

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## TBC shifted to Belmont Heights

*Historic session meets April 5 to consider Belmont Plaza's plight*

A subcommittee of the Tennessee Baptist Convention's Committee on Arrangements has voted to shift the April 5 special called state convention to Belmont Heights Baptist Church, Nashville, rather than the previously-announced Woodmont Baptist Church.

The shift was said to be necessary because of the anticipated large number of messengers expected to attend.

Belmont Heights Baptist Church is located at 2100 Belmont Blvd.

The state convention was called by the TBC Executive Board.

The construction of Belmont Plaza was completed Feb. 1, but the 123-unit facility, which is located adjacent to Belmont College, has not opened because of the lack of operating funds. The building was constructed by the issuing of \$5-million in bonds by the Tennessee Baptist Service Corporation through the Health and Educational Facilities Board of the Metropolitan Government of Nashville and Davidson County.

The special convention was called "for the express purpose of dealing with the present problems of Belmont Plaza."

Wade Darby, TBSC executive director, told the Executive Board at a called meeting Feb. 22, that in order for Belmont Plaza to become operative, the Service Corporation needed a letter of credit from the convention for \$1.5-million and the assurance that the TBSC will receive a minimum of \$100,000 per year from the state convention's Cooperative Program budget, beginning in November 1979.

The debt ceiling for the Service Corporation was set at \$5-million by messengers to the 1976 Tennessee Baptist Convention, which met in Jackson. Convention leaders have stated, and the Executive Board agreed, that since the \$5-million debt limit was established by a state convention in session, only the state convention in session can raise the ceiling to \$6.5-million.

At the Feb. 22 meeting, the Executive Board voted to call the special convention, to recommend to that convention that the TBSC debt ceiling be raised an additional \$1.5-million, and to authorize the board presi-

dent to appoint a study committee "to explore all possibilities dealing with the problems of Belmont Plaza and bring these to the convention."

In order to keep Belmont Plaza from going into default, the board approved up to \$180,000 from emergency funds for three months until the special convention could act.

Gerald Stow, Executive Board president, has named to the study committee Bill Coles, Nashville, chairman; James Austin, Rogersville; Paul Durham, Nashville; Ed Harris, Knoxville; Frank Ingraham, Franklin; Paul Shell, Memphis; and Paul Williams, Jackson.

The TBC Committee on Arrangements has named a subcommittee to present a tentative agenda to the April 5 special convention. The subcommittee is composed of Fred Wood, chairman of the Committee on Arrangements, and pastor of Eudora Baptist Church, Memphis; W. Fred Kendall II, TBC president and pastor of First Baptist Church, Union City; and Tom Madden, TBC executive secretary.

Registration of messengers will begin at 9:00 a.m. CST at Belmont Heights Baptist Church, Nashville.

The convention session will open at 11:00 a.m. After a period of Scripture, prayer, and meditation led by Courtney Wilson, pastor of Hendersonville's First Baptist Church, the messengers will hear a report from the Executive Board and the special study committee.

The convention will recess for lunch at 12:30

p.m. and reconvene at 2:00 p.m.

The afternoon session will begin with Scripture and prayer led by Grant Jones, pastor of Sevierville's First Baptist Church. Discussion on the Belmont Plaza problem will continue until adjournment.

The Tennessee Baptist Service Corporation was created by the 1974 TBC after three years of study by various committees of the convention and the Executive Board. The TBSC Board of Directors, which was elected by the 1974 TBC, named Gene Kerr as executive director. Kerr, then assistant to the TBC ex-

ecutive secretary, had been on the convention staff for 20 years.

Wade Darby, then pastor of First Baptist Church of Jefferson City, was named assistant executive director by the TBSC directors in June 1976. Darby succeeded Kerr as executive director on Jan. 1, 1978, when Kerr retired.

After two years of discussion, the TBSC directors awarded a contract for construction of Belmont Plaza to Joe M. Rodgers and Associates on Dec. 2, 1976. A \$5-million bond (Continued on page 2)

## Study committee considers 3 Belmont Plaza options

The special study committee which was appointed to bring options for Belmont Plaza will apparently present three different proposals to next week's called Tennessee Baptist Convention at Belmont Heights Baptist Church, Nashville.

The seven-member committee has had three meetings and hopes to finalize its report at a meeting on Thursday of this week.

According to Bill Coles, committee chairman, the committee will probably present three alternatives to the granting of an additional \$1.5-million line of credit to the Tennessee Baptist Service Corporation and the assurance that Belmont Plaza will receive a minimum of \$100,000 per year from the state convention budget.

Sources report that the proposals will be:

(1) To sell Belmont Plaza to a Nashville-based corporation who will refinance the project and manage it as a residence for senior adults;

(2) To transfer Belmont Plaza to Belmont College, a TBC college whose campus adjoins the facility;

(3) To operate Belmont Plaza as a rental-only facility for senior citizens.

Coles confirmed that these are the three options presently being discussed, but added that other options and revisions in these three alternatives might be made at Thursday's committee meeting. He stated that the committee intends to present all options to the convention, and may or may not endorse one of the options.

Several committee members told the Baptist and Reflector that there seems to be no strong sentiment in the committee at this point toward any one alternative.

Although none of these three proposals had been finalized by the study committee's March 23 meeting, the three options apparently are moving toward these terms.

### SELL TO OUTSIDE GROUP

The study committee has met with a Nashville corporation which specializes in setting up and operating such facilities for senior adults for profit.

The corporation would arrange for a government bond program which would guarantee the payment of the present bond issue, if the present bonds cannot be recalled.

The corporation would seek to receive approval from the U.S. Department of Housing and Urban Development to provide HUD subsidies for residents who could not afford the proposed rents of \$485 to \$525 per month.

If these two federal government plans can be worked out, all of the \$5-million bond indebtedness of the Service Corporation would be covered. However, the state convention would have to continue to make the payment into the bond sinking funds until the deal is closed (probably six months).

The corporation proposes to reimburse the state convention for these bond funds payments (from the contract date to the closing date) over a five-year period from profits at the facility.

The drawback in this option is reported to be that the proposal would not become a reality, unless HUD approves rent subsidies for renters. A representative from the corporation indicated to the committee that he has "verbal" approval from HUD, but the government agency will not give its formal approval until all aspects of the proposals have been analyzed. This could take six to eight months.

Another possibility of the proposal from the corporation would be that the TBC would have the option of repurchasing Belmont Plaza from the corporation at some time in the future.

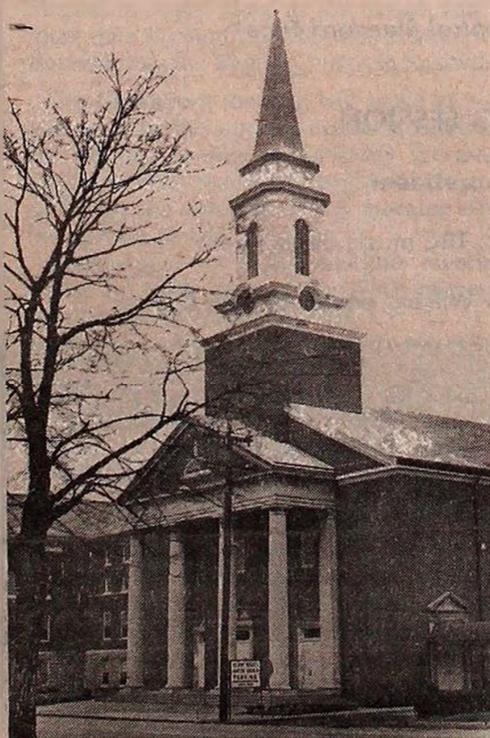
### BELMONT COLLEGE TRANSFER

Although the study committee does not have a formal proposal from Belmont College, some committee members have met with Herbert Gabhart, college president, and several of the college trustees.

The trustees are scheduled to meet on Thursday (March 29) to consider a proposal to the state convention to assume the property and liability of Belmont Plaza.

The discussions to date have included several points. The college would be able to use the facility in any way it chooses. Parts of the building might be used for administrative offices, a student center, and a cafeteria for students.

Belmont College would reportedly assume 60 percent of the \$5-million debt (or \$3-million). The state convention would (Continued on page 2)



**NEW CONVENTION SITE**—Messengers from Tennessee Baptist churches will gather at Belmont Heights Baptist Church on Thursday, April 5, for a special called convention. The first special convention held in the state in 104 years will see messengers deal with the financial problems of Belmont Plaza, a 123-unit apartment building for senior adults.

### Bus tours offered to Belmont Plaza

Messengers who arrive early for the April 5 special called session of the Tennessee Baptist Convention will have the opportunity to tour the Belmont Plaza facility, according to Bill Coles, chairman of the special study committee.

Beginning at 9:00 a.m. CST, buses will carry messengers and visitors from Belmont Heights Baptist Church (site of the convention) to nearby Belmont Plaza.

The building will also be open during the 12:30 to 2:00 p.m. recess for lunch.

Coles said that he hopes many of the messengers will visit Belmont Plaza and see the facility firsthand, so they will have an additional basis on which to make their decisions at the convention.

## Called TBC Session

(Continued from page 1)

issue was sold by J.C. Bradford and Company in early 1977. The construction loan was approved from Third National Bank of Nashville.

So that the project would be self-supporting, the residents of Belmont Plaza would pay a founders fee of \$20,000 to \$37,500 and a monthly maintenance fee of \$565 to \$850, depending on the size of the apartments.

Construction delays moved the completion date from September 1978 to February 1979.

The TBSC Board of Directors and Kerr had believed that the bond issue and interest from the bonds would provide up to 18 months of operating expense for Belmont Plaza.

However, Darby's investigation in November 1978 discovered that no operating funds were to be available. He told the TBC Executive Board of the problem at its Dec. 12, 1978, meeting.

Darby met with the board's Christian service committee on Feb. 1, 1979, and reported that the only way to keep the project from going into financial default would be for the TBSC to have a \$1.5-million letter of credit and \$100,000 per year from the state convention's budget. The committee voted to recommend to the board's administrative committee "that \$100,000 be included in the Cooperative Program budget next year for the Tennessee Baptist Service Corporation, and that authorization be given to guarantee a bank loan (line of credit) of \$1.5-million over a period of seven years, to be drawn month by month as needed."

The Executive Board's administrative committee met Feb. 6 and voted to call a

meeting of the full board, which was held Feb. 22.

During the Feb. 22 board meeting, several members noted that the convention and the board had been told that the Tennessee Baptist Service Corporation was a separate entity, and the state convention was not legally liable for TBSC indebtedness.

Others seemed to feel that the state convention is morally liable, and the courts might rule that the TBC is legally liable for the \$5-million debt.

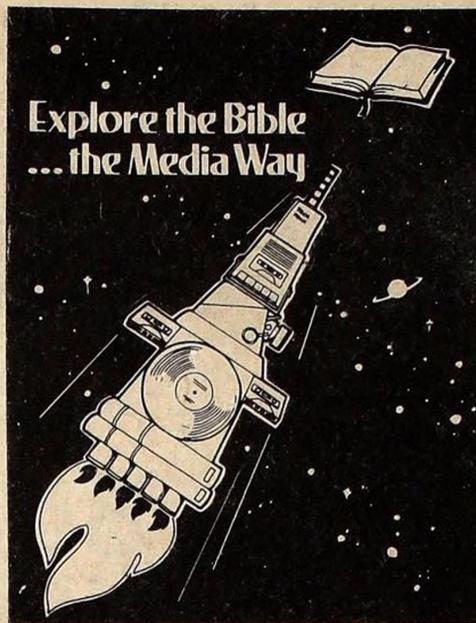
The board was reminded also by several members that the Executive Board has been told on several occasions by TBSC leaders that no Cooperative Program funds would ever be needed to finance Service Corporation projects.

