

# Baptist and Reflector

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News Journal of Tennessee Baptist Convention

## SBC to consider president, Canada work

By Robert O'Brien

**KANSAS CITY, Mo.**—Injected with an unexpected shot of presidential politics, the Southern Baptist Convention here, June 14-16, will emphasize the denomination's goal of evangelizing the world by the close of the century and confront a variety of other issues.

Messengers to the 120th annual session of the 132-year-old SBC will make a major decision in selecting a successor for SBC President James L. Sullivan, 67-year-old retired president of the SBC Sunday School Board.

Sullivan, elected last year at the convention in Norfolk, declined a traditional second term, citing "ceaseless air travel, constant physical and emotional strains, and extended absences from home."

Meanwhile, the more than 16,000 messengers expected to register for the annual session of the 12.9-million-member denomination will vote on a proposed \$63,400,000 total national Cooperative Program unified budget and discuss business and resolutions in between a series of speakers and presentations.

Business items include decisions on whether to allow SBC agencies to assist Baptist churches in Canada and whether to release totals on votes taken during SBC sessions.

The SBC Foreign Mission Board, responding to a referral of a motion made last year in Norfolk that assistance be given Southern Baptists in Canada, will make a two-part recommendation that "all appropriate SBC agencies be permitted and encouraged to give assistance and resource help to all Baptist churches, associations, and organizations in Canada as requested, in keeping with the Southern Baptist agencies' program statements and with appropriate consultation between agencies."

But, in an attempt to show that Southern Baptists do not intend to try to lure any existing Baptist churches away from other organizations in Canada, the board recommendation also states, "No worker whose salary is paid wholly or in part by any SBC agency shall encourage any presently existing Baptist church in Canada to affiliate with Southern Baptist work."

The board will not suggest that some 35 Canadian Baptist churches affiliated with the Northwest Baptist Convention (Oregon-

Washington) be seated as messengers at the SBC, an action that would require an SBC constitutional change.

The question on vote totals grew out of a motion by a messenger in Norfolk that the SBC Executive Committee study the possibility of a bylaw or procedural change to allow for disclosure of vote counts on all written ballots during SBC annual sessions.

The Executive Committee's recommendation to the SBC will suggest that votes on officers be "announced and recorded only on the request of a majority of the messengers voting" but that the vote on all other issues be released automatically to the convention.

In other action, the SBC Christian Life Commission "will make firm recommendations to the SBC and local churches about how to deal with the grave concern over morality in television programming," according to Foy Valentine, the commission's chief executive.

The commission will also mail a "Help for Television Viewers" packet to every Southern Baptist pastor after the convention for churches to use in a broadbased plan of action to deal with television programming.

Although it is difficult to predict what resolutions and motions messengers may

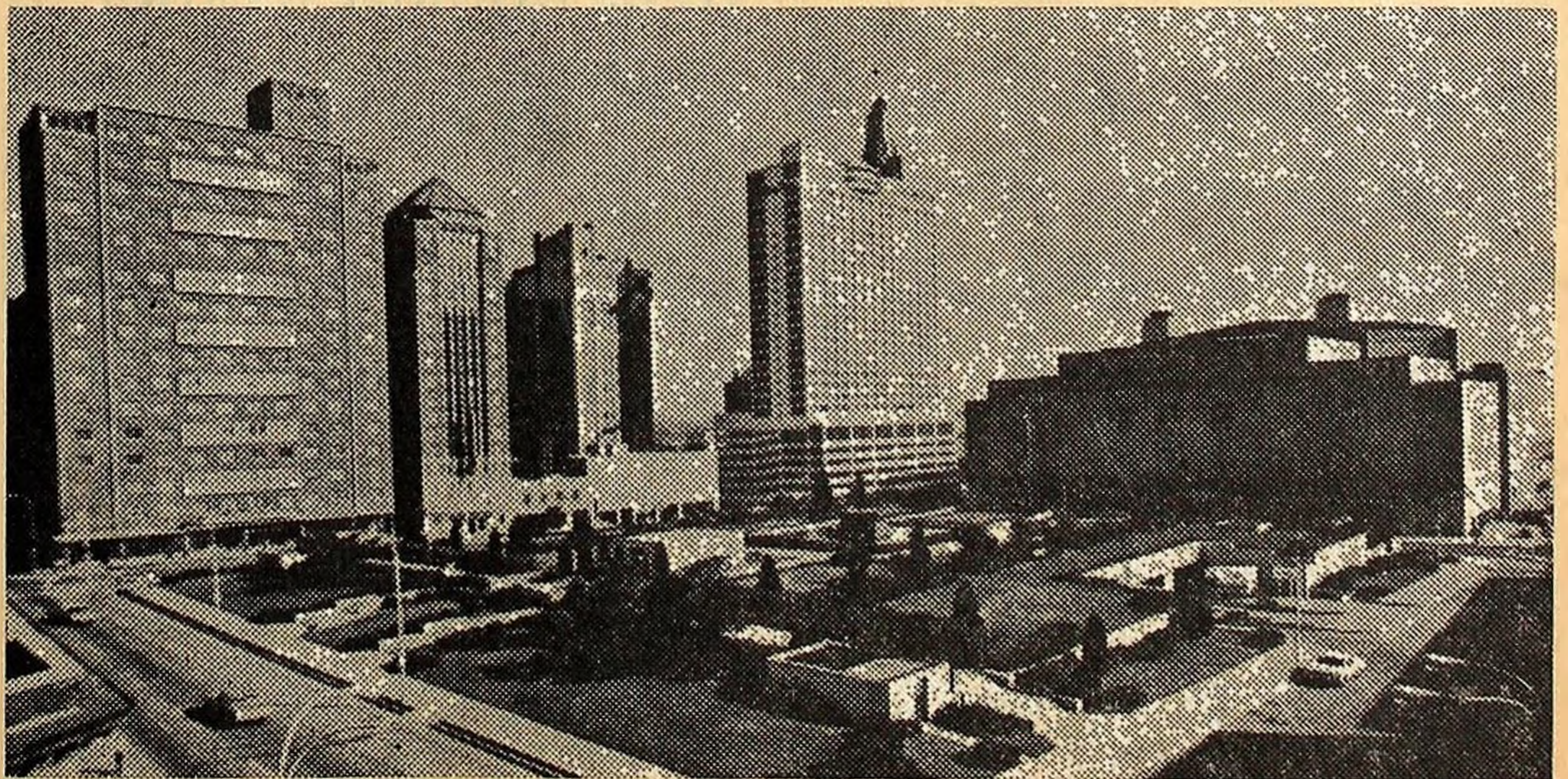
present, early reports indicate they may include such things as a call for disclosure of salaries in SBC agencies, and church-state issues such as the Internal Revenue Service's ruling about which ministries are "integrated auxiliaries of a church" and which are not.

