

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

25,000 Evacuated; Baptists Offer Aid

BASSE TERRE, Guadeloupe—Fear of an eruption of the volcano, La Soufriere, has caused the Guadeloupe government to evacuate about 25,000 persons here.

Food, blankets and water purification tablets are being provided by the Southern Baptist Foreign Mission Board and by Medical Assistance Program (MAP) for the refugees.

According to reports, the volcano has spewed ashes, cinders, rocks and sulfuric fumes. A 1500-foot crack in the cone of the semi-active volcano also caused concern for the safety of some 70,000 persons in the threatened area.

Southern Baptist missionaries approached government authorities, who had placed evacuees temporarily in school buildings, and offered the supplies for 250 families for at least a week. The action was in conjunction with a program of action planned by the Baptists more than six weeks earlier, when the volcano's potential eruption was made known.

"Working with MAP International, a relief agency in Wheaton, Ill., plans are being made to deliver the tablets, 900 double blankets and 1600 pounds of meat to Guadeloupe," said W. Eugene Grubbs, the board's consultant on disaster relief and laymen overseas.

Larry Dixon, vice president of operations for MAP, is coordinating the shipment.

According to Grubbs, the relief aid should amount to about \$10,000 worth of goods. He has been in daily phone contact with Guadeloupe regarding specific requests for relief supplies.

Southwestern Grants Degrees To Nine Tennesseans

Nine Tennesseans received degrees from Southwestern Baptist Theological Seminary during recent commencement exercises.

Seminary president Robert E. Naylor presented degrees and diplomas to 142 candidates from the seminary's three schools.

Cecil Jay Chambers, Knoxville, Jim W. Reynolds, McKenzie, and Edward Michael Rollins, Knoxville, received Master of Divinity degrees.

Edwin Leslie Marston, Lawrenceburg, was presented the Diploma in Theology degree.

Receiving the Master of Church Music degrees were Carolyn Louise Brown, Jackson, and Bill J. Choate, Etowah.

Kenneth Larry Bruce, Memphis, James Benjamin Proffitt, Newport, and Charles Milton Rice, Oak Ridge, received the Master of Religious Education degrees.

The world's largest evangelical seminary, Southwestern is one of the six seminaries owned and operated by the 12 million member Southern Baptist Convention.

Following contingency plans made earlier, Baptist church members will open their homes to victims of the disaster. The home of Mr. and Mrs. Wayne L. Frederick's Southern Baptist missionaries, will be used as the "Baptist Center for Emergency Help." They will have names and addresses of Baptists where evacuees can go for a limited time. They also will have food to distribute.

There are four Baptist churches and one Baptist mission on the island, with about 100 members total. Southern Baptist missionaries on the island are the Fredericks and Mr. and Mrs. Alvin L. Gary. (BP)

Elmer Bailey Elected To Religious Education Post

Two Tennesseans were elected to head positions at the annual meeting of the Southern Baptist Religious Education Association which met in Virginia Beach, Va., recently.



Bailey

Named president was William E. Young, supervisor of the children's section for the Church Training Dept., Baptist Sunday School Board.

Elmer Bailey, associate pastor and minister of education, Bellevue Church, Memphis, was the newly elected vice president and president-

elect for the coming year.

Bailey has served the Bellevue Church since 1960. Prior to his service there Bailey was pastor and interim pastor of Knoxville's Broadway Church, pastor of Chattanooga's Avondale Church, and pastor of churches in Florida and Texas.

He was president of Shelby County Pastors' Conference in 1972, a trustee of the Sunday School Board from 1968-75, president of Southwestern Baptist Religious Education Association in 1966, and was music director for the SBC Pastors' Conference and convention in 1955 and '60, respectively.

Former Chattanooga Pastor Dies

Charles J. Giers, pastor of First Church, Chattanooga from 1948 to 1959, died June 30. He resigned the Chattanooga church to accept the call of Shades Mountain Church, Birmingham where he served until ill health forced early retirement May 1, 1971. He was 67.

A native of Tacoma, Wash., Giers received his education from the University of Washington, Carson-Newman College and the Southern Baptist Theological Seminary. He was awarded the honorary doctor of divinity degree from C-N and a doctor of civil laws degree from the Atlanta Law School.

While in Tennessee Giers served as a member of the Executive Board and a member of the Board of Trustees for the Tennessee Baptist Children's Homes.

Giers married Kathryn Hammerly of Spokane, Wash., in 1934. She survives. Her address is 2220 Chestnut Road, Birmingham, AL 35216.

Services were held July 2 from Shades Mountain Church with burial at Rose Hill Cemetery, Rockmart, Ga.



Members of Ball Camp Church, Knoxville, held groundbreaking ceremonies recently for an educational annex. The new structure will be approximately 60 by 70 feet with two floors. The cost is estimated at \$150,000.

L to R are Steve Myres, Dave Coulter, Norman Bradley, Leamon Bridges, Hal Randles, W. P. Holloway, Gary Rosenbaum, Gary Hodge, Leonard Markham, pastor, Clyde Fritz and Dennis Garrison.

Cooperation For Common Good

By Herschel H. Hobbs

"But the manifestation of the Spirit is given to every man to profit withal."—I Corinthians 12:7

The triune God bestows spiritual gifts. But the Holy Spirit is the intermediate agent in the bestowal. The Spirit makes Himself manifest in the bestowing of these gifts.

However, in the Greek text "to every man" is emphatic, coming first in the sentence. So every Christian is the recipient of one or more of these gifts. And their purpose is "to profit withal." This phrase translates a Greek phrase (*pros to sumpheron*), looking toward a bearing together. The idea is that when each Christian properly bears his gift along with others the result is the common good of all through the effective ministry of the church.

In verses 8-10 Paul lists nine of the gifts he has in mind. It is not an exhaustive list, but probably refers to the gifts evident in the church in Corinth. Note "to one" and "to another," showing the distribution of the gifts. Note that the apostle begins with gifts relating to the mind, not to the emotions. The Corinthians placed the greater emphasis upon those related to emotions.

"The word of wisdom" is speech or wise speech, probably related to the meaning of Christ's redemptive work. Paul gives first place to a revelation by the Spirit. "Word of knowledge" probably refers to the ability

to give an exposition of the word of wisdom. "Faith" refers to working faith as one serves God. "Healing" means miraculous healing. "Miracles" renders "powers" or mighty works—hence "miracles." "Prophecy" is not simply foretelling but telling forth the gospel with power. "Discerning of spirits" means to judge between them to determine if they are the Holy Spirit or evil spirits (I John 4:1-2). Note that Paul places "tongues" and "interpretation" of them last. He apparently regarded them as of least importance.

"Kinds of tongues" means kinds of languages (note Pentecost). "Interpretation of tongues" refers to giving the meaning of tongues or languages to those who do not understand them. Without an interpreter present tongues are not to be spoken (14:28).

Verse 11 says that the Spirit distributes these gifts to people according to His own will. Which means that one is not to seek a gift he has not been given. Since they are given they should not be a basis of personal pride. There is no spiritually elite group among believers. All gifts are to be used for service for the good of others. Raymond Brown (*Broadman Commentary*) says, "No gift that serves others is little. God uses both stars and candles to light His world."



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Life In The Present Tense

By Mrs. Robert Brown

Making an automobile trip pleasant and informative for young children is a challenge. Parents of preschoolers are often frustrated in their attempts to point out something of interest. The children seem to always look in the wrong direction or wait too long to look at all. The result is often disappointing for both parent and child.

Some people live each day in the same way young children travel—always looking in the wrong direction or never taking the time to look at all. The enthusiasm and creativity which could pour meaning and accomplishment into today are stifled by regrets about yesterday. Thoughts and energy are spent on "If only . . ." or "Why didn't I . . .?"

Other people spend today preparing only for tomorrow. Living a meaningful life is pushed into the future—after graduation, when the children are older, when we have more money, or when we retire. Setting long-range goals and working toward them are sensible and are evidences of a well-disciplined life, but one should not live for tomorrow only.

When an elderly person dies, people often say, "He lived a rich, full life." But the real measure of a person's life is not how long he lives, but how well.

Some people overcome by boredom and routine live the same day 365 times each year. A person who seeks to make the most of every day lives and enjoys each new day as a unique experience.

How does a Christian find joy today? Yesterday's failures and successes and tomorrow's fears and anticipations are committed to God. In fellowship with the living Christ, the Christian is set free to become the kind of person Christ wants him to be. By being able to accept and love himself, he is able to love and accept others for Christ's sake.

God in his wisdom divided life into one-day segments. Wise is the person who learns to live and appreciate one day at a time.

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

Mrs. Brown is a member of Crieveewood Church in Nashville where she works on the library staff and teaches first grade in Church Training. Her husband, a former pastor, is editor of Exploring B for Church Training at the Baptist Sunday School Board.

Pulpit To New

By Jim Griffith

A minister, who was recently transferred to a new pastorate in LaGrange, Ga., had his welcome disrupted a few days ago when fire broke out at the church parsonage.

"Disrupted" may be an inadequate description of what actually happened, but the event that transpired could be described as a kind of unscheduled housewarming.

We have heard of pounding the new preacher and having a receiving line to welcome the new parson to the church, but never in the history of the ministry has there been anything to equal this warm reception.

The blaze, according to firemen, began in the basement which—with a little imagination—could be interpreted as the desire of many congregations: to put a fire under the preacher.

Still, like all good congregations, the fine members of this flock would want it clearly understood that they were not trying to make it hot for the preacher.

Subscribe Now To

BAPTIST AND REFLECTOR

WMU Will Customize Subscription Help For Churches

Woman's Missionary Union has streamlined and renamed its system for handling group subscriptions to its magazines.

Customized Church Services is the new name of the plan previously known as Common Expiration Date.

WMU revamped the plan to accommodate a recent upturn in magazine circulation and a new campaign to reach a million readers by September, 1978.

"We will work with individual churches to customize a plan of magazine subscription and delivery," said Mary Hines, director of the Customer Services Division, Woman's Missionary Union, SBC.

The Customized Church Services allows a church to keep all its WMU subscriptions on a systematic renewal schedule.

The plan is built on a common renewal date for all WMU magazines churchwide,

and on having one trained person per church handling all WMU subscription business. WMU will train the person designated to handle a church's subscriptions and give him or her personalized attention, according to Miss Hines. Subscription handling is a duty of the WMU director or secretary, but it may be assigned to another person, such as an employed church secretary.

"By mid-1978 WMU hopes to enlist 17,200 churches into our Customized Church Services plan," added Miss Hines. "This plan can provide uninterrupted service to participating churches."

The plan will help eliminate slip-ups in renewals and address changes. It encourages economical use of subscriptions when readers move or change offices.