Other members expressed their opinions that the integrity of Tennessee Baptists—and even the Southern Baptist Convention—is at stake, and therefore the project needs to be saved, or at least disposed of in such a manner that no bond purchaser would lose any investment.

Darby told the Executive Board on Feb. 22 that probably no more than \$400,000 in indebtedness would ever be reached at any one time. The \$1.5-million letter of credit from the convention would indicate to bond holders and lending institutions that the state convention is behind the project.

He also indicated that J.C. Bradford and Company was willing to rewrite the bond indenture, so that some of the income from founders fees and maintenance fees could be used for operating expenses. However, this change would have to be approved by holders of two-thirds of the bonds.

An advertising campaign in the Nashville area last fall resulted in between 300 and 400 visitors to Belmont Plaza, Darby reported to the Executive Board. He added that adverse publicity about the financial problems of the project, delayed construction, and the lack of health care facilities had handicapped sale of the units. He said that one wing of the building would be remodeled to provide health care facilities.



## Media focus slated for Library Week

NASHVILLE—Many Southern Baptist churches will observe Media Center Emphasis during National Library Week, April 1-7, while others will plan their church's emphasis for another time better suited to the church calendar.

A new product to assist church media center workers in a concentrated promotion of library facilities and services is the "Church Library Promotion Kit—1979."

"Explore the Bible...the Media Way" is the suggested theme for this emphasis week, and materials in the promotion kit are undated so that they may be used at any time.

Included in the kit are posters, streamers, bookmarks, bulletin inserts and guides providing suggestions for publicizing the media center in support of the theme.

The "Church Library Promotion Kit—1979" is available on the Undated Materials Order Form, item number 0704-9.

## Committee...

(Continued from page 1)

underwrite the entire \$5-million debt, with the loan payments divided 40 percent from the state convention and 60 percent from the college. This proposal would cost the state convention at least \$2-million.

College officials have indicated a definite interest in having the facility, although they supposedly have said it is not the type of structure they would have constructed.

The officials also have asked for some assurance that their proposal would not affect the present or future giving of the TBC to the college.

### KEEP AND OPERATE

The study committee is also considering a proposal that the state convention keep Belmont Plaza and operate it as intended as a residence for senior adults—but under a different format.

Under this proposal, Belmont Plaza residents would only pay a monthly rent, which would be between \$300 and \$400 per month for most of the units. Instead of residents paying a founders fee of \$20,000 to \$37,500, they would only pay an "entrance fee" but food service would be optional to residents at \$5 per day for two meals. Medical service would be available and charged to the residents.

The facility would be operated under a contract with a professional management firm.

In order to operate Belmont Plaza under this plan, the state convention would provide \$150,000 per year for up to five years from the convention's budget. The facility would also need to receive whatever remains of the \$180,000 in emergency funds authorized by the TBC Executive Board on Feb. 22.

One committee member observed that this proposal would remove the "wealthy only" tag from Belmont Plaza, and make it available for most of the population.

### Other conditions

According to reports from the study committee's discussion, for any of these three plans to be carried out, it would be necessary for the April 5 state convention to take two actions.

First, the Tennessee Baptist Convention would need to acknowledge its liability for the \$5-million bond issue and to authorize convention or Executive Board officers to execute the proper documents.

The second action would be to authorize the restructuring of the present \$5-million bond issue for approval of the bond holders so that a portion of the income from the facility could be used for operation of the facility. It was noted that there will be some expense to the state convention involved in this restructure.

### Board's recommendation

The study committee apparently expects the messengers to the April 5 special state convention to also consider a recommendation from the TBC Executive Board that the current debt ceiling of the Tennessee Baptist Service Corporation be raised from the \$5-million set by the 1976 TBC to \$6.5-million.

Wade Darby, TBSC executive director, told the board on Feb. 22 that in order for Belmont Plaza to operate as planned the Service Corporation would need a \$1.5-million letter of credit from the state convention and the assurance of a minimum of \$100,000 per year from the state convention's Cooperative Program budget.

On Feb. 22, the Executive Board voted to call a special convention and to recommend to that convention "that the debt ceiling of Belmont Plaza be raised \$1.5-million."

Coles said that the study committee's report would be finalized at the committee's March 29 meeting, and the total report would be given to the Baptist and Reflector for publication. Editor Al Shackelford responded that, since some of the messengers would not receive next week's state paper before leaving for the called convention, there would be ample copies of the April 4 Baptist and Reflector at Belmont Heights Baptist Church on April 5.

## Directions offered to Belmont Heights

Out-of-town messengers planning to attend the April 5 state convention at Belmont Heights Baptist Church in Nashville (2100 Belmont Blvd.) may need the following directions to assist them in locating the church.

If you are coming from the south on I-65, exit at Harding Place and turn west (left). Go to Franklin Rd. and turn right (north). Take Franklin Rd. to Woodmont Blvd. and turn west (left). Proceed to Belmont Blvd. and turn right.

Travellers coming in from Chattanooga on I-24, exit on Briley Pkwy. West exit. Follow Briley Pkwy. (which will become Thompson Lane and then become Woodmont Blvd.) to Belmont Blvd. Turn right at Belmont Blvd. and proceed to church.

If you are coming from the west, east, or north on I-40 or I-65, follow Birmingham South signs (to I-65). Exit at Wedgewood Ave. and turn west (right). Follow Wedgewood Ave. to 15th Ave. (just before Belmont College) and turn left. This street will take you behind Belmont Heights Baptist Church where the parking lot is located and identified by signs.

## White House pastor accepts new church

Mike Christian, former pastor of Cherry Mount Baptist Church in White House, was called as pastor of First Baptist Church in Gordonsville. He was pastor at Cherry Mound for 17 months.

Cherry Mound church has invited the membership of Horse Shoe Baptist Mission of White House to merge with their congregation (See related story in this issue.)

Christian is a graduate of Union University in Jackson and will attend Southern Baptist Theological Seminary this fall. He is a native of Lebanon.

Prior to his service at Cherry Mound he was interim pastor at Prosperity Baptist Church in Auburntown and was associate pastor and minister to youth at Fairview Baptist Church in Lebanon.

His first Sunday on the new field was March 25.

### Tentative program

## Tennessee Baptist Convention Belmont Heights Baptist Church, Nashville April 5, 1979

(Times listed are Central Standard Time)

### MORNING SESSION

11:00—Call to Order, Fred Kendall II, president

—Music, Frank Charton, director, TBC music department

—Scripture and Prayer, Courtney Wilson, pastor of First Baptist Church, Hendersonville

—Meditation

—Report of the Credentials Committee, Don Peek, chairman

—Report of the Executive Board, Gerald Stow, president

12:30—Adjournment

### AFTERNOON SESSION

2:00—Call to order

—Music

—Scripture and prayer, Grant Jones, pastor of First Baptist Church, Sevierville

—Report of the Executive Board (continued)

—Adjournment



Coleman



Beshears



Etheredge

## Acteens to explore 'Life' at April summit meetings

The reigning Miss Tennessee, Jill Dee Beshears, will speak to junior and senior high acteens at the 1979 Tennessee Acteens' Summit Conferences next month.

The conferences will be held April 12-14 at Gatlinburg and April 20-22 at Union University in Jackson.

Miss Beshears will join missionaries, students, and musicians in presenting the theme of "Life" to the more than 2,400 young women who are expected to attend the two meetings.

A junior at Memphis State University, Miss Beshears is a member of Bellevue Baptist Church in that city. She has been a guest soloist with the Billy Graham Crusade and has made appearances in connection with Roy Clark and Johnny Cash. Following her service as Miss Tennessee, she plans to return to college to pursue a degree.

Mrs. Marvin Garrett, missionary to

## H.G. Coston dies, pastored 52 years

Henry Grady Coston, 83, a Baptist pastor for over 52 years, died earlier this month at Giles County Hospital.

He had been a member of First Baptist Church in Pulaski for the past 12 years.

Coston was instrumental in the establishment of several churches in Tennessee and Alabama, was a radio preacher, and was active in mission work in the mountain areas of Tennessee. Some of his pastorates included Minnow Branch at Lynnville; Bradshaw near Pulaski; and New Hope near Lawrenceburg. He also pastored in Alabama.

Funeral services were held from First church in Pulaski with Clarence Stewart officiating. Burial was in Maplewood Cemetery.

Coston is survived by his wife, Flossie, Pulaski; two daughters, Mrs. Charles Ayers, Columbia, and Mrs. Lewis Hughes, Linville; two grandchildren; and three great grandchildren.

## Woodland members call Robert Ervin as pastor

Members of Woodland Baptist Church in Jackson have called Robert Ervin as pastor, effective April 15.

Ervin comes from the pastorate of Enville Baptist Church, Enville, where he served for over two years. Prior to that he served as an interim pastor.

A native of Jackson, Tenn., he has taken extension courses from Union University in that city.

Ervin succeeds Jerald Smith in the post. The church has been without a pastor for 11 months.

## Knob Creek calls pastor

Ben Knisley, former pastor of Warrensburg Baptist Church in Mohawk, has accepted the pastorate of Knob Creek Baptist Church in Seymour. He had been interim pastor at that church for the past several weeks.

Knisley retired from the active pastorate three years ago after having served in the ministry for 28 years. All of his churches have been in Tennessee, including 18 years in Jefferson County.

Rhodesia, will lead Bible studies for the acteens and will also speak on "Life as God Intended It." Mrs. Garrett and her husband have served as missionaries to Rhodesia since 1955. Prior to that, they were missionaries to Nigeria where Mrs. Garrett was a teacher.

Mrs. David M. Coleman, Salisbury, Rhodesia, will lead a special conference on "Life as a Mission Volunteer." The conference is designed to answer questions on what happens after a young person decides to commit her life to missions.

Mary Jane Nethery, executive director-treasurer, Tennessee Woman's Missionary Union, said that approximately 25 conferences will be offered this year. Information will be given on mission efforts in many countries and several states. Two special conferences for leaders will be offered by Fred Dies of the United Tennessee League and Linda Knott of the WMU office in Brentwood.

Harrison-Chilhowee student Ronda Etheredge will share her testimony and sing a song for the acteens in Pigeon Forge. Deaf since birth, Miss Etheredge is considering a career as a psychologist for the deaf. She appeared before the Tennessee Baptist Convention at its annual meeting in Nashville last November.

Music for the summit meetings will be presented by Bill and Linda Cates, Nashville. Cates is a writer, arranger, and producer, and spent two years as a musical director and composer of the international cast of "Up With People." He is the author of the song "Do You Really Care?" and to co-author of five religious musicals. Mrs. Cates has performed in every state in the nation and in more than 20 countries. They are members of Belmont Heights Baptist Church in Nashville.

The Gatlinburg meeting will begin at 7:50 p.m. on Thursday and will conclude following the worship service on Saturday morning. Jackson's conferences will begin at 7:50 p.m. on Friday and conclude Sunday morning after the worship service.

Registration for either summit meeting should be made through the WMU office in Brentwood, Miss Nethery said.