The IRS has drawn widespread opposition over a ruling that church-related hospitals, colleges, child care homes, and homes for the aging are not "integrated auxiliaries"—a term coined by Congress in the Tax Reform Act of 1969. Those church-affiliated organizations must file the IRS annual information Form 990 under the current ruling.

Messengers could deal with a wide range of other issues discussed or debated among Southern Baptists during the past year. They include women's issues (such as ordination of women and the Equal Rights Amendment), homosexuality, energy, human rights, pornography, world hunger.

Besides the Cooperative Program budget, which includes \$55,080,000 in basic operating and capital needs of SBC agencies and \$8,320,000 in challenge operating needs, messengers will also vote on a \$986,500 Convention Operating Budget.

Other business items include several recommendations by the Executive Committee for changes in the SBC's constitution, bylaws, and business and financial plan. (BP)



**KANSAS CITY**—This square in downtown Kansas City will be the center of Southern Baptist Convention activities this month. The Municipal Auditorium (right) will be the site of the Pastors' conference. Raddison-Muehlebach Hotel (left) is convention headquarters. The convention and Woman's Missionary Union will meet in Roe Bartle Convention Center, which faces the square on the right.



# Committee examines persecution of church in eastern Europe

**WASHINGTON**—Religious persecution and harassment are common in eastern Europe, according to witnesses before the Commission on Security and Cooperation in Europe here.

Jiri Hockman, now instructor in journalism at Ohio State University and formerly a journalist in Czechoslovakia, told the commission: "Even licensed ministers are subject to regular police surveillance. Their sermons are censored, their homes are bugged. Since it signed the final act (of the Conference on Security and Cooperation in Europe which met in Helsinki in 1975), the government of Czechoslovakia not only did nothing to ease this strangulation of churches, it made the pressure even tighter."

Dmitru Udrescu, formerly of Romania, stated that the Romanian government uses a law designed to "restrict acts of hooliganism, parasitism, and anarchy" to prosecute and fine citizens with religious beliefs. "With the help of those so-called laws, everyone caught in exercising his religious rituals out of the church building, and during the days and hours unspecified by the authorities, is subject to prosecution," he said.

"Known believers . . . are fired from their jobs, down-graded to lower positions or disciplinarily transferred to other towns," Udrescu continued.

A statement from Adam Michnik, a young Polish journalist and dissident, was read by Gustaw Herling-Grudzinski. Michnik returned to Poland on May 1, 1977, and was immediately detained by authorities for his activities while traveling in the West. According to Michnik, Poland has no legal barriers to religious freedom. "Nevertheless," he testified, "a practicing Catholic's chances of a promotion in the professional career in the Polish state are

about equal to an atheist's in the Vatican State."

Michnik asserted that Polish authorities systematically discriminate against seminaries and religious communities and obstruct new construction of religious buildings.

"State anti-church activities sometimes border on the absurd: religious sisters, who for many years worked zealously and unselfishly as nurses, were barred from hospitals and clinics, which is a paradox since there are not enough people willing to work in these institutions," Michnik said.

Each witness discussed other violations of human rights in the Warsaw Pact countries (German Democratic Republic, Czechoslovakia, Romania, Poland, Hungary, and Bulgaria). They said dissenting from official policies leads to interrogations, short term arrests, surveillance, house searches, and confiscation of books and other personal property. Censorship of foreign mail and bugging devices in private homes are common practices.

The Commission on Security and Cooperation in Europe is an independent agency created in 1976 to evaluate and encourage compliance with the agreement signed in August of 1975 in Helsinki. The United States, Canada and 33 European nations signed the agreement. The commission is made up of six U.S. senators, six U.S. representatives and three presidential appointees. (BP)

## Baptist college board votes against merger

**GREENVILLE, S.C.**—The North Greenville College trustees have voted to reject the proposal of the South Carolina Baptist Convention Committee of 15 pertaining to the college. The committee recommendation is that the Baptist junior college be merged administratively with Furman University, a four-year Baptist school in Greenville.

Neither the committee report nor the trustees' action can be considered as final. The report will be made to the state Baptist convention in November, where it may be approved, rejected, or altered.

If the convention approves the recommendations pertaining to North Greenville, it will then be necessary for trustees of the two schools to act. The relationship between the convention and the colleges allows the trustees to make all decisions pertaining to operation of the latter. The convention exercises its authority through its choice of trustees and through its allocations of financial support. (BP)

## Japan evangelism uses TV cassettes

**OSAKA, Japan**—Thanks to the brain-child of Southern Baptist missionary Wayne E. Emanuel, evangelistic crusades will be brought to individual Japanese homes without incurring the high cost of television air time.

A video cassette player will be taken from house to house among those cooperating with the project, according to Southern Baptist missionary J. O. Terry, regional mass media representative for East and Southeast Asia.

Using 13 tapes of a Billy Graham evangelistic series of 30 minutes each, planners of the project hope to hold eight to 10 video meetings in homes each week in the Kansai area, which includes Osaka.

The programs will be held twice a month in each home, perhaps alternating with Bible studies. Each will consist of a hymn, prayer and Scripture reading, led by the home leader before the video cassette is played. Then prayer and discussion of the key points, led by a pastor or missionary, may follow.

Bible studies, based on an 11-lesson radio Bible correspondence course, will also be available during alternating weeks or as follow-ups. After the first video cassette is run, the correspondence course will be explained. At the 13th session, the video cassette "may be followed up with a time of soul-searching and decision making," a spokesman said.

Interest and enthusiasm have been high among church members, who gave about \$200 to help finance the project soon after they heard about it, Emanuel said. Participating churches are being encouraged to have their members open their homes for the meetings, scheduled mornings and evenings as needed. Friends, neighbors and relatives will be encouraged to attend.

The cassette ministry will seek to promote use of homes for evangelism and to strengthen and encourage Christians in their evangelistic outreach, Terry explained. A goal of six non-Christians present has been set for each viewing. (BP)

## Southwestern Seminary student called to Memphis pastorate

Lloyd R. Humphrey is the new pastor at Hickory Ridge Mission of Lamar Heights Church in Memphis. He comes to the post from Fort Worth, Tex., where he was activities assistant for Broadway Church. He is also a student at Southwestern Baptist Theological Seminary.

