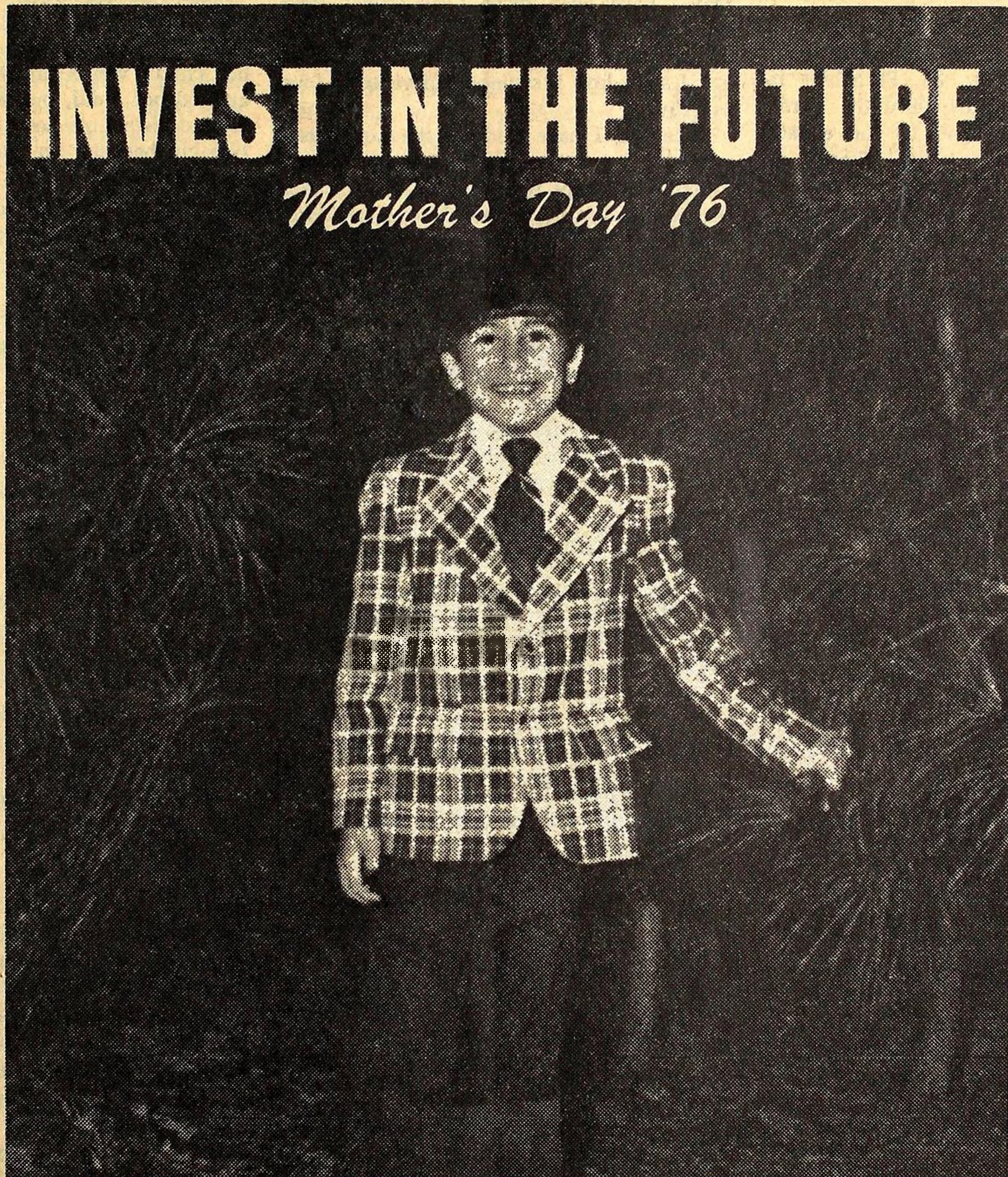


Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention



TENNESSEE BAPTIST
CHILDREN'S HOMES

Franklin • Memphis • Chattanooga • Min-Tom
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The Greatest Of These

By Herschel H. Hobbs

"And now abideth faith, hope, love, these three; but the greatest of these is love."—I Corinthians 13:13

Using three gifts of the Holy Spirit as examples Paul shows that at best they are temporary in nature (v. 8). Preaching itself is related to the time until the Lord's return. However, in verse 13 the apostle lists spiritual elements which "keeps on abiding." Note the present tense singular number of the verb. He singles out each of these spiritual elements as having an abiding nature. Not also that these are inward, not ecstatic, gifts of the Spirit: faith, hope, and love. The Greek text reads "but" not "and" to begin verse 13. It is adversative, setting these three gifts over against the others. The second "but" sets love over against the other two as the greatest gift of all.

Faith is the will to believe as true that which one has not seen with his eyes or experienced through other natural senses. **Hope** is the earnest expectation that that in which one believes has substance and will come to fruition in experience. But even faith and hope find their fulfilment in love.

For instance, from childhood I had faith



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that there was such a place as Jerusalem. And I hoped some day to go there. Now that I have been there I no longer have faith and hope regarding it. Faith has become sight; hope has become realization. But I shall love the place and visits as long as I live.

Likewise, I have faith in the Lord Jesus whom I have not seen with my natural eyes. I have hope to the point of assurance that some day in heaven I shall see Him face to face. When that occurs faith will have been resolved in sight, and hope will have become experience. But I will go on loving Him and being loved by Him unto the ages of the ages.

In this sense, therefore, love outlasts even faith and hope. This is seen in "but the greatest of these is love." Love, therefore, truly belongs to the adult stage of Christian experience, in both time and eternity.

Pulpit To Pen

By Jim Griffith

During Christian Home Week, it would be well to share with you this Recipe for a Happy Home:

4 cups of love (blends well with anything)

2 cups of loyalty (can improve flavor of any situation)

3 cups of forgiveness (recipe won't work without this ingredient)

5 tablespoons of hope (recipe is bland without it)

2 teaspoons of tenderness (makes recipe easier to swallow)

4 quarts of faith (cannot fail—if this ingredient is included)

1 pound of laughter (when sprinkled lightly over everything, this adds final wonderful touch).

Mix love and loyalty with faith and then blend with tenderness and forgiveness. Add hope, sprinkled abundantly with laughter, and bake in the sunshine.

Recipe is more successful if served daily with generous helpings for everyone.

Tribute To Real Mothers

By Nancye M. Willis

"Annie's not your **real** mother!"

This was the taunt a mother heard her child hurling at a neighbor child, a child who was adopted. Fearful of the damage her child's words might cause, the mother quieted her child, but was unable to come to a decision on how to explain the relationship between an adopted child and his mother.

In desperation, she consulted the adoptive mother, and was told simply: "I am his **real** mother."

She went on to say that she felt that a mother is not necessarily a person who physically bears a child, but one who carries out all the duties "mothering" entails.

A mother cares for a child, meeting his physical needs through feeding him, clothing him, making him comfortable.

A mother loves a child, meeting his emotional needs through physical and vocal expressions of affection.

A Christian mother teaches her child, meeting his spiritual needs through prayer and leading him through life as nearly as possible to what she perceives as God's will.

Narcissa Whitman, first white woman to journey to Oregon as a missionary to the Indians, was a **real** mother.

Though she lost her only natural child at the age of two, she became mother to eleven other children, Indian and white orphans. Though she had given birth to none of them, she took time out of her busy schedule as missionary and teacher to be a real mother caring for them in every way and teaching them to love God.

Because of her love and teaching, God's word was spread over the territory for many years and for many miles.

Much has been written about a mother's desire to protect her child from harm. [Human and animal mothers will place themselves between a child and any danger which threatens. . . . "Even as a hen gathereth her chickens under her wings" Matt. 23:37.

As Mother's Day approaches, may we remember to honor those real mothers who devote their lives and time to their children.

Note: Mrs. Willis is a homemaker and the wife of Charles Willis, supervisor of the information section, Public Relations, Baptist Sunday School Board. They are members of Nashville First Church.

WMU Sessions Mark Bicentennial

NORFOLK—The national annual meeting of the Southern Baptist Woman's Missionary Union (WMU) will investigate the missions implications of the nation's Bicentennial at a two-day gathering at Scope Convention Center here, June 13-14.

The meeting, which precedes the Southern Baptist Convention (SBC) annual meeting, June 15-17 in the Scope Convention Center, will call participants to thanksgiving for their heritage and commitment to building a strong missions base in the American family, church and society. The meeting's theme is "Stand Up and Bless the Lord."

The WMU meeting will incorporate the first national conference for Baptist Young Women (BYW), which will meet, June 11-13, at the Virginia Beach Convention Center before merging with the WMU meeting.

Participants in the BYW meeting, which gets underway at 7:00 p.m., Friday, June 11, must pre-register with the WMU office in Birmingham. BYW registrants will be transported by bus to the Scope Convention Center in Norfolk for the WMU meeting, beginning Sunday, June 13.

WMU sessions will feature a battery of religious and national leaders, including U.S. Rep. John Buchanan (R.-Ala.) and Mrs. Buchanan.

Two duplicate sessions, featuring an historical drama on the emergence of women's rights and addresses, will be staged by the WMU on Sunday. A 3:00 p.m. afternoon meeting will be held to accommodate Norfolk area Baptists in the 2400-seat auditorium, and a 7:00 p.m. repeat of the program will accommodate out-of-towners arriving for the meeting.

The historical drama, written by Mrs. Lamar Jackson of Birmingham, will be directed by Ed Seabough of the Southern Baptist Home Mission Board, Atlanta, assisted by Sherry Fairchild, associate director of the Baptist Student Union at Virginia Commonwealth University, Richmond, Va.

The major address will be on the European implications of the Bicentennial, as seen by C. Ronald Goulding, associate secretary of the Baptist World Alliance (BWA) and head of the BWA European office in London. His topic will be "Where Christians Stand Together."

The Virginia Baptist Male Chorale will perform selections from "The Testament of Freedom," and then the Sunday session will close with a meditation by Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, Richmond, who will speak on "The Living Flame."

Cauthen will speak again to conclude the Monday evening session, using the same theme. Each time he will be backed with dramatic audio-visuals prepared by the Foreign Mission Board.

Because Monday, June 14, is Flag Day,

the WMU audience will move outside on the flag-decked Scope Plaza to stage a noontime celebration of Flag Day amid the throng of Southern Baptists.

The program will be the national focal point of the "Day of Prayer, Fasting, and Humiliation," sponsored by WMU in Southern Baptist churches across the nation.

Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., will keynote the noon session, and special music, flag ceremonies, prayer, and an emphasis on fasting will suggest a Christian viewpoint of the Bicentennial.

In the morning session, Mrs. R. L. Mathis, Waco, Tex., president of WMU 1956-63 and 1969-75, will give the WMU historical feature; Mr. and Mrs. Norman Burnes, missionaries in Greece, will speak on the Christian life in a missionary family; Norman Lytle, a Southern Baptist fraternal representative in Israel, will speak on "Standing in Troubled Places;" and Mrs. A. Harrison Gregory, Danville, Va., will deliver her first presidential address as head of the 1,133,000-member women's auxiliary to the SBC.

The afternoon session will begin with recollections on the theme by Mrs. Robert Fling, Pleasantville, N.Y., WMU president 1963-69. Congressman Buchanan and Mrs. Buchanan will discuss the Christian life in a political family. Mrs. Buchanan will also direct the choir of Riverside Baptist Church, Washington, D.C., in special music.

