Jesus was all of God that could be poured into human flesh.

(4) **He was the agent of God in creation (v.3).** The apostle Paul picked up this theme in Col. 1:16-17. The early church quickly came to believe that Jesus was not just a man who lived on this earth for thirty-three years. They believed and declared that all of creation was made by Him.

(5) **He is the source of life (v. 4).** Not only was Jesus the agent of God in creation, John believed that life found its source in Him. Life as God intended it to be stems from Jesus. Life did not just happen. It was created, spoken into being. All of life was created with a meaning and a purpose. In Jesus a person can find what life is really all about.

(6) **He is the source of light (v. 4-5).** Along with being the agent of creation and the source for life, He is also the light for the world. Life without God is referred to in the Bible as a condition of being in darkness. Evil men preferred darkness to light so that their deeds might not be visible (John 3:19). When a person comes to know Jesus, he moves out of darkness into light (Col. 1:13).

That light is a durable light. The darkness created by man's rebellion against God cannot snuff out the light that is found in Jesus. Where evil prevails there is darkness that results in lostness, ignorance, and rebellion. So intense and devastating is the darkness that results from living without God that it actually attempts to overcome the light that comes from God. Man does not put out the light found in Christ by failing to understand. The light keeps on shining.

The temporal significance of Jesus (1:14-15)

Jesus not only had a timeless, eternal significance, He had deep meaning for time and history as well. This "Word" that John identified entered into the human scene in a unique way.

Other Gospel writers describe the birth of Jesus in great detail. They introduce a stable, a manger, Mary, Joseph, shepherds, wise men, angels and star. John began by describing the eternal, timeless existence of Jesus as the "Word." Then he declared that the "Word"

actually became a human being and pitched his tent in the midst of human history. The written record was by an eye-witness who, through the eyes of faith, has seen His miracles and heard His teachings.

Bear in mind that the writer spoke after the resurrection and ascension. He has been an eye-witness at the Transfiguration (Matt. 17) in which several of the disciples saw Jesus changed into a glorified state. He knew that the glory of Christ was the kind of glory that was unique. The word translated as "only begotten" means "the only one of His kind." There had never been anyone like Jesus and there never will be.

Jesus is uniquely characterized as "full of grace and truth." Grace and truth are special characteristics of this one who revealed what God is really like. Grace is a word that refers to the undeserved love and mercy of God. Jesus uniquely lived out a life of grace, caring unselfishly for the outcast and downtrodden. He loved and cared for those unlikely candidates for His care. He was indeed "full of grace."

He also embodied truth itself. He did not just tell the truth. He was the truth about God; the truth about eternity. He was indeed "full of truth."

Others also saw Him and recognized Him for who He was (John 1:15). John the Baptist had acknowledged Jesus as the Messiah when Jesus came to the Jordan River to be baptized. John, the Gospel writer, knew that John the Baptist had recognized and proclaimed Jesus' superiority. He was not to be mistaken as just another prophet or preacher.

The purpose of Jesus' coming (1:16-18)

But why did God become a human being and come to live in our midst? What was His purpose in entering human history? There are two apparent purposes for the Word becoming flesh described in this passage.

To provide abundant grace (vs. 16-17). In verse fourteen Jesus was described as being "full of grace." Out of that fulness, He provides grace piled upon grace. The moral code for living came from Moses, but the substance of life comes from Jesus Christ.