A church may enlist in the Customized Church Services plan by writing to Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203. An application with full instructions and an explanation of the plan's procedures will be sent to the church.

The church decides whether to order in bulk to one address or to order them sent individually to home addresses. A combination of plans may be used, according to Miss Hines, depending upon the needs of individual churches.

Pastors To Hear Havner, Shannon At Annual Retreat

Pastors from Tennessee churches will meet Aug. 30-Sept. 3 at Camp Carson for the 20th annual TBC Pastors' Retreat, according to F. M. Dowell, director of the Department of Evangelism.



Shannon

The retreat will begin with the evening meal on Monday, Aug. 30 and conclude with the noon meal on Friday, Sept. 3.

Harper Shannon, pastor, Huffman Church, Birmingham, Ala., will be the Bible teacher. A native of Birmingham, Shannon is a graduate of

Samford University and Southern Baptist Theological Seminary. He has pastored churches in Kentucky and Alabama and was in full-time evangelism for two years. He is a past president of the SBC Pastors' Conference and served as second vice president of the Southern Baptist Convention in 1969-70. He has spoken in evangelism conferences in 20 state conventions, served as Bible teacher at Glorieta, and was pastor-preacher for Home Mission Week at Ridgecrest.



Havner

Vance Havner, evangelist and author, will preach at both morning and evening sessions. Havner began his traveling ministry in 1950, preaching at Bible conferences and church revivals throughout the nation. He has written more than 30 books of sermons and devotional meditations.

Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, will speak at both morning and evening sessions. Norton was pastor of Red Bank Church in Chattanooga before coming to his present post.

Music for the sessions will be brought by A. A. Carlton, minister to adults, Lenoir City First Church. Don Campbell, minister of music and youth, Sevierville First Church, will serve as pianist.

Dowell will have a period of study on evangelism and direct a time of sharing. Bill J. Edmonds, pastor, Trinity Church, Knoxville, will direct the recreational activities.

Reservations must be made through the Evangelism Dept., Tennessee Baptist Convention, according to Dowell.

STATE BY STATE SUMMARY

Southern Baptist Convention Registration

Norfolk, Virginia—June 15-17, 1976

Alabama	1,289	Montana	7
Alaska	2	Nebraska	11
Arizona	44	Nevada	8
Arkansas	412	New Hampshire	3
California	135	New Jersey	31
Colorado	46	New Mexico	75
Connecticut	12	New York	62
Delaware	19	North Carolina	2,429
District of Columbia	86	North Dakota	5
Florida	936	Ohio	294
Georgia	1,361	Oklahoma	458
Hawaii	15	Oregon	9
Idaho	1	Pennsylvania	65
Illinois	244	Rhode Island	5
Indiana	161	South Carolina	1,289
Iowa	6	South Dakota	15
Kansas	66	Tennessee	1,293
Kentucky	944	Texas	1,128
Louisiana	533	Utah	6
Maryland	411	Virginia	3,172
Massachusetts	17	Washington	9
Michigan	70	West Virginia	73
Minnesota	3	Wisconsin	15
Mississippi	792	Puerto Rico	1
Missouri	562	Miscellaneous	7

TOTAL 18,637

Who Runs The Convention?

Now, when there is not any question or controversy about the operation of the Southern Baptist Convention seems a good time to talk about the way this multi-million dollar enterprise is conducted.

Occasionally the question is heard—both from those outside and those inside—“Who runs the convention, anyhow?” And at times are heard mysterious references to what “they” did and to a “program handed down from Nashville.”

For 30 years now this writer has had unusual opportunity both as pastor and as denominational worker to observe the inner mechanics of the denominational machinery. I have traveled thousands of miles and sat in hundreds of committees and group meetings, occasionally as participant, but mostly as observer. I have seen countless budgets threshed out and dozens of programs decided upon. Often I have seen the Executive Committee of the Southern Baptist Convention in action, meeting in Nashville, Tenn., or at convention time in some other city. This important committee meets three times each year by plan and more often if necessary.

Without qualification, I would like to state that the working out of the denominational program of the Southern Baptist Convention is the finest kind of an example of the demo-

cratic process in action through qualified representation to be found anywhere.

No one runs the convention!

Representative men and women from all sections of the nation and from a wide variety of churches meet in these groups. Plans of leaders charged with the responsibility of directing certain phases of the work are listened to with respect. Sub-committees which have thoroughly investigated the situation, on the spot if necessary, are heard. All ideas presented are investigated and roundly, sometimes heatedly, discussed. (The same procedure is followed in the conduct of the affairs of the state convention, the Baptist General Convention of Oklahoma. The effort to be fair to everyone, but to find and do God's will is constantly evident.) Seldom is there complete agreement in every instance or on every detail. Together these representatives from the churches hammer out a program of work and plans for carrying it on. The primary areas of concern and objectives are missions, evangelism, education, benevolence and assistance to the churches. Always these plans and recommendations are subject to the final approval or rejection of the convention itself in annual session.

This is democracy in action!—Jack L. Gritz, editor, *The Baptist Messenger*, Okla.

Bridging The Generation Gap

Among the greatest joys in life are children. Yet, in recent years there seems to be an unfortunate conflict between parents and youth. Described as the “generation gap,” the problem sometimes has been characterized as almost insurmountable.

Is there really a generation gap? The experience of many would affirm that there is a barrier between many parents and children. The gulf exists in various ways. The gap may be either cultural or personal. The most serious barriers are the personal ones.

Two or three decades ago, there was little or no mention of a generation gap. Sometimes a young person would be spoken of as “growing up,” or “breaking away,” or “declaring his independence.” But in the '60's a new emphasis seemed to develop on freedom and rebellion.

The pressures for the young person of today and the recent past are quite acute. Beyond question there has been more technological development and change in recent history than in any other period of time. Rapid change obviously produces emotional pressure and tends to produce barriers between generations.

The best solution to the generation gap is found in the Bible. Mankind was created in the image of God. (Gen. 1:27) Although each person is offered freedom and the power of creation, they have not been extended in an unlimited or uncontrolled way. There are bounds to each person's freedom and when these lines are crossed the freedom of others is

violated. This general principle of relationship is essential in bridging the generation gap.

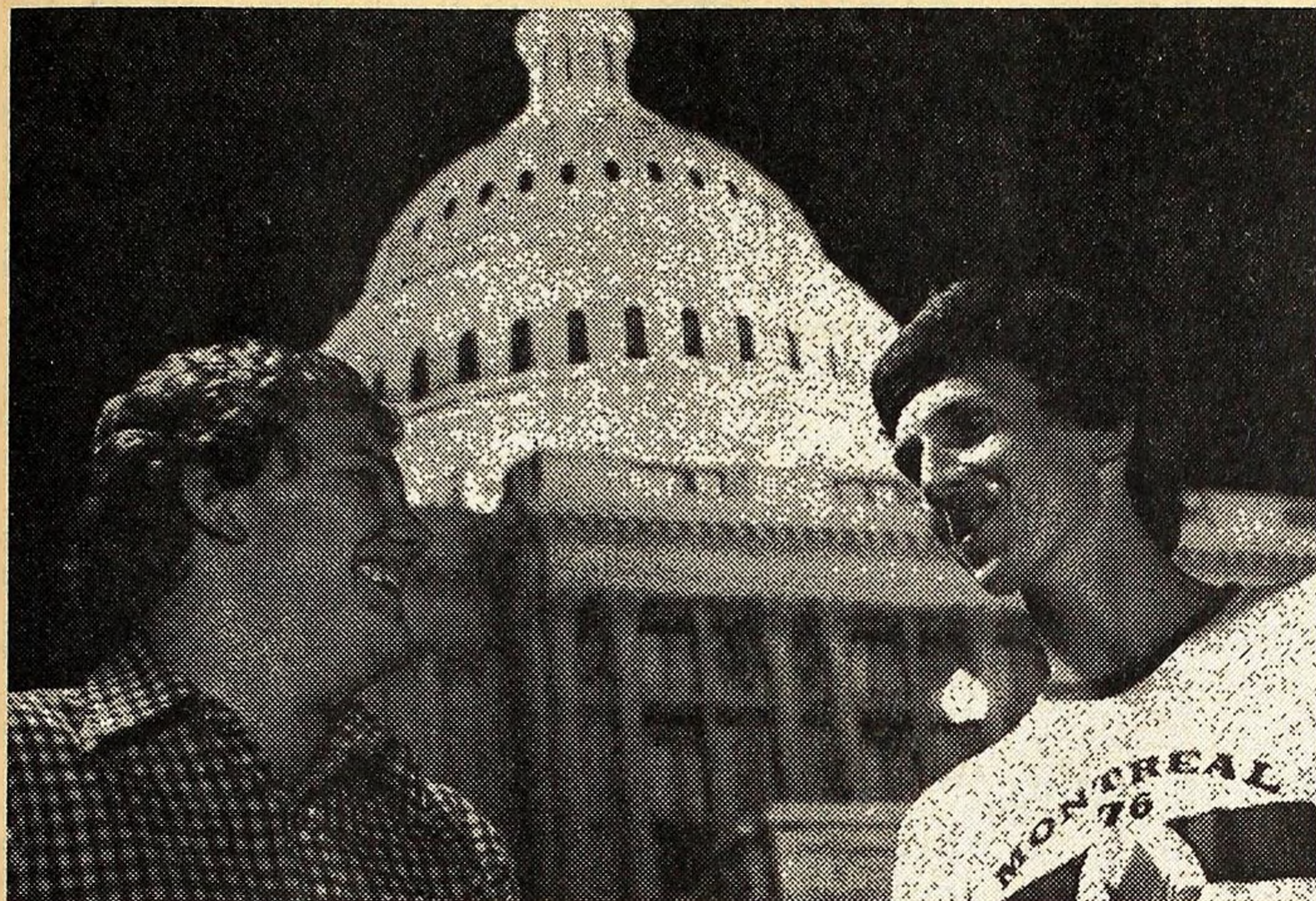
The ground is laid for the youth-parent relationship while the child is small. It is a two-sided relationship as Paul described in Ephesians 6:1-4. On one side is the child's instruction to be obedient. On the other hand, there is the instruction to the father “provoke not your children to wrath.”

The child is to be obedient “in the Lord.” Part of the child's spiritual relationship is to honor parents, to respect them and never to cause them pain. The parents have an obligation to teach this to their children both in word and in deed.

When Paul instructs “provoke not your children to wrath,” he is saying do not break their spirit. Under Roman law the father had absolute control over his children. He could even inflict the death penalty. The pendulum has swung to an over permissiveness in our contemporary society. Martin Luther said “Spare the rod and spoil the child—that is true; but beside the rod keep an apple to give him when he has done well.”