## One or no baptisms reported by one-fourth of churches

NASHVILLE (BP)—While 14 Southern Baptist churches baptized 300 or more persons in 1978, another 8,999—or 25.7 percent of the reporting churches—baptized one or less.

Meanwhile, 15,237 churches (43.5 percent), baptized 2 to 9; 9,973 (28.5 percent) baptized 10 to 49; and 613 (1.8 percent) baptized 50 to 99.

Southern Baptist churches baptized 336,050 persons last year. That figure represents a drop of 9,640 over 1977's baptisms, which, in turn, was 38,806 lower than 1976 figures. Statistics are based on 34,989 reporting churches out of 35,404.

The 25.7 percent with one or less baptisms is made up of 6,191 churches (3,188 with 100 or more members), which baptized none, and 2,908 (2,046 with 100 or more members), which baptized only one.

On the upper end of the baptism spectrum, only 167 churches (less than one half of one percent) baptized 100 or more, according to statistics on the SBC's Uniform Church Letter, but statistics also show that 21,525 (61.5 percent) have 299 or fewer members.

Statistics also reveal that 66 churches out of 183 with 3,000 or more members had 100 or more baptisms in 1978.

First Southern Baptist Church, Del City, Okla., the SBC's second largest congregation, with 12,217 members, led the denomination in

baptisms, with 1,012. In fact, seven of the SBC's 10 largest congregations appear in the 14 churches with 300 or more baptisms. The 10 largest congregations range from 7,572 to 20,045 in size.

The Oklahoma church is followed by First Baptist Church, Jacksonville, Fla. (the SBC's eighth largest), with 915 baptisms; North Phoenix (Ariz.) Church (ninth largest), 716; San Jacinto Church, Amarillo, Texas, 662; Bellevue Church, Memphis, Tenn. (fifth largest), 496; Eastwood Church, Tulsa, Okla., 476; First Church, Houston, Texas (third largest), 456; First Church, Dallas (the largest), 436; Crescent City Church, Metairie, La., 332; First Church, Orlando, Fla., 331; Dauphin Way Church, Mobile, Ala. (10th largest), 329; Broadway Church, Memphis, Tenn., 311; Northwest Church, Miami, Fla., 308; and Allendale Church, Austin, Texas, 305.

Twenty other churches baptized 200 to 299. They include First Baptist Church, San Antonio, Texas (the SBC's sixth largest), where SBC President Jimmy R. Allen serves as pastor, with 225 baptisms, and First Baptist Church, Amarillo, Texas (seventh largest), with 203 baptisms.

Other breakdowns include 23 churches, with 150 to 199 baptisms; 22 churches, with 125 to 149 baptisms; and 88 churches, with 100 to 124 baptisms.

## SBC Seminary Extension to expand language, bi-vocational courses

NASHVILLE (BP)—Calls for renewed efforts to equip bi-vocational and language pastors in ministry highlighted the annual workshop of state Seminary Extension representatives in Nashville.

"All men have a right to hear of the love of God in the language of their soul," James Lewis told staff members from 15 state Baptist conventions. Lewis, assistant director of the Southern Baptist Home Mission Board's department of language missions, urged the development of additional printed materials and training opportunities for ethnic church leaders.

"Seminary Extension was the first SBC agency to respond to the needs of language pastors," Lewis said. "We appreciate what we have, but much more is needed—and on a more advanced level."

A department of the six Southern Baptist seminaries, Seminary Extension had made nine of its basic courses available in Spanish. Two other courses are being translated.

Significantly, one of the workshop participants was Manuel Alonso, of New York, the first ethnic leader to be designated as a state Seminary Extension representative. Each of the representatives holds a major staff assignment in his state in addition to

helping promote study through Seminary Extension. The department's more than 50 theologically oriented courses are designed especially for persons who have never attended seminary.

Ethnic and bi-vocational ministers will continue to receive promotional emphasis from the department through 1979-80.

Seminary Extension staff member Bob Johnson reported that 333 extension centers already have been registered during 1978-79. That almost equals last year's record total of 340 centers, with more than a third of this reporting year remaining.

## Historical society plans April meet

Members of the middle Tennessee section of the state's Baptist Historical Society is scheduled to meet on Tuesday, April 3, in the chapel of the TBC building in Brentwood. The meeting will begin at 7 p.m.

R.R. Turner, Carson-Newman College, Jefferson City, will be the featured speaker.

According to Fred Rolater, society president, the organization is planning a special meeting for July which will include a tour of Baptist heritage in Concord Association. That meeting is scheduled for Saturday, July 28.

Rolater said that the tour will include the first site of Union University, the site of the reorganization of the Tennessee Baptist Convention, two churches organized in 1800, a brush arbor meeting, and dinner and singing on the ground.

## Bible Way Study Center makes gains in Zambia

LIVINGSTONE, Zambia—Four home Bible studies have grown out of the seven-month-old Bible Way Study Center in Livingstone, Zambia.

Southern Baptist missionaries Lonnie and Fran Turner opened the storefront center in downtown Livingstone in August 1978 as a pilot project in urban evangelism.

Today they fill the 50 seats of the center for Sunday Bible study and worship by handing out tracts in front of the center during the hour before services.

## College student's determination helps in facing paralysis

CONCORD, N.C. (BP)—Eva Whittington is trying to be an example of what people can do if they don't give up.

A year ago, Miss Whittington, 18, was in an automobile accident that left her paralyzed from the hips down. Today she is a full-time student at Gardner-Webb College in Boiling Springs, N.C.

On weekends, she returns to her hometown of Concord and coaches basketball for a team of girls, ages nine to 12. She works 12 hours a week in the Gardner-Webb library and plans to continue her employment at a discount store when school recesses.

And she's determined to walk again by summer with the help of leg braces and crutches.

Before her accident, Miss Whittington was a cheerleader at Central Cabarrus High School, in the choir, on student council, vice-president of the senior class, a schoolbus driver, on the basketball team, in national honor society, and coach of a girl's basketball team. She taught a cheerleading class and worked part-time at a department store.

"The doctors at rehab thought I hadn't accepted my accident because I was such a happy person," she says. "But I have accepted it. God made me feel that I have a purpose."

EDITORIAL

# TBC needs positive, constructive vote

Messengers from Tennessee Baptist churches—probably in record numbers—will gather next week at Belmont Heights Baptist Church in Nashville to hold a special called session of the Tennessee Baptist Convention.

Such special conventions are permitted under the TBC Constitution to consider emergency issues. Called conventions can ONLY consider the subject for which they are called, and the issue which prompted this historic occasion is "for the express purpose of dealing with the present problems of Belmont Plaza."

Since the TBC Executive Board voted Feb. 22 to call a special convention, the Baptist and Reflector has attempted to provide extensive background materials on Belmont Plaza and the Tennessee Baptist Service Corporation. In addition, we have printed every letter to the editor related to this issue.

From what we have heard from across the state, there is a vast amount of interest in the called convention and the issue it must face. Requests for messenger registration cards have been tremendous. This has led to moving the convention site to the larger auditorium at Belmont Heights Baptist Church.

The Executive Board has authorized a special study committee to bring possible alternatives to the called convention. The excellent committee has spent more than 100 hours seeking options. A preliminary summary of the committee's work is printed on page one. Their complete report, which will be finalized this week, will be printed in next week's issue of the Baptist and Reflector.

tor. These will be distributed at the called convention, for the benefit of messengers who do not receive our April 4 issue before coming to Nashville.

We hope that messengers will come with a positive attitude to deal with this complex situation. There is no easy solution.

We must avoid the great temptation to spend the day in a series of "I told you so" speeches. Obviously, mistakes have been made—no one can deny that.

We need the best collective effort of the messengers to find the best possible solution.

We need to come prayerfully. God is vitally concerned with what happens April 5. What we decide can have a great effect on our ministry in His Name for years to come.

And, we need to leave the session in harmony. Hopefully, after all of the motions, discussions, debates, and voting, we can find a unifying direction which will be the overwhelming choice of the vast majority of the messengers—and Tennessee Baptists in general.

## False petition

An inaccurate petition claiming that the Federal Communications Commission is considering the prohibiting of religious programs on radio and television is being circulated again in Tennessee.

The petition falsely states that the FCC is to vote on a resolution (RM 2493) from Madalyn Murray O'Hair to ban religious broadcasts.

A resolution was filed in December 1974 by two California men (not Miss O'Hair), but it asked a freeze on the assignment of additional educational television or FM radio licenses to individuals or groups who plan to air only religious or quasi-religious programs.

This resolution was DENIED unanimously by the FCC commissioners on Aug. 1, 1975. It is a dead issue!—and has been for nearly four years!

We have often urged our readers to write to their government officials on current matters under consideration. However, to respond to this grossly inaccurate statement is a waste of time, postage, and influence.

The tragedy of our response to a long-dead issue will indicate to government officials and to others that you and your church are not aware of what is happening—and thus, minimize your effectiveness when you do speak out on a real issue.

Please ignore this inaccurate, long-dead petition.

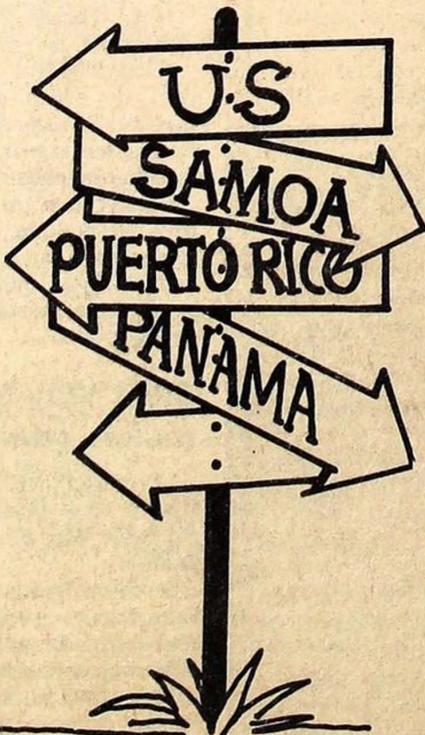
### IMPORTANT NOTICE

The special Tennessee Baptist Convention scheduled for April 5, will be held at Belmont Heights Baptist Church, Nashville—not Woodmont Baptist Church, as previously announced.

Belmont Heights Baptist Church is located at 2100 Belmont Blvd., in Nashville.

## Home Missions Fact Finder

Did you know that the Home Mission Board has more than 2,800 missionaries in all the 50 states, in American Samoa, in Puerto Rico, and in Panama? Did you know that because of Bold Mission Thrust the Southern Baptist Convention seeks to double the number by the year 2000?



CIRCULATION THIS ISSUE—78,445

## Baptist and Reflector

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News-Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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## Cicero's comment



By the editor

"Cicero, you have stated on several occasions that you are committed to fair, balanced reporting," reminded Horace Hawkes, noted advocate of victory through violence.

"Yes, that's true," I answered cautiously, fearful of Hawkes' next sentence.

"I believe that you have been unfair in reporting Baptist groups' support of the current SALT II negotiations to achieve peace through disarmament," my visitor observed.

Cicero's mind began to review articles in the Baptist and Reflector concerning peace and the Strategic Arms Limitation Treaty. Before I recalled them all, Hawkes began to recite a few.

