

Baptist and Reflector

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NOBTS TENNESSEANS—Landrum Leavell (left), president of New Orleans Baptist Theological Seminary, chats with Stan Rushing, alumni president from Tennessee, and students from Tennessee. Seated, left to right, are Leavell; Bob Bevington, Knoxville; Harlan Williams, Chattanooga; Rushing; and Mrs. Rushing. Standing are Bob Neil, Athens; Jere Phillips, Dyersburg; David Breeding, Kingston; and Harold Smith, Memphis.

Tennessee Baptist Library Convention scheduled April 14-15 at Woodmont

The 15th annual Tennessee Baptist Library Convention will meet in Nashville April 14-15 at Woodmont Church, according to Tom Madden, director, convention ministries division, TBC.

Registration will begin at 1 p.m. on Thursday with the first session convening at 2 p.m. The convention will adjourn Friday night at 9:00.

Raymond Langlois, pastor, Judson Church, Nashville, and Grady C. Cothen, president of the Baptist Sunday School Board, SBC, will deliver messages to the gathering on Thursday and Friday evenings, respectively.

Ed Tarpley, state library president, will preside.

Conferences will be offered in all phases of church library work including audio-visuals, outreach, administration, mending, beginning and advanced cataloging and classification, promotion, and circulation. Helps on beginning libraries will be given by Mrs. Joe Gresham, vice-president of the state library organization and a member of Temple Church in Memphis. Other instruction will be given in Broadman Consumer Sales services, associational organizations, and puppets and story telling.

Advanced reservation should be made

through Mrs. Ted Register, 2221 Castleman Dr., Nashville 37215, according to Madden. The deadline for reservations is March 31.

25 named by HMB, two to Gatlinburg

PHOENIX—The Southern Baptist Home Mission Board's directors appointed 25 persons to mission service during their spring meeting here.

Appointments included one career missionary, four missionary associates, 12 US-2 missionaries, and eight mission pastors who were approved to receive church pastoral aid.

Tim Terry of Oak Park, Ill., was appointed as a "catalytic" missionary to serve in the Chicago Metro Baptist Association.

Named missionary associates were Walter and Bettye Agnor of Beltsville, Md., and Abdias and Martha Mora of San Antonio, Tex.

Appointed as US-2 missionaries—college graduates who serve two years in home mission work—were: Stan and Joanie Al-

SBC missionaries make Uganda visit

NAIROBI, Kenya—Three Southern Baptist missionaries returned to Uganda March 13 to spend a week processing official permits to work in the country and to assess the general situation there.

Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for eastern and southern Africa, said G. Webster Carroll, Harry B. Garvin, and James L. Rice, drove back into Uganda and have been in daily contact with their families who are remaining in Kenya.

In a telephone report March 15 to the board's home office in Richmond, Saunders said the men found no difficulties being experienced in Soroti and Jinja, the two major areas of Southern Baptist work in Uganda.

Saunders, now on a tour of the countries in his area, said he would not be able to visit in Uganda personally because no tourists are being allowed in at this time.

The three Southern Baptist couples have been in Kenya since late February. Two of them came here to be with their children on a school holiday, and the third couple joined them for an area meeting here. All decided to remain temporarily in Kenya as Ugandan President Idi Amin called a meeting of all Americans in his country. The meeting was later postponed, and no new date for it has been set.

Amin has been the center of worldwide attention following the death of Anglican Archbishop Janani Luwum, officially reported to have died in an automobile accident. Amin has denied reports that he was responsible for Luwum's death.

Carroll is a former pastor of Rocky Point Church, Russellville, and he and his wife are graduates of Carson-Newman College. (BP)

bright of Alabama, Rose Alldridge of Mississippi, Bill Berry of Virginia, Merry Lou Burgess of North Carolina, Sam and Myra Gentry of Louisville, Ky., James Newell of Mississippi and his fiancée Roberta Turner of Alabama, Michael Perry of North Carolina, Glenn Prescott of New Mexico and Gayle Prettyman of Arizona.

Stanley and Joanie Albright, both Alabama natives, will serve in Gatlinburg, Tenn. He is a graduate of Auburn University. (BP)

Program set for BSU meet in Nashville, April 1-3

Myra Gullledge, Baptist Student Union director at Northwestern State University of Louisiana, and Richard L. Flint, minister to young adults, West Palm Beach (Fla.) First Church, will be the keynote speakers for the 1977 Baptist Student Union spring conference, April 1-3, at the Baptist Sunday School Board in Nashville.

Sessions begin at 7:30 p.m. Friday and 9 a.m. Saturday and Sunday. The conference will close following the Sunday morning worship service at 11:00. According to Glenn Yarbrough, director, Student dept., Tennessee Baptist Convention, the students need not pre-register with the Student dept.

Gullledge, BSU director at the Natch-

itoches school since 1951, will speak to the group on "Effective Communications" and "Decision Making." The student leader has also served as an educational director at Arcadia (La.) First Church. Presently, she is one of two Louisiana members of the Southern Baptist Foreign Mission Board.



Flint

Gullledge

Flint, who has lectured on over 100 college campuses in the United States, will serve as a conference leader on "Thinking About Marriage" and "Evangelism Training." He will also bring the worship message on Sunday morning. Prior to joining the church staff at West Palm Beach, Flint was a youth director, pastor, and Baptist campus minister.

Information and guidance will be given to the group on various BSU-related subjects on the college campus. Other program personalities scheduled include: Larry L. Gilmore, pastor, College Heights Church, Gallatin; Mark Tassie, BSU director, University of Tennessee at Chattanooga; Jim Dusek, associate pastor, Columbia First Church; Jim Sparks, BSU director, Vanderbilt University; Robert D. Meade, consultant, BSSB Church Administration dept.; and Barry Vincent, BSU director George Peabody College.

Also on the program will be: Fred Witty, BSU director, East Tennessee State University; David C. George, pastor, Immanuel Church, Nashville; Sam Corothers, Austin Peay State University; John Cooke, BSU director, Belmont College; Wendell Harris, state BSU president; Bill Henry, associate, Student dept., TBC, and Yarbrough.

Becky Hayes, intern BSU director, UT-Knoxville, will lead the music. She will be accompanied by Bill Wall.

Summer missionaries slated to serve in 1977 will be installed during the meeting, and state officers will be elected to serve for 1977-78.

Soviet invitation to Baptists voided

WASHINGTON — An invitation to a West German and two American Baptist journalists for a tour of Russia has been withdrawn "due to the alteration of circumstances," according to a cablegram from Alexei Bichkov, general secretary of the All Union Council of Evangelical Christians—Baptists, and A. Stoyan, director of the international department of the AUCECB.

Announcement was made in February that Russian Baptists had invited six Baptist journalists for a tour of their country in June. But invitations were withdrawn for three of these—Stan L. Hastey of the Baptist Joint Committee on Public Affairs, Washington; Cyril E. Bryant of the Baptist World Alliance, Washington; and Wolfgang Muller of West Germany.

No explanation of the withdrawal of the invitation from the Americans and the West Germans was given by the Bichkov-Stoyan cablegram other than that the action is "due to the alteration of circumstances."

Speculation in Washington circles is that the Russian Baptists were caught in the cross fire between President Carter and the Soviet government on the problem of human rights and dissenters in the USSR and that they were ordered to cancel the three invitations. Whether or not American protests of the imprisonment of the Russian Baptist dissenter, Georgi Vins, was a factor is uncertain. (BP)

W. B. Woodall dies at 93, services held in Lebanon

Funeral services were held at Fairview Church in Lebanon, March 10, for William Bob Woodall, 93. Woodall was director of missions in Wilson County for 20 years (1945-65).

Prior to 1945 he was a pastor in 25 churches in Wilson and surrounding counties of Tennessee and Kentucky. During part of his ministry he served as many as six churches at one time.

A native of Cherry Mound, Tenn., he was a graduate of Bethel College in Russellville, Ky. and attended Southern Baptist Theological Seminary. He was ordained to the gospel ministry in 1910.

His wife, Nena Sparks Woodall, preceded him in death in 1971. He is survived by two daughters, Mrs. Ezra Manning and Mrs. John Lee Brown; two sons, Leon Woodall and Norman Woodall; four grandchildren and one great-grandchild.

J. J. Thomas, retired pastor, Allen Buhler, Nashville, and J. Hall Grime, Lebanon, officiated at funeral services. Burial was in Wilson County Memorial Gardens.

Tex. board blasts pari-mutuel bill

DALLAS—The Texas Baptists executive board struck a sledgehammer blow here at a pari-mutuel gambling bill introduced the same day in the Texas House of Representatives by Laredo Representative Billy Hall.

Almost simultaneously, at its quarterly meeting in Dallas, the 192-member executive board said, "We are sick and tired of a few legislators trying to convince the entire state government that it should evade its responsibility by allowing local option elections on gambling."

Among its reasons for opposing pari-mutuel gambling the board cited regressive taxes, corruption of public officials, increase in organized crime, and wealthy sportsmen capitalizing on the misfortunes of the poor.

The board, which urged Texas Baptists to call and write elected officials, also directed the Texas Baptist Christian Life Commission to make available to Texas Baptist churches specific information on positions taken by legislators on gambling and "any action they take which promotes gambling."

"We are fed up with exaggerated claims of gambling revenues when national studies flatly contradict such claims," added which represents two million Texas Baptists in some 4,000 Southern Baptist churches.

Citing Texans for their wisdom in voting down other proposals to legalize gambling, the board said, "That wisdom must be reflected in the decisions of this legislature. We cannot allow gross manipulation of government to serve the pocketbooks of a few special interests." (BP)

Visa problem causes Youth Congress to shift from Hong Kong to Manila

WASHINGTON—The 9th Baptist Youth World Conference, originally scheduled for Hong Kong, will meet instead in Manila, Philippines, because the Baptist World Alliance could receive no assurances that youth from Eastern Europe, Taiwan and Cuba would be granted visas to enter Hong Kong.

A BWA spokesman said lack of assurances on the visas from British and Hong Kong officials necessitated the move of the conference, which will meet in Manila, July 19-23, 1978. It meets every five years.