To break the generation gap the following ideas might prove helpful: (1) begin with a Christian perspective; (2) keep a balanced approach—not so stern as to break the child's spirit nor so permissive as to provide no guidance; (3) there must always be communication; and (4) most important, both parents and youth should be open to the leadership of the Holy Spirit.—J. Everett Sneed, editor, *Arkansas Baptist*.

RAs Celebrate Bicentennial At Nation's Capitol



BICENTENNIAL CELEBRATION—Rick Franz, left, and Mark Simmons, Royal Ambassadors at Belmont Heights Baptist Church in Nashville, discuss the Bicentennial before a midnight prayer service on the steps of the U.S. Capitol. The Royal Ambassadors were two of eleven Tennessee participants in Christian Citizenship '76, a Royal Ambassador seminar sponsored by the SBC Brotherhood Commission.

Pioneer Royal Ambassadors from seven states prayed for renewed Christian commitment to American democracy July 3, during a midnight prayer service on the steps of the U.S. Capitol.

The prayer service was part of Christian Citizenship '76, a Pioneer Royal Ambassador seminar sponsored by the SBC Brotherhood Commission. Fifty-nine Teenage Royal Ambassadors from seven states participated in the Capitol prayer service, heard from Christian government leaders, and studied some of the country's political and social problems during the four-day meeting.

The teenagers offered individual prayers of thanksgiving for American democracy during the prayer service and made a covenant of commitment to Christian citizenship in which they collectively promised to pray for government leaders, become more involved in current issues and moral concerns, praise good government, and protest bad government.

Alabama Congressman John Buchanan warned Pioneers not to take American freedoms for granted.

"The survival for human freedom—and whether we celebrate a Tricentennial—depends on Christians like you and me who are willing to bring our Christian principles into government," he told the Royal Ambassadors.

Buchanan, a former Southern Baptist pastor, called Congress a reflecting mirror of the American people saying that the na-

tional lawmaking body has weaknesses, strengths, and problems just like any other segment of American life.

"Some of the actions of individuals in Congress have been an embarrassment to the rest of us," he said, "but I've found that true in other places I have served."

Former Congressman Brooks Hays urged the Pioneers to be loyal to the Southern Baptist Convention, "because it's worthy of your loyalty."

Hays told the young men to identify themselves with good causes, apply themselves to ministering to people through the political process and "don't forget the church."

Responding to some of the governmental and social issues in America, the teenagers adopted recommendations on welfare reform and religion in public schools.

The public school recommendation, brought to the whole group after discussion in smaller group sessions, called for optional prayer and religion courses, even in denominational schools.

"Required prayer has no meaning in that it becomes nothing more than routine," the recommendation stated. "We believe so strongly in the sanctity of each human conscience as to raise serious questions about the practice of requiring religion courses, even in denominational colleges. Real faith must spring from the heart, it cannot be forced."

Provisions for eliminating unnecessary spending in the welfare program were also

recommended by the Pioneers. The provisions called for job training for high school age family members on welfare, a limit on the amount of food stamps a family can receive depending on family size and restricting the amount of welfare compensation to the amount equivalent to 40 hours of work at minimum wage.

C. Welton Gaddy, director of Christian Citizenship Development for the SBC Christian Life Commission was program director. Program personnel included Richard Brannon, associate director, office of Presidential Personnel, The White House Chapel Choir, Columbia Baptist Church, Falls Church, Va., Tim Brendle, Baptist General Association of Virginia, Barry Garrett and Stan Hastey, both with the Baptist Joint Committee on Public Affairs, and Carolyn Cresswell, Church of the Saviour, Washington.

Bob Banks, executive assistant and director of Royal Ambassadors for the SBC Brotherhood Commission was seminar director.

Henry L. Bagley Dies, Father Of Bobbie Durham

Henry L. Bagley, 66, father of Bobbie Durham, editorial assistant in the **Baptist And Reflector** office, died July 14 after an illness of several weeks.

Bagley was professor of English and journalism at Metropolitan State College in Denver for nine years, retiring from that post in June of this year. Following his retirement he was named as the first professor emeritus of the college.

An active member of Aurora Central Baptist Church, he had served as a deacon and Sunday School teacher and taught a Sunday School lesson on Wednesday nights for persons unable to attend Sunday services.

He received the doctorate degree in education from the University of Colorado in 1959. He has taught and headed education and teacher training programs at Grand Canyon College in Phoenix, Ariz., Hardin-Simmons University, Abilene, Tex.; Arizona State University, Tempe; Oklahoma City University; and Southwestern University, Georgetown, Tex. He was a native of Greenville, Tex.

Services were held from Aurora Central Church with David Miller officiating and at First Baptist Church, Chanute, Kans. Burial was in Chanute, Kans.

Survivors, in addition to his daughter, include his widow Doris Marie Bagley to whom he had been married 46 years; a son, Bill Bagley, Las Vegas, Nev.; two grandchildren; one sister, and two brothers.

THINKING ALOUD

By D. E. Hampton

In the May 20 issue of **Baptist And Reflector** an article was published under the same title heading as this article. It was stated: "some men and women graduating from our seminaries in the field of music, education, and youth make it clear they want their ministries confined to their particular field of interest." The writer further "regretted that this attitude prevails because persons who have been called by God into the ministry are going to miss much joy when they restrict their ministry." The writer went on to say "the pastor cannot take this attitude because the congregation looks to him for a multitude of things such as, teaching, counseling, administration, planning, visitation, etc."

As a minister of music with better than 20 years of experience, now serving on a staff of four specialized ministers, I have yet to feel exempt or to be exempt from any of these responsibilities and privileges he has listed. I agree these are all ministries of the church, and their involvement brings pleasure to one's ministry. At the same time I am equally aware that usually when one accepts the title "Music and Education" he or she also bears the responsibility and oversight of practically every organization and program of the church, a near impossible load for most men and women.

The writer also stated, "there may be circumstances where the pastor is responsible only for studying and preaching but this would be an exception." It would be an equal exception to find a minister of music who had only to practice and perform. Neither of these men could be called "minister" and would miss the joys of the ministry.

As the previous writer stated, "the ministry has become specialized." Our seminaries are set up into individual schools for this purpose. However, this specialization has not exempted the theology school and the pastorate. During my ministry I have met many pastors who are multi-talented persons equally capable of doing combination assistant pastor and music, education, and youth, but who have apparently never dreamed of serving as a combination staff member.

Every year our seminaries graduate hundreds of specialized ministers. As is true each year, four or five times as many of these specialists will seek employment in the pastorate as those in all the other ministries combined.

In the April-May issue of "The Tie" published by Southern Seminary, this

Hampton is minister of music at Central Baptist Church, Johnson City.

growing need for the ministry is discussed. The article states, "a report entitled 'S.B.C. Personnel Needs,' published last year by the Research Department of the Sunday School Board, indicates that the number of trained personnel does not equal the expected demand for additional and replacement personnel. The projected needs over the next five years may go as high as 17,325 for an average increase of 3465 paid staff positions per year." It further states, "the heaviest demand will be in the area of music, youth, education and combinations of these. Dean Heeren of the music school compares the projected availability of almost 6000 positions in music and youth with the mere 1500 students in Baptist colleges and seminaries who have expressed an interest in church music. Dean Atkinson of the Religious Education school estimates there are already five to six requests for every graduate who plans to become a minister of education."

The article goes on to say, "what about theology graduates? Except for the new convention territories of the North and West, growth is not anticipated to be as great as the other areas." Duke McCall, Southern Seminary president, added, "Southern Baptists generally create new church opportunities when they have the personnel. We get people, then we say, God has called these young people—surely He must be challenging Southern Baptists to open up new areas of ministry."

To this writer it appears He has possibly already opened up these areas of ministry. I may be wrong but could it be churches are looking for combination staff ministers and overlooking our largest source. Shouldn't it be that some of these who have specialized in theology and the pulpit ministry would be open to let God lead them into a combination staff ministry? Could it further be helpful in our local churches if we would encourage youth into the ministry **period!** Too often if a youth feels "called" we assume and push him to preach. Could we not do a better job of explaining the needs, and that these are equally important areas of the ministry to consider when God calls?

In conclusion, I disagree with the earlier writer when he wrote on the premise that, one who **does** choose to serve in a specialized area of the ministry, be it music, education, youth, is restricting himself and will miss much joy of God's call. This just is not so. I would further remind him that one who has chosen or answered the call to the pastorate or pulpit ministry has specialized as much as anyone else. There are combination staff positions open to all of us.

She Didn't Cast Vote When Husband Elected

By Bonita Sparrow

When James L. Sullivan was elected president of the Southern Baptist Convention, it was without either his wife's vote or his own vote.

She was not an elected messenger to the convention.

"Our church in Nashville (First Baptist) has so many people attending the convention—and it's only allowed 10 messengers—I wasn't a messenger this year," she explained.

Mrs. Sullivan said she looks forward to her husband's service with the convention and predicted her duties as the denomination's first lady will be what they have always been.

"Whatever the Lord calls Jimmy to do includes me, too, as his wife."

Mrs. Sullivan, a regal-looking woman with silver white hair and bright blue eyes that reflect an easy smile, had always declared there were three people she would never marry—a pharmacist, a doctor or a preacher.

"But when Jimmy came along, he changed that idea."

The two grew up next door to each other in Tylertown, Miss.

"He first saw me when I was a year and a half old and went to live with my aunt and uncle who reared me after my parents died," she said.

"I think I was the only girl he ever dated. He was not the only boy I ever dated," she admitted with a little smile.

They courted by letter while he was at Southern Seminary and she was at Blue Mountain College.

Being a pastor's wife has had its good moments and its bad ones, Mrs. Sullivan said.

"The hard thing you must realize is that nothing is very private," she said. "You cannot sneeze without the congregation knowing about it. You must rear your children in a goldfish bowl."

"But there are so many compensating situations," she continued. "You are at the very heart of the congregation. You are always on their prayer list—and I always needed it."

She describes herself as a person who has "never been terribly interested in myself. I have always been interested in other people."

"I am never bored waiting for my husband because as long as there are other people it's always an interesting world," she said.

"Whom do I really admire most? I don't know. I've always been so busy admiring Jimmy I never thought about admiring anybody else." (BP)

The Message Of Grace Through Faith

By W. Clyde Tilley
Acting Chairman, Dept. of Religion and Philosophy
Union University, Jackson, Tennessee

Basic Passages: Luke 4:16-21; Romans 1:16-17; Galatians 2:15-21; 3:23-29

Focal Passages: Galatians 2:15-21; 3:23-29

We have just completed a unit series of lessons about "Demands on the Church." This lesson introduces a unit series on "Mission of the Church." We will do well to think of this lesson not just as another study on salvation by grace through faith but as a study about the church's mission of proclaiming the good news of that salvation.