Carolyn Weatherford, WMU executive director, will present and speak to the report of the national WMU Executive Board. Other business besides the adoption of the report will include election of WMU officers.

Edward E. Plowman, news editor of "Christianity Today," Washington, D.C., will give the major address of the session,

entitled, "Let the Nation Stand Up."

In response to Plowman's address, Mrs. Gregory will conclude the session with plans to enable WMU members to exercise influence on governmental processes.

The evening session will challenge Southern Baptists to keep missions at the forefront in ways appropriate to the state of the nation. Alma Hunt, Richmond, Va., former executive secretary of WMU (1948-74) and now special consultant on women's work for the Foreign Mission Board, will give her recollections on the theme.

Dr. and Mrs. Don Wennerberg of DeFuniak, Fla., will discuss the Christian life in a professional family. Wennerberg is an optometrist and Mrs. Wennerberg is a WMU leader. Both assist missionaries through their interest in ham radio.

Paul M. Stevens, president of the SBC Radio and Television Commission, Fort Worth, will speak on "Let the Church Stand Up," following a performance by the Centurymen, directed by Buryl Red of N. Y. City. F. J. Redford, director of the church extension department of the SBC Home Mission Board, will direct a multi-media presentation entitled, "Standing Boldly in Church Extension."

WMU will honor Arthur B. Rutledge as the out-going executive director-treasurer of the Home Mission Board. Rutledge will deliver the concluding theme address, "Stand Up and Bless the Lord."

Pianist for the WMU meeting will be Americo Caramuta, New Egypt, N.J., a concert pianist; and organist, Ronald Cockrill, minister of music at the Franklin (Va.) Baptist Church. Other musicians will include Mrs. Camilla Woodward, soloist, from the Fourth Baptist Church, Portsmouth, Va.; the Hatcher Memorial Chorale directed by Rudy Faas, music director at Hatcher Memorial Baptist Church, Richmond; and the Liberty Bell Ringers of Liberty Baptist Church, Hampton, Va., directed by John Perry, minister of music at the church.



Members of Tiptonville First Church observed a note-burning ceremony recently in recognition of the final payments on the parsonage, paving of parking lot, and remodeling of sanctuary. Front left to right above are James O. Green, pastor, Melvin Rhodes, member of the original building committee, Carl Pearson, Ramon Allison, and Willard Hearn.

E. S. James, Noted Baptist Editor, Dies In Dallas

DALLAS—E. S. James, 76, who gained national fame as editor of the Baptist Standard, weekly publication of the Baptist General Convention of Texas, died here, April 26, of cancer, at Baylor Medical Center. James retired in November 1966 as editor of the paper after 12 years of service.

The circulation of 368,000 when he retired ranked the Standard as the largest weekly religious magazine in the nation and the largest circulation of any Texas publication.

James was often referred to as "the conscience of Southern Baptists." As editor, he lashed out at those who questioned the Bible as the inspired Word of God. He was also known for his conviction that church and state must be separate—the former never receiving tax funds and the latter not interfering with the freedom of worship.

The Standard editorial stance under James was a major factor in keeping Texas Baptist institutions from receiving federal funds. Five years after his retirement in

1971 he took the platform at the Baptist General Convention of Texas annual meeting in Houston to oppose a special committee which would have permitted the nine Baptist hospitals to receive federal funds. The convention rejected the committee's report.

James was a former vice president of the Southern Baptist Convention and also served on several of its committees. He was a former chairman of the Texas Convention's executive board and was a trustee for Americans United for Separation of Church and State until his retirement from the Standard.

James did not affiliate with the church until he was 21 years of age. He said he soon realized "God wanted all I had," which meant first serving as a lay preacher while he taught school, and later, all his time as a pastor.

James came to Texas in 1930, after a brief pastorate in Kansas, to serve as pastor of the First Baptist Church at Cisco. He served there for seven years, resigning to become pastor of First Baptist Church at Vernon. He had been pastor there 17 years when he was elected editor of the Baptist Standard in 1954.

James was named editor emeritus of the Standard when he retired in 1966. He and Mrs. James made their home near Denton after retirement until several years ago, when they returned to Dallas.

Survivors include Mrs. James; two daughters, Mrs. Shirley Young of Dallas and Mrs. Leroy Daniels, Wichita Falls, Tex.; and a son, Bill James of Milledgeville, Ga. (BP)

W. E. Denham Sr. Dies in Kentucky

HARLAN, Ky.—Funeral services were conducted here for W. E. Denham Sr., 95, who retired in 1974 after more than 60 years as a Southern Baptist minister and educator.

Born in Swansea, South Wales, in January, 1881, Denham was professor of Bible at New Orleans Baptist Theological Seminary (then Baptist Bible Institute), 1918-1929; professor and dean, Baptist Bible Institute, Lakeland, Fla., 1948-52; and professor, Clear Creek Baptist School, Pineville, Ky., 1961 until retirement.

He also served as a pastor in Columbia, S. C.; New Orleans, La.; St. Louis, Mo.; Montgomery, Ala.; and Miami, Fla.

First ordained to the ministry in 1911, Denham earned a diploma from Moody Bible Institute, Chicago; master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, and a master of arts from Tulane University, New Orleans.

He is survived by his wife, Mrs. Anna Whitcomb Denham of Harlan, Ky.; two sons, W. E. Denham Jr. of Austin, Tex., and R. L. Denham of Midland, Tex.; and a daughter, Mrs. George Clayton of Miami. His first wife, the former Myrtle Lennon Lane, died in 1956. He remarried in 1962. (BP)

Preaching Seminars Planned At Nashville CPTC

NASHVILLE—Two "Preaching Seminars," sponsored by the Southern Baptist Sunday School Board's church administration department, will be held this summer at the Church Program Training Center here.

Scheduled July 5-9 and Sept. 13-17, the seminars will be directed by James C. Barry, pastoral ministries consultant in the board's church administration department.

The seminars are designed to help pastors prepare for effective preaching week after week, says Barry. Participants will be given an opportunity to evaluate their preaching and take concrete steps toward providing a more effective preaching ministry.

A separate conference for ministers' wives will be directed during the July seminar by Walter Bennett, pastoral ministries consultant at the board.

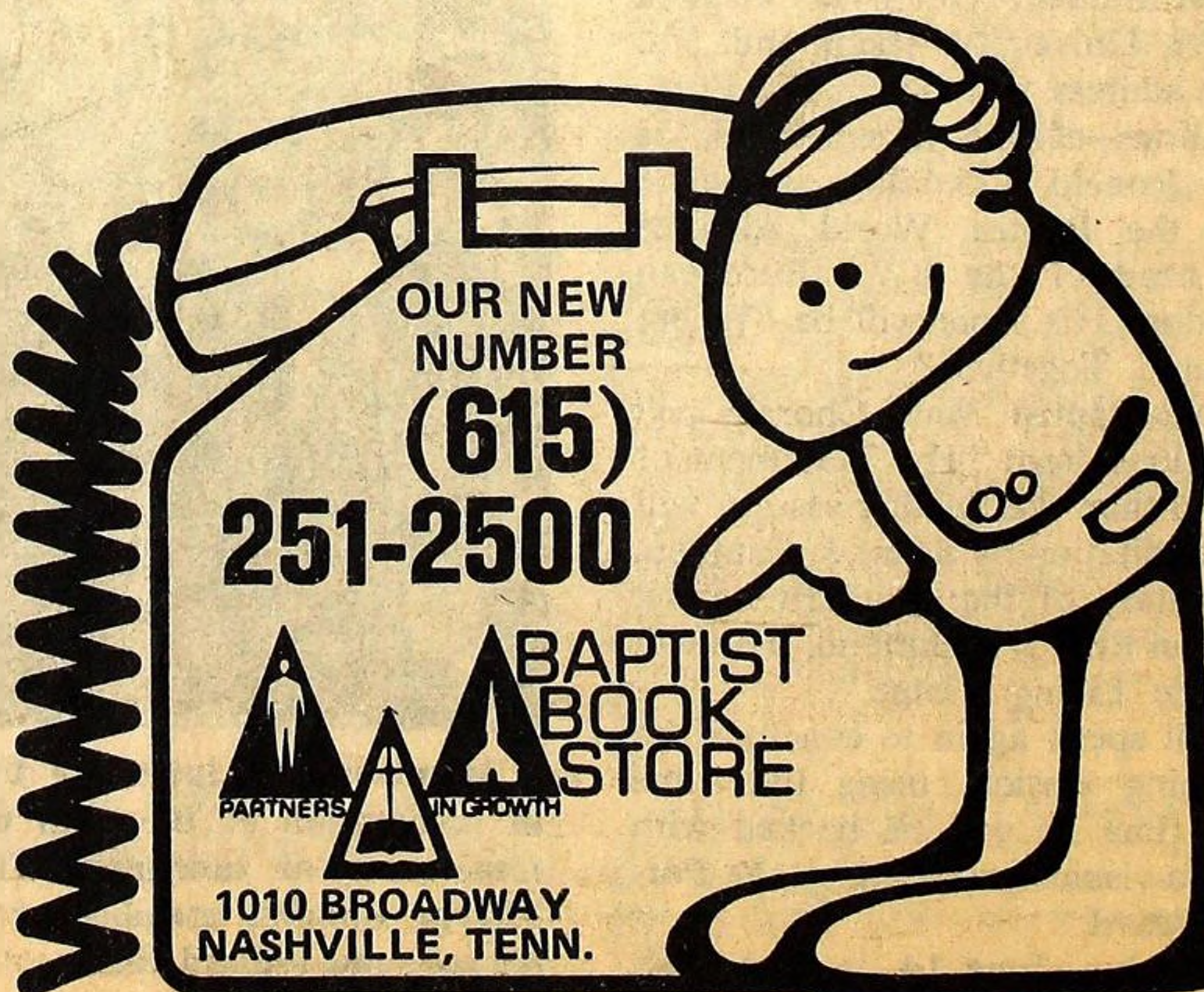
Assisting Barry during the July 5-7 seminar will be Gene Garrison, pastor of First Baptist Church, Oklahoma City, Okla.

Clyde Fant, pastor of First Baptist Church, Richardson, Tex., will be guest leader for the Sept. 13-17 seminar. Fant is author of "Preaching for Today."

Persons interested in attending either of the "Preaching Seminars" should send a \$20 registration fee to the Church Program Training Center, 127 Ninth Ave., N., Nashville, Tenn. 37234. Registration fee for the July wives' conference is \$8.

NOTICE!

Photographs submitted for use in "Baptist And Reflector" must be black and white glossy prints. We cannot use color. No pictures are returned unless a self-addressed stamped envelope is sent with the picture. This is due to the increase in postal rates.



Advisory Study To Draw Denominational Leaders

A "summit conference" of denominational leaders will gather in Fort Worth May 20 for a Studio Advisory Consultation to discover the potential for communications available to Baptists when the Radio and Television Commission's new television studio and training center is completed.

"When the videotape production studio and training center is completed in August, Southern Baptists will have expanded capabilities for reaching mass, unchurched audiences," said Paul M. Stevens, Commission president.

"This is an awesome responsibility and we are asking for as much input as possible in planning for the opportunities that will arise for our denomination.

"The Studio Advisory Consultation is planned to discuss ways for all Baptists to utilize this unique facility."

Baptist leaders will be in Fort Worth from denominational boards and commissions, seminaries, universities, and state conventions.