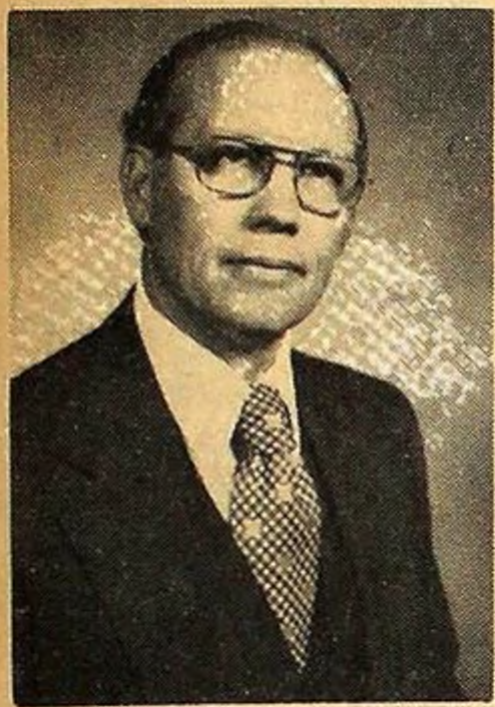
To show mankind what God was really like (1:18). To see what Jesus was like and to study what He did and how He cared for people is to see what God is like. No longer must man depend upon second hand reports about what someone thinks God is like. The Word that was with God and was God Himself had become flesh and lived at a point in history. Jesus uniquely revealed what God was like.

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Meeting God in Christ

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

Basic Passage: Matthew 1:18-25, 4:17, 13:44-46
Focal Passage: Matthew 1:18-25, 4:17, 13:44-46



Swafford

It is so easy to get caught up in the sentiment of the baby in the manger that we miss the real significance of the birth of Jesus Christ. Isaiah prophesied that when He was born He would be called "The mighty God, The everlasting Father" and that He would set up a reign "upon the throne of David and upon his kingdom, to order it, and to establish it . . . from henceforth even for ever" (Isa. 9:6-7). As God who came down in the form of a man, He was to be the King of the Kingdom of Heaven. It is in that Kingdom that we meet God in Christ.

The King of the kingdom (Matt. 1:18-25)

Every earthly king who inherits a throne is born a prince and is later crowned king. One of the many unique facets of Jesus is that He was born a king! The query of the wise men, "Where is He that is born king of the Jews?" was no insignificant one.

Truly, He was uniquely conceived, "When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (v. 18). For centuries men had dreamed of their gods coming to earth to dwell among them. Mythology was filled with stories of divine beings copulating with earth women to produce god-men, as if some prophetic spirit was preparing earth for the actual event.

Nothing validates the virgin birth better than its acceptance by Joseph to whom Mary was espoused. When "she was found with child" it appeared that she had proven unfaithful to Joseph. It would have been customary to "put her away" by a legal action paramount to divorce. He was a just man, not willing to shame her publicly, which he could have done. He determined to "put her away privately" instead.

When the angel of the Lord told Joseph, "that which is conceived in her is of the Holy Ghost," he believed it. His faith and his willingness to take her as his wife "And knew her not till she had brought forth her firstborn son" (v. 25), sets Joseph apart as one of the great men of God. His faith testifies to the unique birth of the king and to the incarnation of God!

He was also uniquely named. Isaiah prophesied, "Behold, a virgin shall be with child, and shall bring forth a son, and they

shall call His name Emmanuel, which being interpreted is, God with us" (v. 23). With the fulfillment of this beautiful prophecy of Isa. 7:14, man's ancient dream became a reality: God dwelt with man! Jesus later testified of himself, "I and my Father are one" (John 10:30), and "He that hath seen Me hath seen the Father" (John 14:9). The name Emmanuel is our comfort today. God still dwells with us! The resurrected Lord's promise to His followers is "I am with you always, even unto the end of the world" (Matt. 28:20).

Another significant name was applied when the angel of the Lord appeared to Joseph in a dream and instructed "Thou shalt call His name JESUS" (v. 21). That name was not unique. Both Joshua and Hosea are variations of it.

Many Hebrew boys were given the name with the hope that God would truly fulfill its meaning, "Jehovah is Salvation." The hope was that God would save Israel from her enemies. The Christ child was to do an infinitely more important task, "For He shall save His people from their sins." When we call him Jesus, we are acclaiming to the world that He is the Saviour.

The Demands of the kingdom (Matt. 4:17)

Jesus began His public ministry by proclaiming, "Repent: for the kingdom of heaven is at hand." His ministry was a fulfillment of Isaiah's prophecy that He would be a great light to "the people which sat in darkness" (Matt. 4:16, Isaiah 42:7), by enlightening them that the kingdom was available to them and setting forth the conditions for kingdom citizenship.