The BWA has a long standing policy that its world meetings will be held only in locations open to all prospective participants.

The Philippine government promised to waive all visa restrictions to welcome participants from every nation to the 1978 Baptist youth gathering, expected to attract some 5,000 persons from at least 60 nations. BWA constituency includes 32.9 million baptized members in 114 nations.

"We regret having to move the conference from Hong Kong," said Robert S. Denny, general secretary of the BWA. "Baptists and tourism leaders there had been most helpful in initial agreements for the meeting. Our decision was necessitated by the British government's inability to promise visas for delegates from socialist countries. We meet only in locations where everyone is welcome."

The BWA Executive Committee, meeting last November in Valley Forge, Pa., instructed the BWA staff to seek another

place for the youth conference unless the Hong Kong visa matter could be clarified.

Denny, Roy Bielich of Japan Air Lines and Betty Smith, BWA youth secretary and conference coordinator, visited Manila in early March to inspect hotel and conference facilities and talk with tourism officials before making their recommendation for that site. (BP)

Devotional

Teaching a person to read, a way of witnessing

By Mrs. George Clark

A group of Baptist women saw a need to teach English to internationals who moved to Jackson, Tennessee. The result was a class on Saturday afternoon sponsored by the Literacy Mission Volunteers. Among those attending were Vietnamese, Koreans, Japanese, Chinese, and Egyptians. Learning and speaking English as a second language is very hard, but nothing is impossible with God and His witnesses.



Clark

Mrs. Nghia Nguyen, the grandmother of the Vietnamese refugee family, could not speak one word of English when they moved to Jackson a year ago. She could not read in Vietnamese. There were eight in the family, but they spoke only Vietnamese at home. At first she refused to speak English and was so unhappy she sat and cried as she rocked the grandbaby. Christians went into the home to aid the family with food and clothing and tried to teach her simple objects in English. Then she came to the English class with other family members who spoke a little English and needed to learn to pronounce correctly. With word pictures she learned "a" is "apple" and "e" is "egg" from the Laubach chart. Now she can slowly read sentences in English. She was taken by her teacher to a Baptist Women's meeting, and she proudly read the English chart for them. This is a great miracle. Who was more thrilled? The listening women, the patient teachers, or the timid little Vietnamese grandmother, who learned to read because someone cared and showed the love of Jesus. Now she can learn to read "Good News for New Readers" from the American Bible Society.

Mrs. Clark is WMU director of Madison-Chester Association and a member of Sanford Hill Baptist Church, Henderson.

Singer reconsiders Bryant TV series

MIAMI BEACH — Entertainer Anita Bryant, who lost a potentially lucrative television contract because of her highly publicized opposition to passage of a Miami Metro homosexual rights ordinance, has been offered the job again.

Spokesmen for her and the Singer Company, chief sponsor for the show, said negotiations have been resumed with Bryant to be hostess for a pilot program of a 13-week long TV talk show series to be aired in the fall.

The telegram cancelling negotiations with Bryant two weeks earlier cited "the extensive national publicity arising from the controversial political activities" she had engaged in. "We want this to be a pleasant show," said Edward Trevorow, vice president of Singer, when negotiations were broken off. "We'd like to have as little difficulty as possible in any direction," he said.

However, Singer officials said the earlier decision had not been cleared with top management. Singer executive vice president W. Paul Tippet Jr. said Singer fully supports Bryant's rights to take a personal position on legitimate issues "not related to her commercial environment with the company."

A company spokesman said the Singer Company has received a lot of phone calls and letters about the cancellation. He would not say whether most of those phone calls were opposed to the action, but, he insisted, "This wasn't the reason for the change."

Bryant, a Southern Baptist, was one of the leaders of a petition drive to try to force repeal of the ordinance passed by the Metro Commission earlier this year that would outlaw discrimination against homosexuals. (BP)

Florida pastor accepts post in Clarksville

Spring Creek Church, Clarksville, called William Tober as pastor. Coming from Gainesville, Fla., he preached his first sermon in Clarksville March 13.

While in Florida, he was pastor of Oak Park Church. Prior to his service there, he was a pastor in Texas and was music and youth director in Florida. He is a graduate of the University of Florida and received the bachelor of divinity and master of divinity degrees from Southwestern Baptist Theological Seminary.

Tober was active in associational work and was classified as a special worker for the Sunday School dept. of the Florida Baptist Convention. Additionally, he is a certified instructor for the Southern Baptist Seminary extension division.

Linden retreat planned for mentally retarded

The Sunday School dept. of the Tennessee Baptist Convention will sponsor a retreat for the mentally retarded April 15-16 at Camp Linden, according to Wendell Price, state Sunday School director. Parents and teachers of the mentally retarded are also encouraged to attend.

Activities will begin Friday at 6 p.m. with supper and will conclude Saturday at 2:30 p.m. Conferences have been scheduled for teachers and parents of retarded persons, and for children, youth, and adults who are retarded.

Two special assembly periods will be devoted to group activity and instruction.

Registration for the retreat should be made through the Sunday School dept., Tennessee Baptist Convention, Price stated. He said that churches must provide at least one sponsor for every four retarded persons attending the retreat.

Our People and Our Churches . . .

People . . .

Members of South Clinton Church, Clinton, held an open house in observance of **William R. Sanderson's** fifth anniversary as pastor.

Braden Church, Fayette Association, ordained **James Adams** and **William Woelfle** as deacons. There were eight churches represented at the ordination.

Richard Rudge and **Michael Haynes** were ordained as deacons by Waverly First Church. **Maurice Coleman** is pastor.

Jesse C. Fletcher, pastor, Knoxville First Church, was elected a director of Ministers Life & Casualty Union, Minneapolis. **Fletcher** has served the Knoxville church since 1975.

Calvary Church, Wartburg, ordained **Roy Langley** to the gospel ministry. **James Blakney** is pastor.

South Harriman Church, Harriman, ordained **R. L. Powell**, minister of music, to the gospel ministry. Chaplain **William Justice**, East Tennessee Baptist Hospital, delivered the ordination sermon. **Bob Shipe** is pastor.

Paul M. Broyles, pastor, Pleasant Grove Church, Limestone, was honored on the occasion of his 20th anniversary as pastor of the church. The main event of the celebration was a weekend revival with **W. Paul Hall**, Missions dept., Tennessee Baptist Convention, as guest speaker.

Jacksboro First Church ordained **E. L. Adkins** and **Tim Gross** as deacons. **Barry Wood** is pastor.

Nash Grove Church, Stone Association, licensed **Elmore Judd** to the gospel ministry.

Addie Lacy, a member of Elizabethton First Church for 73 years, celebrated her 94th birthday recently. She joined the church in 1904. Her pastor is **William Swafford**.

Camden First Church licensed **David Webb** to the gospel ministry. **Buck Morton** is pastor.

Kenneth C. Hubbard, pastor, Ridgedale Church, Chattanooga, was named the recipient of the George Washington Honor Medal Award by the trustees and officers of Freedoms Foundation at Valley Forge. The award was presented for his sermon, "I Will Not Sell My Inheritance," which he preached on the occasion of the 200th birthday of the United States.

Goodlettsville First Church ordained **Morris Phillips** as a deacon. **Roger Abington**, pastor, delivered the ordination sermon and charges.

program will focus on the educational building and pulpit area of the auditorium. Completion is scheduled for sometime in April.

Kagley's Chapel, Chilhowee Association, is beginning a Royal Ambassador chapter. **Paul W. Long** is pastor.

Canaan First Church held note-burning ceremonies retiring the indebtedness on the addition to the church. The new facilities include Sunday School rooms, an office, and library.

Shady Grove Church, Fayette Association, announced plans to build a fellowship hall and Sunday School rooms in the near future.

Members of Belle Aire Church, Concord Association, voted to build an auditorium. **Joe Elliott** is pastor.

New Hope Church, Concord Association, held dedication services for a new educational building. **Robert Dowdy** is pastor.

Leadership . . .

Kenneth Roberts accepted the call to serve as pastor of Gleason First Church.

Ardmore Church, Memphis, called **Tom Byrd** as minister of music and youth. He comes to Memphis from Briarwood Drive Church, Jackson, Miss., where he served in the same position. He is a graduate of the University of Southern Mississippi and earned the master of church music degree from New Orleans Baptist Theological Seminary.

Al Canon was called to serve as minister of music at Cherry Road Church, Memphis. A member of Bellevue Church in that city, he served as interim minister of music at Whitehaven Church. He attended Oklahoma Baptist University, Mid-South Bible College, and Memphis State University.

Andy King, Dyer, accepted the pastorate of Alamo Church, Beulah Association. He has served churches in Gibson and Dyer Associations.

Johnny Criswell resigned as pastor of Aldridge Church, Obion.

Bethel Church, Troy, called **Clark Brown** as pastor. He is already on the field.

Mr. and Mrs. Ralph Duncan, staff members at Clear Creek Baptist School in Pine-

(Continued on page 12)

Churches . . .

Glenwood Church, Nashville, observed its 10th year of service through the kindergarten and day care center recently.

East Chattanooga Church, Chattanooga, voted to purchase a new System 122 Digital Computer Allen Organ. **Alan McNeil** is minister of music.

LaVergne First Church observed the 20th anniversary of the church recently. **Nathan Hale** is pastor.

Cedar Grove Church, Maryville, will observe the 143rd anniversary of the church on March 27. **Douglas McPherson** is pastor.

South Clinton Church, Clinton, is engaged in a \$115,000 remodeling program, according to pastor **Bill Sanderson**. The

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July 'The Student' to inaugurate monthly, year-around schedule

NASHVILLE—The *Student* magazine, a periodical which contains ideas for personal growth and campus ministry for college students, will increase from nine to 12 issues each year, beginning with the July 1977 issue.

According to Charles Roselle, secretary of National Student Ministries at the Southern Baptist Sunday School Board, special features in summer issues will highlight ways to make the summer months rewarding and productive for Christian young adults.