Among those attending will be Porter Routh and Albert McClellan, Executive Committee SBC; Baker James Cauthen, Foreign Mission Board; James W. Clark, Baptist Sunday School Board; A. R. Fagan, Stewardship Commission, SBC; and Carolyn Weatherford, Woman's Missionary Union.

Routh, Cauthen, Clark, and Weatherford will explore—each from their organizational standpoint—the potential of the video production center for denominational, evangelistic, and training outreach.

Panel discussions will include details on program production, procedures, and training opportunities as Baptist leaders look at methods of using the video production center to its best denominational potential.

Members of the Radio and Television Commission staff, as well as experts from secular fields, will provide the expertise on program production. Input in this area also will come from Fon Scofield, Johnni Johnson and Ken Lawson of the Foreign Mission Board.

Bobby Sunderland of the Home Mission Board will discuss the video production center's evangelistic potential while seminary personnel Wilbur Swartz of New Orleans, Lucien E. Coleman of Southern, and Farrar Patterson of Southwestern, will look at it from its training potential.

Outside resource persons participating in the Consultation will include Capt. Tom Brienholt of the Instructional Television Production Center at Carswell AFB's Strategic Air Command; Ed Milling of Taft Broadcasting Corp.; Mel Rimmer of Berkey Colortran, and Joe Hostettler of Twenty First Century Productions.

Others attending from the seminaries will be Robert Naylor, Don Hepburn, Southwestern; Milton Ferguson, Midwestern; Wesley M. Pattillo Jr., and Andrew B. Rawles of Southern.

State Baptist convention representatives will include Charles Ashcraft, Arkansas; George Bagley, Alabama; Earl Kelly, Mississippi; Cecil Ray, North Carolina; Orville Scott, Texas, Franklin Owen, Kentucky

"Centurymen" To Rehearse For Convention Appearances

"The Centurymen," ministers of music from 100 Baptist churches in 24 states across the Southern Baptist Convention, will gather at Eagle Eyrie Baptist Assembly near Lynchburg, Va., June 9-11, for a work retreat, according to Buryl Red, director of the group.

The men will rehearse for the several concert appearances scheduled in Virginia the week before the 181st annual Southern Baptist Convention.

Charles G. Fuller, pastor, Roanoke First Church, will be the retreat speaker. Fuller is retiring chairman of the Southern Baptist Radio and Television Commission's board of trustees.

In addition to pre-convention appearances, the group will sing in a special program commemorating the 50th anniversary of the Cooperative Program. They will also participate in a drama that the Home Mission Board is presenting during its report to the convention on Thursday, June 17.

and Victor Hogstrom, Utah-Idaho.

Other denominational leaders attending the gathering include James E. Wood Jr., Baptist Joint Committee on Public Affairs; Kendall Berry, Southern Baptist Foundation, Roy Jennings, Brotherhood Commission, Abner V. McCall, Baylor University; Ben C. Fisher, Education Commission's Darrold Morgan, Annuity Board, and Raymond Rigdon, Seminary Extension Department.

State newspaper editors attending are John J. Hurt, **Texas Baptist Standard**; Bob Terry, **Missouri Word and Way**; and Don McGregor, assistant editor, **Mississippi Baptist Record**.



Members of Newport First Church celebrated the 100th anniversary of the church recently. Former pastors of the church present for the occasion included: (left to right) Harold Collins, Carl Daw, Merrill Moore, J. P. Allen, Stan Rushing (current pastor), W. E. Denham Jr., Lowell Milburn, Craig Ratliff, and Charles Brown. Colonel Paul Rockwell, whose father, J. C. Rockwell, was pastor at the church from 1891-1893, was also in attendance along with Sarah Downer, daughter of former pastor B. R. Downer (1904-1908). John Holder, member of the church since 1903, was general chairman of the centennial committee.

Tax Exemption And The Churches

By James E. Wood, Jr.

I

Throughout the world and from time immemorial, among the religions of both the Near East and the Far East, tax exemption of religion has been a time-honored precedent. Almost four thousand years ago, for example, Egypt exempted priests from tithes and taxes. Likewise, according to Ezra 7:24, priests and Levites, ministers of the house of God, were not to be taxed. Recognition of religion automatically meant tax exemption of religion. When Emperor Constantine espoused Christianity and made it the state religion of Rome, church property was made tax free.

Understandably, for the Founding Fathers of the United States the exemption of churches from taxes was hardly a matter to be seriously questioned, and certainly was not to be denied even when accompanied, as expressed by Thomas Jefferson, by the concept of the "wall of separation" between church and state. As a matter of fact, when churches were disestablished, tax exemption of the churches was universally applied. Nevertheless, there is significance in the fact that in the United States tax exemption for the churches has been, as Leo Pfeffer has noted, "a matter of grace, not of Constitutional right." The courts have never said that tax exemption and tax deductibility are Constitutional rights.

In recent years, however, the tradition of tax exemption of religion has become a source of open inquiry, discussion, and controversy on the part of both civil and religious leaders to a degree unprecedented in American history. While the question of tax exemption and the churches is by no means new to the American scene, it has largely become a live issue only during the past two decades.

II

Today a crisis is emerging in the United States with regard to tax exemption and religion. The crucial issue is not, however, over any possible sweeping removal of tax exemption of religion as such. Rather the crisis is precipitated by two questions: Should tax exemption of religion be conditioned on the absence of involvement in influencing public policy? Does the state, in this case through the IRS, have the competence or right to define the nature of religion as the basis for determining eligibility for tax exemption?

Since 1934, the Internal Revenue Code has provided, through Congressional legislation, that tax exemption for a public chari-

ty may be denied if it devotes a "substantial" part of its activities to attempting to influence legislation. What is "substantial"? The IRS has said that less than 5% is not substantial, but the actual truth is that "substantial" means whatever the IRS says it means. It has been on this basis that the IRS has in effect been able to say that organized religion may not speak out on public issues and at the same time enjoy tax exemption. The principle, which is yet really to be tested in the courts by a religious denomination, is an abridgement on the free exercise of religion. This condition of tax exemption robs the church of the right to be the church. It places a tax on the free exercise of religion and, at the same time, denies the church freedom of speech. The church has both a right and a responsibility to speak out on public affairs by virtue of its mission and the guarantees of the First Amendment. The present IRS policy of applying the "substantiality" test, including a threat of an IRS audit, can only have a chilling and "inhibiting" effect on the churches in the area of public affairs, even though this activity may be viewed as integral part of their religious mission.

Up to the present time the Supreme Court has given little attention to defining the Constitutional concept of religion. Repeatedly the Court has acknowledged that it is probably Constitutionally impossible. There is no definition of "religion" in the Constitution, as Supreme Court Justice Morrison R. Waite noted in the *Reynolds* case in 1878, involving the Mormon practice of polygamy. Whatever one's pragmatic or preferred definition of religion, the United States has never accepted in principle or in practice that religious liberty is to be limited to or made synonymous with "freedom of religious worship," as is done in the Soviet Union.

The First Amendment prohibits government from determining orthodoxy or heresy in religion or from making any formal definition of religion. As Milton R. Konvitz has written, "Not only should the questions of religious truth or falsity and of sincerity or hypocrisy of religious professions to beyond the cognizance of government, but even the very meaning or definition of 'religion,' as the term is used in the First Amendment, should be outside the area of government inquiry." The state may not define religion because, as Chief Justice Charles Evans Hughes said, "To define is to limit" (*Cincinnati v. Vester*). For this reason, for example, the courts have ruled that a belief in a Supreme Being is not requisite to tax exemption on religious grounds and as a consequence the Supreme Court has acknowledged that "religions" in the United States include Ethical Cul-

ture and Secular Humanism as well as such theistic faiths as Judaism and Christianity (*Watson v. Jones*).

III

The present attempt, therefore, on the part of the Internal Revenue Service to define what does and does not constitute a church must be viewed with grave alarm.

On February 11, 1976, the IRS published in the *Federal Register* a document containing proposed amendments to the Income Tax Regulations (26 CFR Part 1) "in order to provide a definition of an integrated auxiliary of a church." In response to these proposed amendments, the Baptist Joint Committee in March unanimously declared its opposition.

The Baptist Joint Committee statement, which was submitted to the IRS March 26, 1976, maintains that "the churches have not agreed and cannot agree with the proposition that the state is competent to develop a definition of a church into which each member of the diverse religious community must fit." In fact there is no single definition of religion that the IRS could formulate which could ever be applicable to all of America's religious traditions, quite aside from the fact that such a formulation of religion would be in violation of the prohibitions of the First Amendment.

The attempt of the IRS to define "an integrated auxiliary" is objectionable for the simple reason that the cumulative effect of such a definition would be for government to arrogate unto itself the right to determine what does and does not constitute a church. Thereby, government would have the power to define the nature of the church and its mission. The use of the "primary purpose test" in these proposed amendments would be for the state to be in the position of determining the primary purpose of a religious organization. No government is competent to make such a determination since it involves a determination of the nature of the church and its mission. The exercise of such judgment is beyond the legitimate jurisdiction of government. It is not the business of government to rule on whether or not church agencies and auxiliaries are integral to the life and mission of the church.

It is not a proper role for government to make a value judgment on religion, either with regard to its social value to the state or the economic worth of the churches. The exercise of such power by the state over religion is incompatible with the no establishment clause of the First Amendment and is a foe to the free exercise of religion in a free society. Therefore, as the statement of the Baptist Joint Committee declares, "It is our hope that the Internal Revenue Service . . . will abandon the attempt to draw up a hard and fast definition of an integrated auxiliary of a church, convention of churches, or association of churches."

Wood is executive director of the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002

The Challenge Of Relationships

By Roy A. Helton

Professor Emeritus of Religion, Belmont College, Nashville, Tennessee

Basic Passage: Ruth; Ephesians 4:25-6:4; I Peter 3:1-12

Focal Passage: Ephesians 5:21-6:4

Human relationships are as old as the race. They have never been uniform in the various cultures of succeeding ages and empires. At times the relations have been less than personal and even less than human. The three cultures most closely related to the Scripture which forms the background of this lesson are Jewish, Greek, and Roman. Fathers, mothers, and children form the central concern of this lesson. The Jews had a low view of women. In their morning prayer there was a statement of thanks to God that the Jewish man had not been created "a Gentile, a slave, or a woman." There was good reason for such a prayer when one realizes that the Jewish woman was regarded as the property of her husband just as an ox or any other animal. She had no legal rights. In theory the Jews had a high ideal of marriage. In practice it was quite different in Paul's day. Divorce was easy. All the husband had to do was to write his complaint on a sheet of paper (along with a statement of her liberation from him) and give it to her in the presence of two witnesses and the divorce was complete. He then could return her dowry and send her away. The Greek woman fared even worse. Prostitution was a way of life with the Greeks. Demosthenes relates that they had courtesans for pleasure, concubines for daily cohabitation, and wives for having legitimate children, and serving as guardian of household affairs. There was saying that the Greek wife was to see, hear, and ask as little as possible. The wife did not accompany the husband in public, eat with him in private, or converse with him except when necessary. Verus reminded his wife that the title "wife" was a title of dignity, not pleasure. Divorce in Greece was by nothing more than caprice. If one can imagine it, the plight of the Roman woman was still worse. She was not only the property of her husband, but she was almost a package for barter. In the early days of Roman history divorce was rare, almost non-existent. By the first century A.D. divorce raged like a torrent in Roman society. Seneca reports that the women dated their lives by the names of their husbands. The Roman poet Martial tells of a woman who had had ten husbands; Junival speaks of one who had eight husbands in five years;

and Jerome declares that one had her twenty-third husband, and she herself was his twenty-first wife. It is against this pagan background that Peter and Paul give their counsel about marriage.