A graduate of Ouachita Baptist University (Arkansas), he also holds the master of divinity degree from Southwestern Seminary, and is working toward the doctor of ministries degree from that institution.

## Building dedication highlights church anniversary celebration

The 180th anniversary of Ball Camp Church, Knoxville, was marked last month with the dedication of a new educational building, homecoming services, and the conclusion of a world missions conference.

The educational facility, which contains over 5,000 sq. ft., houses space for nursery through 12th grade, offices, and a library. The two-story structure was built by the contracting firm of Dave Coulter.

Henry Chiles, director of missions for the State of South Dakota, was the guest speaker for the occasion. Chiles is a former pastor of Central Bearden Church, Knoxville. Leonard Markham is pastor.



# First Latin American named to head FMB's Spanish Publishing House

**EL PASO, Tex.**—N. Aldo Broda, a third generation Argentine Baptist, has been elected general director of the Baptist Spanish Publishing House here, effective Nov. 1.

He will be the first Latin American Baptist to head the publishing house.

Broda currently directs the Argentine Baptist Publications Association in Buenos Aires. He has served as president of the Convention of Evangelical Baptist Churches of Argentina.

Broda was born into the home of a Baptist pastor. His grandmother became a Christian after taking an unused Bible home with her from a relative's home in another town.

His grandparents studied the Bible, became Christians, and shared their faith with others. When Southern Baptist missionary Joseph L. Hart visited the area for the first time he was surprised to find a number of evangelical Christians. He baptized them and a church was begun. From that beginning 60 years ago, more than 1,000 families and countless churches, pastors and lay leaders, including Broda, have emerged.

The Baptist Spanish Publishing House, operated by the Foreign Mission Board, be-

gan in 1906. It provides Bibles, books, and Christian materials in Spanish to more than 40 countries, 46 states and every continent of the world, according to Hill.

Some six million tracts and booklets, one million books, and 29 periodicals with an annual distribution of one quarter million copies are published annually. (BP)

## Portugal Baptists commission first missionaries to France

**LISBON, Portugal**—The Portuguese Baptist Convention has commissioned its first missionaries to France. The couple, Mr. and Mrs. Antonio Tiago Pereira, will live with their seven children in Bordeaux and work primarily with Portuguese immigrants. The missionaries will be sponsored by the Portuguese convention, the French Baptist Federation (convention) and the France Mission (organization of Southern Baptist missionaries in France).

The Pereiras served as missionaries in Angola from 1963 until 1976. They left that country because of civil war, and later were denied permission by the government to return.

Portuguese Baptists are missionary minded, says Norman Harrell, Southern Baptist missionary press representative in Portugal. They have been searching for a new outlet for their missionary work since Angola, says Harrell. Mozambique was also closed to them.

Convention officials emphasized that their former fields in Africa would not be forgotten, and that new missionaries would be appointed for them again as soon as circumstances permit.

## Baptist and Reflector receives new budgets

Five Tennessee Baptist churches have placed the **Baptist and Reflector** in their budgets.

The associations, churches and pastors are: Shelby Association, **Buntyn Street Church**, Arthur D'Haillecourt; Holston Association, **New Lebanon Church**, Jack Campbell; Beech River Association, **Bible Hill Church**, Cletus Duke; Nolachucky Association, **Rocky Point Church**, Judson Taylor, interim pastor; Big Hatchie Association, **Salem Church**, Mike Johnson.

Three additional Tennessee Baptist churches are receiving the **Baptist and Reflector** through the Trial Plan.

The associations, churches and pastors are: Jefferson Association, **Pleasant Grove (Piney) Church**, S. E. Pinkston; Holston Association, **Tusculum Church**, Grant C. Bishop; Hamilton Association, **South Seminole Church**, Bill Delaney.

## International Baptist Seminary reports 100 students enrolled

**BUENOS AIRES** — The International Baptist Theological Seminary began its new academic year here by opening its doors to over one hundred students, one of the highest enrollments in the institution's history, according to Frances E. Roberts, Southern Baptist missionary press representative.

The seminary hopes to complete plans for enlargement this year with construction of a communications center, which will include a recording studio, laboratories and the school of church music. It will be used by the seminary and the Radio and TV Commission of the Argentine Baptist Convention.

## Scripture portions printed for strife-torn Lebanon

**NEW YORK**—Christian efforts to revive war-torn Lebanon received a boost in March and April through the distribution of one million Scriptures published by The Bible Society in Lebanon.

The Scripture selections were distributed in schools, colleges, hospitals, and on the street. Many were given to the Arab peace-keeping forces that patrol the devastated country. One soldier remarked about the distribution program, "This is the best thing now in Lebanon."

"The New Birth" was a theme common to the 10 different Bible passages which were printed as separate illustrated leaflets. They were packaged in a colorful envelope depicting a newborn baby and the Lebanese flag.

The text used in the selections was from the Bible Society's new Today's Arabic Version of the New Testament, a translation in contemporary Arabic similar to the American Bible Society's "Good News Bible."



**SCHOLARSHIP FUND**—Mrs. Amye Smith (third from left) presents an \$11,000 scholarship fund for Belmont College ministerial students to college president Herbert Gabhart. The fund was jointly established in honor of the late M. Bunyam Smith, former pastor of Nashville's Third Church, by Mrs. Smith and her son Fred (second from left). Also present are Mrs. Fred Smith (left) and Richard Smith, brother of the deceased pastor.

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**SHARE BAPTIST AND REFLECTOR  
 WITH A FRIEND**  
 .....



# 1,500 summer missionaries to assist in Bold Mission

ATLANTA—Some 1,500 student missionaries—200 more than last year—will join in the Home Mission Board's Bold Mission Thrust effort this summer.

Emery Smith, HMB associate director of special mission ministries, says the students—especially the additional 200—will serve in Bold Mission Thrust projects in all 50 states for 10 weeks. BMT is designed to evangelize and congregationalize the nation by the end of the decade.

"They will be used in key cities and unevangelized counties. Some will serve as interim pastors, some will begin home Bible fellowships, some will work with cultural/lifestyle groups in apartments or mobile homes, some will serve in resort areas," he says.

Thirty students will be involved in student evangelism teams, in cooperation with the HMB evangelism section, in four areas—Northwest, Pennsylvania, Alabama, California.

About 725 students—an increase of 100 from last year—will assist missionaries and churches outside their home state, sponsored by the Home Mission Board.

"The extra 100 we are able to sponsor is because of Bold Mission Thrust funds," Smith says.

Baptist Student Unions will sponsor 290 students to serve out-of-state, also an increase of 100.