Repent means to turn around and suggests both a change of mind and of action. The fact that Jesus "came unto His own, and His own received Him not" (John 1:11), was indicative of the perverted interpretation of the kingdom held by the majority of Jews.

When John the Baptist endeavored to introduce them to the kingdom, "He saw many of the Pharisees and Saducees come to his baptism." He was inspired to warn them that being a part of the kingdom was more than tracing their lineage back through a bloodline, "and think not to say within yourselves, We have Abraham to our father." Their minds must be changed to the point of accepting the King of the kingdom about whom he said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear."

Before he would baptize them and give them open identification with the kingdom, they must "Bring forth therefore fruits meet for repentance" (Matt. 3:7-12). Truly, Jesus

echoed the demand, "Repent." It meant a change of mind, a change of master, and a change of life.

The value of the kingdom (Matt. 13:44-46)

Repentance would mean giving up the traditional attitudes and beliefs which had been a part of Israel for many generations. That was not easy! Jesus told two brief stories which taught that the repentant would gain far more than he gave up.

A farmer toiled in a field seeking to produce from it the necessities to sustain his mode of life. He suddenly found a treasure which would give him a superior mode of life. With hesitation, he joyfully sold all that he had and bought the field so that he could make the treasure his.

A merchant spent his life "seeking goodly pearls." There was limited joy in gleaning from the markets the best pearls he could find. One day, however, he came upon a pearl of such matchless quality that all others faded in comparison. "He went and sold all that he had, and bought it" (v. 46).

Like the farmer and the merchant, men can struggle through countless days of existence on what the fields of worldly things and the markets of worldly pleasures can provide; but the discovery of the kingdom of heaven through submission by faith to the King of the kingdom, becomes the joyful treasure and the priceless pearl which make all else insignificant in comparison. What must be given up in exchange is like emptying one's pockets of trash and filling them with precious jewels.

The Apostle Paul best attests to the validity of Jesus' teaching when, after he listed all of his accomplishments prior to conversion, said "But what things were gain to me I counted loss for Christ . . . I count all things but loss . . . and to count them but dung, that I may win Christ, and be found in Him" (Phil. 3:7-9).

To celebrate the birth of Christ is to rejoice in the availability of kingdom citizenship as we meet God through the King. Joy to the world!

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Apostle to the Jews

By Herschel H. Hobbs

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied." —1 Peter 1:1-2

Following the Jerusalem Conference (Acts 15: Gal. 2) it was agreed that Paul and Barnabas were to work primarily with Gentiles, while James, John, and Peter went primarily to Jews or the "circumcision" (Gal. 2:9). But as the record shows, neither was confined to one group to the neglect of the others. Unlike Paul's letters, this epistle is not addressed to any specific church, but to those in churches in the area specified. These churches were composed of Christians with both Gentile and Jewish backgrounds. However, this letter is flavored with Jewish terminology, even as were Paul's. Both draw heavily upon the Hebrew Scriptures which at this time was the only available Bible.

In keeping with custom, Peter signed his letter before addressing it. As one of the original Twelve he calls himself "Peter, apostle of Jesus Christ." "Peter" is the Greek word for "stone" (Aramaic Cephias, see John 1:42; Matt. 16:17-18). In the Matthew reference, "Peter" (petros) means a small stone broken off a foundation stone (rock, *petra*), and partaking of its nature. Since *petros* is masculine and *petra* is feminine, they cannot refer to the same thing. Peter is not the foundation of the church; Christ is (1 Cor. 3:11). But as a small stone, Peter, like all Christians, partakes of the nature of Christ (1 Pet. 2:5).

This letter is addressed to "strangers" or *sojourners* or those living in a foreign land without becoming citizens. Christians are citizens of God's kingdom, but they are in the world doing His work. "Scattered" renders *diasporas* or Dispersion. This was a term used to refer to Jews living outside Palestine (John 7:35). Peter uses his term to refer to Christians living in the world away from their heavenly home. The five place names comprised Roman provinces in what we call Asia Minor north and west of the Taurus mountain range.