Of course there were exceptions in all these cultures. Examples of deep devotion and loyalty can be found in all of them. The Book of Ruth was included in the Basic Passage of this lesson for the teaching of that immortal plea of Ruth to her mother-in-law Naomi. How many have been thrilled and challenged by, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (Ruth 1:16-17). How can human love and loyalty be expressed better than that?

Mutual Submission 5:21-24

There is really no way to divide this Focal Passage except around wives, husbands, and children. Yet when that is done, a common thread must be found to bind them together. So far as husband, wife, and children are concerned that bond is best expressed by the word "submission." The fundamental attitude which must characterize all domestic human relationships is mutual submission based on reverence for Christ (v. 21). Submission is not a popular virtue today. Democracy has aided in breaking down the power of rank and degree in the minds of free people. "Created free and equal" is the text from which most of the people in the world preach today. This accounts for many of the revolutionary movements in the world in the last half-century. Christianity lends support to the free and equal idea when it asserts that there is no "respect of persons with him" (Eph. 6:9). But Christian insight brings criticism upon the doctrine of absolute equality in men and society. Do away with all rank and status and you may have merely substituted for it the inequality of wealth. Do away with inequality of wealth and you may have left only the inequality of power which, when it becomes institutionalized, the whole cycle of liberation may be compelled to begin again. "Abso-

lute" states have become "slave" states. Witness Russia's experiment in absolute equality. Do all we can to bring justice up to date and inequalities of justice will remain. In human society there must be some order of rank or service. As Shakespeare put it in *Much Ado About Nothing*, if "two men ride on a horse, one must ride behind." Freedom requires discipline and needs the restraints of order. Without these liberty can, and usually does, turn into chaos. That brings us back to "submission." It is a necessity in society. It must be accepted, willingly or unwillingly. But the passage is not dealing primarily with a secular society. It is speaking of domestic relationships within the Christian fellowship. In so doing it adds a new factor—mutuality based upon reverence for Christ (v. 21). "Be subject to one another" is an inclusive command. It involves both the husband and the wife. Yet in the final analysis one must exercise an authority which the other must forego. In the view of the New Testament writers the wife must forego that authority in favor of the Christian husband. Many modern marriages have been wrecked because a wife has been unwilling to accept the sacrifices involved in the husband's choice of a profession, or a geographical location. In such circumstances the primary submission must be made by the wife. But in modern day society the most patriarchal father and husband must "submit" to "unmanly" chores in the kitchen and the nursery. This he will gladly do if he loves his wife.

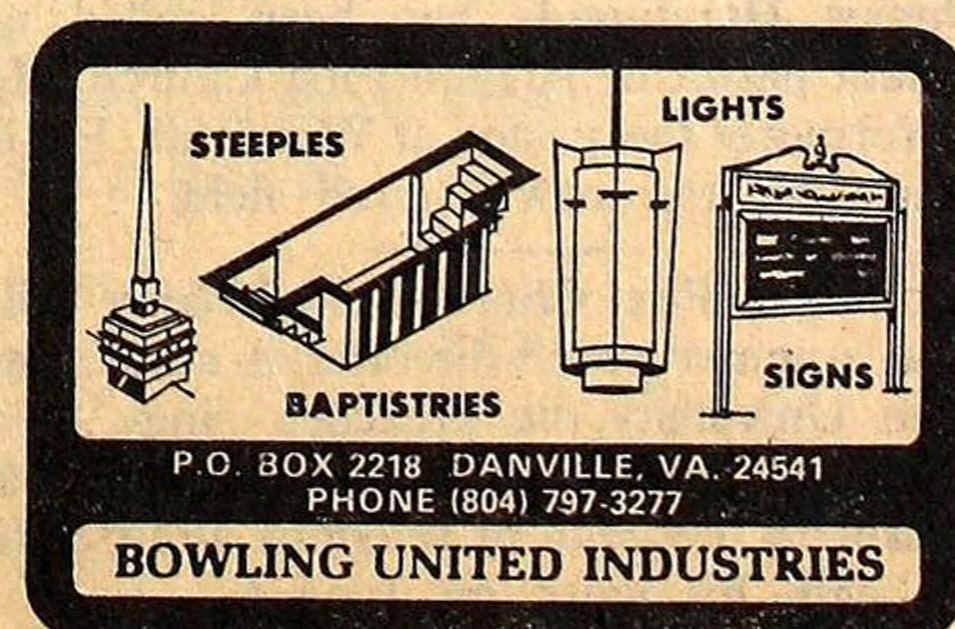
Mutual Love 5:25-33

It is important to note that "submit" (v. 22) was used in connection with the wife, while only "love" (v. 25) is commanded in the address to the husband. This no doubt reflects the patriarchal outlook of the New Testament writers, but it also underscores the fact that in Christ

Continued on page 9

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Our People and Our Churches . . .

LEADERSHIP . . .

Mike Kendrick is the new pastor at Leatherwood Church, Waynesboro. He comes to the position from Little Rock, Ark.

Garrett Church, Alpha Association, called **Odis Farrington** as pastor. He is a former associational missionary.

Doyle Wilkerson has resigned as pastor of Ramah Church, Wilson County Association.

Glynn M. Orr resigned as pastor of Birds Creek Church, Paris. He plans to pastor a church in Kentucky.

Jessie L. Brown was called as pastor of Beech Grove Church, Mercer. He will begin his work May 1. He comes from Old Bethlehem Church in Gibson County Association. **Harry W. Hargrove** has served as interim at Beech Grove.

Calvary Church, Humboldt, called **H. B. Woodward** of Bells as their interim pastor.

John L. Gunter has resigned as pastor of Westover Church, Madison-Chester Association to accept the call of Elkton Church, Elkton, Ky.

Sidney Staley was called as pastor of Wayside Mission, Maryville. The mission is under the care of Maryville First Church. **Staley** is already on the field.

Mt. Lebanon Church, Maryville, called **Ken Hawkins** as minister of music and recreation. A native of Waycross, Ga., he is a graduate of Valdosta State College and is presently working on his master's degree in conducting at the University of Tennessee. **Eugene Leamon** is pastor at Mt. Lebanon.

Vestel Bennett resigned as pastor of Dupont Church, Seymour, to accept the call of Marble City Church, Knoxville. He is already on the new church field.

Carl N. Price, former pastor of Green Hills Church in Mt. Juliet, has resigned as chaplain at the Tennessee State Prison. He hopes to return to the pastorate, and plans to do interim and supply work.

James Hammonds has been called as assistant pastor of Algood First Church. He was formerly the pastor at Woodcliff. He is already on the new church field.

Columbia First Church called **Barry Wilson** as summer youth director. A student at Union University, he preaches, sings, is a member of the Union tennis team, and is assistant to the dean of religious affairs. He will begin his work on June 6.

PEOPLE . . .

Robert H. Hudson II was licensed to the gospel ministry by Loudon First Church. The church then honored the Hudson family before their departure for Southwestern Baptist Theological Seminary where he will attend. **Ben F. Philbeck Jr.** is interim pastor, and **O. C. Rainwater** is pastor emeritus.

E. Lowell Adams was honored by members of Graceland Church, Memphis on his anniversary with the church. He has been in the gospel ministry for 37 years. The special service consisted of oral tributes, the presentation of a plaque, love gifts, and a reception. **Mrs. Adams** was presented with one dozen red roses.

John Sevier Church, Knoxville, ordained **A. W. Campbell** and **A. D. McGhee** as deacons. **Ted Huckaby** is pastor.

Columbia First Church ordained **Frank Bale** as a deacon.

Donelson View Church, Nashville, ordained **Truman Waddell** and **Frank Elkins** as deacons. **Charles E. Gibbs Jr.** is pastor.

Mike Kendrick, new pastor at Leatherwood Church, Indian Creek Association, is scheduled to be ordained to the gospel ministry this month. The church has also announced the beginning of evening services.

Clifton First Church ordained **Allen Cobb**, **Raymond Warren**, **Franklin Pulley** as deacons.

REVIVALS . . .

Second Church, Dyersburg, held its spring revival recently. **Paul Kurkendall** was the evangelist. There were 13 professions of faith, five additions by letter, and 52 rededications. **J. W. Vaughan** is pastor.

Revival services were held at **McConnell Church**, Beulah Association, with **Bill Coleman** serving as evangelist. **Bill Thomasson**, minister of music at South Fulton Church,

Woodland Church, Haywood Association, called **Gary Harner** as pastor. **Harner** is a student at Union University.

Brownsville Church, Brownsville, called **Chriss Prewett** as minister of education and outreach. He is scheduled to graduate from Southwestern Baptist Theological Seminary this month and will arrive in Brownsville near the middle of May. **Prewett** served as minister of education at Jackson Avenue Church in Memphis before going to seminary.

Stephen Williams was called as pastor of Stanton Church, Stanton. He is a senior at Union University.

CHURCHES . . .

Members of **Boiling Springs Church**, Baxter, received an inquiry recently from the **Joseph Baillo's** of Detroit, Mich, asking if the church would accept a gift of an organ. Following an affirmative answer, **Mr. and Mrs. Baillo** delivered the organ in person and gave it to the church in memory of **Mrs. Baillo's** father, **Author Massa**, who was an active member of the church. **Wayne Tate** is pastor at Boiling Springs.

Zion Church, Indian Creek Association, voted to begin Church Training and has already started classes.

Members of **Nashville Third Church** will celebrate the 100th anniversary of the church, May 23. The regular morning worship hour will be held at 10:45 with a covered dish dutch luncheon to follow. The afternoon program, to begin at 2:00, will feature singing, historical recollections, and special recognitions. Third Church was organized May 23, 1876, with 52 charter members. **Lemuel B. Fish** was the first pastor of the church. The church was a member of Cumberland Association until 1900 when Nashville Baptist Association was organized. The first unit of a new church plant was dedicated in November, 1960. The present pastor is **J. H. Maddox Jr.** Members of the centennial committee are: **Ruby McMillin**, **Mrs. Jesse Odom**, and **Lola Spain**.

led the singing. There were 17 professions of faith, one addition by letter, and a number of rededications. **James Castleman** is pastor.

College Grove First Church was led in revival by **Bill Owen**. There were 16 rededications, two additions by letter, and one profession of faith. **Mike Smith** is pastor.

Jamestown First Church held revival with **Jim Miller** serving as evangelist. There were nine professions of faith, and numerous rededications. **Wade Carver** is pastor.

Ralph Cline led revival services at **Pulaski First Church**. There were 22 rededications, six professions of faith, and two additions by letter. **Leon Reed** was the music evangelist. **Clarence K. Stewart** is pastor.

Newbern First Church was led in revival by **Robert L. Orr**. **Ed Crawley** directed the singing. There were eight additions by baptism, one by letter, and one commitment to full-time Christian service. **Max Walker** is pastor.

The Challenge Of Relationships

Continued from page 7

mutual subjection is inseparable from genuine love. True love means accepting another as a person, not a thing. As a person created in the image of God one is endowed with powers of self-determination; with the freedom to say, "yes", or to say, "no". Consider, then, what happens in a union of two persons in marriage. It involves an "I will" from both parties. A free "yes" can never be produced by tyrannical force or threat. It comes only by wooing which is a form of submission; a form of ego-crucifixion. Imagine the frustration of a modern male who proposes to his sweetheart by boasting of his importance and telling her how fortunate she is because he is about to ask her to further inflate his ego by saying "yes" to his proposal of marriage. The husband's love is compared to the love of Christ for the Church. Such love is called upon to make many sacrifices, not the least of which is mutual submission in love.