The new issues also will include selections such as the annual "On to College" emphasis to help prepare college-bound high school seniors for the fall months.

Additional issues of *The Student* will continue seven regular features, including

"How to Become a Christian" and "Thinking About Marriage."

"Moving On" is the first in a three-part series that deals with change. Articles focus on graduation, severing of traditional ties and challenges that may be faced for the first time in college.

The decision to make *The Student* available year-round came at the August 1976 meeting of Sunday School Board trustees at Glorieta (N.M.) Baptist Conference Center.

Churches, student workers, and students can continue to order *The Student* on the church literature order form at the same quarterly rate.

McCartney returns to Texas as public relations leader

DALLAS—Richard T. McCartney, an Oklahoma public relations counselor, was elected director of public relations for the Baptist General Convention of Texas, a post he previously held.

Orville L. Scott, director of the department since 1972, asked to be relieved of administrative responsibilities to return to full-time writing as director of news and information for Texas Baptists.

McCartney was president of a public relations counseling firm, McCartney & Associates, Inc. He had been president of Arthur Davenport Associates, Inc., Oklahoma City, 1968-76, and directed public relations for Texas Baptists, 1962-68. He was also director of public relations for the Baptist General Convention of Oklahoma, 1958-62, pastor of Southern Baptist churches in Texas, Oklahoma, and Missouri, and served for 12 years in radio and television. (BP)

Belmont receives two recognitions

Belmont College's two entries in the Freedom Foundation Bi-centennial contest were selected by the National and School Awards Jury to receive honor certificates for 1976.

An honor certificate was awarded to Herbert C. Gabhart, president of Belmont, for a manuscript on flag day, entitled "One Nation, Under God, Indivisible."

Another certificate was awarded to the college for a 1976 college campus TV program, "Forty-two Equals One—A Lineage of Old Glory," which was aired on Nashville's WLAC-TV, WRCB-TV in Chattanooga, and WHBQ-TV in Memphis.

The TV special was a colorful presentation of the history of the American flag. Forty-two different flags have flown over America, from the Spanish flag to the current fifty-star banner.

Hosted by Belmont's President Gabhart, the program included student participation and music by Belmont's Reasons and other student groups. It was narrated by Belmont's vice-president, Wayne Robbins. The script was taken from the paper written by Gabhart and adapted for TV by Robbins.

Belmont, a senior co-educational liberal arts college, owned and operated by the Tennessee Baptist Convention, was designated a Bi-centennial campus by the American Revolution Bi-centennial Administration.



Gathered for ground breaking services at Barren Plains Church, Springfield, recently were Thomas McPherson, chairman of the building committee; James N. Prewitt, John A. Garrett, Hodge Adams, Harold Doss, and J. Harold Shankle. Construction has begun on the church's new facilities.

Barren Plains begins new building

Construction began on a new sanctuary for Barren Plains Church, Springfield, following ground breaking services recently.

The new facility, which will consist of a 325-seat auditorium and full basement, was designed by Carter-Hayes Inc. architectural firm of Nashville. The architectural rendering allows for possible future use of a kitchen and fellowship area. J. Harold Shankle Co. Inc., Nashville, is the general

contractor for the project. Cost is estimated at \$151,405 with completion expected in mid-summer.

According to Pastor James N. Prewitt, members and friends have already contributed over \$60,000 toward the cost of the building.

Members of the building committee for the church are Thomas McPherson, Hodge Adams, Harold Doss, John A. Garrett, James Smith, and Prewitt.

Friends, churches give to bring student's family from Nigeria

LOUISVILLE—After three years of separation, a Nigerian family has been reunited here—thanks to some concerned seminary students and a number of area Southern Baptist congregations.

Rufus Adetona, now a student at Southern Baptist Theological Seminary, left his family in 1973 to come to the United States to better prepare for Christian service in his country.

Since then he, his wife Olanike, and children, Jide 10, and Oye 5, had prayed for some way for them to be together. Oye was just two when Rufus left and could not remember his father.

Their dream came true when another Southern seminary student, Bud Turner, became concerned about his friend and decided to do something about it. The two had also been classmates at Sanford University in Birmingham, before coming to Southern.

Turner said he and friends living on the third floor of Southern's Sampey Hall talked it over and decided, "Let's just try to raise some money and see if we can get them over here."

In mid-October—1976—the students dug into their own pockets. Many returned to their home churches and explained Rufus's situation.

In response to the need of a family they had never met, churches in Clarksville, Tenn., Decatur and Anniston, Ala., Indianapolis, Ind., and several other cities contributed, including the Sunday School class to which Rufus belongs at Walnut Street Baptist Church, Louisville.

C. T. Paschall dies, father of pastor

Cletus T. Paschall, father of H. Franklin Paschall, pastor of Nashville's First Church, died suddenly March 13 of a heart attack. He was at the home of his son in Nashville when stricken.

Paschall, 85, was a native of Calloway County, Ky., but had spent most of his life in Paris, Tenn. He was a farmer.

A veteran of World War I, Paschall had served as a teacher of a men's Sunday School class at Oak Grove Church in Henry County (Tenn.) and Hazel Church, Hazel, Ky. He had been a member of First Church, Paris, for the past few years.

Services were held March 15 at First Church, Paris, with Carroll Owen, pastor, officiating. Burial was in Maplewood Cemetery.

Survivors in addition to his son include his widow, Eva Paschall, and another son, C. Lindy Paschall, both of Paris.

Shortly after Thanksgiving, the students trooped over to Rufus's apartment and presented him with \$1200 they had collected. Rufus went into action and on a snowy day in early 1977, his shivering family stepped off of a jetliner.

Rufus, from a royal family in Nigeria and raised as a Moslem, was led to Christ as a young man by Southern Baptist missionaries. Olanike's father, a pastor, befriended the young Christian. Rufus had visited her home several times before he met Olanike, who was away at college.

Rufus will probably be at the seminary—earning the doctor of education degree—about three more years, he said.

But no doubt the next three years with his family will be far less lonely. (BP)

HISTORICALLY

FROM THE FILES

50 YEARS AGO

C. E. Wauford of Cleburn, Tex., accepted the call of Island Home Church, Knoxville.

Belmont Heights Church, Nashville, dedicated its new auditorium. It was the most complete, commodious and modern church building in Nashville. W. M. Wood was pastor.

25 YEARS AGO

Judson Church, Nashville, called Hobart Ford of Rogersville as pastor. He succeeded H. B. Cross, who had retired.

First Church, Gatlinburg, dedicated its new edifice. J. O. Carter was pastor.

10 YEARS AGO

W. R. White, president emeritus of Baylor University, Waco, Tex., succeeded O. L. Rives of Jefferson City as Sunday school lesson writer.

Open house was held for the new \$45,000 educational building at Belmont Heights Church, Knoxville. Pastor Arthur B. Griffin's 11th anniversary as pastor was observed also.

Brotherhood names new comptroller

MEMPHIS—Miss Lynette Oliver, comptroller of Orgill Brothers and Company, a wholesale hardware firm here, for 20 years, has been named director of the business section of the Southern Baptist Brotherhood Commission here.

In the new position, Miss Oliver leads in preparing and administering the commission's budget and directs such operations as accounting, purchasing, office personnel coordination, insurance, building, and properties.

At the wholesale hardware firm, Miss Oliver was responsible for preparation and control of a \$60-million budget, employment and termination of 600 employees, insurance, pensions, purchasing, and inventory.

Miss Oliver was a public accountant in an auditing firm for 13 years before joining Orgill Brothers. She's a graduate of Mid-South Institute of Accounting and attended University of Tennessee and Memphis College of Accounting. She is a Methodist. (BP)

Selmer FBC dedicates new worship facilities

Dedication services were held recently at Selmer First Church for a new sanctuary and education building.

W. Matt Tomlin, pastor of the church since 1969, said that the structure contains approximately 20,000 sq. ft. and includes three floors of education space, an office suite, library, and choir-music area, in addition to the sanctuary. A family activities and recreation hall are located underneath the sanctuary. The Wickes pipe organ, originally a seven-rank pipe organ, was reconditioned and enlarged to a 14 rank and installed in the new building.

Dedicatory messages were delivered by Tennessee Baptist Convention executive secretary-treasurer Ralph Norton and former pastor R. G. Elliott. Kenneth H. Goforth, Scottsville, Ky., former minister of music and education, brought special music.

Nashville native returns home to serve church

Robert C. Carter has returned to Nashville after an absence of 20 years and will serve as pastor of Third Church. He comes from the pastorate of Franklin Street Church in Jacksonville, Fla.

A native of Nashville, Carter attended Belmont College and Southern Baptist Theological Seminary. He was ordained to the gospel ministry by Chilhowee First Church and was a pastor in Georgia and Tennessee before moving to Florida five years ago.

Oran Collins, Mt. Juliet, was interim pastor at Third Church before Carter was called.

Pulpit To Pen

By Jim Griffith

A man, known as the "notorious Peachtree foot stomper," who went around downtown Atlanta stomping on the feet of women was arrested recently in Georgia's capital city.

This man even outdid all the preachers who are accused of preaching sermons that step on toes.

Of course, the preachers say they don't do this on purpose—they are just trying to find the "starters" on the members of their congregations.

Still, there is nothing like stepping on toes to get a rise out of people. But it is a painful attention-getter, to say the least.