"You carried a 'letter to the editor' from a leading Southern Baptist pastor about a conference in your Jan. 24 issue. Then you had a report with a picture about that meeting in Louisville where more than 400 Baptists endorsed the SALT proposal in your Feb. 28 issue. Also, your March 21 issue had an article about Foy Valentine, executive secretary of the Christian Life Commission, supporting the proposed SALT II treaty," hollered Horace.

"You are right," Cicero agreed. "But Baptists are committed to the Scriptures, and the Bible says in Matthew 5:9, 'Blessed are the peacemakers, for they shall be called the children of God'."

Horace agreed, "But, there is more than one way to achieve peace. You need to give equal space to the alternative view."

Cicero expressed openness, so Hawkes continued.

"I am an advocate of PEPPER, which is an alternative—and I might add—a more successful approach to peace than the disarmament approach of SALT," stated Hawkes.

Cicero interrupted, "I know SALT are the initials of Strategic Arms Limitation Treaty, but what is PEPPER?"

Horace Hawkes explained that PEPPER stood for Pounding Enemies Produces Peace Effort Results.

"You mean...peace through war?" Cicero asked.

"Correct. In fact, it is the best way. Just look at who are our most peaceful, prosperous allies—West Germany and Japan—the same two nations we defeated in World War II," he stated. "During the Vietnam conflict, we often learned that the only way to save a village from the enemy was to destroy it."

I couldn't think of anything to say, so Hawkes flew on.

The Cold War of the 1950's was his next illustration. "We kept the peace during that period, because the United States had enough atomic bombs to destroy the world 18 times, while the Soviet Union only had enough atomic bombs to destroy the world 17 times," recalled Hawkes.

My visitor continued, "PEPPER believes that peace does not come from absence of weapons—but from their abundance."

Cicero paused, "But what about the new peace treaty between Israel and Egypt which was signed this week? Didn't that come through negotiation?"

Hawkes sighed, "Oh, maybe on the surface. But that 'peace' will cost the United States nearly \$5-billion in weapons. The real negotiations of the treaty were how many and what types of fighter planes we would give to Egypt and how many air force bases we would build in Israel."

## 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.

### Request not outrageous

Dear editor:

I have been reading with interest the News Interpretations and letters to the editor concerning Belmont Plaza.

I am now 84 years of age and have been a Baptist all my life. During my lifetime, Tennessee Baptists have spent millions of dollars on students and hospitals. Part of that money was mine.

Why are some suggesting now that \$100,000 per year and \$1.5-million credit for a home for us old folks is such an outrageous request?

Mrs. L.G. Smith  
Parkview Towers  
Nashville, TN 37219

### An alternative

Dear editor:

Thank you for your extensive and comprehensive coverage of the issue currently facing Tennessee Baptists concerning Belmont Plaza. In view of the fact that you have given an "administrative" view, may I offer an alternative view?

The Ministries to the Aging Committee (1973) brought several good recommendations. However, recommendation number 2 was never implemented. It was not followed up in the Committee on Aging or even in the program statement of the TBSC. Instead of helping local churches, the program statement only reflects a headlong rush to build a building. There seems to be several contributing factors to this rush.

First, the offer of the Catlett property was a carrot which lured the convention in a direction which was not fully explored. It seems that we do not look at all conditions until it's too late.

Second, there is an institutional syndrome that still afflicts many leaders. Institution means buildings, and buildings mean money. Institutions tend to lead toward inflexibility,

which is difficult to overcome.

Third, the TBC felt pressure to be like other religious groups. If others have a retirement home, then we must also.

Furthermore, we had some guilt about our neglect of our senior citizens.

The use of Cooperative Program gifts for the TBSC projects (\$123,291.99 in unrecoverable losses and \$180,000 emergency allocation) has cast doubt on the credibility of earlier assurances that no Cooperative Program gifts would ever be used.

It is now apparent to all that the staff and directors of the TBSC have acted on questionable advice and thereby brought a serious and unnecessary dilemma to this convention. Let us seek the best solution without harangue and division. Let us also seriously consider rewriting the program statement to reflect a more comprehensive approach for ministry to our senior members.

James E. Robertson  
7916 Pedigo Road  
Knoxville, TN 37918

### Waste and failure

Dear editor:

I heartily concur with the letters by Otha A. Gibson and J.B. Metheny (March 14). They should be multiplied by the thousands.

The Tennessee Baptist Service Corporation has five times embarrassed Tennessee Baptists with their waste and failure. The Executive Board did not have the courage to stand against the TBSC's waste and failure. The result, a called session of the TBC on April 5 which will cost the churches at least \$100,000 if 1,000 messengers attend. Of course, the TBSC hopes for very few so they can continue to railroad their schemes over the TBC and filch \$100,000 per year from the Cooperative Program for their penthouses in Davidson County.

With a cost of \$5-million plus \$100,000 Cooperative Program money each year to care for 123 people, at this rate it would take many billions to build for all. Of course, this would be only for the elite. There are approximately 456,363 senior citizens in Tennessee of which 129,901 are Baptist senior citizens.

I therefore call upon the TBC messengers to do the following things in the called session on April 5:

(1) To abolish the TBSC, root and branch.  
(2) To dismiss all the "double-dippers" from the payrolls of TBC.

(3) To pass a resolution that we as a convention guard every cent given through the Cooperative Program into missions. To continue caring for three fine colleges and our children's homes as in the past. What a shame on this year that Southern Baptist Convention wholeheartedly endorsed the Bold Mission Thrust to give the gospel to every person before the year 2000, that the TBC should be side-tracked by a totally irresponsible group known as the Tennessee Baptist Service Corporation is unthinkable.

(4) What shall the convention do for senior citizens? Just leave us alone. Don't take our mission money and waste it on the select few.

I am 75 years old and have been a pastor and evangelist for 49 years.

J. Burch Cooper  
1026 Georgia Ave.  
Etowah, TN 37331

### Ministry or maintenance?

Dear editor:

Senior citizens are special! I believe this. I hope our ministry to senior citizens at Second Baptist Church reveals this. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" (Matthew 25:40).  
From what I have heard, seen, and also

read in the Baptist and Reflector, I doubt that Tennessee Baptists are performing much of a ministry through the Tennessee Baptist Service Corporation, or that the Tennessee Baptist Service Corporation is performing much of a ministry.

What percentage of Tennessee Baptists would be able to live in Belmont Plaza with a founders fee of \$22,000, plus \$450 per month? Most people I know could not. If we are going to perform a ministry, let's help the ones who really need our help.

Let's get out of the maintenance (of sidewalks, streets, driveways, hotels, and real estate) business and spend God's money where it will really be a ministry and spend it where Tennessee Baptists want it spent.

Virgil Presley  
P.O. Box 963  
Dyersburg, TN 38024

### Ordain only men

Dear editor:

This is in response to the letter concerning the ordination of women (March 14).

The Bible is clear that MEN are to be ministers and deacons. Here is my authority: I Timothy 2:11-15; I Corinthians 14:34-35; Acts 6:3; and I Timothy 3:1-12.

The editor stated that a local church has the authority to choose who it will ordain. However, I wish our editor would take a stand and say that a church would be Scripturally wrong, if they ordained a woman. In other words, they have a right to be wrong as an autonomous body.

No church has the authority from God to ordain women! I am not judging; I am just stating the FACTS. God said it and that settles it!

Jimmy H. Davis  
P.O. Box 237  
Savannah, TN 38372

### Commends Broadway

Dear editor:

I read with dismay the letter written by Bill Smith in the March 14 issue.

I commend the Broadway Baptist Church in Knoxville. Perhaps Smith ought to consider that the logic in his statement, "Some of our churches and pastors let anything go on in the church," works in reverse as well; that is, a willingness to do nothing about this long overdue role for women in the church.

I hope Smith is happy with that kind of identity.

Dillard A. Mynatt  
First Baptist Church  
Oak Ridge, TN 37830

### New morality

Dear editor:

May I offer a few comments on the immoralities which are sweeping across our nation.

The situation ethics, the new morality is sweeping across our nation like an unquenchable forest fire, destroying the spiritual and moral values of millions, both young and old.

The new morality is responsible for the attitude of disregard for the love, mercy, and saving grace of our Lord and Saviour Jesus Christ, disrespect for law and order, and utter disregard for the sanctity of womanhood.

Indications are that the participants in immoral acts have taken a leaf out of the book of men and women recorded in Romans 1:26-30 and I Peter 3:1-5.

Choose you this day of whom will you serve. Will you choose Christ with the promise of eternal life, or will you choose worldly pleasures with the promise of eternal death?

The opportunity belongs to the individual. The choice, however, will determine your eternal destiny.

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

### Liberalism, modernism

Dear editor:

The liberalism and modernism has gone on long enough.

The Feb. 25 lesson on the "Basis for Unity" in our Young Adult quarterly (Convention Uniform Series) was a blasphemous lie and is representative of the encroachment of the devil into our work.

There are others from whom we can get conservative literature if we don't hear of an immediate change.

We cannot continue to support college and seminaries that employ liberals who are bent on destroying the faith.

Robert E. Lee  
225 Little Switzerland Ln.  
Knoxville, TN 37920

For the record, that lesson was not written by an employee of a college or seminary. (editor)

### Infallible KJV

Dear editor:

Don't try to evade my questions or simply not reply. On the basis of being a member of an SBC church in Tennessee while there, I would like to know the following:

Why are so many of the SBC schools being supported by good Christians not being notified that there is not a single school that believes the King James is the very inerrant and infallible word of God?

The authority for my above question comes from letters that I have written to nearly every SBC school. I am appalled at their stand. I hate to think that money is going to support their liberal views.

Even in the Baptist and Reflector (March 14) you had an article where Jimmy Allen gave a corrupt translation of the Scriptures (Good News for Modern Man) to the Chinese ambassador.

I have in my possession a letter from the Sunday School Board stating that there is no infallible Word of God today that we have in the English language.

I have a letter from a SBC seminary stating that they favor the RSV (A Roman Catholic Bible from Sinaiticus and Vaticanus Mss.).

I have a letter from Carson-Newman College saying, "None of the English translations are infallible and inerrant."

Sir, as a student of the Bible and Greek and Hebrew, I must say that I believe God when He said, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them. O Lord, thou shalt preserve them from this generation forever" (Psalm 12:6-7).

Now, if the SBC schools are right, then God cannot preserve my salvation. But I think He can preserve my salvation, as well as His word.

You have my permission to use my address, and I invite all inquiries to the contrary.

Ronnie Powell  
Rt. 11, Box 312  
Pensacola, FL 32504

You asked my reply to your questions (I find only one). I was not aware that any SBC-related school was trying to hide the fact that other translations, in addition to the King James Version, are being used. The KJV is an honored, worthy translation—but it is not the only translation. As a student of Greek and Hebrew, surely you are aware that there have been significant manuscripts and related materials discovered since the KJV was completed in 1611.

Your address is printed—as is true of all letters we print. (editor)

### White House mission votes church merger

Members of Horse Shoe Baptist Mission of First Baptist Church in White House have voted to merge with the Cherry Mound Baptist Church, also in White House.

Meeting in the facilities of Cherry Mound church, the congregation called Robert Wilson as pastor. Wilson has served the Horse Shoe mission for about two years.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Two of my favorite parables are contained in the twenty-fifth chapter of Matthew. I am sure there are many lessons in these parables. However, a central teaching from each constantly challenges and searches me.