Mutual Respect and Confidence 6:1-4

If the status of women has been elevated by Christianity so has the status of children. In Roman society a child could be exposed to die if it was unwanted; if it was sickly; if it was deformed. Seneca wrote, "We slaughter a fierce ox; we strangle a mad dog; we plunge the knife into sickly cattle lest they taint the herd; the children who are born weakly or deformed we drown." Against that background, place the counsel given to parents and children here (6:1-4). Moral chaos awaits the family where no form of parental authority is exercised. It is in the Christian family where parental obedience can really be effective. Children in a Christian family can become conscious that obedience asked of them is not merely arbitrary. They can learn that the parents themselves are obedient to a higher authority. What greater blessing can come to a child than to see and hear father and mother in penitent prayer asking God to forgive them of things they have failed to do, and of things which they have done that were wrong? Learning that their parents recognize authority will help children recognize authority. Such practice in the home will inspire mutual respect and confidence on the part of parents and children. Again, submissiveness in the Lord is the key to all domestic relationships.

HOUSEPARENTS NEEDED at West Tennessee Branch, Tennessee Baptist Children's Home. If interested contact **E. A. Butler, 901-386-3961, 901-386-4898;** or **Dr. E. B. Bowen, 615-373-5707.**

Cornerstone Ceremonies To Mark New Building

Officials at Carson-Newman College will lay the cornerstone in its new Henderson Humanities Building on May 7, according to president Albert Fincher.

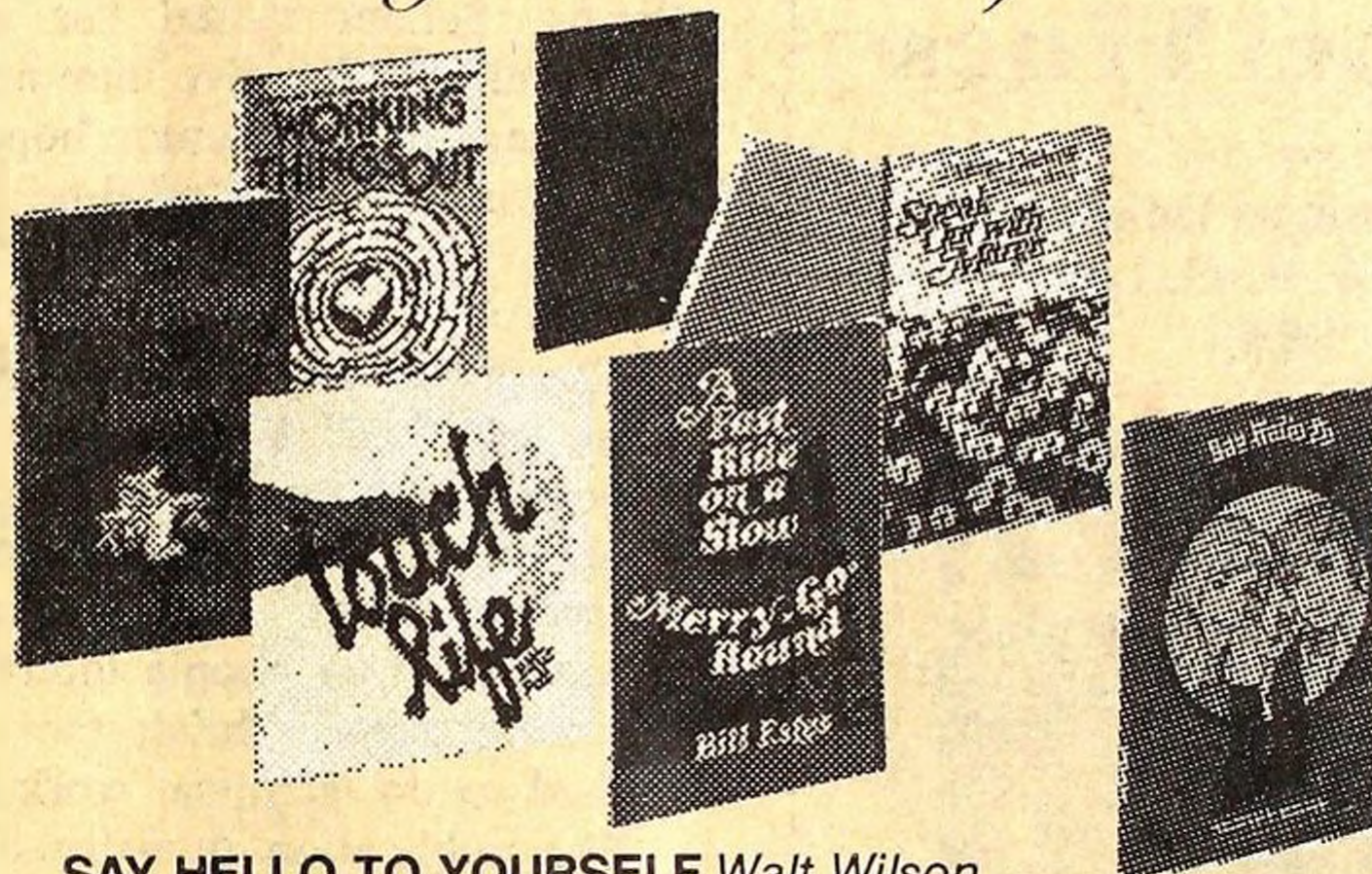
The former Henderson Hall was destroyed by fire in January 1974.

Among the articles to be placed in the cornerstone are: selected issues of **Baptist And Reflector**; special articles on the cornerstone ceremony; a Bible; a Tennessee Bicentennial medallion; statements by various college officials; etc.

The new Henderson Humanities Building is being constructed on the same site as the former facility. Departments to be housed within the building are religion, foreign language, English, philosophy, speech and drama. Several multipurpose rooms, as well as a theater, will be located in the new building.

Groundbreaking ceremonies for the new building were held March 6, 1975. It is anticipated that the building will be ready for occupancy sometime during the fall.

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BROADMAN

Baptists Continue Ministries In Midst Of Beirut's Unrest

BEIRUT, Lebanon—The Beirut Baptist School has reopened and the Arab Baptist Theological Seminary continues to operate in the midst of political unrest here, a Baptist missionary said here.

Southern Baptist missionaries who remain say they have all escaped injury and plan to stay and continue their ministries. Baptist churches continue to have ser-

vices although three pastors have been robbed or burned out of their homes. All of the pastors will continue their ministries, according to David W. King, Southern Baptist missionary.

Worship services continue at the seminary when residents there are unable to attend regular services in churches in Beirut. A committee of that group is meeting to look into the possibility of forming a church, King noted.

He said the seminary has continued to function throughout the most recent fighting and the shaky cease-fire, but the Beirut Baptist School closed for several weeks. The seminary has five men and two women attending. Its one senior hopes to graduate this spring, in spite of time missed following the Christmas holidays while he visited in Morocco.

The broadcast ministry has been somewhat curtailed, King cited, because it is impossible for personnel to get to the station, but two seminary students are being trained to help. One will answer correspondence from people interested in knowing more about Christ; the other is being trained to do technical work.

The publication ministry has been hampered by the cut-off transportation routes, he continued. No books and materials can be shipped. Likewise, groceries are not being received into the local village grocery stores. The supply is lasting, but unless cross-country transportation lines are opened food could become scarce, according to King.

Missionaries, who used to travel into the city for groceries, are now also shopping at village stores because radio reports about where the fighting is located and the intensity of it are unreliable, King said. All Lebanese radio stations are now in the hands of one side or the other, but missionaries still hear news via Radio Monte Carlo, British Broadcasting Company and Voice of America, the missionary said.

Baptist buildings, other than the homes of pastors and churches, have received no damage, but a large rocket left a 10-foot hole very close to the seminary. King said missionary homes have not been hit.

"We feel definitely that the Lord placed us here," said King. "We are continuing with seminary and with Bible classes. We are continuing with services and visits with neighbors and friends. We are keeping up with each other by telephone."

One group of women that missionaries have been visiting in prison were liberated, including two American women who have returned home after one-and-a-half years

Laughs

The little boy was so used to seeing his mother in slim jims that when she dressed up in her Sunday best to go to church, he spluttered to his dad: "Look, Mom's a girl!"

* * *

There are two things in this life for which we are never fully prepared, and that is—twins.

* * *

In a courtroom in the Arkansas hills, the judge drawled: "Who's the defendant here?"

A lean character in the jury box arose and said, "I'm him."

"What are you doing in that jury box?" asked the judge.

"They picked me," was the reply.

"You can't be both the defendant and a juror," pointed out the judge.

"No?" said the hillbilly. "I was thinkin' I was kinda lucky."

Memphis Book Store (East) To Host Party for Lee

An autograph party will be held at the Memphis Baptist Book Store (East) for Robert G. Lee on May 20 from 10:30 a.m. to 12 noon, according to an announcement by Charles McGlocklin, book store manager. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, will autograph his latest book *Grapes from Gospel Vines* published by Broadman Press.

If you can not attend and you want an autographed copy of Lee's book, call 901-396-6045 from 9:30 a.m. to 5 p.m. Monday through Saturday between now and May 20. Price of book is \$4.95 plus postage. See ad on this page. (Adv.)

in prison. One of the women recently "made a real beginning of faith" and another "rededicated her life to Jesus Christ," King said.

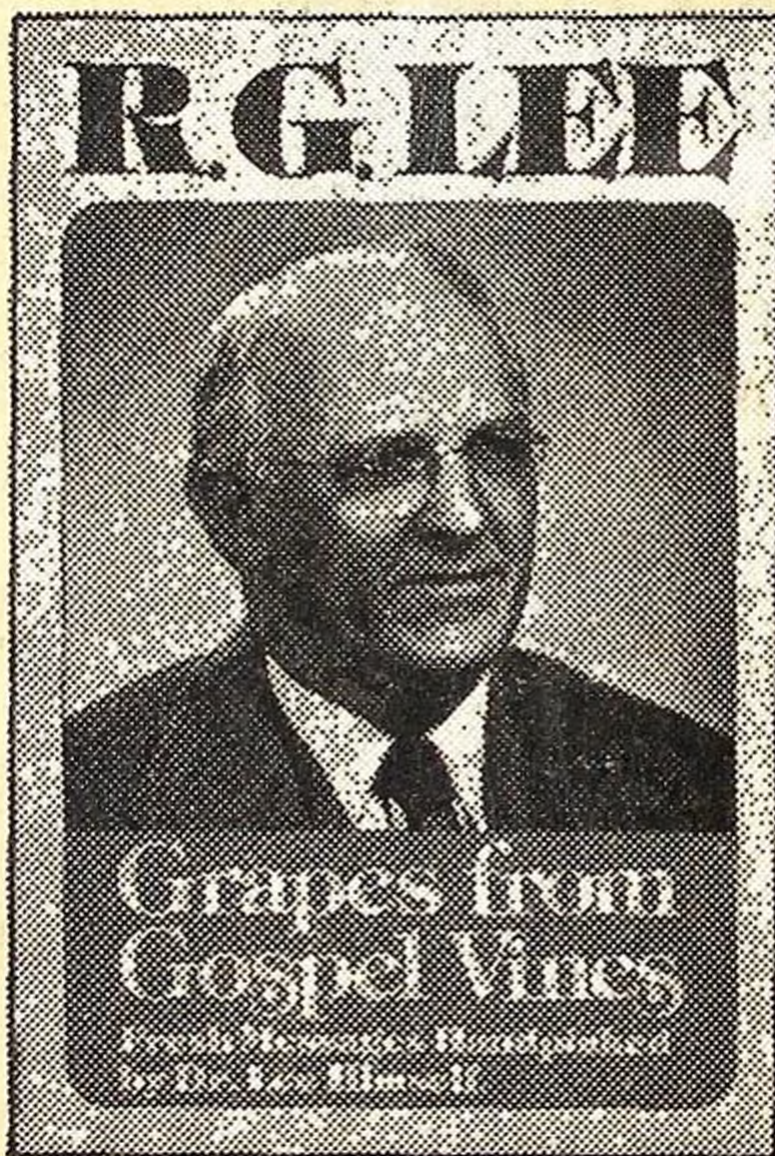
Mrs. Ruby Moore, a volunteer teacher in the Beirut Baptist School, left Lebanon during a cease fire, bringing letters and a cassette tape from missionaries there. Decisions of the missionaries to stay or leave are fully supported by the Southern Baptist Foreign Mission Board, a spokesman told Baptist Press.