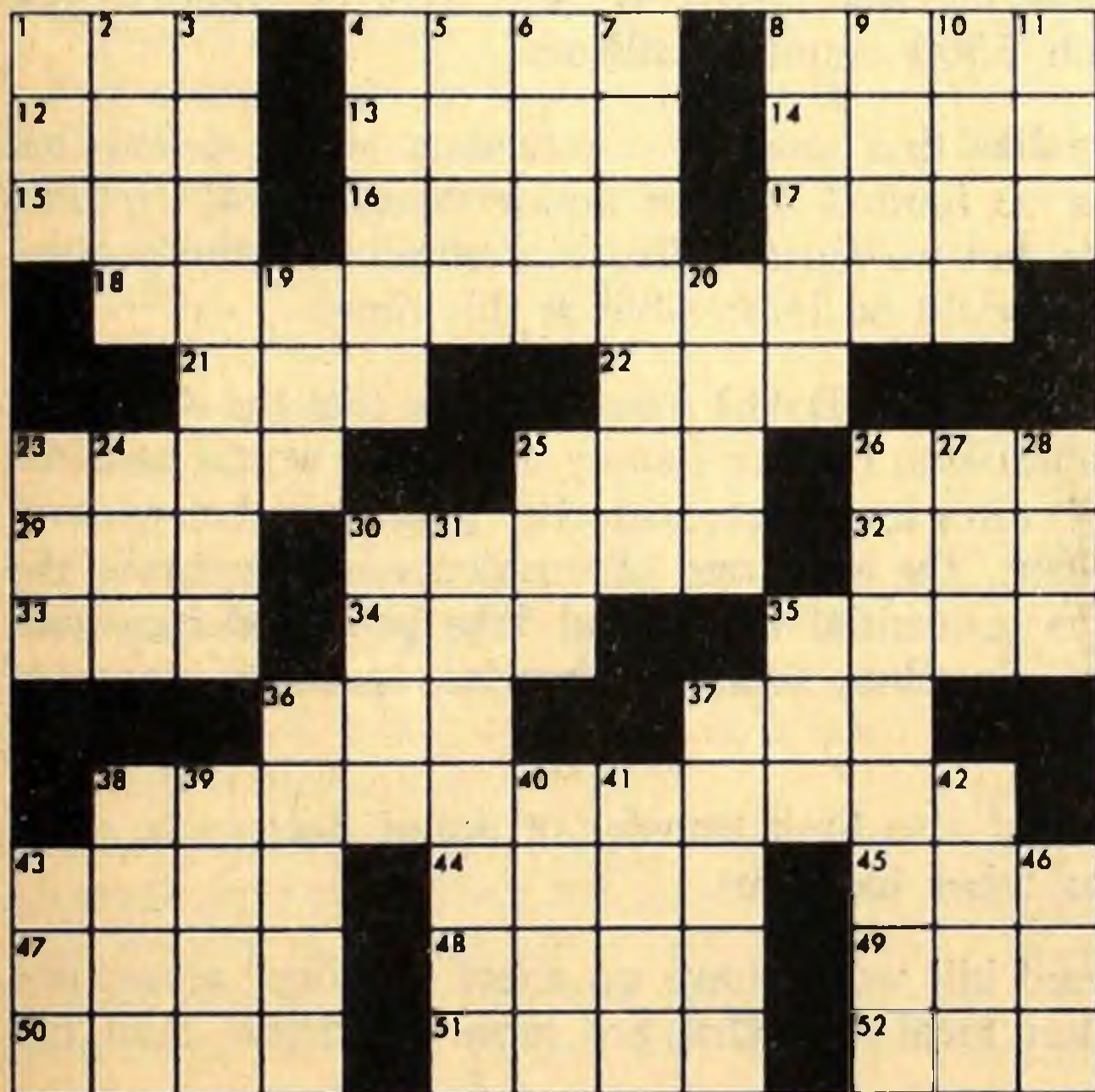
In fact, those who were attacked on the street in this way had a feeling that there was something strange afoot.

And whatever else may be said about the foot-stomping incident, it must be pointed out that this is no way for anyone to get his kicks.

Things being what they are, our times demand that we be on our toes—not on the toes of others.

Bible Puzzle

Answers on Page 15



ACROSS

- 1 Good's opposite
(2 Cor. 5:10)
- 4 Ghetto
- 8 "same measure that
ye —" (Luke 6)
- 12 Contraction
- 13 Window glass
- 14 Angers
- 15 European country:
abbr.
- 16 Like the Anakims
(Deut. 2:10; sing.)
- 17 Ungrateful number
(Luke 17:17)
- 18 "where —"
(Rom. 5)
- 21 Preacher's forte:
abbr.
- 22 Lettuce

- 23 "a little —"
(2 Ki. 5)
- 25 Possesses
- 26 The calf (Deut. 9:21)
- 29 To-do
- 30 "And being in an —"
(Luke 22)
- 32 Path; comb. form
- 33 "— of thieves"
(Mark 11)
- 34 Blackjack
- 35 "truth shall make
you —" (John 8)
- 36 N.T. book; abbr
- 37 People of Burma
- 38 "a rest to
the ——" (Heb. 4)
- 43 Skin
- 44 Neglect
- 45 Maze
- 47 "Moab hath been
at —" (Jer. 48)

CRYPTOVERSE

XFS KFKZ FX BW YQHZNJ NF JQAWZYX

LKE KF ALK EQZNJ NF JQAWZYX

Today's Cryptoverse clue: X equals F

THURSDAY, MARCH 24, 1977

Lebanon pastor's father dies in South Pittsburg fire

Floyd W. Eakin, father of Rodger D. Eakin, pastor of Southside Church, Lebanon, died in an early morning fire which destroyed his home in South Pittsburg, Mar. 8. Cause of the fire is unknown. Eakin was 56.

Funeral services were held Mar. 10 at the Rogers Funeral Home, South Pittsburg. Jack Anderson of Alabama officiated and Houston Inman, pastor of First Church, South Pittsburg, assisted.

Other survivors include three daughters, Mrs. Pamela Deck, Lafayette; Mrs. Debbie Raulston, Jasper; and Melba Eakin, South Pittsburg; and a son, Milon R. Eakin, also of South Pittsburg.

Anderson College receives \$300,000 for gymnasium

ANDERSON, S. C.—The Abney Foundation has presented a gift of \$300,000 to Anderson College, a Baptist school here, to assist in the construction of its new gymnasium.

John R. Fulp Jr., chairman of the board of the Abney Foundation and president of Abney Mills, presented the gift to the college. Anderson College will call the gymnasium the Abney Athletic Center, according to Cordell Maddox, president of the school. (BP)

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Limiting the number of liquor stores

Baptists and other morally-concerned citizens of Tennessee are aware of the mounting number of problems in the lives of individuals and of families caused by the use of alcoholic beverages. The increased use of these beverages almost parallels the growing number of liquor outlets in our state.

There are some counties and political areas in Tennessee which are still legally "dry"—meaning that it is illegal to sell alcoholic beverages. However, most of the urban areas of the state have used the local option provision to permit the sale and consumption of intoxicants.

The proliferation of the number of liquor stores and the location of these stores must not go unnoticed by concerned citizens. For this reason, we would urge your support for **House Bill 417** which was introduced in the Tennessee General Assembly on March 14 by Rep. Elliott Osmont of Hermitage. The same bill is being sponsored in the Senate by Sen. Edward Blank of Columbia.

You may be surprised to learn that there are **no state laws** which limit the number of liquor store licenses that can be issued by the state Alcoholic Beverage Commission. Although it is true that some municipalities in the state do have local regulations which do place limitations on the number of liquor stores, there are **NO** state laws which apply.

THE GREAT GLASS TRAP FOR MILLIONS



We believe that HB 417 ("The Limited Liquor Act of 1977") is needed. The Alcoholic Beverage Commission must have some guidelines and limitations affecting the number and the location of liquor stores in the Volunteer State.

The absurdity of the present situation is shown by the threat of Metro Mayor Richard Fulton to approve 35 liquor licenses at once—which would increase the number of liquor stores in Davidson County by more than 40 percent!

HB 417 would not affect the "dry" areas of Tennessee. It would give some restrictions to the number and to the location of liquor outlets in legally "wet" areas.

The main provision of HB 417 would be to limit the number of liquor stores in "wet" areas to "less than or equal to one store for each 5500 county residents."

Now we realize that most of our readers would desire that this provision be limited to **zero** liquor stores for 4.3 million state residents, but we must realistically admit that the passage of such a law would be impossible at this time.

Other provisions of HB 417 would require that the Alcoholic Beverage Commission (before issuing a license) would consider the number of stores in a given area, the "good moral character" of the applicant, the opinions of residents in the area, the relationship to residential areas, and "the proposed location's distance from churches, schools, libraries or other places of public gathering."

HB 417 would also limit transfer of liquor licenses to other persons or to other locations.

The proposed bill would have no effect on "dry" areas, and would not alter local laws that are more restrictive than HB 417.

The need for guidelines and limitations on the state Alcoholic Beverage Commission is not an issue which only concerns the metropolitan portions of the state. All of us must be concerned. All of us must use our influence to assure that this needed legislation becomes law.

May we suggest that ministers and other church leaders contact their state representatives and senators by telephone immediately! A personal call to their home is best.

Also, church members need to write letters of support for HB 417 (Limited Liquor Act of 1977) to their representatives and senators.

The bill is presently in the House's General Welfare Committee. It could come to the floor of the House within the next week, so it is imperative that you write or call your legislators immediately.

HB 417 certainly will not solve all of the liquor problems in Tennessee, but it is a needed step. Concerned Christians must not allow the forces of evil to advance. Tennessee—and you—need the passage of HB 417.

Cicero's comment



By the editor

"Cicero, we just had a very successful event in pastor-church communications at **Open Ears Baptist Church**," reported Pastor **Gray M. Bell**.

I was interested because of my concern for pastors, churches, and communications.

Bell explained that after listening to Jimmy Carter's "Call the President" radio program, he had decided to have a similar occasion at his church.

"How did it work?," Cicero asked.

Bell intoned that he had announced that on March 19 he would be in the church office. Anyone who wanted to talk to him could "**Phone the Pastor**" between two and five o'clock. "No call would be screened. I would take them as they came."

Cicero wondered if the pastor were there by himself.

"No," Bell chimed in. "Just like Carter, I had a radio personality to help me—**D. J. Music**, announcer on radio station **WORM**."

I inquired what kinds of calls Bell received. "Were there questions, criticism, personal problems, and so forth?"

"All of that," said the pastor. "The most personal one was a collect call from my son who is away at college. He needed \$23 to pay his laundry bill. The most critical call came from **D. Posit Coyne**, who got my number by mistake and then cussed me out for answering it since it was not for me.