The parable of the virgins reminds me that when our Lord returns I will not have time to get ready, but I am to be ready. A fellow preacher shared with some of us the story of a person inquiring of a great saint what he would do if he knew the Lord was going to return that very day. He replied, "Well, first I would finish hoeing this row of corn." He was ready!

The parable of the talents emphasizes the theme that we are to be busy for our Savior. He has asked us to occupy until He comes, and we are under a continual judgment concerning our stewardship. Finally, each of us will give an account of what we have done for Him in our body, whether it be good or bad.

Watchful! Busy! Ready! Even so, come Lord Jesus.



Madden

# Rwanda furniture factory to house Baptist church

KIGALI, Rwanda (BP)—When a furniture factory in downtown Kigali, Rwanda, became Baptist property, Southern Baptist Missionary Raymond V. Lindholm put some of its machinery back into use.

But instead of making furniture to sell, he made benches for the Kigali Baptist Church which would begin meeting there.

When renovation is complete, the factory in the heart of Rwanda's capital city, will also serve as headquarters for the organization of Southern Baptist missionaries in Rwanda, according to Mrs. Raymond V. Lindholm, missionary press representative for Rwanda.

The factory was purchased with \$100,000 in funds from the Lottie Moon Christmas Offering. Operating funds and missionary salaries for the center will come from Southern Baptists' Cooperative Program gifts.

The building will accommodate a recreation room, meeting rooms, storage, craft teaching, and anything else missionaries want, in addition to the church and offices, says Mrs. Lindholm.

Already they have begun English classes and have used the new church to accommodate a crowd of almost 400 for the showing of a free film.

"They weren't a typical church group. Many were from surrounding bars...but many listened and have kept coming back each week," she says.

The Baptist congregation was started in 1977 by the pastor, Eleazar Zihherembere of the Union of Baptist Churches of Rwanda and Southern Baptist Missionary Earl R. Martin. The group met in Zihherembere's home on the outskirts of Kigali while attempting to secure land for a building.

Later, the group held its services in an adjacent home, purchased with the factory as a missionary residence, until it was ready for

church services. Lindholm cleared the factory and erected walls, while the congregation laid sand and brick floor. Also included in the purchase was adjacent land for future expansion.

Southern Baptists began work in the country in 1977 at the invitation of the Baptist Union of Rwanda and the Danish Baptists, who opened work there more than 30 years ago.

## Southern Baptists lead in Bible society gifts

NEW YORK (BP)—Southern Baptists broke their own record of regular American Bible Society giving last year with contributions of \$309,204, an increase of \$57,296 from 1977.

This is the first time any denomination, exclusive of special one-time gifts, has given more than \$300,000 in a single year, according to a release from the American Bible Society. The report said Southern Baptist churches have topped the list of contributors to the American Bible Society 14 times in the last 15 years.

The Lutheran Church-Missouri Synod gave the second largest amount, almost \$125,000. Third was the United Methodist Church with \$103,500; fourth, the American Lutheran Church, \$96,500; fifth, the United Presbyterian Church in the U.S.A., nearly \$84,000.

The American Bible Society, founded in 1816, is a nonprofit, nondenominational organization whose sole purpose is the translation, publication and distribution of the Holy Scriptures without doctrinal note or comment.

## Florida board names interim executive

JACKSONVILLE, Fla. (BP)—J. Woodrow Fuller, director of missions for the Florida Baptist Convention since 1969, will be interim executive-secretary of the convention until a successor is named to Harold C. Bennett, newly-elected executive secretary-treasurer of the SBC Executive Committee.

Fuller, 64, has announced he will retire about Dec. 15, 1979.

## Churches' advocate role promoted as major need for senior adults

NASHVILLE (BP)—Churches need to assume a more active role as advocates for senior adults four panelists declared at a Sunday School Board seminar on effective ministry with senior adults.

John Halbert, former director of the Pulaski County (Ark.) Council on Aging; David Sapp, director of organization for the Southern Baptist Christian Life Commission; Sidney Smith Jr., consultant in the Sunday School Board's ethnic liaison unit; and Gary Hauk, senior adult ministry consultant in the board's family ministry department, agreed that churches need to plead the cause of senior adults to government, the Christian community and other institutions.

The complex network of government, social, and religious agencies offering nutritional, housing, health care, legal, and other kinds of aid to senior adults necessitates the advocate role, the panelists said.

Hauk said advocacy is needed both inside and outside the church. For example, he said a church planning to build a high-rise for senior adults should be led to examine whether its motive is to develop a genuine ministry or to build a box and put senior adults in it.



**ALL THAT'S LEFT**—Groups of homeless refugees in flood-devastated Brazil stand amid what's left of their community in Januaria, a city of about 35,000 inhabitants. A new city will have to be constructed. Southern Baptists and Brazilian Baptists continue to aid those stricken by Brazil's worst flood in history.

## SBC funds bring relief to flood-stricken Brazil

By John J. Hurt

RIO DE JANEIRO, Brazil (BP)—"It would have made any Southern Baptist proud and happy to see the relief on the faces of those pastors when they were told there were funds available to help their families."

That was the report of Joe E. Tarry, Southern Baptist missionary to Brazil, after he and Jose Alves Beittencourt, secretary for the Minas Gerais State Baptist Convention, visited areas damaged by what is being described as Brazil's worst flood in history.

Minas Gerais, north of Rio, is one of four states in south Brazil ravaged by floodwaters. Gov. Osanam Coelho said his state was made "a national tragedy" by the flood. Two states in north Brazil were also flooded.

Receding waters are permitting most of the people to return to their homes, some destroyed and some damaged. But some workers in industrial areas here lost factory wages and farmers have been deprived of crops in various stages of cultivation.

Fred L. Hawkins Jr., Southern Baptist missionary to Brazil and coordinator of Baptist

relief efforts for south Brazil, said the flood affected possibly a third of the Baptist families.

"Some state conventions are taking pastors on as missionaries and paying their salaries until the churches can again become self-sustaining," said Hawkins, a North Carolinian.

State convention budgets may face major problems, Hawkins said, because local churches suffering financial difficulties may be forced to withhold funds normally used for Brazil's own foreign mission work and other enterprises.

The SBC Foreign Mission Board allocation of \$50,000 in March for relief efforts has pushed the total of Southern Baptist help to more than \$285,000—of which \$20,000 was designated for north Brazil. Hawkins explained the Brazil missionaries allocate these funds to Brazilian state conventions, which in turn funnel funds through pastors and church committees.

Months may elapse before all state conventions have anything approaching an accurate record of church damages. Telephone lines to remote areas are down, and travel is difficult at best. Landslides and water rushing down mountain gorges handicap highway travel.

Tarry, from New Mexico, said the convention office in Minas had information that 800 to 1,000 Baptist families or Baptist-related families were directly affected by the flood. Details continue to be sketchy about the four or five Baptists reported dead. But Tarry fixed the momentary loss to Baptist families in Minas at \$340,000.

Hurt, editor emeritus of the *Baptist Standard*, the Texas Baptist newspaper, is on special assignment to cover relief efforts and devastation in Brazil.

## Early China missionary, Jane Lide, dies at 96

DARLINGTON, S.C.—Jane Lide, emeritus Southern Baptist missionary to China, died March 11 in Darlington, S.C. She was 96.

Appointed in 1909, Miss Lide served in China until her retirement in 1953. She was principal of a girls' school and a teacher preparatory school in Tengchow; dean of the teacher's preparatory department of Willingham Junior College, Hwanghsien; and professor of church history and religious education at North China Baptist Theological Seminary, Hwanghsien, and China Baptist Theological Seminary, Shanghai. She also did evangelistic work in northern China and wrote five books in Chinese.

### Devotional

## Joy of fellowship

By Virginia Briley

We are God's creation and because of this, He knows our every need. He knows what makes us sad and what makes us happy. How beautiful that God wants fellowship and love from us, even with all our weakness.

A most touching experience in the life of Jesus is found in John 21. Talking with Simon Peter, who had denied Him only a short time before; Jesus asked, "Simon, lovest thou me?" Three times Jesus asked this question and each time gave Peter direct instructions.

God wants our love today. We gain strength and direction in life through worship, prayer, and quiet time.

Not only does God desire fellowship with Him but He knows we need fellowship with one another. Through this kind of fellowship we also gain strength and help. We cannot make it alone. God intended for us to have meaningful fellowship with one another. Many times we find ourselves almost in depths of despair; then the sight of a friend, a comforting word or just a hand clasp makes all the difference. This is God's will. We're His creation and He knows our needs.

To enjoy fellowship with one another, we must first have the right relationship. What characteristics do you enjoy in people with whom you fellowship? Do you have those qualities? There's an old adage—"To have friends, you must be a friend." This is certainly true in our Christian life.

We sing, "Make me a channel of blessing today." These words ought not be just meaningless, but ought to be a daily prayer. It should be our desire to make life happier and more meaningful for someone because of our fellowship with them. This is God's will for us.

Mrs. Briley is a teacher in the children's department at Lincoya Hills Baptist Church, Nashville.



TENNESSEE BAPTIST

# Children's Homes

 P.O. BOX 347  
 BRENTWOOD  
 37027

EXECUTIVE DIRECTOR/TREASURER

EVANS B. BOWEN

Why take a Mother's Day Offering? It isn't good enough to say, "Oh, we have taken an offering on Mother's Day for the Children's Homes since 1963." It is correct that on that Mother's Day 1963 we moved from taking a Thanksgiving

Offering. That was a very wise decision on the part of the Board of Trustees and the Executive Director-Treasurer. But now we need to get back to the question. We need the Mother's Day Offering to help



Evans B. Bowen

provide sufficient funds to operate our four Campuses. We are grateful for the Cooperative Program. God surely inspired His people to use such a plan. But the Cooperative Program provides only 42.7% of our operating budget. The remainder comes through the Mother's Day Offering and special gifts.

Our budget is prepared with the anticipation that we will receive our total Mother's Day Offering Goal. If that does not happen—we would begin the year with full knowledge that our program would, of necessity from lack of funds, be cut back.

The planning is done in faith! We believe that our pastors, directors of missions, and dedicated, faithful church members will insure the reaching of our goal of \$450,000. This offering has been described as our "bread and meat" money.

Most pastors soon learn, as did I, that an offering for a worthy cause does not hurt the church budget nor the Cooperative program. That statement is made based upon thirty great and wonderful years spent pastoring two churches. No man has yet learned how to out give God.

Sometimes we do not see a quick return on the money spent in our Child Care Ministry. We see children return to live with parents who do not know Christ. Some go to live with some relative who shows no real concern for the spiritual development of the child. We begin to question the effectiveness of what we have endeavored to do. Just about that time God sends some fine young man or young lady back into the life of TBCH and hears them say, "I owe it all to the teaching and love that I received while at the Home." We wipe away the tears of joy and breathe a prayer of thanksgiving unto our Heavenly Father. We then promise to never again question the effectiveness of God's Word as taught and lived by the Staff. God sends enough encouragement into our lives that we can give full proof unto Tennessee Baptists that your Child Care Ministry still pays rich dividends.

## Mother's Day Poster Child

The beautiful smiling face on our Mother's Day poster is "Sue Ann." She is eight years old and lives at the East Tennessee Baptist Children's Home. Sue Ann and Timothy Lee have been with us for about eighteen months. She is a very intelligent and responsive child.

Look for Sue Ann on the bulletin boards in your church building. If you do not see her picture—ask someone about the posters. We are using the smile of Sue Ann to ask Tennessee Baptists to give \$450,000 to help meet our operational needs.