J. D. Hughey, area secretary for Europe and the Middle East, said in his report to the board recently that no distinction is made between the missionaries who stay and those who leave. "There are no brave missionaries and others who are less brave. Each decision is individual and based on several factors."

Remaining in Beirut are the Finlay M. Grahams, the Kings, the William O. (Bill) Herns, the James K. Raglands, Miss Mabel Summers and Miss Emma Cooke. (BP)

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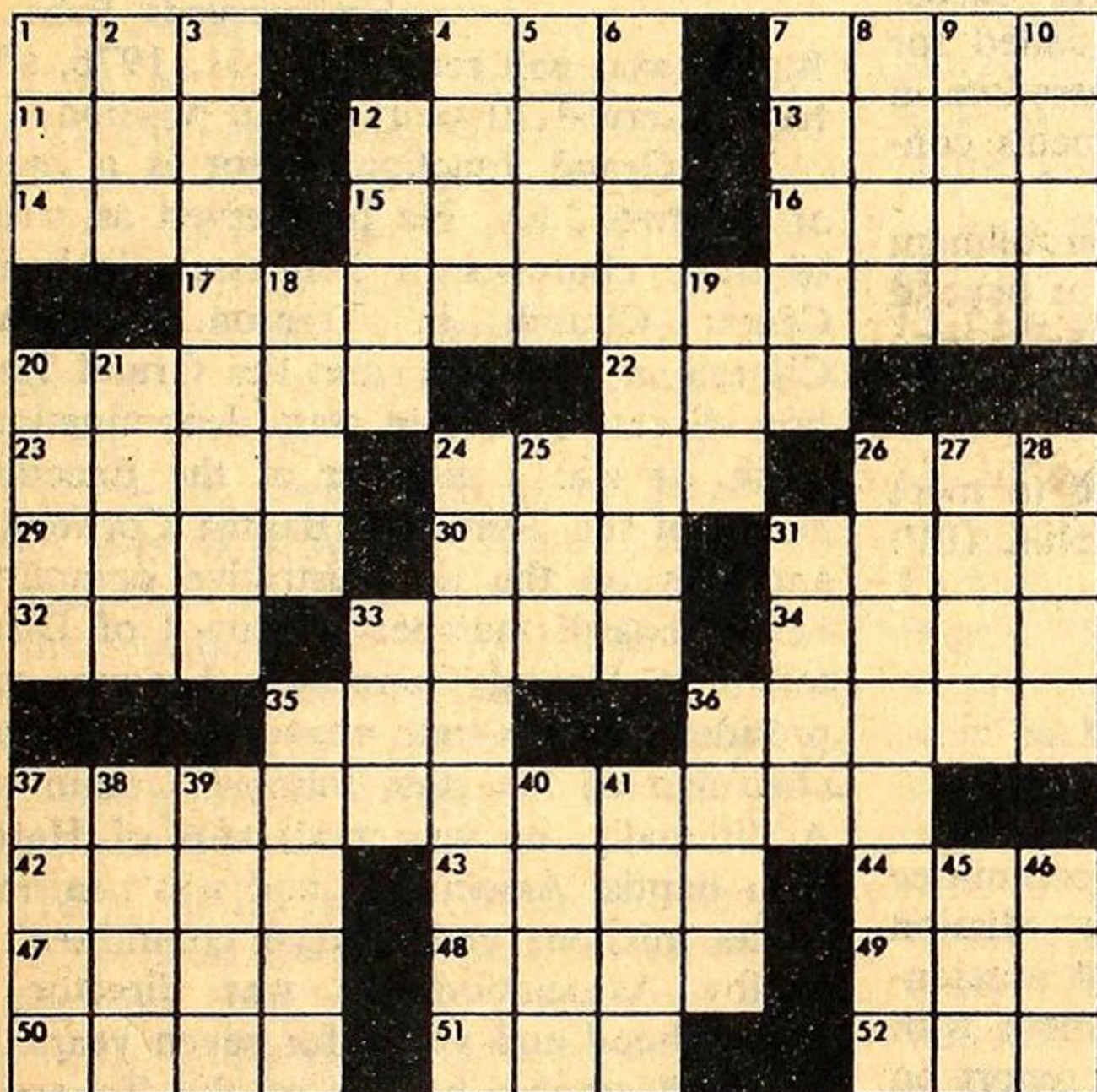
VOCATIONAL GUIDANCE

A GEORGIA MISS: My fiancé has recently decided to be a doctor to a needy American region. Of course, there is a question of how we will go and how to get funds. Could you

send me information on being a medical missionary with the SBC Home Mission Board? He is in his sophomore year of college now.

Bible Puzzle Page

Answers On Page 13



ACROSS

- 1 Battle site (2 Sam. 21:19)
- 4 There was not to be any (1 Ki. 17:1)
- 7 Urials
- 11 Japanese apricot
- 12 The laborer is worthy of it (Luke 10:7)
- 13 — and wear
- 14 Egyptian sun god: poss.
- 15 Kind of generation (Matt. 12:39)
- 16 "gazing up — heaven" (Acts 1)
- 17 "and upon the — —" (Gal. 6)
- 20 Man's name
- 22 Dative: abbr.
- 23 So be it

- 24 Chief priest (Neh. 12:7)
- 26 Secretary's need: abbr.
- 29 Period preceeding Easter
- 30 "let us — with patience" (Heb. 12)
- 31 Judah's wife (1 Chron. 2:3)
- 32 Freight: abbr.
- 33 Assign by measure
- 34 Relate
- 35 It is spoiled (Jer. 49:3; poss.)
- 36 Present at Pentecost (Acts 2:9)
- 37 Guileless one (John 1:47; 2 words)
- 42 Affluent
- 43 Kind of things (Acts 4:25)
- 44 Elevated trains

- 47 Plant genus
- 48 Formerly: archaic
- 49 Prefix for able and advantage
- 50 "— hearts failing them" (Luke 21)
- 51 Time abbr.
- 52 Streets: abbr.

DOWN

- 1 Place (2 Ki. 9:27)
- 2 Suffix denoting tumor
- 3 A command (Zech. 2:13; 2 words)
- 4 Met star
- 5 Indian
- 6 Steak order
- 7 "be — to hear" (Jas. 1)
- 8 Suspend
- 9 Concerning: 2 words
- 10 "be — with sandals" (Mark 6)
- 12 See 36 down
- 18 Dispatched
- 19 Tree
- 20 Aaron made an altar before it (Ex. 32:5)
- 21 American: comb. form
- 24 "By which also ye —" (1 Cor. 15)
- 25 Mongrel dog: var.
- 26 "by — — of the law" (Rom. 3)
- 27 Christmas season
- 28 Friends
- 31 Printer's word
- 33 Russian village
- 35 Sackcloth's complement
- 36 Coin
- 37 Son of Shem (Gen. 10:22)
- 38 Egyptian river
- 39 Sacred image
- 40 Cornspikes
- 41 Word used with check or black
- 45 Aglow
- 46 Government agency: abbr.

ALICE: The Home Mission Board normally does not employ doctors, but Christian doctors do give of their time in such ministries as clinics in the inner city, children's homes, and homes for the aging. They even serve in short-term missions as they go overseas to meet specific needs for several weeks. These doctors feel that God has blessed them financially so they can give of their skills to help others in need.

Another avenue of service through the Home Mission Board is the Christian Service Corps. Volunteers in almost any kind of secular work—school teachers, doctors, nurses, secretaries—are placed usually in Baptist pioneer areas. These people serve alongside missionaries in almost every state where there is any type of missionary activity. For instance, a doctor would move to the assigned field, begin a medical practice and make his home there. The time he could give in service would be utilized through a mission or a church.

Your fiancé knowing the great need might also consider foreign missions. The Foreign Mission Board does employ doctors as career missionaries. They are needed in many countries as general practitioners, teachers, specialists in internal medicine, surgery, pediatrics, obstetrics-gynecology, anesthesiology, pathology, radiology, public health and other specialties.

If your fiancé will complete a "Personal Commitment Information" card which can be secured from me, we will put him on the Vocational Guidance mailing list. A newsletter is sent quarterly to those interested in church vocations. If he indicates his interest in missions on his card, his name will be sent to the Home and Foreign Mission Boards. This would not obligate him in any way. The materials he would receive from them would give him pertinent facts important for intelligent decision-making.

Note: For information concerning church vocations as a career, write Mrs. Alice Magill, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn., 37234. Include full name and address in the letter. All letters are answered individually by mail. Only questions of general interest are answered in this column.

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More Regulations Projected For Youth Camps

MEMPHIS—Southern Baptists and others can expect more safety and health regulations for youth camps in the immediate future, state and national Baptist Brotherhood leaders were advised here.

Dr. Frank Lisella of Atlanta, an environmental health service specialist for the U. S. Department of Health, Education and Welfare (HEW), made the prediction in an address at an annual four-day Brotherhood Leadership Conference.

The conference is sponsored by the Brotherhood Commission, Southern Baptist Convention agency for work with men and boys, in cooperation with Brotherhood departments of State Baptist conventions.

Calling for reasonable guidelines for health and safety at youth camps, Dr. Lisella contended some states don't even know how many camps they have within their boundaries, much less accurate information about the condition of the camps' water supply and food.

In other action, the state Brotherhood leaders and members of the Brotherhood Commission staff approved recommendations for a large promotion plan for Southern Baptists' Royal Ambassador (RA) boys program.

In presenting the recommendations, state Brotherhood leaders cited recent efforts by Boy Scout leaders in the Southeastern United States to lead key Southern Baptist pastors to start units in their churches and encourage other churches to do the same.

About 40,000 resident camps and day camps are attracting millions of persons in the United States, Dr. Lisella continued, in describing the magnitude of the safety and health problem. That doesn't include primitive, travel, trip and troop camps.

Supporters of federal legislation have already pushed a bill through the U. S. House of Representatives requiring safety and health regulations for camps and are supporting two similar bills in the U. S. Senate.

The current federal legislation could require a church to get a license every time it sponsored a retreat, Dr. Lisella acknowledged. "But we intend to do something about that problem."

Among the proponents of the federal legislation are the American Camping Association, YMCA, YWCA, Boy Scouts of America and the national Girl Scout organization, Dr. Lisella said.