"Then, there were calls from three salesmen, trying to sell me magazines, carpet, and a lot at an Arkansas retirement village.

"The other calls—17 of them—were from church members who were wondering who had called and what they wanted."

Cicero was puzzled. "But you said the 'Phone the Pastor' period was very successful."

Gray M. Bell smiled. "It was successful in one important way. I had fewer telephone calls on that Saturday afternoon than any other one in my ministry, so I got to spend more time in getting ready for Sunday."

SHARE BAPTIST AND REFLECTOR With A FRIEND

THURSDAY, MARCH 24, 1977

Letters to the Editor . . .

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

Don't hinder service

Dear editor:

Nine years ago a Presbyterian minister led me to accept Christ as my Saviour. After studying the Scriptures, I became a Southern Baptist because I believe we most closely follow the Lord's teachings.

That minister is a woman whose husband is also a minister.

I do not claim to be a Bible scholar, but as a Christian I must reply to the letter ("Woman's place") in your March 3 issue.

Why do "Christian" people speak of a woman's place as if it were below the place a man has? If Anna Case had refused God's call, I and many others she has touched, would perhaps never have found life in Jesus.

The same Bible which tells women not to have authority in the church tells slaves to obey their masters, yet no right-thinking person says the Lord condoned enslaving human beings. People, men and women, have unique abilities which should be given over to service to Christ. Let not other people, men or women, attempt to hinder their service.

In 1977 if people spoke of the "black man's place" as they used to—meaning shoe-shine boys and servants—Christians would complain righteously. When will Christ's church have the same attitude toward half the human race?

Men "let" women teach Sunday School, be youth directors, choir members and leaders. How can they presume to not "let" women answer God's call to the ministry?

No, He has not called me, but I hope all His children will prayerfully support women He has called.

Marie Griffin
P. O. Box 1255
Knoxville, TN 37901

Purpose of a deacon

Dear editor:

I have just returned from a trip to Europe. Catching up on everything that happened while I was away, I read with amusement the letter of Morine P. Cheney (Feb. 10) and the response of Elizabeth Moore Woosley (Feb. 24) and others thereafter.

I think that women are to be commended on their service for the Lord. No doubt in the days when the first deacons were chosen, women rendered a great service. Maybe from that standpoint of service, many people could be called a "deacon."

I believe a close examination of the Scrip-

tures will show the purpose of the deacon to be one of peace-keeping, since in that early church a murmuring arose among the people concerning the neglect of their women (Acts 6:1).

I think your response to Ms. Cheney was very polite. Obviously, she does not know very much about Southern Baptists or Tennessee. Perhaps, it would be good if Ms. Cheney and Ms. Woosley would study the passage by the Apostle Paul about women being silent in the church and to learn from their husbands at home (I Corinthians 14:33-35).

If either of these ladies had any concept of the role of the deacon, they would not stir controversy by such irresponsible letters or accusing the editor of giving a snide response!

Donald E. Foster
P. O. Box 5011 EKS
Johnson City, TN 37601

Missionaries need prayer

Dear editor:

Missionary orientation is coming to a close. Soon we will return to our homes across the country for brief visits with families and friends. Then we leave for either language school or assignment overseas.

We are as prepared as we can be for this responsibility. We have spent time in colleges and theological institutions, training and preparing ourselves for this moment. We have been appointed as Southern Baptist missionaries.

There is one other very important thing that we need. That essential item is your prayers. If Southern Baptists do not pray for us as your missionaries, then our effectiveness will be hindered and limited.

If you do not pray for us, we will be sitting ducks in the devil's shooting gallery.

Pray for us that God Himself will provide us with armor for the battle, courage for the task, and victory in proclaiming the Good News of Jesus Christ. Pray that God will place a hedge of protection around us that not even the devil can penetrate.

My wife and I and our three boys were appointed Dec. 14, 1976. We will spend one year in language school before going to Guatemala. We are both Tennessee natives—I was born in Jackson, and Jan comes from Trenton—and we both are Union University graduates.

Charles A Collins
P. O. Box 535
Pine Mountain, GA 31822

The Gospel in a Capsule

By Herschel H. Hobbs

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16)

It is difficult to preach on this verse. For when you quote it, you have said it all. It is the gospel in a capsule. Should the rest of the Bible be lost and this verse remain, it would be sufficient for the salvation of every person. However, a brief analysis of it may prove helpful.

In the Greek text it begins with the word for "so," expressing the degree of God's love. "Loved" (*agapao*) denotes the highest kind of love, the love which is God's very nature (I John 4:8). "World" refers to people not the planet. "Only begotten" may read "unique." "Begotten" suggests a beginning. But Christ is eternal (John 1:1). As **unique** He is the only Son of God in this sense. Believers **become** sons of God. Christ is the Son of God. "Believeth" means to believe, trust, and commit. "Perish" is the verb whence comes Apollyon, one name of Satan which means destroyer. "Perish" carries the idea of being lost in hell. "Life" (*zoe*) means spiritual life. "Have" means "may keep on having." "Everlasting" means

age-abiding. It is the quality of life one receives when he believes in Jesus and which abides in eternity.

We can speak of John 3:16 only in superlatives. It expresses the greatest cause of love (for). It presents the greatest lover (God). It declares the greatest degree of love (so). It involves the greatest love (loved). It denotes the greatest object of God's love (world). It gives the greatest movement of love (that). It tells of the greatest act of love (gave). It reveals the greatest gift of love (his only begotten Son). It declares the greatest fruit of love (that). It presents the greatest recipients of love (whosoever). It includes the greatest response to love (believeth). It denotes the greatest relationship of love (in him). It declares the greatest deliverance of love (should not perish). It gives the greatest alternative of love (but). It expresses the greatest extent of love (everlasting). It proclaims the greatest result of love (have life).

God loves us not because of what we are, but in spite of what we are (Rom. 5:8). And His greatest expression of love is seen in Jesus Christ.

Family Living

By Dr. B. David Edens

Director, Marriage and Family Program
Stephens College—Columbia, Missouri 65201

Coloring books called cop-outs; act as stiflers of individuality

There are still thousands of parents and teachers who think that coloring books give the child an art experience or, more mysteriously, train him in the way he should go. They should stop kidding themselves, says art education specialist Ruth West.

No matter how modern the outlined pictures in the coloring books are or how up-to-date their themes, coloring books are a cop-out because they interfere with important learnings, stresses the Kentucky State Department of Education specialist. They provide neat busy-work which keeps children out of adults' hair for a while, but that's not what education is about.

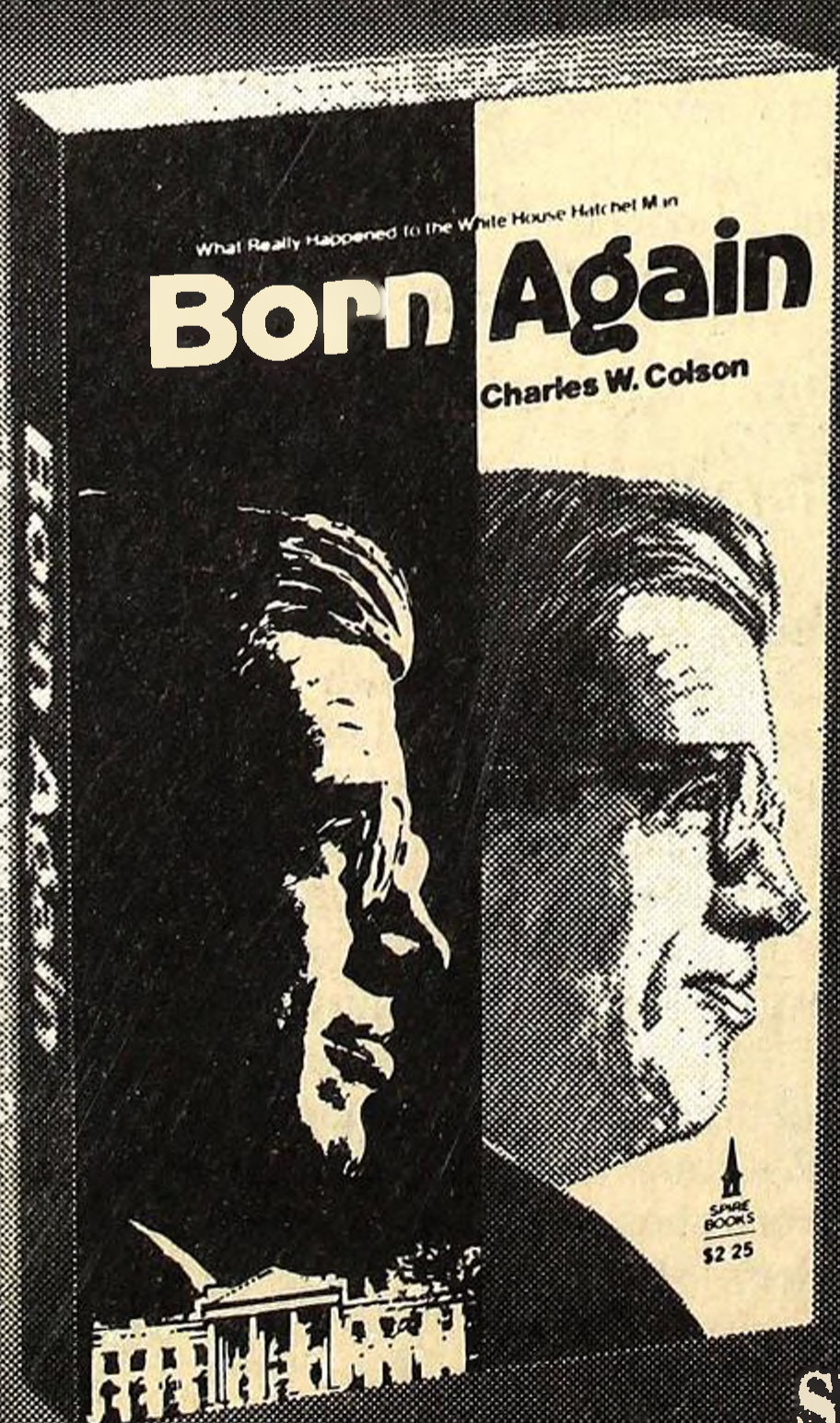
"Color books are pages of adult concepts to be colored in with prepared colors. Filling in these adult concepts won't develop or preserve a child's individuality or add to his sensitive awareness of himself, others and the world. Coloring other people's pictures doesn't provide an outlet for his feelings, observations and fantasies or give him reason to organize his ideas, space and materials. The colors he uses are ready-made, so he doesn't even have the thrill of discovering purple for himself."