Sue Ann

## Cedar Grove Gets Involved

The Cedar Grove Baptist Church, Maryville, really brought a wide assortment of gifts and money to share with the children. In the center, holding the money, is Mrs. Vivian Cunningham, a trustee of the Tennessee Baptist Children's Homes. On her left is Pastor Joseph Nickell, smiling approvingly because of the Church's involvement in their Children's Home Ministry.

This group had time to visit the whole campus and become better acquainted with the staff at the Chattanooga Home.

All of the Homes welcome groups from churches. Plan a trip to one of the Homes. It could be a Mission Group, Royal Ambassadors, Girls in Action, Brotherhood, or the Retired Group in your church. If you will make arrangements in advance, the Superintendent will give you a tour of the campus and might even give you a cookie and a cup of Kool-Aid.

You can call the Home you wish to visit and make all arrangements directly with the Home. West Tennessee Baptist Children's Home (Memphis Home) (901) 386-3961, Middle Tennessee Baptist Children's Home (Franklin Home) (615) 794-6648, East Tennessee Baptist Children's Home (Chattanooga Home and Min-Tom Home) (615) 892-2722.

Cedar Grove Church Group  
Maryville

## The Future

Look to the future and what do I see?  
 A moment, a miracle, a time to be me.  
 But it can be scary to look far ahead,  
 And sometimes it fills me with nothing but dread.

—Clint Basingame  
 Age 10  
 Son of Director  
 of Cottage Life  
 Chattanooga Home.

## Among The Children

After spending a rainy day with 10 children (and a broken T.V.); after separating two little boys set on straightening each other out at least once each hour; after explaining time and time again why 10 boys and girls could not go out to play in freezing, rainy weather; you ask yourself what you are doing on a Children's Home Campus as a Housemother. Then very quickly the Lord gives you your answer in the form of a Valentine composed by a black-eyed mischievous little boy:

I know I'm a nuisance,  
 I know I'm a pain,  
 And sometimes it looks  
 Like I'm driving you insane.  
 But under all this dirt,  
 Under all this skin,  
 It seems I keeping coming  
 back  
 And saying it again,  
 I LOVE YOU.

## Glen Melton Presents Check

Director of Missions for Loudon County Association, Glen Melton, presents a \$1,100 check to Superintendent Burl McMillan for the TBCH. Annually, the Loudon County Baptist Association makes a very generous gift to the East Tennessee Baptist Children's Home. Why? Several reasons can be given for their loyal and generous support: 1) The Director of Missions has kept the Child Care Ministry before the people. 2) The Pastors are informed about the work of caring for dependent and neglected children by TBCH. 3) The people have responded to the leadership and information shared.

There are many needs that exist on all our Campuses. Sometimes a Superintendent is reluctant to share the needs because he does not wish to be misunderstood. We aren't complaining about the support given. The very opposite is true—we are continuously rejoicing over the very generous support given to your Child Care Ministry. However, we are always pushing to do a better job and to go another mile. If you really are looking for something that is needed, every Superintendent has a list of things to share with you.



Glen Melton (left) Burl McMillan (right).

## Remodeling of Jarman Building Underway

We have talked about it. We have acted on it in our Annual Board Meeting. We have looked forward to it. But, can you believe that it is finally being done? The structure is very solid and good. The building lends itself quite well for offices on the main floor and two apartments on the second floor. The construction company is moving rapidly in the direction we wish to see them go. Before the May flowers bloom again the building should be ready for use.

This is a very significant step in the right direction. When the Jarman Building is occupied, we can cease using the Old Power Plant that once supplied heat for the entire campus. We expect to experience a substantial saving with this change. Everyone is aware of the high cost of utilities. Every prediction that is released indicates that costs will continue to rise.

We are more nearly complete with our building plans on the Franklin Campus than at any time in recent years. We will then be kept busy maintaining all the buildings.

## What Is A Mother?

Little girls, it is said, are made of sugar and spice and everything nice. By the time all of the sugar and spice has worn off, they become mothers and all they have left is everything nice, but that lasts forever.

Mothers cook, clean, wash, mend, dream, punish, wheedle, improvise, cajole and make things go twice as far as a man could. Children are what they read to, listen for, play with, watch over, think about, pray for, worry with, do without because of, and brag to the neighbors about. A bobby pin and gummed tape are Mother's kit of tools; intuition is her college degree; and a new hat is her Declaration of Independence.

All mothers, from the Arctic Circle to the Equator, have the reputation of being wonderful cooks. The older we become and the farther we wander, the more convinced we are that nobody anywhere can make quite as good an apple pie (or jerked walrus goulash) as Mother.

Mothers are patient souls. Luck for all of us that a mother's heart is as boundless as the universe itself. Any one else would have scrubbed our ears, dressed us in our Sunday best, and sent us packing to the nearest orphans home after the first two or three years of trying to convert a small savage into a civilized boy or girl.

All mothers are beautiful when they are young—remember? Then as the years turn into decades, Mother meets another man besides Dad and this man is Old Father Time. Her fresh beauty changes after she and Old Father Time get to be good friends. There are little cut lines on her thumb made by the paring knife and winter winds roughen her cheeks when she hangs out the cloths. She doesn't carry the grocery bags so jauntily as when you were skipping along by her side. And her eyes, once dancing, are tired because they have seen so many, many things.

Then one day Mother looks into the mirror and says to herself, "I am no longer pretty." And it is a sad and lonely day. Mother is seldom wrong, but she was wrong that time. The beauty of mothers is as indestructible as Faith, Hope and Love because mothers are all those things and a very great deal more.

Selected.

# Pulpit To Peter

By Jim N. Griffith

You may have noticed that some persons have a knack for saying something to upset the preacher before he enters the pulpit.

It is a familiar scene: the minister has prayed, prepared, and is primed to preach when someone comes bearing bad tidings.

Among the familiar burdens unloaded on the preacher just before he preaches are:

"The florist didn't bring the flowers—if I had known this was going to happen, I could have picked a few flowers from my neighbor's yard."

Or the words from Mrs. Hard Chill: "I don't want to bother you, but if they don't turn up the heat in the auditorium, I will have to stop coming to church."

Then this: "Preacher, I know your mind is on your sermon, but the plumbing in the restroom overflowed and is running down the driveway."

Finally, this discouraging word: "Preacher, I don't know whether you've heard or not, but Mr. and Mrs. Little Miffed are visiting another church."

## Interpretation

### Preaching to the dead

By Herschel H. Hobbs

*"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."*

1 Peter 4:6

Does this mean that the gospel was preached to those already dead, or to those while they yet lived but are now dead? In order to avoid this dilemma some interpret "dead" spiritually, those who are dead in sin. But others see this as meaning that the dead who did not hear the gospel while living will receive a second chance by having the gospel preached to them after they have died.

In light of verse 5 which says that God will judge both the "quick" (living) and the "dead" (see I Thess. 4:13-17), the spiritual sense hardly applies. "Dead" must be taken literally as those who have died physically. However, this does not mean that dead lost people who never heard the gospel will have another chance to hear it after they die. This idea runs counter to the overall teachings of the New Testament.

Those holding to this position make the mistake of relating 4:6 to 3:19. In a previous article we noted that 3:19 means that the Holy Spirit was in Noah's preaching to his generation. Two differences should be noted between these verses. "Preached" in 3:19 translates

the verb meaning to herald. In 4:6 the verb means to evangelize. Also 3:19 refers to "spirits," while 4:6 refers to the "dead." The latter should be interpreted in light of "the end" (telos) of age (v. 7).

The point is that at the end of the age those who die before that time and those living at that time will be judged (v.5). For Christians this judgment will determine degrees of reward in heaven (Matt. 25:34-40). For the lost it will determine degrees of punishment in hell (Luke 12:47-48).

Ray Summers (Broadman Bible Commentary, Vol. 12, p. 167) says, "The entire section (4:5-11) is related to the eschaton [last things], the end of the world order and the beginning of the eternal order." With this I agree.

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#### ACROSS

- 1 Father of Canaan (Gen. 9:22)
- 4 "the poison of —" (Rom. 3)
- 8 "— unto me" (Jer. 33)
- 12 Kimono accessory
- 13 Fish
- 14 Wild ox
- 15 "peradventure it — — —" (Num. 23)
- 18 Long time
- 19 "is the — of God" (Jas. 4)
- 20 Ship part (Acts 27:29)
- 23 Labels
- 25 Air: comb. form
- 26 Kowhai
- 27 Hot springs
- 30 "shall have — — —" (Prov. 28)
- 33 N.T. book: abbr.
- 34 Man (Gen. 11:18; poss.)
- 35 Canal or city
- 36 Piercing tool (Ex. 21:6; pl.)
- 37 They shall fall (Mark 13:25)
- 38 Imperfectly
- 41 Kind of camphor
- 43 "standing up — — —" (Acts 2)
- 48 "As he saith also in —" (Rom. 9)
- 49 On a cruise
- 50 Man (1 Chron. 4:15)

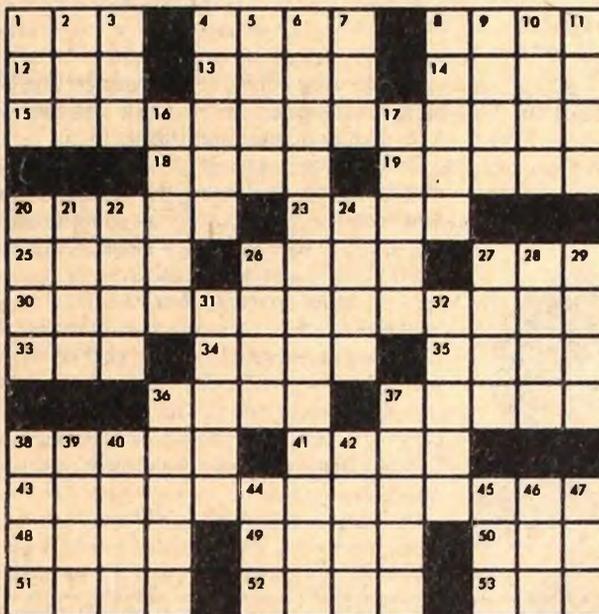
#### CRYPTOVERSE

Z K B Q C R K H Y M R C Y L D W K P C M R  
M R L M I R L H H Q O B V L I L V K T C V

Today's Cryptoverse clue: Q equals B

# Bible Puzzle

Answers on page 10



- 51 Shakespearean king
- 52 Russia: abbr.
- 53 Alder

#### DOWN

- 1 In what manner
- 2 Mother of a king (2 Ki. 18:2)
- 3 Wire measure
- 4 Colorado resort
- 5 Perform alone
- 6 "And the seven years of —" (Gen. 41)
- 7 Red or Yellow
- 8 French city: poss.
- 9 Angium: comb. form
- 10 Weaver's need
- 11 "The — of kingdoms" (Isa. 47)
- 16 Wire used for money in old Asia
- 17 Youngest son (1 Ki. 16:34)
- 20 Of the sons of the giant (2 Sam. 21:18)
- 21 TV, in London
- 22 Jewish sabbath eve
- 24 Man's nickname: poss.
- 26 Pelvis: comb. form
- 27 Antitoxins
- 28 Two
- 29 Orange and lemon
- 31 "because we — in the living God" (1 Tim. 4)
- 32 Fasten again
- 36 Tribe (Num. 1:41)
- 37 Salt-encrusted depression
- 38 Some soldiers: abbr.
- 39 Legal writ
- 40 Shrub genus
- 42 Directions to a horse
- 44 Majagua
- 45 By way of
- 46 Sin
- 47 Sister with a habit

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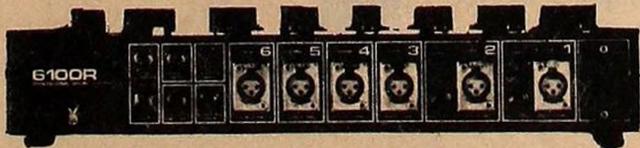
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UNIFORM SERIES

Lesson for Sunday, April 1

# Free but responsible

By Carolyn D. Blevins  
instructor, religion department  
Carson-Newman College, Jefferson City

Basic Passage: 1 Corinthians 8:1 to 11:1  
Focal Passage: 1 Corinthians 10:23 to 11:1

Freedom is heady. Recall your feelings on the last day of school each year. Hurrah! No schoolwork for a whole summer! Free! Free! Remember how you felt the first time you crossed the street alone? Or drove the car without your parents? Or moved out to live on your own? Freedom is exhilarating and awesome.