Salvation is a rich and profound experience that requires many metaphors or images in terms of which to speak of it. None of these metaphors, singly nor combined, can exhaustively describe the fulness of this salvation which by its very nature is an "unspeakable gift" (II Cor. 9:15). Although we cannot speak it (i.e., cannot capture it in words, since it is unspeakable), this assortment of metaphors enables us to speak **about** it.

Three weeks ago in this commentary series we mentioned briefly two of these metaphors which Paul exploits in mining the riches of salvation: regeneration and reconciliation (II Cor. 5: 17-21). Today Paul has four other metaphors in mind as he explores these riches with his Galatian readers: justification by faith, crucifixion with Christ, emancipation from the law, and incorporation into Christ.

Justification by Faith (2:15-16)

Justification is a legal metaphor taken from the courtroom. It involves being acquitted of a crime of which one has been accused. Used in the context of salvation, one is acquitted not because of innocence or insufficient evidence, but in spite of guilt. Since it is justification **by faith**, the guilty is acquitted, not because he has made adequate amends to the offended party or to society (i.e., "by works") but because of the mercy of the court (i.e., "by grace through faith") he comes to be looked upon "just-as-if" he had never sinned.

Last Sunday, we saw the gospel in conflict with false teachers called Gnostics. Today we see it in conflict with false teachers called Judaizers. Judaizers sought to convince Gentile converts that the sin-problem could be dealt with only by satisfying the demands of the law including the law of circumcision. This amounted to their becoming Jews. Paul's assertion that justifi-

cation is by faith involves a repudiation of this teaching. It is interesting that Paul, who begins by discussing the terms of Gentile salvation, affirms in these verses that not only Gentiles but **Jews also** are justified by faith rather than works. One is reminded of Peter's speech at the Jerusalem conference (Acts 15) where once again Gentile salvation is the subject of debate and Peter concludes: "We believe that we shall be saved through the grace of the Lord Jesus, just as **they will**" (v. 11, RSV).

Crucifixion with Christ (2:17-21)

One facet of the salvation experience involves the dying of a death. This is essentially what the repudiation of the law as a way of salvation means. It means dying to the law. But it is a death that prepares for a new life like the grain of wheat that falls to the earth (John 12:24). One dies to the law (i.e., to salvation by works of the law) in order that he might become alive unto God (i.e., to salvation through faith in Christ, v. 19).

This death to the law is a part of what is involved in being crucified with Christ. Being crucified with Christ is the death of the old self. Dying to the law is dying to **my compliance with** the law, i.e., to dependence upon myself. This is depicted as taking place through my participation in the Calvary-event.

To say that Christ was crucified **for us** is a very important half-truth. The other half of the truth is that we are to be crucified **with Christ** by taking the cross and following him (Matthew 16:24).

"Must Jesus bear the cross alone, And all the world go free?" Most of us would have seen nothing drastically wrong if the songwriter had chosen to answer that question "Yes." But more perceptively he chose to continue: "No, there is a cross for everyone, and there is a cross for me." An important part of salvation is being crucified with Christ.

Emancipation from the Law (3:23-25)

The salvation by grace through faith which the church proclaims certainly involved for Paul and the Jewish world (and all of us, for that matter) a new relationship

to the law. In terms of the foregoing metaphor, we are **dead to** the law; in terms of the present metaphor, we are **freed from** the law. Whether one speaks in terms of death to the law in order to become alive to Christ or in terms of emancipation from the law in order to live in the freedom of the Spirit, the truth is essentially the same. Yet each metaphor possesses its own inherent possibilities for the elaboration of this truth.

Paul wants to make it clear that not only is salvation independent of the law, but that it has **always** been independent of it. The faith of Abraham precedes the law of Moses (Gal. 3:6-9). What then was the function of the law? It was a provisional arrangement which held men under its guardianship while awaiting the fuller proclamation of faith much like a child-heir is under guardians while he awaits the age of majority (Gal. 4:1-7). In the present figure of speech, the law is a schoolmaster to bring us to Christ. Actually, the Greek word translated "schoolmaster" is the word from which we get our word "pedagogue" and refers to the trusted servant charged with the responsibility of conducting the child to and from school. The function of the law in connection with this figure is thus more of a caretaker than an instructor. More important than this, however, is the fact that because of the new relationship to Christ we no longer need such a guardian. We have been set free!

Incorporation into Christ (3:26-29)

One of the most neglected ways of speaking about salvation is incorporation into (the body of) Christ. Despite our neglect of this metaphor, it is one of the most frequent of New Testament metaphors of salvation. It has been observed that for every time the New Testament speaks of Christ being "in us," our favorite way of describing this relationship, there are approximately ten instances where the New Testament speaks of our being "in Christ." Here Paul, by saying that we "are one in Christ Jesus" (v. 28), uses the metaphor of incorporation.

Being incorporated into Christ suggests several spiritual truths of great significance: (1) This is an important part of the meaning of baptism, this putting on of Christ (v. 27). (2) To be in Christ involves a certain oneness or unity with others who are also in him, thus negating such superficial differences as race, status, and sex (v. 28). (3) By being in Christ it can be seen how we can be Abraham's seed according to faith and his heirs according to promise, since Christ is ultimately the seed of Abraham (v. 29).

This is our salvation, our proclamation, and our mission!

.....
SHARE BAPTIST AND REFLECTOR
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Our People and Our Churches . . .

PEOPLE . . .

Thomas Lane, minister of music at Bellevue Church, Memphis, will serve as music director for the Sunday School Leadership Conference at Ridgecrest, N. C.; July 24-30. **Lane** is in his 29th year with the Memphis Church.

Maple Hill Church, Holston Valley Association, ordained **Randall Burton** to the gospel ministry. **Burton** was called as pastor of Fishers Creek Church, Rogersville.

Central Church, Knoxville, ordained **Richard Rosser** to the gospel ministry. **Bill Bruster** is pastor.

James Richard Patterson, former associate pastor at Memphis First Church, was appointed instructor in theology at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. He will join the teaching staff on Aug. 1, 1976.

In New Duck River Association, **David Shiflett** and **Jesse Kelly** were ordained as deacons at Wartrace Church.

Bolivar First Church licensed **Mike Barham**, **John W. Wagner**, and **Barry Wilson** to the gospel ministry. **Barham** and **Wilson** are students at Union University, and **Wagner** is chairman of the deacons.

New Pleasant Gap Church, Midland Association, licensed **Doug Nichols** to the gospel ministry. **Carl Asbury** is pastor.

Antioch Church, Portland, ordained **Frank W. Morgan Jr.**, **Robert Carter**, and **Paul Dillard** as deacons. **S. E. Wood** gave the charge to the church, and **Forrest Creekmore** delivered the charge to the deacons.

A reception was held in honor of the 50th wedding anniversary of **Mr. and Mrs. Mabon S. Clifton** at Temple Church in Memphis recently. The **Cliftons** have been members at Temple since 1924.

Members of Clinton First Church honored **Mr. and Mrs. William Hooks** on their 50th wedding anniversary with a reception at the church.

Millard J. Berquist, retired from active service in the Southern Baptist Convention, will occupy the chair of Southern Baptist Studies at Carson-Newman College this fall. The Chair was established at C-N by a resolution of the Board of Trustees. **Berquist** was a pastor for many years. In 1957 he became the first president of Midwestern Baptist Theological Seminary. He served there until his retirement in 1973.

Falling Water Church, Hamilton County Association, ordained **Rick W. Ellison** to the gospel ministry. He is the son of **Rev-**

erend and **Mrs. Billy Ellison**, pastor of Falling Water Church. The younger **Ellison** plans to enter Southwestern Baptist Theological Seminary following his graduation from Southwest Texas University in San Marcos this December.

James H. Walker, pastor of Avondale Church in Chattanooga, received the doctor of ministry degree from Luther Rice Seminary recently. He has been pastor at Avondale for 10 years.

Marvin Glen Cameron, son of former Midland Association director of missions and pastor, **Glen Allen Cameron**, is serving as summer youth minister of Providence Church in Charlotte, N.C. The younger **Cameron** is a graduate of Union University and a second-year student at Southern Baptist Theological Seminary. His father served Tennessee Baptists for over 20 years.

Larry Meeks was ordained to the gospel ministry at Hilddale Church in Fayetteville.

William Delta Milligan, 79, deacon at Wards Grove Church, Concord Association, for more than 50 years, died recently. He had also served as treasurer for more than 40 years. He is survived by his widow **Tommie Lee Tilford Milligan**; one son, **T. Darwin Milligan**, Lakeland, Fla.; four daughters, **Mrs. Elaine Johnson**, Riverdale, Ga.; **Mrs. Rachael Harris**, Fort Pierce, Fla.; **Mrs. Nancy Hines**, Kennesaw, Ga.; and **Mrs. Annette Mehta**, Manchester, Tenn.; and 10 grandchildren.

Grace Church, Carroll-Benton Association, ordained **James Taylor** to the gospel ministry and **Walter Stone** as a deacon. **John Hicks** is pastor.

Mrs. Charlie Hawkins of Auburntown, mother of **Mrs. Cannie Leonard**, wife of the missionary of Salem Association, died suddenly July 3 at Woodbury Hospital. She was 88. Other survivors include three daughters, **Mrs. Robert Patterson**, Livingston, **Mrs. J. H. Turney**, Pico Riveria, Calif., **Mrs. Charlie M. Dunn**, Murfreesboro; four sons, **Carl** of Auburntown, **Ray D.** and **Joseph Harold** of Nashville, **Robert L.** of Hamilton, Ohio; and one sister, **Mrs. Mac Summar**, Auburntown.

Edgar Engle was licensed to preach by Second Church, Knoxville. He is a student at Southern Baptist Theological Seminary. **Tom Gatton** is pastor.

Sam Dillingham was ordained to the ministry June 27 by Hilddale Church, Cumberland Association, at the request of Dotsonville Church where he is serving as pastor.

CHURCHES . . .

Members of Brainerd Church, Chattanooga, purchased a home which they plan to furnish for use by furloughing missionaries. **J. Ralph McIntyre** is pastor.

The Sunset Church, Arlington, in regular business session, voted to change the name of the church to Bridgewood Church, according to pastor **Allen Grant**.

Hopewell Church, Robertson County Association, celebrated the 150th anniversary of the church in special revival services this month. Former pastors and preachers sent out by the church were guest speakers.

Bethel Church members, Parrottsville, voted to build a church building. **Harvey Evans** is pastor.

LEADERSHIP . . .

Calvary Church, Erwin, voted to call **Alan Moody** to fill the new position of youth and music director. He will be on the field full time this month.

Birds Creek Church, Paris, called **Ronnie Breshear** as pastor. He comes from Mayfield, Ky.

New Hope Church, Western District Association, called **Lynn Paschall** as pastor. He is already on the new field of service.