It is sometimes argued that coloring teaches youngsters to work within the lines. "Why is it important for children to learn to stay within the lines?" asks Mrs. West.

If a youngster needs to develop more manual control and better coordination, there are countless games and entertaining exercises which will help him—without interfering with his creative development. Adults who can't shake loose from their coloring hang-up might limit a child's coloring to filling in the shapes—the circles, ovals, triangles and rectangles, etc.—that make up the world, she suggests.

Let him color these in until he feels their differences right through his fingers and he'll be having still another learning experience. And if his circles get rounder in the process and the triangles anglier—what of it?

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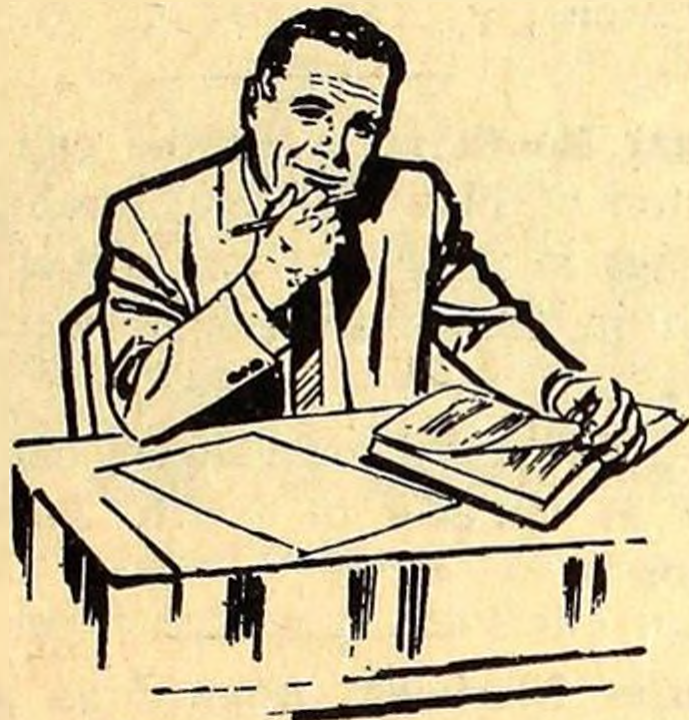
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5. Family portrait of congregation members arranged alphabetically.
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We request that a committee be appointed to work with us to take care of all details to your entire satisfaction.

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

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

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

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

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Wake Forest trustees comment on pornography debate furor

WINSTON-SALEM, N.C.—The Board of Trustees of Wake Forest University, in a regular meeting here, has commented on the furor surrounding a recent appearance by convicted pornographer Larry Flynt on the Baptist school's campus.

On Feb. 28, Flynt, publisher of **Hustler** magazine, appeared on campus, at the invitation of the Men's Residence Council, to speak and receive the small student group's "Man of the Year Award."

The award was later described as "tongue in cheek" and "half-humorous" in intent by council president Angelo Monaco, who apologized to the administration for embarrassment caused by the invitation. The invitation was made by the group last October, before Flynt's conviction on obscenity charges, and without the knowledge of the administration, which learned of it about three days before Flynt was to appear.

The next evening, after Flynt had addressed 350 students, Coy Privette, president of the North Carolina Baptist Convention, appeared in the second phase of the

two-part debate to speak and be honored by the student group as "Alumnus of the Year." Addressing about 50 persons, he rebutted Flynt's point of view.

The trustees commended Wake Forest President James Ralph Scales for "his forthright public interpretation of this whole issue, . . . Privette . . . for his clear presentation of the Christian ethic on pornography, and the **Biblical Recorder**, our Baptist state journal, for reporting this event in fair perspective."

The statement expressed concern for the "growing scourge of hard core pornography" and said it degrades and brutalizes human personality and values.

Scales commended Privette's "cogent and effective presentation" on the Christian view of morality and quoted Monaco as saying that "students who attended were both moved and impressed" by what Privette had to say.

"I wish that those who were fearful of heart could have heard the second half of the debate," Scales said. "Sometimes 'unauthorized' events have unexpectedly good consequences."

Both Flynt and Privette addressed themselves to how pornography and censorship relate to the First Amendment of the Constitution. Flynt said his magazine, if it is pornographic, should be protected by the Constitution as are his critics' comments about it. Privette declared that the Constitution was never meant to shield "a merchant of filth." (BP)

Our People . . .

REVIVALS . . .

(Continued from page 4)

ville, Ky., accepted positions with Radnor Church and Towers, Nashville. **Duncan** was named administrative assistant, and **Mrs. Duncan** will be pre-school division director. **Duncan** has served as director of public relations and radio broadcast production and director of development at Clear Creek. **Mrs. Duncan** worked as a secretary in the public relations-radio dept. and as secretary to the president of the institution. **Paul Durham** is pastor of Radnor Church.

Lamar Booth accepted the call to serve as pastor of New Salem Church, Kenton. He comes to the post from McLemoresville Church in Carroll-Benton Association.

Oliver Springs First Church called **Drew Gaylor** as minister of youth. **James Clark** is pastor.

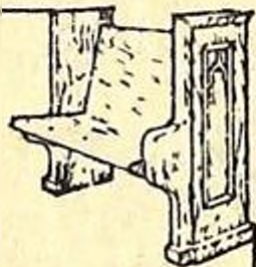
Charles Marlowe resigned as pastor of Island Ford Church, Lake City.

W. T. Davis, pastor of Clinch River Church, Lake City, resigned and is now living in Maryville.

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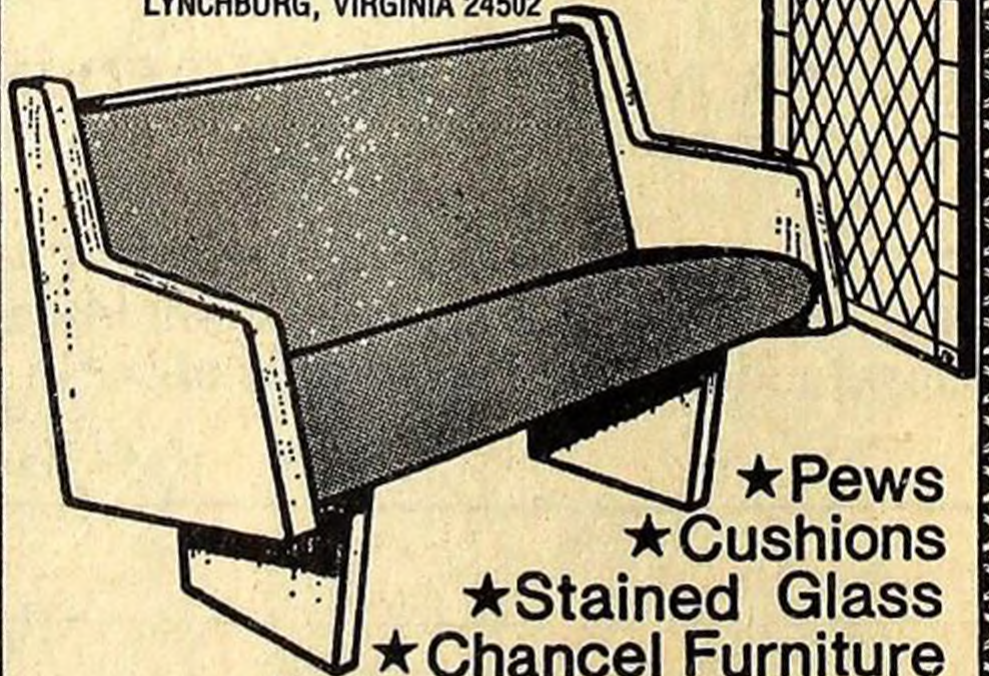
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Laughs

An army mule named Maggie was buried and the following inscription appeared on the tomb: "In memory of Maggie, who in her lifetime kicked 1 general, 4 colonels, 2 majors, 10 captains, 24 lieutenants, 4 sergeants, 545 privates and 1 bomb."

He: You sure can't cook like my mother.
She: No, and you don't bring home the dough like my father.

A preacher saw a physician friend casting for bass. The preacher asked the doctor how many he had caught.

"Well, Preacher, I'll tell you," he said. "If I catch this one and two more, I'll have three!"

A professor once spent a long time figuring out why professors are absent-minded. But he forgot the answer.

An ad in an Alabama weekly newspaper read: "Anybody found prowling around my chicken house in the night will be found still there the next morning."

You can't choose your ancestors, but that's fair enough. They probably wouldn't have chosen you, either.



BIBLE COLLECTORS—Lewie and Edith Miller prepare to ship used Bibles to overseas mission stations as a part of the ministry of the National Bible Museum in Gatlinburg.

Ex-chaplain, wife convert hobby into Gatlinburg Bible museum

GATLINBURG—A retired U. S. Air Force chaplain and his wife turned a 24-year hobby into a ministry that has resulted in a first of its kind National Bible Museum in this east Tennessee mountain tourist mecca.

Lewie and Edith Miller opened the museum to visitors in River Oaks Center in May 1976. The Southern Baptist couple has 300 volumes of the Bible in 120 languages on display for a nominal charge.

The Millers' ministry and museum differs from some non-denominational efforts. The money coming into the museum, from the admission fee above operational expenses, is directed specifically into Bible distribution programs.

In fact, they recently launched a drive to ship used King James Version Bibles to Africa for Asian Indians there who read English but cannot get that version. It isn't being printed in their part of the world at present.