Children begin early in life to thirst for freedom. Wise parents know how much freedom each child can handle. Reaching adulthood doesn't squench the thirst. Adults continually long for new freedoms



Blevins

—financial freedom, relief from getting babysitters, freedom from work (retirement). Freedom is a continual thirst.

Somewhere along the journey from childhood to adulthood you become aware that freedom isn't exactly as you'd imagined. For each freedom brings responsibilities as well. That is a sobering awareness.

Your are free, but...1 Cor. 8

The Corinthian church was wrestling with Christian freedom. Like the rest of us, they were having difficulty determining what freedom really was. The specific question they had for Paul concerned eating meat. Though it may sound like a silly problem, it was not.

Offering animals as sacrifices was a common practice in many of Corinth's religions. The whole animal was offered in the ritual but

only a small portion was actually used in the sacrifice. After the sacrifice a certain portion of the remaining meat went to the priests. The rest of the meat was given back to the family if the sacrifice was a private one. When public sacrifices were made, the rest of the meat was usually sold to local butchers.

Leftover sacrificial meat was a primary source of the butcher's meat supply. Unless the purchaser asked, he never knew if he were buying meat used in sacrifices or not.

Inevitably the question arose: Should Christians eat meat which had been sacrificed to heathen gods? As far as Paul was concerned meat was meat. It really made no difference what had happened to the meat on the way to the market.

Christians only recognized one God. There were no other gods. If they didn't believe in other gods what was the problem? If the problem were merely meat-eating, Paul's reasoning was an adequate solution.

Paul realized the problem was more complex than just knowing better. The real issue was not just whether to eat the meat. The issue went much deeper.

Many of the Greek Christians came to Christianity from idol worship. All their lives they'd believed in heathen gods. Changing long-held beliefs wasn't easy. Eating sacri-

ficed meat often created serious struggles with conscience for these new Christians. Seeing another Christian eat the meat also created problems for the former pagans.

The question then changed from "What harm will eating meat do me?" to "What harm will my eating meat do others?" Of course the Christians were free to eat the meat. But they also had a responsibility to their fellow Christians. Paul told the mature Christians to avoid being stumbling blocks to the new Christians.

Freedom involved sensitivity to others. Paul echoed Jesus' teachings of the power and responsibility of influence. Christian freedom was not merely a license to exercise all rights. Consideration for the spiritual development of others was a vital part of freedom.

Freedom is discipline 1 Cor. 9

Christian liberty went far beyond eating meat. Responsible freedom applied to many areas. Jewish and Christian traditions stressed the importance of supporting those who preached or taught. Paul was free to accept support from the church. Paul was also free to refuse any assistance. And he refused. He believed his ministry would be more effective if he were self-supporting. Tent-making was his trade. Paul didn't use his freedom to accept financial assistance because that help might become a stumbling block to some Christians.

In 1 Corinthians 9:20-22 Paul told the Corinthians he didn't want to be a hindrance to anyone. He did not want to impede a person's pursuit of salvation nor his spiritual development. Whether a person was a Jew, Gentile, or a weak Christians, Paul wanted to attract them to Christian living.

Freedom was not merely an exercise in selfishness. It was strong discipline. Verses 24-27 suggest freedom was active. Liberty was not laziness. True liberty was disciplined concern.

Imitate Christ 1 Cor. 10

Proper use of freedom was a Christian imperative. Paul recalled the Old Testament account of the wilderness wanderings. The Hebrew people experienced the thrill of freedom from slavery. But soon abused freedom became their downfall. The headiness of freedom turned into arrogance. Their new liberty became less and less disciplined. They pretended freedom of worship gave them license to worship idols. Their arrogant undisciplined use of freedom led to failure.

The hazard of liberty, Paul pointed out in verses 14-22, is the possibility of abuse. The Christians assumed they could participate in both the Lord's Supper and the supper to the pagan gods. After all they knew the difference. But misusing their liberty was getting close to idolatry.

This passage sums up Paul's teachings on freedom. The message to contemporary Christians is clear: Freedom is based on love. The emphasis is giving rather than getting. All that we have comes from God and is good. Proper use of what God has given is the key to genuine freedom. No food or freedom is more valuable than the spiritual growth of another person. Freedom is one of God's gifts. Use it to His glory. Through responsible freedom lead others to Christ. When there is a question about proper behavior, imitate Christ.

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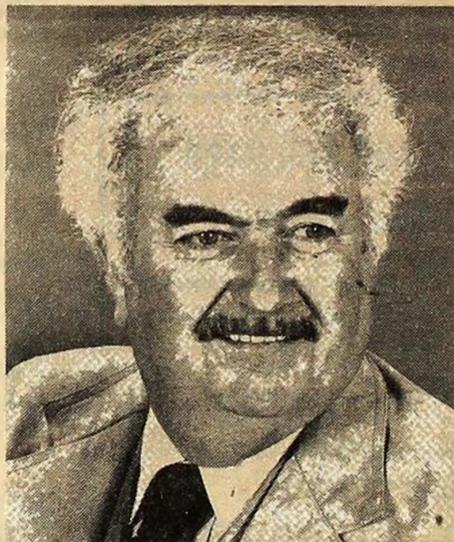
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L	B	A	R	U	S	S	R	A	R	N		

"For, behold, the day cometh, that shall burn as an oven" (Mal. 4:1).

**LIFE AND WORK SERIES**  
Lesson for Sunday, April 1

# Citizens of two worlds

By Bob C. Hardison, pastor  
Calvary Baptist Church, Nashville

**Basic Passage: Romans 13:1-14**  
**Focal Passage: Romans 13:1-8, 11-14**

I am a citizen of two worlds—the world to come and the world of Nashville, Tennessee, U.S.A. I enjoy the privileges, responsibilities, and challenges of being a citizen in these two worlds. Paul treats this dual relationship in Romans 13. In this study we will learn about a Christian's relationship to the state, to people, and to the new age characterized by the Kingdom of God.

**Living as good citizens (Rom. 13:1-7)**  
To understand this passage, one must consider it in light of these three basic presuppositions. First, government is absolutely essential. Without authorized leaders and laws, there would be only chaos and disorder. Second, the Jews were a rebellious, strong-willed people. There was always an undercurrent of hostility that waited for an opportunity to rise up and overthrow Rome. Paul did not want the Christians to be linked with this attitude of insurrection. Third, Paul appreciated the good the Roman government had accomplished. He recognized that the peace in the Empire and the excellent roads built by the Romans were an asset to the spread of Christianity.



Hardison

In verses 1 and 2, Paul admonishes the Romans to "be subject unto higher powers." "Higher powers" refers to government authorities. The verb for "be subject" was a military term meaning to line up troops in order under a commander. Paul felt that if a Christian resisted the power of the state, he was resisting the power of God and would receive damnation for it. He felt that the state was the instrument of God for preserving the world from chaos.

It is obvious when Paul said "rulers are not a terror to good work but to evil" (v.13) he was thinking of good rulers. If one is doing good, he does not fear the authorities. It is only when one breaks the law that he is uncomfortable when he sees a policeman near by.

Verses 6 and 7 speak of a citizen's responsibility to his government. Paul says that each citizen should render love, loyalty, reverence, honor, and financial support to his government out of a deep sense of conscience. To obey the law out of fear of punishment is the lowest kind of motivation. A Christian should obey the law, not out of fear of being caught but, because a right relationship with God demands that one obey the laws.

Responsible citizenship is more than singing the national anthem, displaying the flag, and shooting fireworks on the 4th of July. It necessitates praying for our leaders, paying our taxes, staying informed about current events, and voting our convictions. It has been said "A person may be a good citizen without being a good Christian, but one cannot be a good Christian without being a good citizen."

**Living by the law of love (Rom. 13:8)**  
After dealing with the Christian's obligation to "higher powers," Paul turns in verse 8 to one's obligation to his fellow man. He says "Owe no man anything but to love one another." He was telling them to pay off all their debts (see Rom. 12:11a) but the debt of love. It is a debt owed to one's fellow man which could never be fully paid. While it is a debt that can never be fully paid, one should keep working at it.

Paul went on to tell them that loving one another was the fulfillment of the law. When Jesus was asked what was the greatest commandment, He said, "Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind." Then He said, "The second is like unto it, Thou shall love thy neighbor as thyself" (Matt. 22:37, 39). So we see, by keeping the commandments to love, one is able to fulfill the whole law.

**Living in light of eternity (Rom. 13:11-14)**  
The last four verses of Chapter 13 are an exhortation to be careful because time is short. The end of the age is near. Christ could come again at any hour. They knew that the time was critical and urgent. He told them to "awake out of sleep: for now is our salvation nearer than when we believed" (v.11b). By

salvation, Paul means that the Christians' glorification is nearer than when they were first saved. With each passing moment, they were nearer to the end of their life on earth and Christ's return.

In verses 12 and 13 Paul tells them to "cast off the works of darkness and put on the armor of light" because the night is spent and the day is at hand. The "night" refers to the time evil powers do their work. The "day" refers to Christ's eminent return. At the same time, he encouraged them to "walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

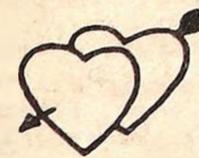
"Rioting" means carousing in the streets with no moral restraint. "Drunkenness" refers to drunken parties. "Chambering" renders a word which means a bed, thus referring to illicit sex relations. "Wantonness" is a complete lack of shame as one does not try to hide his sinful living. "Strife and envying" refers to the fighting and jealousy that go with the above vices.

A Christian is a citizen of two kingdoms. He is to be a law-abiding citizen of the earthly kingdom. He is also to live in light of eternity.

He has no time for the works of darkness anymore. Rather, he should "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (v.14).