Brentwood Church, Brentwood, called **Don Madaris** to serve as minister of music for the summer months.

Northside Church, Clarksville, called **Oscar Murray** as pastor. **Murray** is from Guthrie, Ky.

Pleasant View Church, Clarksville, accepted the resignation of music director **Douglas Burr**. **Burr** accepted a position in Owensboro, Ky.

Vanleer Church, Cumberland Association, called **John Hargis** as pastor. He is a student at Vanderbilt University.

Lynn Morelock resigned as pastor of Point Pleasant Church, East Tennessee Association.

Deep Gap Church, Del Rio, called **Joe Carroll** as pastor. He is already serving the church.

(Continued on page 13)

Evangelists See New Era Signs

NORFOLK—Signs of a new era for Southern Baptist vocational evangelists emerged at the third annual Conference for Vocational Evangelists at Indian River Baptist Church in nearby Chesapeake.

The 60 evangelists and singers at the conference heard the first public announcement by the Annuity Board of the Southern Baptist Convention of a retirement program for evangelists, then studied the principles of evangelistic preaching and writing, how to grow an evangelistic church, and how to relate themselves to their denomination.

The conference was planned by Bobby M. Sunderland, director of the department of mass evangelism of the evangelism section of the Southern Baptist Home Mission Board.

The Conference for Vocational Evangelists is separate from the Conference of Southern Baptist Evangelists. The former is a service to the evangelists by the Home Mission Board. The latter is the organization of the evangelists themselves, which meets during the Southern Baptist Convention.

Sunderland said there are about 500 vocational evangelists among Southern Baptists. They include preachers and singers who devote full time to the evangelistic ministry, many of them with their own evangelistic associations, Sunderland added.

"In recent years these evangelists have suffered a poor image among Southern Baptists. This is evident from the fact that only about 30 per cent of the pastors have been willing to use the vocational evangelists in revivals. It resulted from a lack of communication between the evangelists and the denomination. The Home Mission Board is seeking to change this situation."

A major step toward the recognition of vocational evangelists as an integral part of the denomination has been taken by the Annuity Board.

Retirement Program Available For Evangelists

Harold S. Bailey, vice president of the board, made the first public announcement of its new "Retirement Program for Southern Baptist Vocational Evangelists."

Many Baptist pastors who have gone into full-time evangelism have suddenly found themselves cut off from the retirement program of their denomination. Bailey explained that this was because they are no longer employed by a church or by a state convention or by a denominational agency.

To remedy this situation the Annuity Board has created a new program for the full-time evangelists. Under this program any Southern Baptist vocational evangelist affiliated with a Southern Baptist church cooperating with a state convention of Southern Baptist churches may be enrolled.

Eligibility requires certification by the Southern Baptist church of which the evangelist is a member.

At the present time, Bailey pointed out, among the 33 Southern Baptist state conventions only the Louisiana convention contributes toward the annuity programs of vocational evangelists. For pastors and denominational employees, the retirement programs include contributions from the member, the church and/or the state convention.

Cooperation Needed

Frank H. Crumpler, director of evangelism for the Baptist General Association of Virginia, told the evangelists that there must be a close working relationship between them, the churches, and the denomination. He warned them against the role of "a lone wolf. Don't be against everyone else who is not like you. The evangelist who seeks to get to the top on the backs of other people will find himself in difficulty."

Crumpler climaxed his message by saying that effective soul-winning efforts require the power of the Holy Spirit, the stability and backing of the churches, and mutual helpfulness among the evangelists.

In a major address, Larry Jones, evangelist from Oklahoma City, emphasized the "social action" aspects of evangelism. He said that "the social gospel" without genuine evangelism is powerless. Nevertheless, his message emphasized that an evangelism that does not affect human behavior is meaningless.

Jones charged television with a large part of the responsibility for the moral decline in America. He said that TV was not merely a "reflector" of life in America, but that it forms the moral thought and actions of the people. In addition, he strongly attacked pornographic publications and liquor advertising.

This was the first time that the Home Mission Board's conference for vocational evangelists met in connection with the meeting of the Southern Baptist Convention. The time and place of their next annual conference will be announced later, Sunderland said. (BP)

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Texas Broadcasters Honor Paul Stevens

FORT WORTH—The Texas Association of Broadcasters honored Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, with the TAB's second annual "Distinguished Texan Award."

U.S. Sen. Lloyd M. Bentsen (D.-Tex.) presented the award to a surprised Stevens during the awards luncheon, a highlight of the TAB state convention. Bentsen, the luncheon speaker, received the first such award last year.

The honor, accompanied by a specially designed gold medallion, is bestowed on the Texan whom state broadcasters believe has "done the most to serve his fellow man, Texas and the nation."

TAB officials said Stevens has "contributed greatly to building a personal relationship between his religious group and broadcasters."

Stevens also was cited for creating the annual Abe Lincoln Awards which the Radio and Television Commission has sponsored since 1969. The Abe Lincoln Awards encourage improvement in public service broadcasting efforts. (BP)

Hearing Loss is not a Sign of Old Age

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone answering this advertisement.

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These models are free, so write for yours now. Thousands have already been mailed, so write today to Dept. 4939 Beltone Electronics, 4201 W. Victoria St., Chicago, Illinois 60646.

BAPTIST AND REFLECTOR
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Book Stores To Handle WMU Retail Sales

BIRMINGHAM—Retail sales of Southern Baptist Woman's Missionary Union (WMU) literature and supplies other than periodicals will be handled exclusively by Baptist Book Stores—for at least three years—beginning Oct. 1.

Agreements between WMU and Baptist Book Stores call for the sales arrangement to be tried and studied for three years. "If consumers are not pleased WMU will resume retail sales," said Carolyn Weatherford, WMU executive director.

Previously customers could order WMU publications either from the national WMU office in Birmingham or from Baptist Book Stores. Over the counter sales and mail order retailing will now be handled only by Baptist Book Stores, under an agreement just reached by officials of WMU, auxiliary to the Southern Baptist Convention, and of the book store division of the Baptist Sunday School Board.

All business related to the purchasing of WMU magazine subscriptions will continue to be handled only by WMU, according to Miss Weatherford.

Certain other short term publications for special projects may also be advertised or purchased from WMU although none are presently available, she added.

"Baptist Book Stores have already been handling 85 per cent of our gross sales in literature and supplies," Miss Weatherford said. "We believe that other customers will come to find buying through the Baptist Book Stores satisfactory." Buyers can charge purchases through Book Stores, while WMU does not extend credit.

William S. Graham, director of the book store division, said, "As our six new regional mailorder centers move into operation, we should be able to fill orders within 24 hours after we receive them. WMU buyers will benefit from this service."

Miss Weatherford said that WMU staff will begin training book store employees to assist persons in selecting WMU publications. WMU and Baptist Book Store personnel will improve efforts to maintain an adequate stock of more than 225 WMU literature items in book stores, she said. (BP)

Belmont College Staffer Named To New Post

David Ogden, coordinator of guidance at Belmont College, Nashville, since 1973, has been named coordinator of cooperative education, a newly-created position.

His new responsibilities are twofold—recruiting high school and junior college students, and working with students and companies in the cooperative program, placing students with various companies.

Ogden, a Belmont graduate, is working toward a masters degree at Austin Peay State University in Clarksville.

A native of Nashville, he is the son of Mr. and Mrs. Clifton Ogden. He holds membership in Phi Alpha Theta, National Association of Colleges, and Admissions Counselors.

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.

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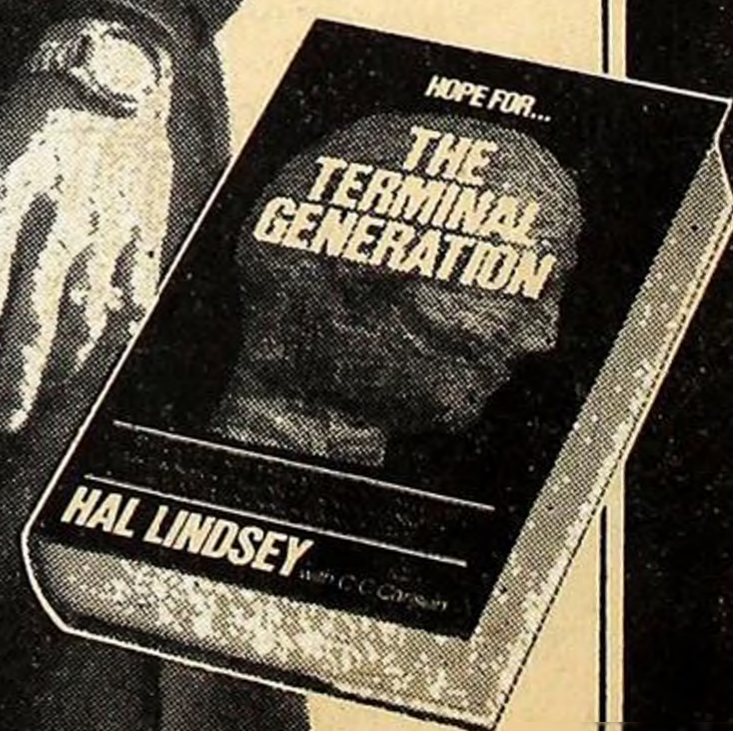