"We asked BSU's to increase their sponsorship by 100 students over past years," Smith says, "to assist mainly with Bold Mission Thrust projects. When we sent the BSU's the requests from the states last August, we encouraged and challenged them to pick up more students and they responded to the challenge."

Smith also expects 250 to 300 in-state BSU summer missionaries and 100 to 150 HMB in-state missionaries, about the same number as last year.

## Upper Volta Baptists form own convention

OUAGADOUGOU, Upper Volta—Baptists here formed a national convention during a meeting of 50 national Christians from 12 churches.

The representatives chose as their president Andre Bazie, a 40-year-old evangelist from the Koudougou area.

"An awareness of the significance of what they were doing animated this small group of believers during their two-day meeting," said Ray W. Eitleman, Southern Baptist missionary assigned to Koudougou. "Enthusiasm, a sense of unity and an ever-broadening vision characterized the Baptists of Upper Volta."

Southern Baptist missionaries have been working in Upper Volta for six years.

## Workers needed in Brazil, Rhodesia missionaries tell Royal Ambassadors

William J. Damon, missionary to South Brazil, told pioneer Royal Ambassadors meeting at Carson-Newman College May 20-21, that his country was begging for missionaries due to a rapid growth of Baptist churches in the country.

The pioneer RAs, (grades 7-12), were attending the second annual congress for pioneers at the east Tennessee school.

They heard Damon report that Baptist work began in Brazil with the formation of the First Baptist Church in 1882. There are now 3,000 churches, 2,000 national pastors, and 450,000 members. A goal of 6,000 churches, and one million members has been set for 1982, the 100th anniversary of Baptist work in the country.

Damon, who returns to Brazil this month, reminded the RAs that the need for missionaries will increase as new churches are formed and as workers are trained to staff the churches. He also emphasized that churches in Brazil do not grow much beyond 300 members.

He pointed out that Baptist work is growing rapidly throughout Brazil, and especially along the Trans-Amazon Highway. As this 12,000-mile highway is being constructed across the country, new villages are being established by the government, he said. As the villages have sprung up, 22 Baptist churches have also been established along the partially completed road.

Damon is head of the department of religious education at Parana Baptist Theological Seminary and A. B. Deter Baptist Bible Institute. He is also minister of religious education and music at Carjuru Baptist Church in Curitiba.

John Griggs, missionary to Rhodesia,

challenged the RAs to pray for the spiritual needs of the people in Rhodesia. He cited rapid changes within the country and pointed out that there are many opportunities for service.

Griggs' work involves assisting and overseeing progress of the established churches in the country. He also works with pastors and promotes the establishment of new churches.

Devotional messages were brought by Brent and Scott Frazier and Ricky Denton, Dandridge.

Competitive recreational activities, including the dogpatch olympics, were held at Holt field house on the campus.

## 145 Kenya congregations begun in 24-week period

MALINDI, Kenya—Going from village to village, six teams of Kenyan Baptist nationals have started 145 congregations and baptized 2,177 people during a 24-week period.

The year-long project began in the summer of 1976 with the digging of 10 new wells in the Giriyama tribe villages of coastal Kenya. The people needed clean drinking water during the dry seasons.

After this initial contact, teams consisting of national pastors, seminary students, and sometimes a Southern Baptist missionary, have traveled throughout the area preaching and training leaders.

Most of the Giriyama tribe members were either without religious beliefs or were spirit worshippers when the project began.

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# Supreme Court says local juries determine obscenity standards

By Stan Haste

WASHINGTON—Local juries, not state legislatures, are to determine what constitutes obscenity in federal cases, the U.S. Supreme Court ruled here.

In a 5-4 decision, the high court upheld the conviction of a Des Moines, Iowa, man charged with violating the 1873 Comstock Act, which forbids the use of the U.S. Postal Service to transport obscene materials.

Jerry Lee Smith was convicted of mailing issues of *Intrigue*, a hard-core pornographic magazine, and two obscene films to post office box addresses in the southern Iowa towns of Mount Ayr and Guthrie Center. The materials were unknowingly mailed to postal inspectors who had requested them using fictitious names.

Smith contended at his trial and in his appeal to the Supreme Court that the charges against him should be dismissed because the Iowa legislature in 1974 passed a law removing all restrictions from possession of obscene materials by adults. The law did restrict distribution of such materials to children.

Justice Harry A. Blackmun, who wrote the majority opinion, acknowledged that although Smith had not violated Iowa law,

he was still subject to federal prosecution for violation of the federal Comstock Act. The jury, therefore, and not the state legislature, must decide whether the materials sent through the mail were obscene, Blackmun wrote.

In 1973, the Supreme Court ruled that local community standards, rather than a uniform national standard, must be applied in obscenity cases. That decision, announced in *Miller v. California*, issued three basic guidelines for determining obscenity at the community level:

—“Whether ‘the average person, applying contemporary community standards’ would find that the work, taken as a whole, appeals to the prurient interest . . . ;

—“Whether the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state law; and

—“Whether the work, taken as a whole, lacks serious literary, artistic, political, or scientific value.”

Justice Blackmun concluded that a state’s “right to abolish all regulation of obscene material does not create a correlative right to force the federal government to allow the mails” to be used for sending obscene materials. (BP)

## Carson-Newman grads hear leading educator

Max Rafferty, former Republican candidate for the United States Senate from California, now dean of the school of education at Troy State University (Ala.), spoke to graduating seniors at Carson-Newman College commencement last month.

Rafferty, speaking on “The Erosion Factor” dealt with the trends of the past generation in regard to the rights and privileges lost by Americans. He concluded with specific recommendations for the next generation on how the trends can be reversed and lost liberties and freedoms re-gained.

Before coming to Alabama, Rafferty served as the twice-elected superintendent of public instruction for the State of California, with more schools and more students under his supervision than any other man in the country. He is one of the few major advocates of educational reform in American history, and the author of seven books on education, including the all-time best seller, *Suffer Little Children*.

Basing his text on Rev. 1:8, J. Ralph McIntyre, pastor, Brainerd Church, Chattanooga, centered his remarks around the three kinds of citizens produced by a college—those who live on the community, in the community, and for the community.

Currently president of the Tennessee Baptist Convention, the east Tennessee pastor is active in denominational work. He serves on the state Executive Board and in numerous other posts.

## Union names Smothers as religion professor

Union University Board of Trustees has approved the employment of Thomas Smothers as professor of religion.