In the Greek text "elect" is in verse 1. But the sense is the same. These readers were God's elect or chosen people. Since there is evidence that Peter was familiar with Ephesians, we may see this usage as similar to Paul's in Ephesians 1. There Paul shows that God has elected that all who are "In Christ" will be saved. Each person is free to be "In Christ" or outside Him.

"Foreknowledge" means that in His omniscience (all wisdom) God knew beforehand who would choose to be in Christ. But it does not violate man's free will. Peter's readers are sanctified or set apart to God's service by the Holy Spirit. This is possible by "obedience" or faith in "the sprinkling of the blood of Jesus Christ" (Heb. 9:13; Num. 19:9, 13, 20). Peter draws upon this Old Testament figure to refer to the death of Jesus on the cross and the sealing of the New Covenant in His blood (Matt. 26:28; Mark 14:24). Note Peter's inclusion of the Trinity in verse 2.

His address closes with a wish or prayer that his readers will know the fulness of God's grace and peace. Note the order. First, God's grace; then, God's peace. We experience them in this order.

BIBLE PUZZLE ANSWERS

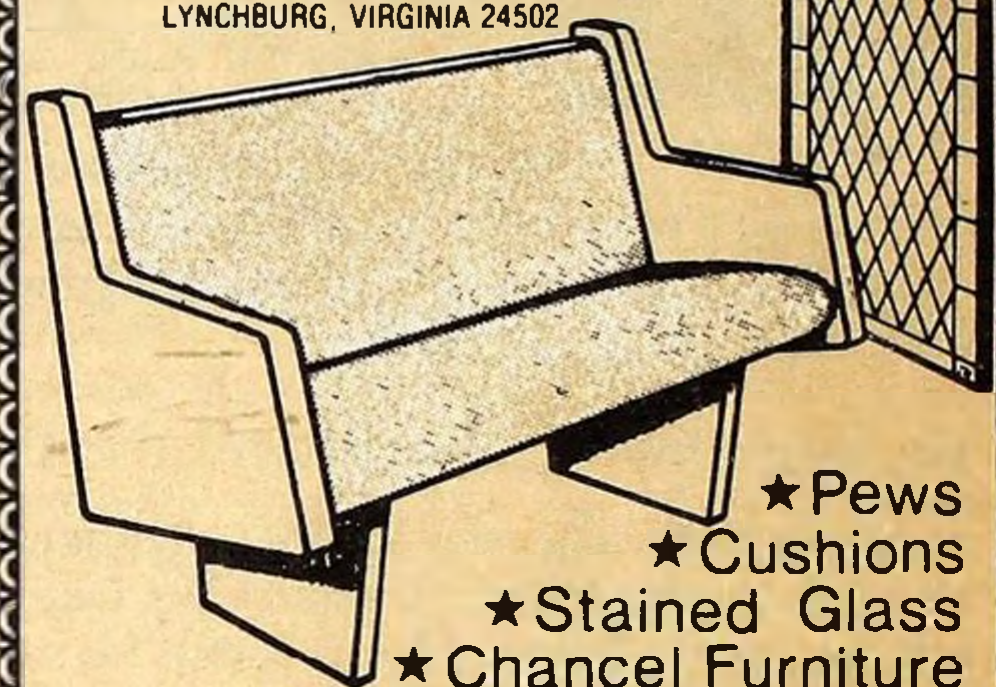
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"The Lord is on my side; I will not fear" (Psa. 118:6).