PHOTO BY
CHRISTIE MINDER

Illiteracy: A Problem For Everyone

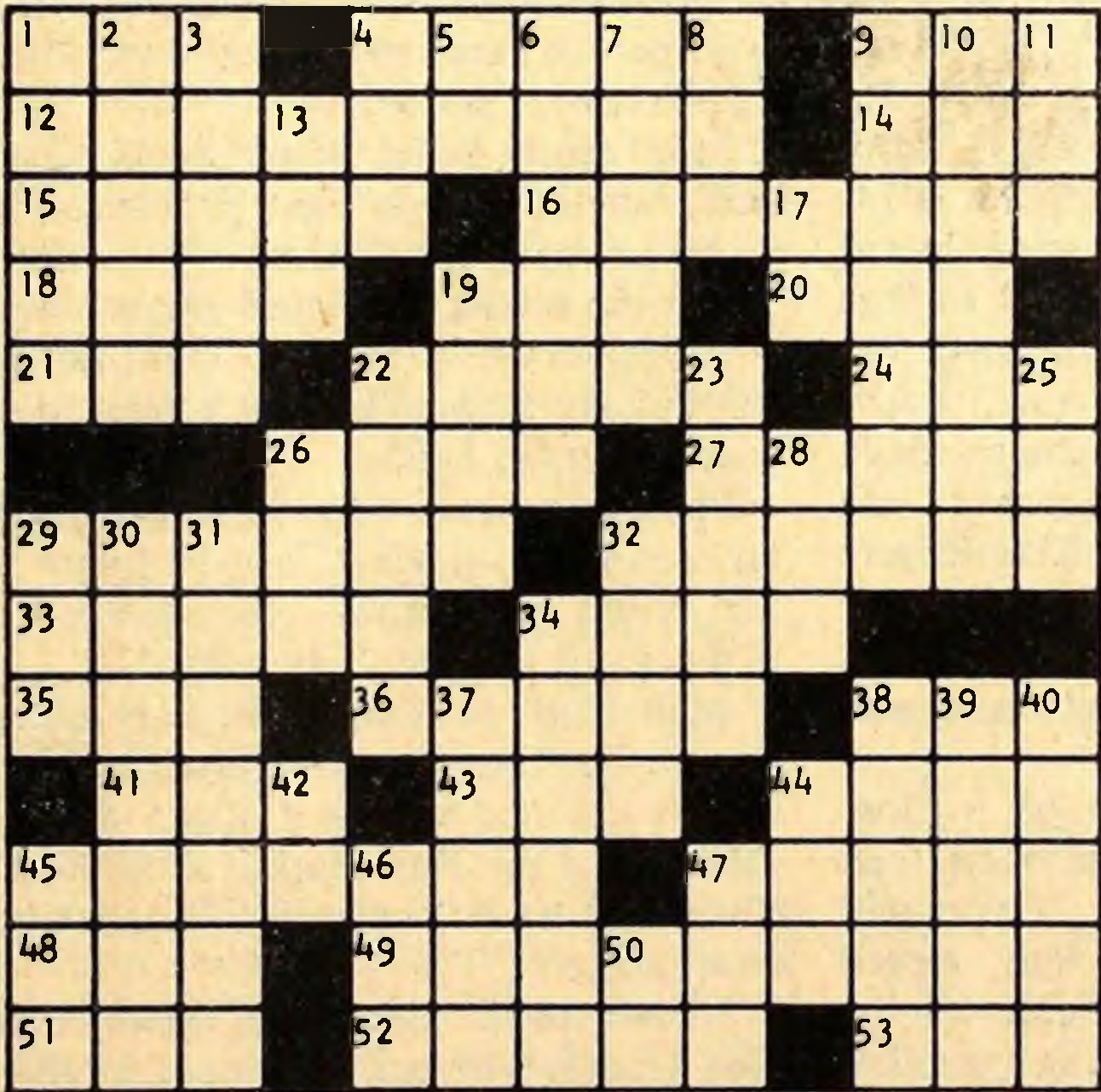
By Mary Wimberly

BIRMINGHAM, Ala.—Illiteracy affects everyone, especially the one out of five adult Americans who are functional non-readers. the nation addressed themselves to that problem during an intensive two-week literacy missions workshop at Samford University, a Baptist school here.

A group of 42 volunteers from across Sponsored by the Southern Baptist Con-

Bible Puzzle Page

Answers On Page 13



ACROSS

- 1 Woman in the Bible
(2 Ki. 18:2)

4 "and without —"
(Eph. 1)

9 Greek letter

12 It was kindled
(Num. 22:22;
2 words)

14 Pronoun

15 "Ye shall have
— —" (Isa. 30)

16 Sorrow

18 Explorer Marco

19 African ruler

20 Before the judgment
seat (Rom. 14:10)

21 Printer's measures

22 Dried plum

24 Electrified particle

26 "as — do" (Deut. 1)

27 A collection of
objects
- 29 Where Jesus was
baptized (Mark 1:5)

32 Expiated

33 Scoff

34 Distance measure

35 Developer: abbr.

36 "— the four angels"
(Rev. 9)

38 Species: abbr.

41 Church officer: abbr.

43 American Indian

44 European wild boar

45 Place (Ezek. 27:17)

47 "— my heart"
(Psa. 86)

48 Plead

49 Riches

51 Sweet drink

52 Do it with gladness
(Psa. 100:2)

53 Vetch

CRYPTOVERSE

HAI DP SDZX RZF GLTWPF LRLTC WLS CZ
NZGGAEITZC

Today's Cryptoverse clue: A equals U

DOWN

- 1 The love of God
for man
- 2 "into Abraham's —"
(Luke 16)
- 3 Worshipped by some
- 4 Catch
- 5 Banker's abbr.
- 6 Prophet (Acts 21:10)
- 7 Ancestor of Jesus
(Luke 3:31)
- 8 Work unit
- 9 He died in Moab
(Ruth 1:5)
- 10 Abide in it
(John 15:10;
2 words)
- 11 Adjective suffix de-
noting nationality
- 13 Navy man: abbr.
- 17 Underwriting
account: abbr.
- 19 Ozem's brother
(1 Chron. 2:25)
- 22 — Harbor
- 23 Scotsman's intent
- 25 Man's name
- 26 Brigade: abbr.
- 28 Fish eggs
- 29 Doctor of juristic
science: abbr.
- 30 "— — for all"
(2 Cor. 5)
- 31 "take our — on him"
(Jer. 20)
- 32 —weed
- 34 Produce
- 37 Bizarre
- 38 Church part
- 39 He followed afar
off (Luke 22:54)
- 40 Vision barrier
(Luke 19:3)
- 42 Article
- 44 South American herb
- 45 Academic degree:
abbr.
- 46 Possessive pronoun
- 47 "— not vain repeti-
tions" (Matt. 6)
- 50 Kind of teaching
aid: abbr.

vention's Home Mission Board in coopera-
tion with Samford, the workshop was
planned "to prepare people from all over
the SBC to lead literacy missions in their
state associations or churches," according
to its director, Mildred Blankenship.

"Most of these people are already in-
volved in their local churches in some as-
pect of the literacy ministry. We equip
them to train other volunteers," said Miss
Blankenship, director of literacy missions
for the Home Mission Board in Atlanta.

The literacy missions program is divided
into three phases: teaching adults to read
and write, tutoring school age youths, and
teaching English to the foreign born.

"The ultimate goal is to teach the stu-
dent to read the Bible," said Miss Blanken-
ship. "But it doesn't mean that they have
the plan of salvation crammed down their
throats.

"When they ask why we are teaching
them to read, it's easy for us to answer
'Jesus.' This contact opens the door for
us to share Christ."

"I recall the story of a woman who had
just accepted Christ and was given a Bible.
She handed it back, saying that it wouldn't
do her any good because she couldn't
read," related Miss Blankenship. "We're
trying to help."

Acknowledging that there are psychologi-
cal problems involved in adult illiteracy,
Miss Blankenship said that most volun-
teers work with students on a one-to-one
basis.

"Small groups in a social setting work
well with the English for foreigners' classes,
however," she said.

The Samford workshop was the first
time it has been held at a Baptist college.
It had previously been held on seminary
campuses.

"This arrangement at Samford is work-
ing well because it affords us the oppor-
tunity to offer undergraduate and graduate
credit in education and religion," said Miss
Blankenship. Some participants in the work-
shop are classroom teachers who will take
their knowledge back to formal academic
settings. (BP)

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From President To President

By Herschel H. Hobbs

This article is not written as criticism of anyone. It is simply to clarify a mistaken idea which has risen in our thinking. An old axiom says that even if something be incorrect, if you tell or hear it often enough you will accept it as truth.

Such is the idea that the Presidency of the Southern Baptist Pastor's Conference has become a political springboard into the Presidency of the Southern Baptist Convention. (For brevity I will refer to these two groups as PC and SBC.) It has appeared in many of our State Baptist papers in recent years. Like many others I have passed it by with little thought.

But prior to the recent Session of the SBC an editorial stated that "most of the last 14 (Southern Baptist) convention presidents were president of the Pastors' Conference at the time of their election." A quick check of the last fourteen presidents showed this to be in error. In reply to my letter to that effect the editor expressed regret and said he would run a correction. This he did. However, in it he said, "The fact is that six of the past 24 presidents of the SBC were president of the Pastors' Conference at the time of their election." With all love and respect for this honored and honorable friend, this also is incorrect. **The best of us make mistakes. I made one once myself!**

I have deliberately waited until after the Convention in Norfolk to write this. It can now be done without any hint in it of SBC politics.

To begin with, counting back from Jaroy Weber, twenty-four SBC presidents take us back to E. Y. Mullins who served 1921-1923. The PC did not start until 1935. Perhaps the "24" refers to PC presidents. Leaving out Adrian Rogers "24" takes us back to M. E. Dodd, the founder of the PC, who served 1935-1949.

But what are the facts gathered by comparing the list of PC presidents, furnished me by the Southern Baptist Historical Commission, and the "Historical Table" of the SBC Annual? This comparison shows that seventeen PC presidents prior to Adrian Rogers were never president of SBC. And eight SBC presidents since M. E. Dodd's long term were never president of the PC.

Seven PC presidents also served as presidents of SBC. But how do the two presidencies relate to each other in terms of time?

HOUSEPARENTS NEEDED at Franklin Home, Tennessee Baptist Children's Home. If interested contact **Bob Nelson** or **Cliff McClendon** at 615-794-6648.

M. E. Dodd was president of SBC 1934-35. He organized PC in Memphis in 1935 and became its first president. **Thus he went directly from being SBC president into the PC presidency.** Now let us look at the other six, the dates of **serving** as president of PC and that of their **election** as president of SBC.

Herschel Hobbs served as president of PC 1950-1951. Ten years later in 1961 he was elected president of SBC, Casper Warren was president of PC 1952-1953. He was elected president of SBC in 1955. Ramsey Pollard was president of PC 1954-1955. He was elected president of SBC in 1959. Carl Bates served as president of PC in 1962. He was elected president of SBC in 1970. Wayne Dehoney was president of PC in 1964. He was elected president of SBC in 1964. Jaroy Weber was elected president of SBC in 1974.

Thus not "most" but **two** men were elected directly from the presidency of PC to that of SBC. And these events happened ten years apart. To my knowledge, and I know these men, neither of them sought to make the presidency of PC a springboard into the presidency of SBC. When Adrian Rogers was nominated this year without his prior knowledge, he withdrew. The other two men were nominated, they were elected, and they served with distinction.

I count myself fortunate to be a close friend to all of the above-mentioned men who served both PC and SBC. If you will permit me to except myself, they served Southern Baptists with distinction in the most honorable and demanding position which the Lord and the brethren among us can bestow.

This article is written to remove a cloud from over them—and from over others who in the future may be fortunate enough to serve as presidents of both PC and SBC. **The office should seek the man, not the man the office.** To my knowledge in each of these cases, the office sought the man—even as it was true of President James L. Sullivan.

Belmont Receives Science Foundation Grant

Belmont College has been awarded a \$2300 grant from the National Science Foundation to be used to help purchase scientific equipment for the college's science department.

According to W. David Driskill, professor of physics at Belmont, the money will be matched by the college and used to purchase the equipment needed to implement a course in medical electronic instrumentations for pre-medical and para-medical students.