Smothers, currently serving as chairman of the humanities and professor of religion at Palm Beach Atlantic College in West Palm Beach, Fla., is a 1955 graduate of Union. He has two degrees from Southern Baptist Theological Seminary, Louisville, Ky.

In addition to his doctorate, Smothers has four years of advanced study at Hebrew Union Seminary, Cincinnati, Ohio.

He will assume the position at Union in the fall, said Robert E. Craig, president.

## Ernest Arms to assume pastorate of Polk County church in June

Oak Grove Church, Polk County Association, called Ernest Arms, pastor of Mine City Church, Ducktown, as pastor. He will assume his new duties June 19.

Tim Fleger, a graduate of Carson-Newman College, served as interim pastor. He plans to enter Southwestern Baptist Theological Seminary this fall.



TENNESSEE TRUSTEES—C. Winfield Rich (left) and James G. McCluskey (center), trustees for Southern Baptist Theological Seminary, chat with SBTS president Duke McCall at a recent trustees’ meeting. Rich is program coordinator at Belmont Heights Church, Nashville, and McCluskey is pastor of Wallace Memorial Church, Knoxville.



# WE CARE!

*Because We Care,*  
East Tennessee Baptists  
Will Observe  
**Senior Adult Day**  
**Sunday, June 5**

With  
*A Special Offering*  
For  
Our Ministry To The Aging



TENNESSEE BAPTIST  
SERVICE CORPORATION



# Our People and Our Churches . . .

## LEADERSHIP . . .

Judson Church, Nashville, called **Herbert McCarthy Jr.** as minister of education, effective July 1. **McCarthy** comes from Winter Park Church, Wilmington, N.C., where he is minister of education, youth and administration. Previously he served as minister of youth education at Saginaw (Tex.) First Church. He is a graduate of the University of North Carolina and earned the master of religious education degree from Southwestern Baptist Theological Seminary. **Raymond Langlois** is pastor at Judson.

Waynesboro First Church called **John Sholly**, a student at Union University, as minister of music and youth. **Norman O. Baker** is pastor.

**Martha Wyatt** is the new summer youth director at Woodmont Church, Nashville. **Bill Sherman** is pastor.

Leawood Church, Memphis, called **Phil Glisson** as staff evangelist and assistant to the pastor. He is a recent graduate of Southwestern Baptist Theological Seminary with a master of divinity degree. **Jerry Glisson** is pastor.

**Don Jerge** was called as youth director of Brunswick Church, Brunswick.

**W. H. Kimzey**, Union University, is serving as interim pastor at Dyer First Church. Former pastor **Herbert Higdon** is serving in his new field at Lockland Church in Nashville.

**Russell Graves** is the new pastor at Laneview Church, Kenton. He was formerly pastor in Beulah Association.

**Bill Rosser** was called as associate pastor at Royce Church, Clinton Association. **Bruce Robinson** is pastor.

**Bob Rose** resigned as pastor of Pleasant Plains Church, Jackson.

**David R. Clark** resigned as pastor of East Jackson Church, Jackson, to accept the pastorate of Greenbrook Church, Southaven, Miss.

**Harry Garland** is serving as interim pastor of Antioch Church, Madison-Chester Association.

**Mrs. C. L. Randall**, church visitor and librarian at Merton Avenue Church, Memphis, for several years, has retired due to ill health. She is the widow of **C. L. Randall**, a former pastor of the church, and she is also a retiree of the Baptist Bookstore. **William Foote** is pastor.

Nance's Grove Church, Jefferson County Association, called **Herbert Heatherly** as pastor.

**Wayne Hines** is the new director of the family life building and activities at Park Avenue Church, Nashville. **Bob Mowrey** is pastor.

**Terry Humbert** resigned as pastor of Rutland Church, Mt. Juliet. He plans to do interim and supply work. He will reside in Cleveland.

**Thomas J. Youngblood** resigned as pastor of Maple Grove Church, Harrison.

**Jerry T. Sahley** resigned as pastor of Mt. Olive Church, Union City.

Highland Heights Church, Memphis, called **Mr. and Mrs. Thom Bartlett** minister of youth and recreation. A native of Springfield, Mo., he is a graduate of Drury College and Southwestern Baptist Theological Seminary. He has served as a summer missionary for the Home Mission Board in Hampton Beach, N.H. and the Foreign Mission Board as a youth worker in Japan. His wife is a graduate of Louisiana Baptist College and has completed one year of work at Southwestern Seminary where she is majoring in youth work. They plan to be on the field July 1, according to pastor **Bruce Coyle**.

**C. L. McClellan** resigned as pastor of Friendship Church, Maury Association.

Broadmoor Church, Nashville, called **Bill Scudder** as minister of education and music on a part-time basis. **B. L. Willis** is pastor.

**Bill Wenzler** resigned as pastor of Walnut Log Church, Beulah Association.

**David Brown** was called as summer youth director at Woodland Mills First Church. He is a student at the University of Tennessee at Martin. **R. E. Wylie** is pastor.

**Jerry Nash**, Martin, was called as minister of music and youth at Obion First Church. He is a student at the University of Tennessee at Martin and an active member of the Baptist Student Union. For the past two summers, he has served as a student missionary.

## CHURCHES . . .

Members of Madison Creek Church, Goodlettsville, purchased nine-and-one-half acres adjacent to the church property for future expansion. **W. W. Harrison** is pastor of the church.

Members of Lakeview Church, Clinton Association, announced the final payment on the church debt. Dedication services are being planned for this summer, according to **Cecil Clark**, pastor.

Calvary Church, Heiskell, is being remodeled, and an all-purpose room is being added to the building. **Harold Ogle** is pastor.

## PEOPLE . . .

**Charlie Mack Reed**, 90, an ordained deacon for over 65 years, died at a Knoxville hospital in May. He had been ill for a short time. In addition to serving as a deacon, he had preached in several area churches for many years. Services were held from Deep Springs Church, Heiskell, with **Cecil Hopkins**, **Larry Foust**, **G. C. Webb**, and **O. P. Chesney** officiating. Burial was in Zion cemetery. In addition to his widow, **Lillie Cawood Reed**, he is survived by a daughter, five sons, two stepdaughters, and three stepsons.

**Mr. and Mrs. J. Preston Clemmons**, members of Crieewood Church, Nashville, celebrated their 50th wedding anniversary recently. **Herman Jacobs** is their pastor.

Silverdale Church, Chattanooga, ordained **Glenn Smith** to the gospel ministry. **Smith** serves as minister of youth at the church. **Herschel Woodburn** is pastor.