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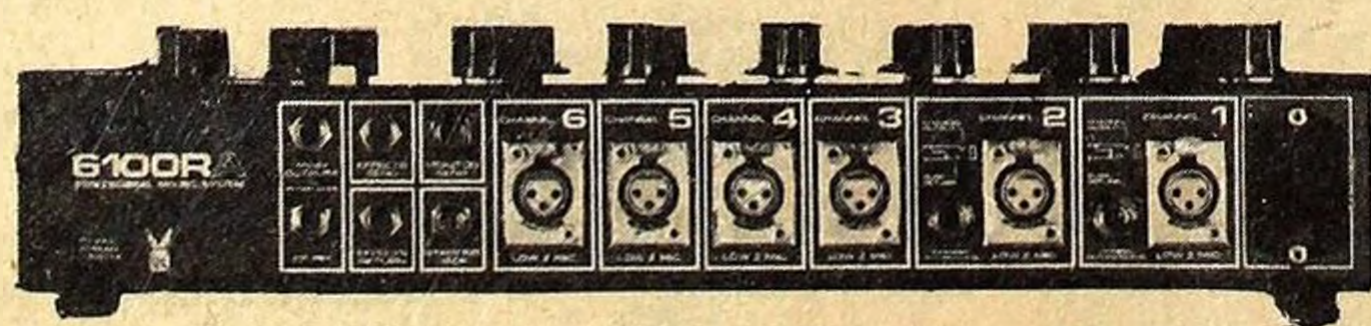
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By Dr. B. David Edens
Director, Marriage and Family Program
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On Matters of

Tears in the classroom can become teaching aids

For all the talk about the right-to-cry, most teachers still do everything short of calling a plumber to turn off a weeping pupil's tears. Instead, try letting the child cry it out, suggests Israeli teacher Joyce Odum. The lessons the class learns may be more important than the lesson interrupted.

Why are we so anxious to dam up youngsters' tears? Reasons range from disruption of classwork to exposure of the weeper to ridicule as a "crybaby," she notes in *Teacher*. Inequality, most of us are still embarrassed by exposure of naked emotion; we prefer that children keep their feelings buttoned up in secret clothes.

Letting school a safe place to spill out hurt feelings can have unexpected rewards for everybody, says Odum. Establish a policy on crying early in the school year.

"It does take children a little while to learn to care for, rather than laugh at, a classmate who is crying. And no matter what the teacher says, children are never going to feel safe enough to cry in the classroom if they're afraid other kids are going to make fun of them. Right from the beginning, it's important to teach pupils to respect each other's feelings" . . . and to be helpful.

The very young child can, of course, be held quietly in the teacher's lap, and older youngsters may like the teacher's relaxed, reassuring arm around their shoulders. The friendly understanding of classmates is equally important, however, and pupils should be taught to help each other feel better by taking turns sitting beside a troubled child in silent sympathy, perhaps holding the weeper's hand if such attention is welcomed.

What about the child who has learned to use tears to get his or her own way? The right to cry still holds, but the teacher should not give in to the child's demands. Tears are an outlet, not a tool, and crying should not be used to manipulate other people.

The easy-cryer, the child who would ordinarily be plastered with the "crybaby" label, needs different response. In Odum's experience, such youngsters really need to cry. A bumped head or scraped knee may serve as a needed release for feelings disturbed by deeper problems at home or school.

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South Carolina approves study of women's role

MYRTLE BEACH, S.C.—South Carolina Baptists narrowly approved a special seven-member committee to study the role of women in the churches. Approval of the study committee, which came on a vote of 352 to 309, had been urged editorially by the *Baptist Courier*, state Baptist news publication, before the convention.

The committee will be asked only to make a study and submit its findings. It is not expected to make recommendations. (BP)

First Korean administrator named for Baptist hospital

PUSAN, Korea—Kyoung Soo Lee is the first Korean administrator of Wallace Memorial Baptist Hospital in Pusan, Korea. He had served as assistant administrator for seven years and had worked 13 years for the Korea Baptist Mission (organization of Southern Baptist missionaries in Korea) before going to work at the hospital.

Wallace Memorial Baptist Hospital is a 250-bed facility which opened in November 1955. Until now the administrative position has been filled by a Southern Baptist missionary. (FMB)

Oklahoma rejects creation of 'Baptist Hall of Fame'

OKLAHOMA CITY—Oklahoma Baptists turned down establishment of an Oklahoma Baptist Hall of Fame; voted an \$8,450,000 budget, of which 57 percent will go to the national Southern Baptist Cooperative Program; and commended the University of Oklahoma's president and board of regents for actions opposing homosexuality. (BP)

Illinois asks seminary for Chicago region

ALTON, Ill.—The Illinois Baptist State Association passed a resolution urging a seventh Southern Baptist seminary in the Chicago area.