More Than 'Praising God' In Vocalist's Songs

LOUISVILLE, Ky.—June Hunt doesn't "just praise the Lord."

The Christian entertainer, daughter of the late H. L. Hunt, oil industrialist billionaire, attempts to choose songs for her performances that have spiritual depth, she said in an interview following a concert at The Southern Baptist Theological Seminary here.

"Many religious vocalists I have heard have a great deal of what I would call 'praise songs.' Very few people know what you're talking about when you say, 'praise God.' They don't even know him, even people in the church—they're just struggling with church attendance. There are many who do know the Lord and are growing, but with a majority it is not this situation," she said.

"So our songs are message oriented. We find people are struggling and grappling with everyday problems."

Miss Hunt noted many people ask her, "Oh, how could **you** have problems," pointing to her personal wealth.

But the blond, blue-eyed singer notes that when interviewers ask her about her wealth she quickly points out that money does not make a person happy.

"If it were true, why do so many millionaires commit suicide? Then I explain what I feel brings genuine joy—the source of peace is the Lord himself," she added.

Miss Hunt became a Christian at age 15, attended a Christian University, and served as the director of the College and Career Division of the First Baptist Church, Dallas, Texas, before becoming a full-time Christian entertainer.

In her music Miss Hunt seeks to convey that God is with an individual in the midst of problems.

"Some people are not real, they give this image of, 'Oh, everything's wonderful all the time.' And that's not realistic. In fact, it must turn off more non-Christians than probably anything else because they say, 'I can't identify with you.'

"Instead," she added, "people want to understand how Christ relates to their difficulties."

"People need to understand that the Christian life really contains a great adventuresome road, and it can be a great deal of fun, even though there are parts that are very difficult."

Carter is feature editor at The Southern Baptist Theological Seminary, Louisville, Ky. 40206.

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Our People and Our Churches . . .

PEOPLE . . .

(Continued from Page 8)

E. J. Kearney presented the Valley Forge award-winning patriotic monologue, "I Am Uncle Sam" in full costume at a Bicentennial rally Sunday afternoon, July 4, on the Yorktown Battlefield, not far from where Cornwallis surrendered to George Washington. **Kearney** is pastor of Poplar Avenue Church, Memphis.

Northside Church, Cumberland Association, ordained **Dan Haley** and **Roy Carter** as deacons, the latter having surrendered to the ministry recently. **Oscar Murray** is pastor.

Rev. O. E. Hackett, died recently following a stroke. He served many years as deacon at First Church, Carthage, teacher of the Men's Bible Class, and also as deacon and pastor of the church's mission some years ago. Before his retirement he was a teacher at Carthage Elementary School. Survivors include his wife, **Mrs. Laura Hackett**, one daughter, **Mary Hackett**, both of Beane's

Health Care Center, Hartsville; two sons, **Jack Hackett**, Gallatin; and **Ernest Hackett**, Carthage.

Mrs. David Maurice Palmer, long-time Sunday school teacher at Speedway Terrace Church, Memphis, died June 16. Burial was in Blue Mountain, Miss. She was the mother of two preacher sons, **Robert L. Palmer**, Cumberland College, Williamsburg, Ky., and the late **J. Norris Palmer**.

Arthur B. Griffin, pastor of Belmont Heights Church, Knoxville, has completed 42 years in the gospel ministry, 20 of these at the Knoxville church. He was ordained by the Abingdon Church, Abingdon, Va., June 12, 1934. **Griffin** has served as pastor at Damascus, Va.; Bristol, Erwin, and Bluff City, in Tennessee.

Glen Wyatt was ordained a deacon at Telford Church, Holston Association, recently.

LEADERSHIP . . .

Martin Klinghart resigned as pastor of Clifton First Church. He plans to enter seminary at New Orleans.

Russell Flatt, pastor, Philadelphia Church, Waynesboro, resigned to enter seminary.

Larry Higgins, minister of music at Waynesboro First Church, resigned to enter seminary.

Grove Hill Church, Knox County, has called **Ron Bowman** as interim music director.

Wade Kelley is the new pastor at Concord Church, Carroll-Benton Association. He was formerly pastor of Chalk Level Church, Camden.

Prospect Church has called **Jerry Powell** as pastor and he began his work July 21. He comes to Prospect from White Hall Church, Trenton.

Tony Bowman has been called as music director at North Johnson City Church, Johnson City.

CHURCHES . . .

Hartsville First Church members accepted the proposal of the planning and finance committees to proceed with the construction of a new church building on property purchased by the church. **Emory Register** is pastor.

Members of Sharon Church, Knoxville, have repaired and refinished the first pulpit ever used in the church. The pulpit was constructed in 1883 by **Alexander P. Bishop**, **Ephram Dowell**, and **John C. Ogg**. They plan to display it in the church. **James E. Robertson** is pastor.

Members of Emmanuel Church, Jefferson County Association, completed a successful drive to raise \$250,000 for a new sanctuary. Construction will begin this summer with completion scheduled for next spring.

In Cumberland Association, the auditorium for Kenwood Church has been completed. Dedication services were held recently.

Members of New Bethel Church, New Duck River Association, cleared all indebtedness on the educational building. Homecoming services were held recently.

Guiding Star Church, Clinton Association, organized two mission education organizations. The church now offers Brotherhood and Woman's Missionary Union. **Jack Taylor** is pastor.

Laurel Grove Church, Briceville, organized a Brotherhood. **A. L. Kiser** is pastor.

Black Oak Church, Clinton, is beginning construction on a new pastorium. **Don Cobb** is pastor.

Norris First Church is preparing the pastorium to house furloughing missionaries **M. G. and Margie Duncan** and their family who will be here for six months from Kenya. **Wayne Provence** is pastor.

Members of Howse Church, Atwood, voted to build a pastorium. They also appointed building and finance committees.

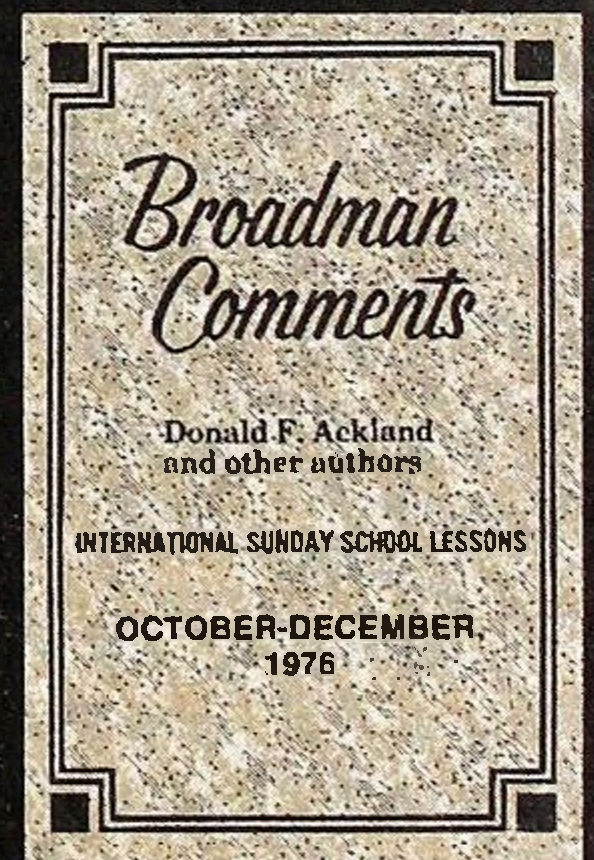
Dedication services were held for new facilities at Concord Church, Chattanooga. The structure, approximately 19,000 sq. ft., will house the Bible Study, Church Training, music ministry program, dramatic arts, fellowships and recreational programs. **B. Carter Elmore** is pastor.

BIBLE PUZZLE PAGE ANSWERS

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"But he, whom God raised again, saw no corruption" (Acts 13:37).

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FROM
BROADMAN

One Nation Under God

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

Basic Passages: Exodus 19-20; 24
Focal Passages: Exodus 19:3-8a; 24:3-8

A tremendous, hardy group of slaves emerged from Egypt for a long and perilous trip through the wilderness. They had been a subject people for some four hundred years.

To fuse and mold such a people into a well ordered and united nation was a gigantic task.

The Lord had selected Moses as the leader in this operation. To develop one nation under God was the ideal.

The United States is committed to that same ideal. Israel had, for some time, what we call a theocracy. We have what we proudly call a representative democracy.

The nearer we get to the ideal, the better it will be for us and the world. We certainly need to become more united and we need badly to come under the sovereign sway of the God revealed in Jesus Christ.

THE FIRST BIG STEP—Exodus 19:3-8a

God spoke to Moses out of the mountain, giving him a message to the house of Jacob

and the people of Israel.

The Lord told them, through Moses, that if they would obey His voice and keep His commandments He would make a peculiar treasure of them unto Him above all other people, for all the earth is His.

In other words, Jehovah claimed to be the sovereign over all nations and would give Israel a unique ministry and mission among the nations if they would be true to a special covenant with Him.

Moses delivered the message to the people of Israel. They promised to be true and obedient to all Jehovah asked them to be and do.

ISRAEL AND THE LORD ENTER SACRED COVENANT—Exodus 24:3-8

Moses delivered the words and judgments of the Lord to be contained in the covenant. The people agreed to keep all of them.

Moses made an altar and erected twelve pillars representing the twelve tribes of Israel.

He had young men to make sacrifices in burnt offerings and peace offerings of oxen. Moses sprinkled half of the blood on the altar. Then he read all of the words of the Lord contained in the covenant to the people. To this the people assented and committed themselves. Moses sprinkled the other half of the blood on the people, sealing the covenant between the people and the Lord.

Solemn agreements sanctified and sealed with blood have been quite effective among ancient and primitive people in the early days of history. Yet, the frailty of human nature keeps many ceremonies from being perfect in results.

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Berquist Joins Carson-Newman

JEFFERSON CITY, Tenn.—Millard J. Berquist, a retired Southern Baptist seminary president, will occupy the chair of Southern Baptist Studies at Carson-Newman College here this fall.

Since retiring Jan. 31, 1973, and becoming president-emeritus of Midwestern Baptist Theological Seminary, Kansas City, Mo., Berquist has served as interim minister at the Wornall Road Church, Kansas City, and interim pastor at the First Church, Brandon, Fla. (BP)

Laughs

The driver of the truck was loud with his horn in traffic. As he drove up alongside a woman driver, she said sweetly, "What else did you get for your birthday?"

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."

Bringing his car into the shop for the 1500-mile inspection, a motorist was asked by the service manager: "Is there anything the matter with it?" The motorist responded: "Well, there's only one part of it that doesn't make a noise, and that's the horn."

Compliments are like perfume. They should be inhaled, but not swallowed.