**Fred M. Wood** was honored on the occasion of his 25th anniversary as pastor of Eudora Church, Memphis. Members of the church presented an automobile to **Wood** and his wife. **Harold Bryson**, professor of preaching at New Orleans Baptist Theological Seminary, was the guest speaker.

Grandview Church, Nashville, honored **Eva Wood** upon the occasion of her 10th anniversary as church secretary. **Ted Ingram** is pastor.

**Mr. and Mrs. Marcum G. Mason**, Nashville, observed their 50th wedding anniversary recently. A celebration was held at Lyle Lane Church in Nashville where **Mason** is minister of music.

**Margaret Butler** was honored by members of Tullahoma First Church for 25 years of service as head nursery attendant. Nursery committee chairman, **Linda Hasty**, presented a silver lamp to **Butler**. **James Porch** is pastor.

Fayetteville First Church ordained **W. G. Roark** as a deacon. **Reuben L. Trussell** is pastor.

Old Friendship Church, Madison-Chester Association, licensed **Danny Henry** to preach.

**James Combs** observed his 10th anniversary as pastor of Bethel Church, Yorkville.



## The numbers game in finding a pastor

Sooner or later every Baptist church faces a **vacant pulpit**—the pastor has resigned or retired. Because of our strong belief in the autonomy of a local church, that congregation has the responsibility to locate, to call, and to properly compensate their own pastor. This is the way it should be.

Usually the church names a group of its members (called a **pulpit committee** or a **pastor search committee**) to seek God's will in recommending a prospective pastor whom the committee feels God has uniquely prepared to lead that church at that time.

It certainly is not our intention to tell a pastor search committee how to go about its task. These are mature Christians who have the will of God and the will of the church on their hearts.

However, we have noted two problems which seem to be gaining in usage—and both of these involve **NUMBERS**.

Some committees use the procedure of seriously considering, of interviewing, and of even having several men to preach before the congregation—before making any decision. It would appear that the committee is **running a competition** among the prospects.

Surely, a pulpit committee should welcome all valid recommendations and should pray diligently about each one. The committee should seek reliable references on those prospects which impress them. Then, it would seem wise for them to settle on one person, and proceed with him until there is definite feeling that God is not leading either the committee or the

prospective pastor. When this point is reached, do not feel any hesitation in closing that procedure and starting over again. But be sure to tell the prospect that the committee is moving in another direction.

Also, we do not feel that it is proper for a pastor to be seriously considering **two or more churches** at the same time—playing them against each other.

The finding of God's will for that one specific pastor for that one specific church is hard enough without open competition on either side.

The second problem with numbers involves Southern Baptists' fascination with **numbers or statistics**. There is nothing great about small numbers, but neither is there virtue **only** in large numbers.

Pastor search committees seem to be overly impressed by the statistical growth of the church where a prospect is pastor.

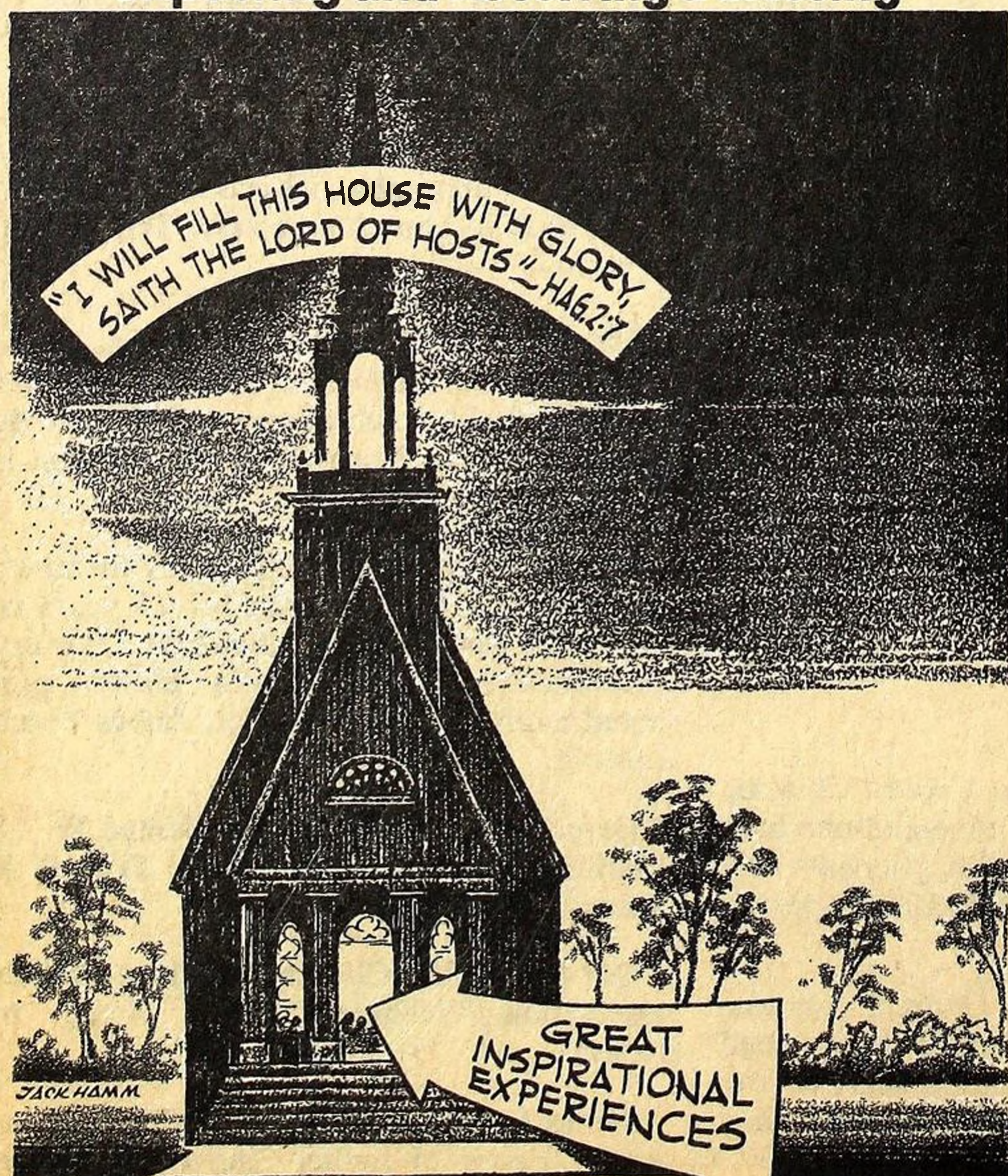
A Baptist pastor learns quickly that he must also play the numbers game. If he wants to be considered by larger churches, he must show statistical success—and sometimes he will resort to gimmicks and questionable campaigns to make his record look good.