The HEW official expressed the hope states would enact their own safety and health regulations for camps before the federal government does. However, only nine have so far.

Citing the need for some degree of regulation, Dr. Lisella said inspectors found 14

retarded children in a camp playing without supervision on the steep bank of a river.

"While there are some good camps, good guidelines will either straighten up camps or put the poor ones out of business," he said.

The Brotherhood leaders also okayed 45 recommendations in 14 areas ranging from denominational emphases to renewal and disaster relief.

In an address opening the leadership conference, Glendon McCullough, executive director of the commission, called for national meetings of Royal Ambassadors in 1979 and 1983 and a national men's conference.

McCullough also proposed enrollment goals for 1976-77 "that will take us beyond the half million mark." He asked each state leader to accept as a minimum an enrollment increase of 10 percent.

The Brotherhood leaders agreed to meet in 1977 on April 25-28 in Memphis. (BP)

HMB Disagrees With Editorial, Endorses 'Jog'

ATLANTA—The executive committee of the Southern Baptist Home Mission Board, meeting here, appointed 24 missionary personnel, expressed disagreement with an editorial on the board's recent report on mission challenges of the future, and endorsed a cross country jog for world relief.

The jog—called a "run for health, love and life"—will be performed by Orvil W. Reid, emeritus foreign missionary to Mexico and physical fitness buff, who will run 550 miles from the Home Mission Board in Atlanta to the Foreign Mission Board in Richmond, Va., from Sept. 3-Oct. 11, 1976.

Reid, 68, plans to conduct services along his route and take offerings for world relief.

The committee endorsed a letter by the board's executive director-treasurer, Arthur B. Rutledge, which disagreed with two paragraphs of an editorial in the May, 1976, issue of **World Mission Journal**, published by the Southern Baptist Brotherhood Commission, Memphis.

The committee's action was precipitated when a committee member expressed approval of Rutledge's letter and another responded that the committee's opinion "should be stronger than that."

The editorial, entitled "No World Strategy," by Journal editor, Jim Newton, called the board's report in February, on mission

Superintendent Elected For Memphis Children's Home

Keith Wilson, pastor of Grand Junction First Church since 1968, was elected by the Executive Committee of the Tennessee



WILSON

Baptist Children's Homes to serve as superintendent of the Memphis home, according to E. B. Bowen, executive director-treasurer.

Wilson, a graduate of Union University, will move onto the campus July 1 for a six-month in-service training period. He will assume full duties Jan. 1, 1977.

He succeeds Erba A. Butler, who will retire Dec. 31, 1976, after having served 20 years in the position.

The Grand Junction pastor is a native of Bardwell, Ky. He has served as pastor of three churches in Tennessee, including Center Church in Trenton, Southland Church in Memphis, and the Grand Junction church. Active in state denominational work, he was a member of the Executive Board of the Tennessee Baptist Convention and was on the administrative committee of the board; member of Board of Directors for United Tennessee League, vice president of the state convention, and vice chairman of the state missions committee. Additionally, he was moderator of Harde-man Baptist Association and was chairman of its missions and finance committee. In Shelby Association, he was director of Brotherhood and youth for seven years.

The Memphis branch of the Tennessee Baptist Children's Homes ministers to over 200 children and young people each year through, group, foster and adoptive home care, and a mother's aid financial program.

challenges of the future, "disappointing."

In 1974, the Southern Baptist Convention (SBC) asked the denomination's two mission boards to "review thoroughly their present mission plans and consider the implementation of bold new plans where needed." It also asked a special 21-member Missions Challenge Committee, made up of persons named by the SBC officers and each of the mission boards, to develop "a challenge to Southern Baptists to help meet world need in the final quarter of this century."

All three reports, presented at the February meeting of the SBC Executive Committee, will go to the SBC annual meeting, June 15-17, in Norfolk.

Rutledge said the SBC did not ask the two mission boards to plan for the remainder of the century but asked the Missions Challenge Committee, on which both boards had input, to do so. (BP)

Guatemala—Personal Tragedy; Baptists—Personal Response

By A. Clark Scanlon

GUATEMALA CITY—Guatemala's destructive earthquake has receded from the headlines of major daily newspapers, but the tragedy continues. The committed response of Guatemalan Christians and Baptists around the world also continues.

The devastation and tragedy wrought by the earthquake became personal to me in stages. A few days after the disaster two other men and I went into the mountain town of San Martin Jilotepeque, previously cut off by landslides.

When we found our friends, the Gonzaleses, they were living in temporary make-shift tents. The scene reminded me of the childhood game of playing house. The difference lay in the fact that Mrs. Gonzales' situation was deadly serious. Her home, including a room where the church had met, lay in ruins.

The small, portly woman of nearly 60 years, greeted us warmly. Then over a glass of lemonade she related the death of four of her grandchildren and the fact her husband's hip had been broken. For the first time the widespread destruction became an intensely personal tragedy in the life of a single family.

Tomas Melendez, a dirt-farmer and lay preacher who lives in Parramos (about 20 miles from San Martin), put it well when he said, "There is so much to do. I don't know where to begin." As he talked, he was standing in front of a temporary lean-to he had built to protect his wife from the cold mountain nights.

A deacon in one of the Guatemalan Baptist churches related the death of his mother. She was killed by a falling adobe wall that had simply pushed his father out of bed and onto the floor.

After our teenage daughter, Sherri, had helped in the clinic for a few weeks, she took her camera one day to record some of the destruction in the neighborhood.

One of her Guatemalan friends from the Bethel Baptist Church took her through the area. The friend would point to house after house and say, "There my cousin died. In that house the whole family was killed. A falling two-story house killed the people there."

The houses looked like so many other ruins in Guatemala City, but there was a difference. We now know the remains of each structure tells a personal story of tragedy.

Note: A. Clark Scanlon, Southern Baptist missionary, is the Foreign Mission Board's field representative for Middle America and the Caribbean.

Just as statistics become personalized in individual loss, so Christian response to disaster is also personal. The global statistics are impressive enough. Southern Baptists gave over \$400,000 to aid victims. They are aiding in the rebuilding of 14 church buildings and 200 homes.

Volunteer doctors and construction workers came to help even from the earliest days of the disaster. Other Baptist conventions have sent funds. Baptists in neighboring countries of Mexico, Honduras, El Salvador, Nicaragua, Costa Rica and Panama have all sent aid. But those global statistics were made up of individual efforts.

A nine-year-old girl in Raleigh, N.C., sent her own New Testament and 39 cents to help some Guatemalan girl. A Florida elementary school class took up a collection of \$110 to help rebuild a school in Guatemala.

Only a year earlier, Bill Kimes, Grover Parham, and Sandy MacPhail, all Florida Baptist Men, had been in Honduras helping to rebuild after Hurricane Fifi. Now they were back to help in Guatemala. Each paid his own expenses for the privilege of sweating under the tropical sun. Other Baptist Men from Florida, Illinois, Texas, Alabama, Georgia, Arkansas, California, Kentucky, Tennessee, Virginia, Oklahoma and Louisiana have done or plan to do the same.

Spanish-speaking preachers from Texas, Costa Rica and Honduras assisted Guatemalan churches in evangelistic campaigns resulting in 1000 professions of faith and 100 baptisms in the first six weeks after the earthquake. Each of those conversions represents a personal story, also.

The long-term rebuilding of churches, homes, and individual lives goes on at a steady pace—without much fanfare. As the tragedy was personal, the response is personal, even as Jesus' coming to earth was personal.

Don Madaris Resigns Church Music Post

Don Madaris, associate in the Church Music Dept., Tennessee Baptist Convention, has resigned effective April 30.

He came to the position on a part-time basis in September 1973 and assumed full time duties Jan. 1, 1974. He has also served as director of church recreation.

A native of Alabama, Madaris is a graduate of Belmont College and a member of Grandview Church in Nashville.

Four Retirees Honored At C-N Faculty Banquet

The faculty of Carson-Newman College honored four of its members who will retire in August of this year at its annual faculty honors day banquet recently.

Those honored included Albert R. Sloan, business manager-treasurer and professor of mathematics, 40 years of service; Jane Stuart Smith, professor of foreign languages and coordinator of the department, 16 years of service; Cora Louise Carson, associate professor of chemistry, 14 years of service; and Paul R. Cates, director of Upward Bound, 11 years of service.

This year's distinguished faculty member award went to R. R. Turner, professor of English. The recipient of the Lane Bryant Award for community service went to Edward Freels; and Sloan received the Algernon Sydney Sullivan award.

Service plaques were presented to the following: 10 years—Edward T. Freels Jr., professor of geography and geology and chairman of the Natural Sciences and Mathematics Division; Gerald W. Naylor, professor of biology; and Louis O. Ball, professor of music, coordinator of the department and chairman of the Fine Arts Division;

20 years—Ray F. Koonce, associate professor of psychology, director of guidance and chairman of the Applied Arts and Sciences Division; Will John Cloyd, associate professor of biology; Robert M. Burts, professor of history and chairman of the Social Sciences Division; and Sherman B. Vanaman, professor of mathematics and coordinator of the department;

30 years—L. Dan Taylor, associate professor of Greek and religion; and Charles H. Jones Jr., professor of music; and Sloan for 40 years.

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BIBLE PUZZLE PAGE ANSWERS

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"Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1).

Parents As Teachers

By Dr. W. R. White
Baylor University, Waco, Texas

Basic Passages: Acts 16:1-2; II Timothy 1:1-5; 3:14-17
Focal Passages: Acts 16:1-2; II Timothy 1:1-5; 3:14-17

Many years ago we heard Rufus W. Weaver say that the greatest teachers of children were Jewish mothers and next to them were certain orders of Catholic sisters. Fewer of their students ever changed from the faith they were taught to another faith.

Some of us have known great teachers who were Christian mothers. Unfortunately, they are becoming fewer and fewer.

Nearly all parents teach a number of fundamental principles or guidelines for their children. Most of the lessons of life must be taught the very young or they will not be taught.

Parents who have been careless, indifferent teachers are responsible for our chaos and crime today. Good, conscientious teachers in the homes are responsible for the decency and strength we have left in society.

WELL KNOWN GODLY MOTHER Acts 16:1-3

In the region of Derbe and surrounding country there was a young disciple by the name of Timothy, who had a most godly mother. Her husband was a Greek.

Paul was so impressed with Timothy and his background that he wanted to take him with him on his missionary journey.

He knew that there could be a delicate problem, for Timothy had not been circumcised. Since it was not an issue then and was not advocated as essential to discipleship, he had him circumcised in order to avoid unnecessary embarrassment. Later on, he refused to circumcise a disciple because it was given too much emphasis.

A GLORIOUS ANCESTRY II Timothy 1:1-5

Paul was certain of his divine call and mission. He was justly proud of the religious careers of his forefathers and was very thankful to God for all of it.

He was very anxious to see Timothy again. The tears of devotion of young Timothy made him very happy. He was so pleased with Timothy's religious lineage and his personal faith. He recalled that the faith that was in his grandmother, Lois, was in his mother, Eunice. He was particularly impressed that the same faith has persisted in three generations, including Timothy. What we leave for our ancestors is not nearly so important as what we leave in them. They had been great teachers.

PERPETUATING GOOD TEACHING II Timothy 3:14-17

Timothy is reminded of his early instruction in the Scriptures. He is told that this word of God is inspired—that it is profitable for authoritative teaching for reproof, correction and for instruction in righteousness. It will thoroughly balance a man and equip him for every good work.