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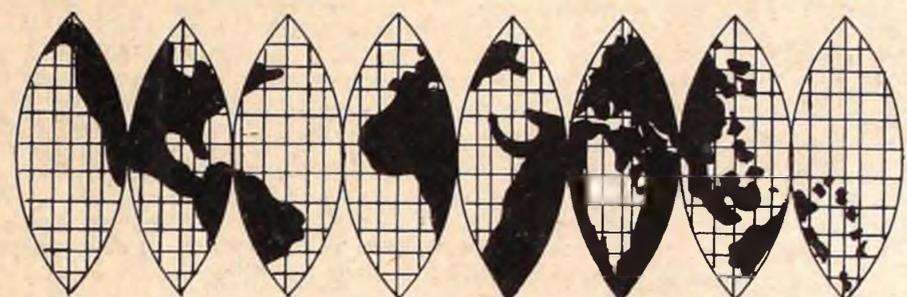
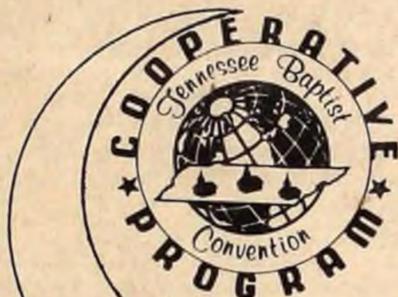
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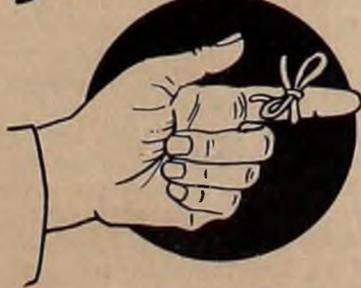
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# Handicapped girl touches family, finds home

NEW ORLEANS (BP)—For most of her short life, seven-year-old Jennifer (not her real name) has been alone—at least legally.

Her parents, according to law, are Sellers Baptist Home and Adoption Center, a Southern-Baptist-owned and operated ministry to unwed mothers and couples seeking adoptive children.

She spent her first 18 months of life in a nursery for handicapped children after she was born to a young woman at Sellers. But unlike most of the children at Sellers, she was never placed for adoption. She had little if any future; no hope for a "normal" childhood; by some predictions, no hope for life at all.

A rare disease, akin to Mongoloidism, struck Jennifer with all-out fury, causing near blindness, deafness, curvature of the spine, deformities, facial disfigurement, retardation.

Though constantly threatened with institutionalization, she had physical care, necessities. But not the love of a family. And though it saddened all who heard of Jennifer, no one expected much change.

But now, through what could be termed a modern miracle of fate, circumstance and answered prayer, Jennifer has a family.

When Jennifer was about 18 months old, a young woman searching for direction to her life, and her mother, went one day to a nursery for handicapped children, just to help out.

"We were told most of the children in the handicapped part of the center were waiting placement in an institution—or waiting to die," said the daughter. "All had family

except one—Jennifer.

"She was lying in the bed, totally unaware of events, with a deadpan smile the first time I saw her. The nurse said she was like a newborn baby; she didn't even crawl.

"After I fed her and put her back in the bed, she pulled up by the side of the crib, laid her head over on me and smiled. That smile melted me. You could see what love could do...even for a short time."

Daughter and mother started home, finished with their day of volunteering. After about two blocks, they stopped on the side of the road and cried.

The daughter wanted to bring Jennifer home for a weekend. "Mother insisted they were not going to let a single, 18-year-old girl bring a child home. But in my persistence, my youthfulness, my ignorance, I just knew the Lord had a hand in it.

"Jennifer was meant to come to this house...to be part of this family. There were just too many coincidences," the daughter, now married, said.

Jennifer is not pretty. She has a protruding forehead, her head is oversized. Her arms and legs are frail, too weak to support her body. She stands, with help, about knee-high to adults. Her head sometimes bobbles side to side. Yet Jennifer is beautiful, a tiny person forced into a misshapen body.

She sits in her little rocker in the family room, in her red jumper with her hair pinned back with matching red barettes, as much a part of the warm Christian family as the three natural children; two adult daughters and a teen-age son.

But she was not always so accepted. When mother and daughter first brought Jennifer home, the father was unmoved. "I wasn't going to get hooked up with any little girl. I didn't want to get attached," said the father. "But I did."

By the second time the family took Jennifer back to the nursery, "It was like leaving a member of our flesh and blood."

They began talking of adoption, but a doctor discouraged them. "He painted the blackest picture he could...almost chastized us for even considering adoption," Daddy says.

But another doctor only asked: "Do you love her now? Is she repulsive to you now? Terrible things could happen, but if you love her..."

Five years ago, May 1974, the family brought her home...as a foster child. In those five years, each member found Jennifer filled a need, strengthened their faith.

But why adoption?

Why legally bind themselves?

"I want her to have my name," the father sighs, tears welling in both eyes. "It's just

that little difference that keeps her from being ours completely."

Besides, Jennifer's family has a dream, a vision of sorts, that she will be healed.

"They don't have any doubt," says Mary Dan Kuhnle, director of Sellers. She and others on Sellers' staff rejoice at the probable adoption of Jennifer—marking success in real human lives and symbolizing the value of their ministry.

Jennifer's father, officially around May 1979, explains, "Our first prayer was for the

Lord to let her know we love her. And He has. He has blessed and allowed her to see, walk (until a fall), and function close to a normal child.

"Her special needs make her a special person. But her special needs are no more than many people have...her needs are just visible. Besides, God will heal those handicaps one day.

"Should the Lord see fit to take Jennifer tomorrow, it would not dampen our faith...because we know the healing has taken place already—in her spirit."

## Stewardship agency explains charges for fund campaigns

FORT WORTH, Texas (BP)—Nothing is more practical than to charge the churches using "Together We Build" for the costs incurred by the Southern Baptist Stewardship Commission to administer the program, according to commission findings.

The findings were made public at the commission's annual meeting in Fort Worth, Texas, where commission members also approved a \$1,526,447 budget for 1979-80 and elected David C. (Bill) Bates chairman. Bates, a layman from Pineville, La., was previously vice chairman.

Projected Cooperative Program income for the commission's new budget is \$292,250, or 19.3 percent of the total. The remainder comes from the sale of materials for budget development and through fees charged to churches and institutions for major fund raising projects.

A motion to review those charges was passed at the 1978 Southern Baptist Convention sessions in Atlanta. The motion, submitted by Indialantic, Fla., pastor John Green, requested the Stewardship Commission "to consider developing an alternate method of financing the 'Together We Build' program so that this new program may be available to all cooperating churches without extraordinary fees above basic costs."

"Together We Build" is a fund-raising technique, generally used for building, that secures money and pledges before a project is begun, thereby saving interest charges. The Stewardship Commission used the program to raise over \$30-million in the past year and over \$100-million since the program began in 1969.

The SBC Executive Committee issued a statement at its February meeting, which will recommend for adoption at the 1979 annual meeting in Houston, that interprets current practices concerning charges for services

rendered by SBC agencies.

The statement says that there have been some exceptions to the general rule of support of agencies through Cooperative Program funds, designated gifts, income from endowment or trust, and through compensation for goods and services.

Those exceptions have been guided by principles, which according to the statement, allow agencies receiving Cooperative Program funds to "charge the church for the recovery of reasonable costs," when the agency provides "service or materials for fund-raising for the individual church."

The Stewardship Commission, which gave "careful study" to the motion for alternate financing, employs 10 consultants who work exclusively with "Together We Build."

Its response to the convention in Houston will say its charges to churches are on a cost recovery basis; the cost for fund raising with "Together We Build" is less than with other fund raising approaches; and the fund raising consultants in "Together We Build" have a responsibility to all the programs of the churches.

"Therefore we report that there is not a more practical funding source available," the report concludes.

**On Matters of**

## Family Living

By B. David Edens

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### Coughs aid illness, medicine may interfere

When a child is wracked by coughing, one's impulse is to reach for cough medicine. Icky and sticky as it is, it may relieve patient and household. But think before you pour that spoonful, advises the Harvard Medical School Health Letter. The cough may be performing an important function.

Take the cough that often accompanies common colds and flu. "It may be tempting to interfere with mother nature's attempts to 'raise phlegm' but it is generally unwise to do so. Such action often prolongs the siege and, at worst, may lead to serious breathing difficulties."

The cougher with asthma or chronic bronchitis should also be allowed to cough on unmedicated, because "the coughing helps to keep the airways open and to remove excessive secretions."

Isn't it ever okay to give a child cough-suppressing medicine? Sure, during the healing stages of infection when there doesn't seem to be any phlegm left to excavate and the cough is obviously "dry." Still, "most pediatricians do not use cough suppressants in infants less than a year old."

The Health Letter seems to regard the second category of cough medicines—expectorants—with something like quiet amusement. While expectorants are widely prescribed and advertised as aids in loosening phlegm, "increased intake of fluids and adequate humidity in the air" are likely to do a better job, the publication states.

## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

Immanuel Baptist Church, Nashville, had completed its new \$75,000 educational building. It was equipped for a modern, up-to-date Sunday School, with a seating capacity of 970. It also contained a social room for banquets and entertainment, and a kitchen. Powhatan W. James was pastor.

Editor John D. Freeman in an editorial said, "Happy is that pastor of today who can face the complications of modern social and church life without losing his poise."

### 25 YEARS AGO

Northside Baptist Church, Chattanooga, dedicated its new edifice with a seating capacity of 1500. Cost of the building and furnishings was \$250,000. Charles C. Lemons was pastor.

Calvary Baptist Church, Alcoa, broke ground for a three-story educational building. The structure was to accommodate approximately 600 persons. C.M. Glass was pastor.

### 10 YEARS AGO

The congregation of First Baptist Church, Trenton, entered its \$500,000 building. O. Wyndell Jones was pastor.

Knox County Baptist Association began a ministry to retarded children in churches in the association. This was the first association in Tennessee to undertake such a program. Since Fifth Avenue Baptist Church had a ministry to the mentally retarded for 11 years, they were asked to give guidance to other churches interested in such a program. Mrs. B.W. Piper, was superintendent of the special education department at Fifth Avenue.

## Senate committee considers liberalized refugee bill

WASHINGTON (BP)—Legislation to overhaul drastically U.S. refugee policy met with generally favorable comments from witnesses at a hearing before the Senate Judiciary Committee here.

The measure, a joint effort by the Carter administration and Congress, would establish the first comprehensive United States resettlement and assistance program. The bill was submitted by the Departments of State, Justice, and Health, Education, and Welfare. Sponsors in Congress are Sen. Edward Kennedy, D-Mass., and Reps. Peter Rodino, N.J., and Elizabeth Holtzman, N.Y.

The proposal would redefine the term "refugee," raise the annual limitation on refugee admissions, set procedure for emergencies, and provide federal support for the resettlement of individual refugees, for up to two years.

Present law requires that a person show he has fled from a Communist or Communist-dominated country or a country in the Middle East. The proposed revision would define as a refugee any person outside his country unable

or unwilling to return to that country because of race, religion, nationality, membership in a particular social group, or political opinion.

Former senator Dick Clark, newly-appointed coordinator for refugee affairs in the State Department, said the change in definition was necessary because "refugee problems, unfortunately, have become a regular feature of our world."

Clark, cited figures which estimate that there are more than two-million refugees in Africa, more than 200,000 Indochinese in camps in southeast Asia, and thousands more in Bangladesh, Cuba, and elsewhere.

The present ceiling of 17,400 refugees admitted annually under regular procedures would be raised to 50,000 by the proposed measure. This would not actually mean greater annual immigration, according to Kennedy, who is chairman of the Judiciary Committee as well as a sponsor of the bill. Large numbers of refugees presently are admitted under a special parole provision of the current law. That emergency provision would be retained in the new law but would be used only in special cases.