The convention will forward the resolution to the Southern Baptist Convention's Executive Committee in Nashville, which is studying the feasibility of another seminary in the northern part of the nation. The study was authorized by the Southern Baptist Convention at its 1978 meeting in Atlanta last June.

Messengers also adopted a 1979 budget of \$4,797,821, which includes a state Cooperative Program goal of \$2,500,000—41 percent of which will go to worldwide mission causes through the national SBC Cooperative Program.

The only major item of business involved was a motion that a committee be appointed to study the possibility of a four-year Baptist college in Illinois, to be housed in the Baptist Building in Springfield.

The motion was amended to include the possibility of Judson College in Elgin, Ill., providing such services instead of forming a new school. Illinois Southern Baptists contribute \$5,200 a year to the operation of Judson, an accredited four-year, private, Baptist-related college which has no affiliation with any particular Baptist body.

Messengers approved resolutions which proclaimed 1979 as the "Year of Evangelism"; called for a simpler lifestyle and more sacrificial giving to world hunger; urged overcoming of prejudice between races; called for more wholesome programming in television; supported the SALT II negotiations with the Soviet Union; and appealed for human rights, especially in the light of persecution of Georgi Vins in Russia. (BP)

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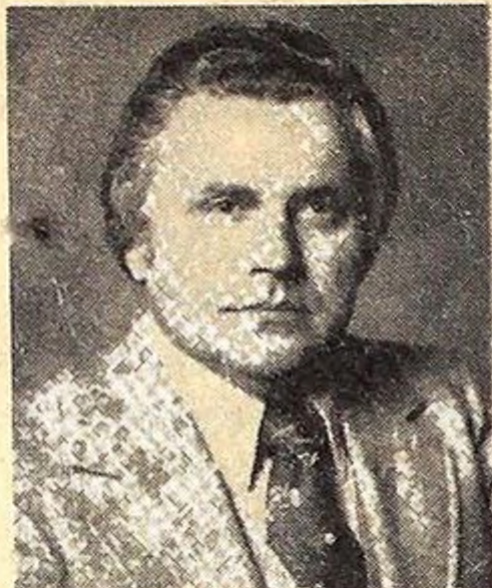
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Robison changes mind on college gift offer

FORT WORTH, Tex.—
Evangelist James Robison does not plan to accept a gift of a college campus because related expenses could divert funds from his "vision" to reach the nation for Christ through prime time television.

A spokesman for the James Robison Evangelistic Association said the association "as of this moment" will not acquire the east Texas branch of Ambassador College as a gift from F. William Menge.

Baptist Press and other news media reported in October that Menge already had purchased the college for the Robison association. The Baptist Press account was based on a news release from the Robison association which said Menge had contracted to purchase the property for \$10.6 million and had given it to Robison (Baptist and Reflector, Nov. 9).

The association spokesman said that Robison believes that the association would need to invest a considerable amount of money to open and operate the campus. Robison reportedly does not want to detract from his "priority" of developing extensive evangelistic programming on prime time television. (BP)

Philippine Baptists hand out Scriptures

MANILA, Philippines—Between April 1977 and September 1978 the Philippine Baptist Mission distributed through its Baptist Center Bookstore nearly 115,000 Bibles and Bible portions, according to Southern Baptist missionary press representative William T. Roberson.

Most recently 20,000 Good News New Testaments were purchased for special distribution during the Baptist Youth World Conference held in Manila during July. These New Testaments were distributed within two and one-half months of purchase.

The Philippine mission initiated the importation and distribution program when there was great demand for Bibles on the Philippine market and the Philippine Bible Society, which normally handles Bible distribution, was in financial difficulty. The mission expects the Bible society to resume this responsibility within the next year, reports Roberson. (FMB)

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