The Sunday School teacher, emphasizing freedom of religion, asked, "Why did the Puritans come to this country?"

A pupil replied, "To worship in their own way, and to make other people do the same."

Grandpa proudly announced to his family that he was going to get married again. "I've been a widower long enough," he said. "I've picked me out another wife." "Who are you going to marry?" asked his brother. "Luke McCoy's daughter." "But she's only 18," protested the brother. "Imagine a man your age—88—marrying a girl only 18 years old!"

"What's wrong with that?" inquired the old man. "That's exactly the same age my first wife was when I married her and you didn't say anything."

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

Find Drug Use May Be Learned From Parents

There's no generation gap between children who use drugs regularly and their parents; youngsters' drug use may be an extension of their parents' own rejection of traditional values. This is the unexpected conclusion of psychologist Richard H. Blum and colleagues at Stanford University's Institute for Public Policy Analysis, whose close study of 101 white, upper- and middle-class families is the first to link drug use with a certain kind of family life and a certain set of values.

Members of the research team, whom Blum described as "more or less permissive themselves" were shocked and, in some cases, disconcerted to find that children who use drugs regularly tend to come from mostly liberal homes and parents who were often "fine people" but permissive and determinedly mod . . . households where low premium was placed on family life, discipline, self-control and religious belief, and where liquor, tobacco, tranquilizers, pep-pills and sleeping pills were apt to be accepted equipment for everyday living.

"No, we didn't expect these results—nothing so clear cut," said Blum in a Washington National Observer interview. "There were agonized faces among us as we read the findings being ground out by the computer."

What emerged from the study, which included eight-hour interviews with each individual in the 101 families (a total of 545 people), was the existence of the hidden iceberg of solid old-fashioned values that apparently supports the youngsters who repudiate drugs or voluntarily give them up after trying them.

Discipline Urged

The 33 families with the lowest incidence of drug use, characterized as "low-risk" households, tended to voice "the importance of disciplining children a lot" while "still attending the child's preference." In many cases, they continued to make basic decisions about the children's friends, food, study habits, church attendance and bedtime long after the high-risk parents had abdicated.

In general, the atmosphere of their homes was inviting, warm and relaxed, although they were less likely to have outside household help than high-risk households. More of them attended church and were satisfied with the way they had reared their children. There were fewer bottles in both medicine

Americans United Names Staff Appointments

SILVER SPRING, Md.—Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, today announced five staff appointments at the 29-year-old religious liberty organization.

James W. Respass has been named general counsel. Respass had been in private law practice since 1966. Before that he had served as a legislative analyst for the National Education Association, with the Internal Revenue Service, and as chairman of the Business Administration Department of Point Park College in Pittsburgh.

Edd Doerr has been promoted from managing editor to editor of the organization's monthly journal, *Church & State*. Doerr has been a member of the Americans United staff since 1966.

Richard F. McFarland has been appointed director of educational relations. McFarland, a United Methodist minister, has been a professor of international studies at Furman University, Wofford College, and American University.

In addition to the regular staff appointments, Americans United has inaugurated its first summer intern program with the appointment of two interns, Douglas Lavine, a student at the University of Connecticut School of Law, and Stanley Barg, a junior at Brown University in Providence. Lavine, also a journalist, serves as legal assistant to the AU general counsel, Barg as a research assistant. The interns will serve for eight weeks during the summer. (C/SNS)

and liquor cabinets. Asked what counsel they would give newly-marrieds, they urged couples to be "natural, living and sincere," while high-risk families seemed unable to settle on appropriate advice.

"Yet there were no caricatures or stereotypes in the study sample," Blum stressed. Between the 33 low-risk families and the 39 "permissive" high-risk families, were 29 moderate-risk families which shared many of the habits and values of the other two groups.

Wrapping up the study conclusions, which are published as *Horatio Alger's Children*, Blum reminded, "parents teach, and children become like them. Always with variations, but not with great variations."

The permissive parents in the high-risk families believe "as everyone would like to believe—that children are free spirits and require no tutelage. Discipline is a bad thing to them, punishment ruins people. 'Just let kiddies grow,' they say. It's a marvelous notion . . . but it doesn't work with flowers, corn or money. It certainly doesn't work with children. You have to invest energy. And it seems you must put in 10 pounds of energy for every single pound of healthy, flourishing child. These parents-content children should be free to learn by themselves. That can be costly for the child."

HISTORICALLY

FROM THE FILES

50 YEARS AGO

From the editorial column by John D. Freeman: "The name of a church member heading the announcement of a bridge party on the society page of a daily newspaper is about as much in place as the picture of some great man on a box of cheap cigars."

Also stated from Editor Freeman: "If one would have a regular supply of pure water, he had better watch carefully the source from which it is derived. If Southern Baptists expect to have the preaching of a pure gospel, they had better keep a constant and watchful eye upon the sources from which their ministry comes."

25 YEARS AGO

From an editorial by Richard N. Owen: "Let us recognize God as God and trust in Him because of what He has done for us through Jesus Christ His Son. What comes to pass tomorrow is in God's hands. If we want righteousness and peace in the world, be sure that it first is a reality in our own personal lives."

Oak Ridge First Church marked a milestone of attainment with groundbreaking ceremonies for a new edifice, and construction began the next day. W. Stuart Rule was pastor.

10 YEARS AGO

Mrs. Bess Cockroft, director of the intermediate Training Union Dept., McLean Church, Memphis, for over 40 years, died. She taught piano.

Harold D. Campbell, pastor of Oakland Church, Robertson County, resigned to become pastor of Cumberland Drive Church, Clarksville.



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Virginia Leads Official SBC Messenger Count

NASHVILLE—Virginia, the host state, registered the most “messengers” to the 119th annual session of the Southern Baptist Convention (SBC) in Norfolk, June 15-17, accounting for 3172 (17.02 per cent of the all-time record total of 18,637 messengers.

The official registration of 18,637, tabulated by the SBC Historical Commission and released by W. Fred Kendall, the convention’s recording secretary, exceeded the previous record of 18,190 set in 1974 in Dallas.

North Carolina registered the runnerup total of messengers, with 2429, or 13.05 per cent of the total.

Others in the top 20 were Georgia, 1361;

Tennessee, 1293; Alabama and South Carolina, 1289 each; Texas 1128; Kentucky, 944; Florida, 936; Mississippi, 792; Missouri, 562; Louisiana, 533; Oklahoma, 458; Arkansas, 412; Maryland, 411; Ohio, 294; Illinois, 244; Indiana, 161; California, 135; and District of Columbia, 86. Other registrants ranged from one each from Puerto Rico and Idaho to 75 from New Mexico.

Forty-seven of the 50 states in which Southern Baptists have members were represented, in addition to D. C. and Puerto Rico. Only the states of Maine, Vermont, and Wyoming had no representatives at the 119th annual session of the 131-year-old SBC, the nation’s largest Protestant denomination. (BP)

SBC Reaffirms Therapeutic Abortion

NORFOLK—The Southern Baptist Convention held to its stand of therapeutic abortion here after debating the issue at three business sessions and resolved to condemn homosexuality.

Messengers defeated two amendments that leaned toward the anti-abortion view, then affirmed the “limited role of government” in abortion matters and supported “the right of expectant mothers to the full range of medical services and personal counseling for the preservation of life and health.”

Following the U.S. Supreme Court decision on abortion, the SBC has repeatedly affirmed its 1971 resolution. That called for permitting abortion under “such conditions as rape, incest, clear evidence of severe fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother.”

The resolution Thursday said, “The practice of abortion for selfish non-therapeutic reasons only destroys fetal life, dulls our society’s moral sensitivity, and leads to a cheapening of human life.”

Citizens were urged to work to change attitude and conditions that lead people to use abortion as a means of birth control.

Messengers refused to adopt an amendment by Robert Holbrook, pastor of First Baptist Church, Hallettsville, Tex., and national coordinator of Baptists for Life, Inc. Holbrook would have deleted the statements on the role of government and the right of expectant mothers to the full range of medical services.

“The ‘limited role of government’ im-

plies abortion is a matter of religious liberty,” Holbrook said. “The ‘full range of medical services’ is just a code word for abortion on demand,” he added.

Holbrook had authored one of a number of resolutions on abortion presented to the Convention’s resolutions committee. The committee chairman, Andrew Tampling of Birmingham, Ala., said almost half of the resolutions presented to the committee concerned abortion.

In support of the resolution James E. Wood, Jr., executive director-treasurer of the SBC Public Affairs Committee, said it “affirms our deep and abiding concern for the problem of abortion, and recognizes changes in the practice of medicine.” Wood said it also “attempts to say that in that deepest of all human relationships between a man and a woman . . . government should have a very limited role.”

A second unsuccessful effort to amend the resolution was made by Owen Duncan, pastor of Central Baptist Church, York, S.C. Duncan asked messengers to add statements that abortion “necessarily must involve a decision to terminate the life of an innocent human being” and that the Convention reject “any suggestion that Southern Baptists should become political activists in support of permissive abortion legislation.”

After voting down Duncan’s amendment, messengers overwhelmingly adopted the resolution committee’s version.

The Convention’s first resolution on homosexuality also drew considerable debate before it was adopted with a minor amendment.

Foundation

Tennessee College For Women Lives On

By Jonas L. Stewart
Executive Secretary-Treasurer

In 1946 the doors to the Tennessee Baptist College for Women closed forever. Alumnae from this Tennessee Baptist institution are scattered across the world, but they have not forgotten the blessings that came to them through dedicated leaders and teachers.

The alumnae association meets at least annually. One item among the matters of business each year is the promotion of trust funds to perpetuate the memory of those who influenced their lives on the campus and in the classrooms.

Their objective has been to set up separate trusts in amounts of \$5000 each to memorialize individual benefactors from their alma mater. Trusts have now been completed in memory of C. H. Byrn, Sam/Ethel Reed Cox, Mary A. Strain, and E. L. Atwood. The income is paid annually to Belmont College to be used as scholarship aid to worthy students. The influence from the Tennessee Baptist College for Women will live until Jesus comes because the school had worthy leaders who produced a worthy product in the ladies whose lives they touched.

For information on how to establish a permanent memorial to some special person, either now or in your will, write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

The resolution reaffirmed commitment to the biblical truth regarding the practice of homosexuality as sin.

It also recognized the autonomy of the local churches to ordain ministers, but urged them not to afford the practice of homosexuality any degree of approval through ordination, employment, or other designations of a normal life style.

Another key resolution called for Christians to work for legislation that “prohibits the advertising of beverage alcohol and the portrayal of pornography in all public media.”

Calling on people to express their opposition “to these menacing evils in every possible and appropriate way,” the resolution also urged “concern for the victims of these evils as we point all people to Jesus Christ.” (BP)