It is not just something enlightening to know but is a powerful instrument to service. We are not just to glory in its uniqueness but are to use it as a mighty weapon for the glory of God and the good of mankind. We are not only to know it and believe, but are to use it.

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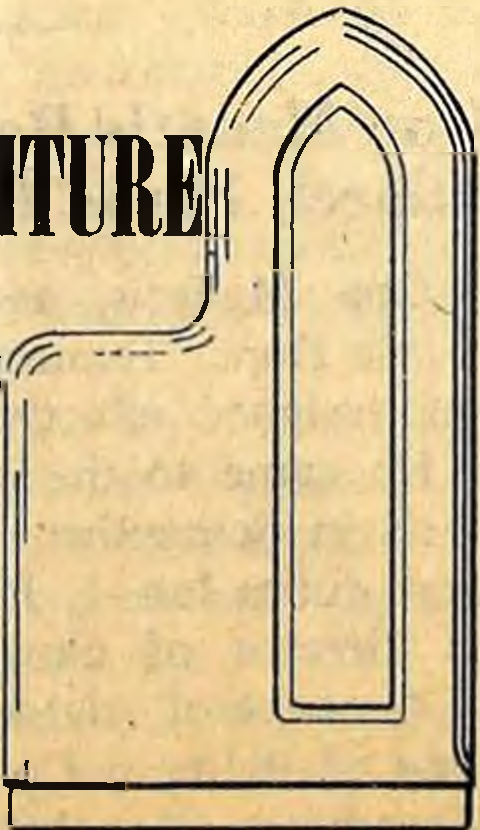
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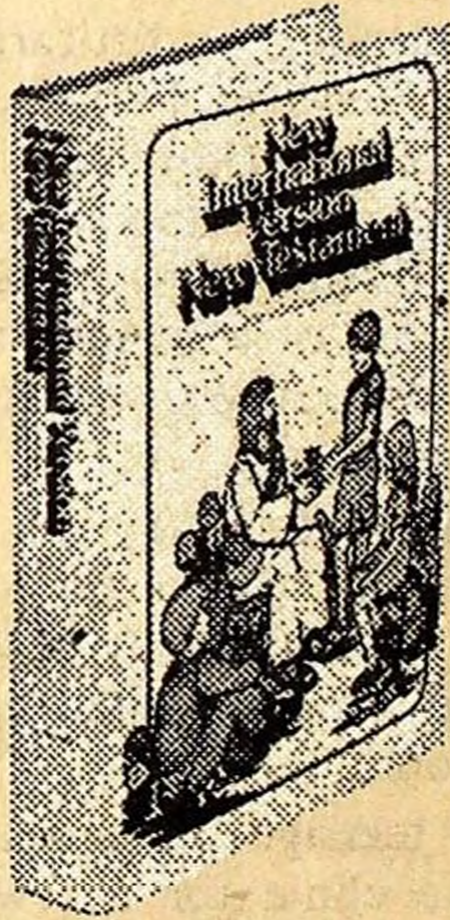
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Family Living

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

Premature Infants Catch Up Fast If Given Daily Massage Sessions

The simple practice of stroking and massaging premature infants regularly each day enabled 15 preemies to catch up to full-term babies both in neurological development and in weight gain by the end of the 4th month of life, reports Dr. Ruth D. Rice of the University of Texas.

The development of a control group of 15 preemies given routine care remained far behind that of full-term babies at the age of 4 months, the researcher stated in the *APA Monitor*.

In the experiment, 15 randomly selected premature infants were stroked and massaged for periods of 15 minutes four times a day and cuddled an additional 5 minutes after each stroking session. The regimen was continued for 30 days after the babies were brought home from the hospital.

Dr. Rice's explanation: preemies are in a desperate need of sensory stimulation because they "are deprived of the normal 9 months of rich stimulation inside the uterus" by their untimely expulsion into the world.

Moreover, their tiny size and seeming fragility make hospital staffers reluctant to handle them, so they spend virtually all of the crucial first weeks of life in the sterile isolation of incubators. The hospital staff's hands-off attitude only reinforces the mother's terror of their delicate offspring.

Since all premature infants face a higher risk of neurological, physical and mental defects, early sensory stimulation may accelerate their development and bring them out of the danger zone fast enough to minimize the chances of handicaps, the human development specialist pointed out.

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HISTORICALLY FROM THE FILES

50 YEARS AGO

The editor of Baptist And Reflector, John D. Freeman, spoke to the Training Unions of Calvary Church, Memphis, and then spoke at the evening worship hour. J. A. Barnhill was pastor.

Attendance at Sunday School and worship services at the Bluff City Church had grown to the point that members were planning future building to accommodate the crowds. W. Clay Wilson was pastor.

20 YEARS AGO

Arlington Church, Knoxville, laid the cornerstone of its new sanctuary.

Gordonsville Mission of New Middleton Church was organized into a church.

10 YEARS AGO

Hudson Baggett, professor of religion at Samford University, was named editor of the *Alabama Baptist*, weekly newspaper of the Alabama Baptist Convention. He succeeded Leon Macon, who died the year before.

Immanuel Church, Nashville, purchased five acres on highway 70 in the Belleview area for future use as a chapel and new church. Gaye L. McGlothlen was pastor at Immanuel.

From the Executive Secretary

By Ralph Norton

Judging from the number of reservations coming into our office, the orientation for new pastors program scheduled for May 17 and 18 will be well attended.



Norton

Introduced two years ago, this meeting has proven to be an unusually helpful event, not only for the new pastors but for the Brentwood staff as well.

The purpose of the meeting is twofold: First, it seeks to better acquaint the new pastors with the members of the staff here and the facilities that are

available to them through the various departments. Secondly, it gives the new pastors an opportunity to share with us any needs they may have which we may be able to help them with. We believe it is important for new pastors in our state to be aware of the programs of our convention. This period of orientation meets that need.

Wives of the new pastors are not only invited but encouraged to accompany their husbands to the meeting. An informed wife can be more helpful to the church as well as to the pastor-husband; and this year, many of the wives will be present for the first time.

It is not too late to make plans to come. If you have not made a reservation, please contact our office right away. We firmly believe that this meeting should be given high priority in a pastor's schedule for May. The information, inspiration, and fellowship with other new pastors and convention staff members can provide an excellent foundation for new beginnings on a new church field.

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Projected Church Needs Still Outstrip Supply

By Michael Duduit

LOUISVILLE, Ky.—Despite large enrollment increases at all six Southern Baptist Convention seminaries this year, results of recent studies and the opinions of denominational leaders indicate that the need for seminary-trained ministers is growing faster than the supply.

A report entitled "SBC Personnel Needs," published last year by the research department of the Sunday School Board, argues that "the number of trained personnel does not equal the expected demand for additional and replacement personnel."

Projected needs over the next five years, according to the report, may go as high as 17,325 additional personnel, for an average increase of 3465 paid church staff positions per year. It goes on to say that, "The heaviest demand in these additional church staff positions will be in the areas of music, youth, religious education, and combinations of these areas."

Projections of the number of paid church staff needed over the next five years includes an additional 2966 ministers of music and youth, 2927 ministers of music, 2413 ministers to youth, and 2294 ministers of education.

These projections are supported by seminary officials, including Forrest H. Heeren, dean of the school of church music at Southern Seminary, and Ralph Atkinson, dean of the school and religious education at the Louisville school.

Heeren compares the projected availability of almost 6000 positions in music and music/youth ministries with only 1500 students in Baptist colleges and seminaries who have expressed an interest in church music. That is why he calls these the "two hottest areas around," and why the seminary has prepared a special program for students interested in music-youth ministries.

Atkinson estimates that there are three to four requests for every graduate in Southern Seminary's school of religious education—and five to six requests for every graduate who plans to become a minister of education. Many churches, he says, "are now hiring a minister of education or youth for the first time."

"There are so few ministers of education for the market that some have been hired in December and January, though

they won't graduate until June," remarks Atkinson. "In the minister of education field, we could quadruple our enrollment and just barely keep up with the present demand."

Foreign and home mission fields are also areas where an increasing number of seminary-trained ministers are needed.

An additional 1217 missionaries were requested for foreign fields this year, according to Louis R. Cobbs, director of the department of missionary personnel of the Foreign Mission Board. He says that "better than 50 percent of these need seminary degrees—my estimate is about 60 percent."

"The need really outstrips the supply," says Cobbs. "For the last several years we've had ten requests for every one we've been able to fill in the area of pastoral ministries."

The need for foreign missionaries is great now, and will increase in the future, Cobbs indicates. "A recent report suggests a doubling of the missionary force over the next 25 years," says the mission board spokesman.

Growth in home missions personnel will not be dramatic, but the necessity of seminary training is being emphasized more than in the past, says Cecil Etheridge, director of the department of missionary personnel of the Home Mission Board.

"Our feeling is a commitment to quality leadership," says Etheridge. "That involves college and seminary, and in some cases post-graduate work. If a man is going to equip others, he must be equipped."

The greatest home mission need, argues Etheridge, will be in pastoral leadership for Southern Baptist "pioneer" areas. That need will continue "over the rest of this century," he says.

Indeed, except for these new convention territories of the northern and western United States, the need for theology graduates is not anticipated to be large, though the majority of students in all six seminaries are studying for just such degrees. Duke K. McCall, president of Southern Seminary, thinks that this is a challenge God has given to Southern Baptists.

"Southern Baptists generally create new church opportunities when they have the personnel," says McCall. "We get people, then we say 'God has called them—let's find a place for them.' God has called these young people—surely He must be challenging Southern Baptists to open up new areas of ministry."

Baptist Visitors' Center Opens In Nation's Capital

WASHINGTON—First Baptist Church here, a historic landmark in the nation's capital, has opened a Bicentennial Visitors' Center in hopes of making a spiritual contribution to persons visiting Washington this year."

U.S. Sen. Mark O. Hatfield (R-Ore.), a Baptist layman and keynote speaker at the center's opening, said, "The Bicentennial year and the activities planned in and around this visitor's center give Christians of First Baptist Church an opportunity to call fellow Americans to an allegiance in the authority outside man."

President Harry Truman attended the First Baptist Church during his presidency. One of a number of exhibits featured by the center will be the Truman family pew and an autographed picture of President Truman, which he presented to the church.

Exhibits are being maintained at the visitors center by the District of Columbia Baptist Convention, the Baptist World Alliance and the Baptist Joint Committee on Public Affairs.

Other exhibits include photos of each member of Congress who is a Baptist (10 senators, the vice president and 45 representatives), a historical time scale from A.D. 1500 to the present, illustration of great moments in Baptist history, and a display illustrating the three theories of Baptist denominational origins.

Frederick E. Taylor, chairman of the church's Bicentennial committee, said the church hopes, through the center, to make a spiritual contribution to visitors to the nation's capital and will place an emphasis on Baptist history and heritage and the contribution Baptists have made to the development of the American nation.

During the Bicentennial year, Charles A. Trentham, pastor of First Baptist Church, will preach on "the religion of the presidents" on the last Sunday of each month. Other Bicentennial projects include a guided tour of the church and its stained glass windows, daily noontime organ recitals, and lectures, films and dramas.

First Baptist Church, located at 16th and O Streets, N.W., eight blocks north of the White House, is a historic landmark and a tourist attraction in itself. The Visitors' Center will be open daily from 11:00 a.m. to 5:00 p.m. Information on it is available by writing the church (zip code 20036) or by calling (202) 387-2206. (BP)

Duduit is news director for the Southern Baptist Theological Seminary, Louisville, Ky.