Also, in Baptist life there is an unfortunate axiom that a pastor never goes to a church with fewer members or lower attendance than his present pastorate.

Hopefully, pulpit committees will look for deeper qualities than statistics as they consider whom God wants to lead their congregation. There is a difference in the love for people and the love of numbers!

The task of a pastor search committee is already difficult without the potential problems of considering simultaneously a number of prospects and focusing only on present statistics.

### Expecting and Receiving a Blessing



## Missing letters

Due to a problem your editor had in the Senate gallery, several of you will not have your letters to the editor printed in the **Baptist and Reflector**.

In the middle of May, I was spending at least a part of each day at the State Capitol as the bill to legalize pari-mutuel gambling was being scheduled, postponed, re-scheduled, delayed, etc. Because I was down there so much, I had with me a brown case with some work—including five or six letters to the editor.

Unfortunately, as one late afternoon session adjourned, someone (accidentally or otherwise) picked up my case. To date, it has not been returned.

So, several of you will not have your letters printed, much to my regret. I recall that at least two of the letters were from Odas Hall, another letter dealt with pastors visiting nursing homes, but the others escaped me—mentally, as well as physically.

If you wrote a letter to the editor during May that did not appear in the **Baptist and Reflector**, please try again. Next time I promise to be more careful in guarding your opinions when in the company of my fellow Senate-watchers.



## Cicero's comment



### By the editor

Those of you who are regular readers of this space are aware that Cicero tries (unsuccessfully according to some) to use satire to help Baptists see some of our faults and foibles. English composition teachers will tell you that the secret to writing satire is to make it so utterly absurd that it is totally unbelievable.

Well, I ran across an article in the **Biblical Recorder**, our sister state paper in North Carolina, that is more unbelievable than anything Cicero's brain could ever dream up.

You have heard, I hope, that the SBC Annuity Board and the state conventions are encouraging churches to invest in a retirement plan an amount equal to 10 percent of the compensation of your pastor and other church staffers. (Some of you apparently think that is absurd in itself, since many churches continue to set aside only \$400 per year—if that much).

But the Eastern Hills Church in Charlotte, N.C., has taken this suggestion to an unimaginable extreme. They are not only contributing the suggested 10 percent this year, but they are making it **retro-active**! Seriously, that congregation is making up the amount that they would have paid toward the retirement of their pastor if they had been contributing 10 percent during the 12 years he has been their pastor!

Isn't it absurd—and wonderful—how much some people love their pastor!

### MAYBE NEXT WEEK

Another Baptist state paper, **The Baptist Messenger** of Oklahoma, tells of an item in a church newsletter. It seems the church had planned to show the motion picture "The Rapture" at a Sunday night service.

The church's newsletter said that due to inclement weather, "The Rapture" had been postponed one week.

### ALL MIXED UP

I heard the speaker on a recent "Lutheran Hour" broadcast, Oswald Hoffman, note that people have three main parts of their lives—worship, work, and play.

Hoffman contended that we have these mixed up. "We work at our play; worship our work, and play at our worship."

## Letters to the Editor...

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

### Ability, not honor

Dear editor:

A guest editorial (May 19) written by Gene Puckett of the **Maryland Baptist** stated several reasons as to why he favored one-year terms for SBC presidents. I heartily agree with most of his reasoning.

However, the second reason given was "There are many persons worthy of the honor of being president of the Southern Baptist Convention. It is an honor; it should be shared as broadly as possible."

It is true that it is a distinct honor to be elected president of the Southern Baptist Convention, but to elect a person as an honor to him is ridiculous. It requires a person who knows how to preside over the sessions. He must also be a person who is able to work in many areas of convention life. Let us not be foolish enough to elect a person simply to honor him. If we want to honor a person, give him a plaque and a letter of gratitude, but don't elect him president of the Southern Baptist Convention.

I recall a Baptist state convention a number of years ago where a person was elected to honor him for his many years of service. During the two years that he served as president, the entire convention was in a state of confusion and frustration. Instead of honoring him that convention dishonored a very fine man.

No, don't elect a person to such a place of importance in order to honor him. Rather let us select men who have the ability to lead us in these demanding times.

Marshall E. Hargrave  
Route 1, Buckingham Dr.  
Jefferson City, TN 37760

### Congratulates board

Dear editor:

I want to congratulate the TBC Executive Board on the excellent choice for director of the Brotherhood department. Archie King is known and loved by every Baptist in the churches of our state. He is one of the finest Christians I have ever known. He is dedicated to doing God's will in everything he undertakes.

I happened to be serving on the state WMU Board when the Brotherhood "inherited" the Royal Ambassadors from our WMU. They have done an outstanding job. I feel that King will give every phase of the Brotherhood the impetus to go forward to even greater heights.

He was my pastor at Homesteads Church, Crossville, several years ago and the friendship formed then has grown through the years, both for him and his lovely wife Mary and their six fine children.

Mrs. L. E. Minton  
32 Woodmere Apartment  
Crossville, TN

### Who runs a church?

Dear editor:

Please tell me when did Southern Baptists start having a group of people in the church called the church council to run the church and the members never have a word of vote what to do in the church on what is going on.

Since when did the Baptist members stop having a voice on what to do in the church?

Since when did the deacons that are elected to see after things in the church not have a voice on what is to be done in the church?

The Baptists sure must have changed to have such rules in church.

I have been in Baptist churches for 66 years. I have never heard such rules, and I want to know the truth. I found out this week such rules are in the church. To my history of Baptists, the deacons are elected to be the head of the church.

Margaret J. Rollins  
1004 Goodbar Dr.  
Nashville, TN 37217

Under Baptist polity, the power to make church decisions rests completely in the hands of the membership. The members are to vote their convictions under the lordship of Christ—Who is the head of the church (Col. 1:18). If the deacons, church council, or any other group has the authority to "run the church," it is only because the church members have approved "rules" that give that group such authority, and that group is responsible to the members for the use of that authority. (editor)

### Free mission book

Dear editor:

Baptists in Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin have co-published **The Idea Book**.

We would like to send a free copy of this booklet to every reader of the **Baptist and Reflector**.