Churches have responded by donating Bibles that have been gathering dust on book shelves and in corners, either in homes or in the church buildings. They send one dollar to cover postage costs to Africa along with each Bible.

The Millers actually began their Bible collection some 24 years ago when he was stationed as an Air Force chaplain in Vienna, Austria. The former B-17 bomber

gunner and his wife now have well over 700 Bibles, many rare and all insured.

Among the many Bibles, along with artifacts which date from 1500 B.C., are early editions of the "Geneva Bible," a "Bishops (1st edition) Bible" and "King James (1st edition) Bible" all printed between 1569-1611. Still earlier printings of the Latin Vulgate (1535) and a German Bible (1556) are included.

A facsimile of the Gutenberg Bible, the first Bible printed using movable type is also on display, along with exhibits such as the papyrus plant and steps in its development into writing material, used to make Bibles in ancient times.

The smallest book in the world, printed and bound (5 cm), contains the Lord's Prayer in seven languages. A handwritten Bible page on Vellum (1270 A.D.) and tablets of clay also illustrate early writing materials.

Two artifacts sure to be of interest are a lamp dating back about 3,500 years—believed to be the time of Abraham—and the handle from a clay jar in which one of the Dead Sea Scrolls was stored.

The Millers spent 20 years with the Air Force chaplaincy which gave them a means of working directly with Southern Baptist missions. Miller's brother, Paul, is a Southern Baptist missionary and is registrar and a professor at Nigeria Baptist Seminary in Ogbomosho. (BP)

HMB musical drama to receive Freedoms Foundation Award

ATLANTA — The Southern Baptist Home Mission Board's musical drama, "The Fabric of Freedom," has received the Valley Forge Honor Certificate Award from the Freedoms Foundation at Valley Forge, Pa.

The drama, commissioned by the board in observance of the national Bicentennial, was performed by student summer missionaries of the Home Mission Board in 20 different areas, including Walt Disney World. The troupe traveled over 5,000 miles and made 64 appearances during the summer months of 1976.

The lyrics and book for the musical drama were written by Ed Seabough of the Home Mission Board and the music by Bill Cates, a composer from Nashville, Tenn. (BP)

Texas Baptist college students raise funds to save athletics

DALLAS—William E. Thorn, president of Dallas Baptist College has personally pledged \$10,000 to a student-led drive to raise the funds to save the school's athletic program.

The Dallas Baptist board of trustees voted recently to terminate the college's participation in intercollegiate athletics beginning in June in order to stay within a balanced budget for the 1977-78 fiscal year.

A school official estimated that the sports program at Dallas Baptist College, which includes basketball, baseball and soccer, costs about \$100,000 a year. Student leaders requested permission from the school administration to attempt to raise the money to keep the athletic program alive. (BP)

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Basic Passages: Mark 12:41-44; Luke 16:10-15, 19-31

Focal Passages: Luke 16:10-15; Mark 12:41-44

The lessons for March have focused upon Jesus in His role as a teacher. These lessons have directed attention to some of the themes about which Jesus most frequently spoke: service, prayer, and forgiveness. This week provides us with an opportunity to hear Jesus address another of His most favored issues: stewardship. Our assorted passages give us a glimpse at a test to be applied, a taskmaster to be chosen, a temptation to be avoided, and a temple to be revisited.

A Test To Be Applied (Luke 16:10-12)

It is a mistake to assume that Christian stewardship is concerned only with money. Although it does not apply *only* to money, it includes money. Material riches are often spoken of negatively in the Bible as earthly treasures which perish in contrast to heavenly treasures which endure (Matthew 6:19-20), as that which distorts and dominates life (Luke 12:15), and as that which may become the object of one's love and, as such, the source of every kind of evil (I Timothy 6:10). Nevertheless, the responsible stewardship of money is not to be discredited. In fact, our use of money becomes the test for our readiness to be entrusted with true riches, i.e., values that are eternal and abiding.

Jesus makes three pronouncements here (sometimes in the form of questions) which concern money and show how our responsibility in handling money is an adequate test for our readiness for eternal values: (1) Are you faithful in little things (money)? If so, you will be faithful in greater things (eternal values) (v. 10). (2) Are you faithful in unrighteous mammon (money)? If so, you are ready to be trusted with true riches (eternal values) (v. 11). (3) Are you faithful in what belongs to somebody else (money)? If so, you are ready to receive that which is your own (eternal values) (v. 12).

Why is money said to be "somebody else's"? As children of God and citizens of His Kingdom, it is as though money is to

us a foreign currency which has no exchange value into our own. It is like "play money" in a game of Monopoly. Yet even though it has no real abiding value, our use of it demonstrates our readiness to barter in eternal values just as a child's aptitude in Monopoly may show his readiness to invest money that the world regards as real. This is the analogy: Play money is to "real" money what "real" money is to true riches.

When my daughter was very small, she asked me one day: "Daddy, is this a real doll or is it just a toy doll?" To me, all dolls were toys but to her childish mind there was a distinction. To the mature child of God, all money is play money, the major value of which is to school us to traffic in eternal riches and to test us to see how well we have learned our lesson. Spiritual immaturity and poor stewardship is shown when we talk or act as though any kind of money is ultimately real.

What are these eternal values or true riches? An opportunity of genuine service is of infinitely more value to God's mature children than any amount of cash. A cup of water given in Jesus' name is infinitely more secure than a certified check. An enduring experience or a lasting relationship may be of much greater worth than a costly possession. It is a most responsible use of money when it is put in the service of these true riches. It is irresponsible to permit money to take the place of true riches. It is positively wicked when opportunities, experiences, and relationships that are eternal are exploited and cashed in for "riches" that perish, e.g., when persons are used as things and for things.

A Taskmaster To Be Chosen (Luke 16:13)

The ascendancy of earthly riches over true riches is what is meant by serving mammon. The ascendancy of true riches over earthly riches is what is meant by serving God. One cannot serve both masters. Their kingdoms are mutually exclusive. We are not simply commanded not to serve two masters, but the impossibility of our doing so is explicitly asserted. Since the demands that the two masters make upon our lives are in open contradiction with each other and since the loyalty that each requires is an absolute loyalty, one is destined to win over the other. God and mammon are so different that the love of the one requires the hatred of the other. Responsible stewardship requires the subordination of money

to the worship of God and the use of money in the service of his needy creatures.

A Temptation To Be Avoided

(Luke 16:14-15)

Jesus' words to the Pharisees in verse 15 would be much more difficult to interpret if it were not for two considerations: (1) The unit is placed within a setting where it has extensive passages about stewardship and responsibility toward riches both before and after it. (2) These Pharisees are referred to as "lovers of money" (v. 14). Thus Jesus' charges that you "justify yourselves before men" refers to their attitude toward money, their unholy wedlock to their riches. It is still easy for those who claim and endeavor to follow Christ to justify greed, covetousness, and stinginess by "special circumstances" or by making Jesus' teachings mean something less than they obviously mean. This conversation became the occasion for Jesus, as He often did in other connections (e.g., Luke 13:30; Mark 10:43-44), to assert that the standards of His Kingdom are a radical reversal of the standards of the kingdom of this world. This text applies the radical reversal particularly to the Christian's attitude toward riches.

The strange economics of Christ's kingdom are illustrated in the parable of the rich man and Lazarus (Luke 16:19-31). Ordinarily this parable has been interpreted in a very otherworldly fashion. On the contrary, no parable has more of a this-worldly message. It indicts the rich of this world for their insensitivity and callousness toward the poor of this world. The outcome is a concrete expression of the truth that "what sets itself up to be admired by men is detestable in the sight of God" (v. 15, NEB). The story goes further to show that this wealth that the world admires comes to nothing while God shows that He favors the disadvantaged and the exploited by elevating them.

Clarence Jordan in *Cotton Patch Parables of Liberation* gives this parable a contemporary ring when he describes God as saying to the rich man: "Boy, you remember that you got the good things while you were alive and Lazarus got what was left. You got the good schools. Lazarus got what was left. You got the good sections of town and the paved streets. Lazarus got what was left. You got the good churches. Lazarus got what was left. You remember that, don't you? Don't you remember that?"

A Temple To Be Revisited

Jesus and his disciples sat down in that court of the temple that contained a receptacle for offerings. Here the Master used a life situation to teach an important object lesson. A poor widow deposited a very meager offering in contrast to the greater offerings of the wealthy. The lesson was a twofold one: (1) God is a God of mercy who identifies with the poor, the frequent objects of the exploitation of the rich. (2) Both the spirit of the giver and the proportionality of the gift are important in the act of giving.



Pilate—the compromiser

By David C. George, Pastor
Immanuel Baptist Church, Nashville, Tennessee

Basic Passages: John 18:28 to 19:16; Matthew 27:15-26; Mark 15:1-15
Focal Passage: Mark 15:1-15

It is hard for us to identify with Pilate because he is so clearly in the wrong and because we identify so closely with Jesus. But if this passage is to be the Word of God for us, we must look closely to see whether there is anything of us in him and anything of him in us. Since we know that our sin contributed to the death of Jesus on the cross, we can expect to see evidence of its working in those who participated in the actual events of the crucifixion.

Could the sin of ours which Pilate exemplifies be that of surrendering the right and permitting the wrong whenever the pressure to do wrong becomes too uncomfortable? Is it right for us to feel close to Jesus in this story, because He is giving Himself for us? But it is also right for us to admit some kinship with Pilate, with the priests, and with the crowd; for they represent that false self within us which only the death of Jesus could avail to destroy.

The Trial Changes Scene (Mark 15:1)

The chief priests and the Sanhedrin had now gone as far as they could go in condemning Jesus. They did not have legal authority to carry out a death sentence. For this they needed the approval of the Romans. In addition to legal authority, they may have been seeking someone to relieve them of the actual responsibility of putting Jesus to death. Some of the Pharisees seem to have shrunk back from this extreme action at previous times.

The official to whom they had to go was Pontius Pilate, Procurator of Judea, Samaria, and Idumea from 26 to 36 A.D. Little did this man know that someday his career would be marked in years dated by the life of Jesus. Contemporary history indicates that Pilate had continual difficulty maintaining good relations with his subject people. The New Testament accounts of the trial indicate that he did not want to condemn Jesus, but they also show that he did not have the moral fortitude to impose his will on the priests or the crowd.

Pilate Questions Jesus (Mark 15:2-5)

The Jewish officials brought many charges against Jesus. They blamed Him for disturbing the nation, for refusing to pay tribute to Caesar, and for claiming to be a king. They had tried Him themselves on charges of blasphemy, but this would not have

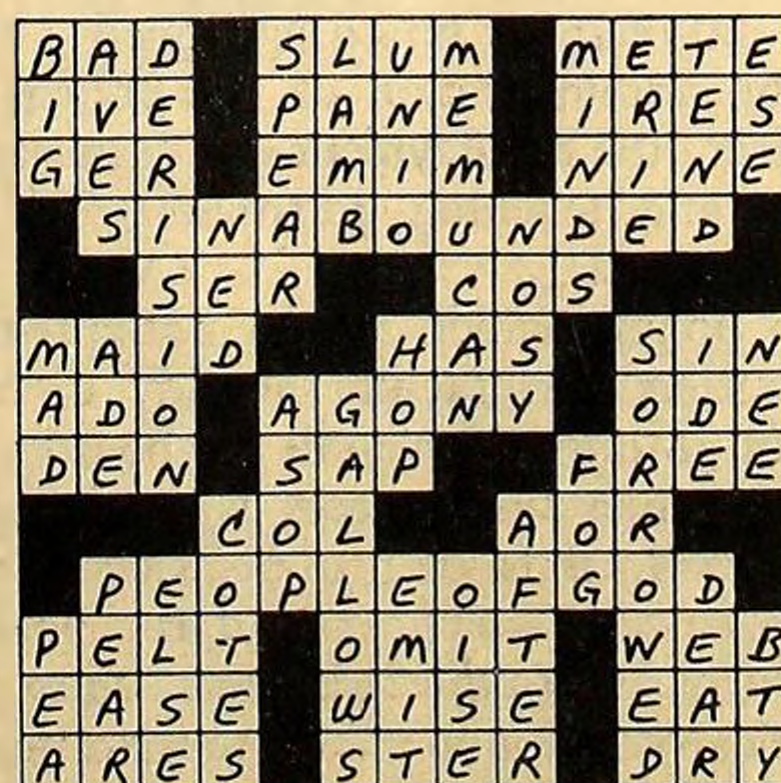
carried any weight with the Romans. Of all these charges, the only one which seems to have interested Pilate was the accusation that Jesus claimed to be king of the Jews. If this had been true in a political sense, it would have concerned the Romans. As occupying conquerors, they permitted no one to exercise authority without their permission.

When Pilate questioned Jesus about this charge, Jesus replied "Thou sayest it." In effect, Jesus was admitting His Kingship but implying that He did not mean the same thing by it that His accusers did. Beyond this, He did not answer. Pilate was both surprised and impressed that Jesus would not defend Himself.

Pilate Seeks An Alternative (Mark 15:6-10)

The episode of releasing Barabbas shows that Pilate was grasping at straws to find some way out of condemning Jesus. Mark notes that Pilate saw through the plot of the priests and knew that their real objection to Jesus was based on envy. He tried at every turn to find some way to avoid the unjust condemnation of one whom he saw as innocent.

It was customary for the Romans to release a prisoner to the people at Passover, apparently as a gesture of goodwill. Such things are sometimes done today in countries where political prisoners are held. It was a feeble, futile gesture for Pilate to suggest that Jesus be released at that point. The feverish mob, spurred on by the priests, was now too aroused to be turned back. They demanded that Barabbas be released instead of Jesus.



"For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

The Decision To Crucify (Mark 15:11-15)

Helpless but still hoping for some way to avoid responsibility for the fate of Jesus, Pilate appealed to the crowd. Since they did not want Jesus released, what did they want? They wanted blood, and they demanded that Jesus be crucified.

Still unwilling to accept this outcome, Pilate tried to protest, "Why, what evil has He done?" Apparently Pilate was a fair-minded man, but he lacked the will and strength of character to act on his just conclusions. In such crises, it is not enough to know what is good. Passive goodness is good for nothing. Aggressive goodness is required if good is to overcome evil.

The crowd demanded again that Jesus be crucified. Pilate gave in to their demand. Mark notes that Pilate was motivated by a desire to please the crowd. Many a compromise with evil has been based on just such a desire to win approval and be liked. This superficial motive was reinforced by practical and political considerations, too. Pilate knew that if he did not keep the people satisfied they might become violent and precipitate a crisis that would end his career as procurator of Judea. He sought to please the people and thereby to please the emperor. The price of appeasement was the life of Jesus.

It is easy to condemn Pilate. It is hard, however, to keep from repeating his mistakes in our own lives. When we try to set limits on our commitment to what is right, there will be crisis times like this when we find ourselves doing wrong. The only one in this whole frenzied scene who kept his head was Jesus. His commitment to the will of God and righteousness had no qualifications. He would not compromise. And ultimately the only alternative to compromise is the cross.

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35 religious leaders urge US food reserve program

WASHINGTON—Thirty-five nationally prominent religious leaders issued an appeal to Congress and the President which calls for the establishment of a U.S. food reserve program as part of an international network of reserves.

The appeal, issued by Protestant, Catholic, and Jewish leaders, is sponsored by Bread for the World, a Christian citizens' movement organizing national support for a food reserve program.

Among those issuing the appeal were Evangelist Billy Graham; Bishop James S. Rausch, general secretary of the U.S. Catholic Conference; Foy Valentine, executive

secretary, Christian Life Commission, Southern Baptist Convention; Rabbi Marc Tannenbaum, director of interreligious affairs of the American Jewish Committee; Robert C. Campbell, general secretary, American Baptist Churches in the USA, Inc.; and William P. Thompson, president of the National Council of Churches and stated clerk of the United Presbyterian Church, USA.

The appeal, presented before the Senate Agriculture, Nutrition and Forestry Committee, House Agriculture Committee, and the President's chief staff advisor on food reserves, called for legislation to provide

enough grain to prevent famines, regulate prices, and encourage food production in developing countries.

The statement referred to the 1974 World Food Conference at which, it pointed out, the United States "committed itself to such a reserve . . . but we have not yet acted.

"Our nation, as the major producer and exporter of grain, has a unique responsibility in this regard. The response of this country will largely determine whether or not the world establishes a food reserve program," the appeal continued.

The signers of the appeal also cited efforts a year ago in behalf of a "Right to Food" resolution passed by both the House and Senate. This asserted that "every person in this country and throughout the world has the right to food—the right to a nutritionally adequate diet—and that this right is henceforth to be recognized as a cornerstone of United States policy." (BP)

NOBTS trustees approve record budget, work on residences, recreation center

NEW ORLEANS—Meeting in annual session, the Board of Trustees of New Orleans Baptist Theological Seminary adopted a record \$3,008,000 budget, approved a building program, and promoted faculty members.

A portion of the largest budget in the seminary's history will be used in the remodeling of the women's residence halls before the opening of the 1977-78 school year this fall.

Approval was given to begin on a recreation center to include a remodeled gym containing saunas, lockers, table game room, supplies for roller skating, and a weight lifting room. Also in the plans will be four, fully lighted tennis courts. The cost of the facilities and equipment will be underwritten by gifts from individuals. Construction on the project is slated to begin immediately, with a majority of the improvements to be completed by the fall term of 1977.

Several faculty members were given promotions and a new faculty member was added to the School of Christian Training. William B. Rogers was promoted from assistant professor of religious education to associate professor of religious education. Rogers also was voted tenure, along with Carroll Freeman, associate professor of psychology and counseling. J. Terry Young, was promoted from associate professor of theology to professor of theology. George Kelm was promoted from associate professor of archaeology and Biblical introduction to professor of archaeology and Biblical introduction. Harry Eskew was promoted from associate professor of music history to professor of music history.

Charles Graham, pastor of First Baptist

Church of Greenville, Ala., was elected to the faculty of the school of christian training, effective May 1.

Genter Stephens, who came to the New Orleans seminary in 1955—and will be retiring in July of this year, was elected by the Board of Trustees to the position of professor emeritus.

In final action, the trustees re-elected officers for the 1977-78 year, and heard seminary president, Landrum Leavell report that enrollment was up by a record 20.6 percent over the same period in 1976. Current enrollment was set at 1,198 students.

California Baptist College trustees to restudy faculty divorce policy

RIVERSIDE, Calif.—Protests from faculty, alumni, and students have caused the Board of Trustees of California Baptist College here to take another look at a policy they adopted recently on hiring divorced persons for faculty and administrative posts.

The 20-member board approved a policy that the administration of the college "refrain from the employment of administrative officers and teaching personnel who have been divorced."

The policy, which would not affect administration and faculty already divorced, will not go into effect until the board's May meeting when the trustees will re-examine the policy in light of protests, according to Andrew Tucker, chairman of the board of the four-year Southern Baptist school.

Critics of the policy say the ruling does not allow persons who are "innocent bystanders" in a divorce to serve at the school.

"The academic dean and I have told the

Mexican Baptist seminary reports record enrollment

MEXICO CITY, Mexico—The Mexican Baptist Theological Seminary here reports a record enrollment of 108 students this year.

Approximately 20 students will be graduated in April. This is the largest single graduating class in the history of the seminary, according to David P. Daniell, Southern Baptist representative.

board we think we should be careful on the question of divorce but that we feel the policy is too restrictive and that each case should be looked at on an individual basis," James Staples, college president, told Baptist Press.

"Only four of 51 faculty members at the school are divorced," said Staples. "Only one of those has tenure, and her former husband is deceased."

Board Chairman Tucker has said that the trustees "won't back down" but "may modify the policy somewhat" at the May meeting.

"There is a tendency for moral deterioration to creep into colleges," he said. "We feel the breakdown in the homes in our society is a sign of moral deterioration. The board feels that the faculty should represent as close to an ideal Christian witness as practical. The scriptures have definite things to say about divorce." (BP)

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