(Continued on page 12)



# John and Jesus

By Herschel H. Hobbs

"He must increase, but I must decrease."—John 3:30

These are the last words of John the Baptist recorded in the Gospel of John. At the end of the first century when John wrote his Gospel, a John the Baptist movement still existed. In spite of what the Baptist had said (Luke 3:15-17), that he was not the Messiah, his disciples continued as a rival movement to the Christian movement (Acts 19:1-3). One of many purposes of the apostle John was to refute their movement (John 1:19-27, 29-37).

The immediate occasion of the statement of John 3:30 was a report to the Baptist by some of his disciples that Jesus was baptizing more people than was John. He reminded them of his previous words as to the primacy of Jesus. Then he said, literally, "That one it is morally and spiritually necessary to go on increasing, but with respect to me to go on being declined" or being made inferior.

This does not mean that his ministry was neither important nor successful. To the contrary it was both. He came as the forerunner of Christ. In John 3:29 he described himself as the friend of the bridegroom who made arrangements for the wedding. Now that the Bridegroom had arrived his work was done. So he faded into the background. Though for some time his preaching ministry continued, it was never his purpose to have a ministry in conflict with that of Jesus. As Jesus' star was rising his was setting. It was as he wished; it was as it should be.

John's attitude should be that of every Christian. It is not our mission to show forth ourselves. We are to magnify Jesus as the world sees Him through us.

A pastor illustrated this truth in a sermon. As he preached about Jesus he held before him a picture of Jesus. Higher and higher he lifted the picture as he proceeded through his sermon, until he was no longer visible—only the picture of Jesus. A little girl described it to her mother. "The less of the preacher we saw, the more of Jesus we saw." It should be ever thus.

On Matters of

## Family Living

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

### Sons need fathers in first two years

Another study indicates boys' strong need for contact with their fathers during the first two years of life, apparently is a critical period for establishing their gender identity.

Repeated observations of 26 babies over a two-year period suggest that interaction with fathers is particularly important to boys' development of a conviction of their own masculinity, according to the findings of University of Wisconsin psychologist Michael E. Lamb. By the age of two, 90 percent of the male babies showed a decided preference for their fathers.

In contrast, girls were less consistent in their parental preference. Thirty-five percent preferred their mothers; 35 percent their fathers, and the remaining 30 percent were equally attached to both parents. Lamb's theory is that the need to establish gender identity, the sense that they are female, is less pressing and intense in girls and may occur later than it does in boys.

Earlier studies have pinpointed the first two years of life as the key time in the establishment of boys' gender identification.

## Devotional

### Keep looking—up!

By Imogene Hutson

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—(Psalm 121:1-2)

There can be no lovelier place than East Tennessee in the fall of the year. Whether you're in the Smoky Mountains, in our back yard, or elsewhere, the scenery is lovely. We live close to a new section of highway which bypasses Knoxville. This is the route we follow each Sunday going to church. It is such a pretty stretch of road with lots of trees and lovely views of the mountains.

However, one recent addition has marred this beauty. Two enormous open-topped garbage containers have been placed close to the road. These containers were provided for the area residents to deposit trash. The containers are needed, but they have become unsightly eyesores because they are constantly overflowing onto the ground.

Several Sundays ago, we were returning home from church. When we came close to where the trash containers are, we saw several cars parked. The people were not depositing trash. They were sorting it to find items they wanted to keep. From all appearances they were not destitute people. They were warmly dressed, and they were driving late model cars and trucks. They were standing on piles of garbage, opening large plastic bags, and tossing things into their vehicles. The whole scene left me with a nauseous feeling.

How sad! They were missing the beauty of the day by looking at garbage. I imagine they had missed worship services to sort through trash.

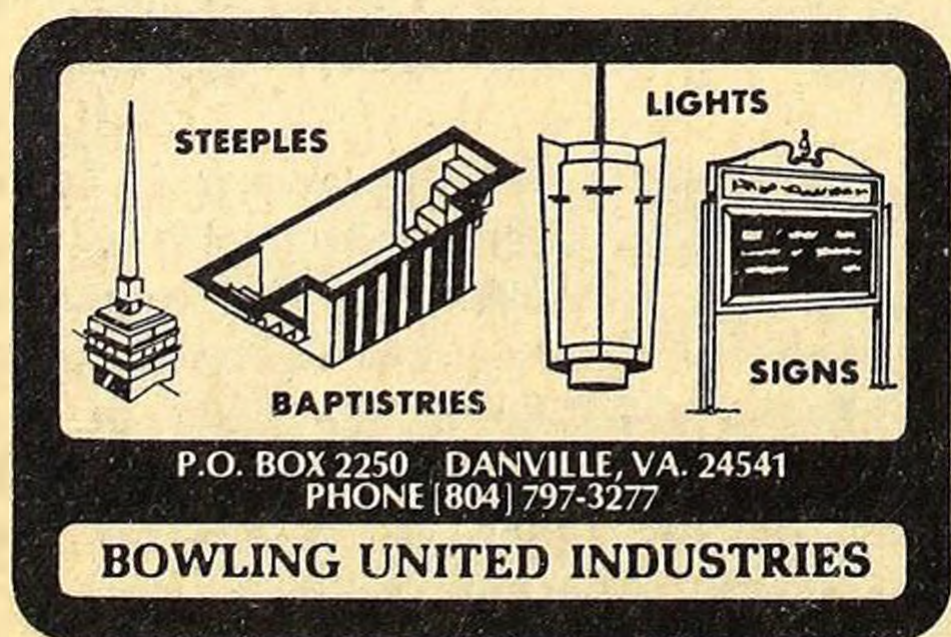
Later, as I thought of this, I wondered if we Christians do not have a tendency to do the same thing? We sometimes dwell on the "trash" in life when there is so much beauty to be seen. We spend too much time talking about our misfortunes, and not enough time talking about the goodness of God. We too often complain about any minor unpleasantness that comes our way, rather than praising the Lord for the wonderful things He has done for us.

Life does contain sadness, trouble, unhappiness, misfortune, ugliness, selfishness, and a lot more. But life also contains great beauty, majestic acts of love, courage and unselfishness, happiness, joy, and a lot more. We may choose to look upon, to feel, and to dwell on the ugliness in life. Or, we may choose to look upon, to feel, and to dwell on the beauty in life. It is our choice.

The Psalmist says, "I will lift up mine eyes—" I choose to look up. Life is too short and too precious to waste it searching through the "trash."

Keep looking—up!

Mrs. Hutson is the wife of James A. Hutson, pastor of Meridian Baptist Church, Knoxville.



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# Pulpit To Pew

By Jim Griffith

Drought-stricken and parched areas of our land have suffered in recent months from lack of rain.

Some churchgoers may disagree, but, in a word, it has been "drier than a sermon."

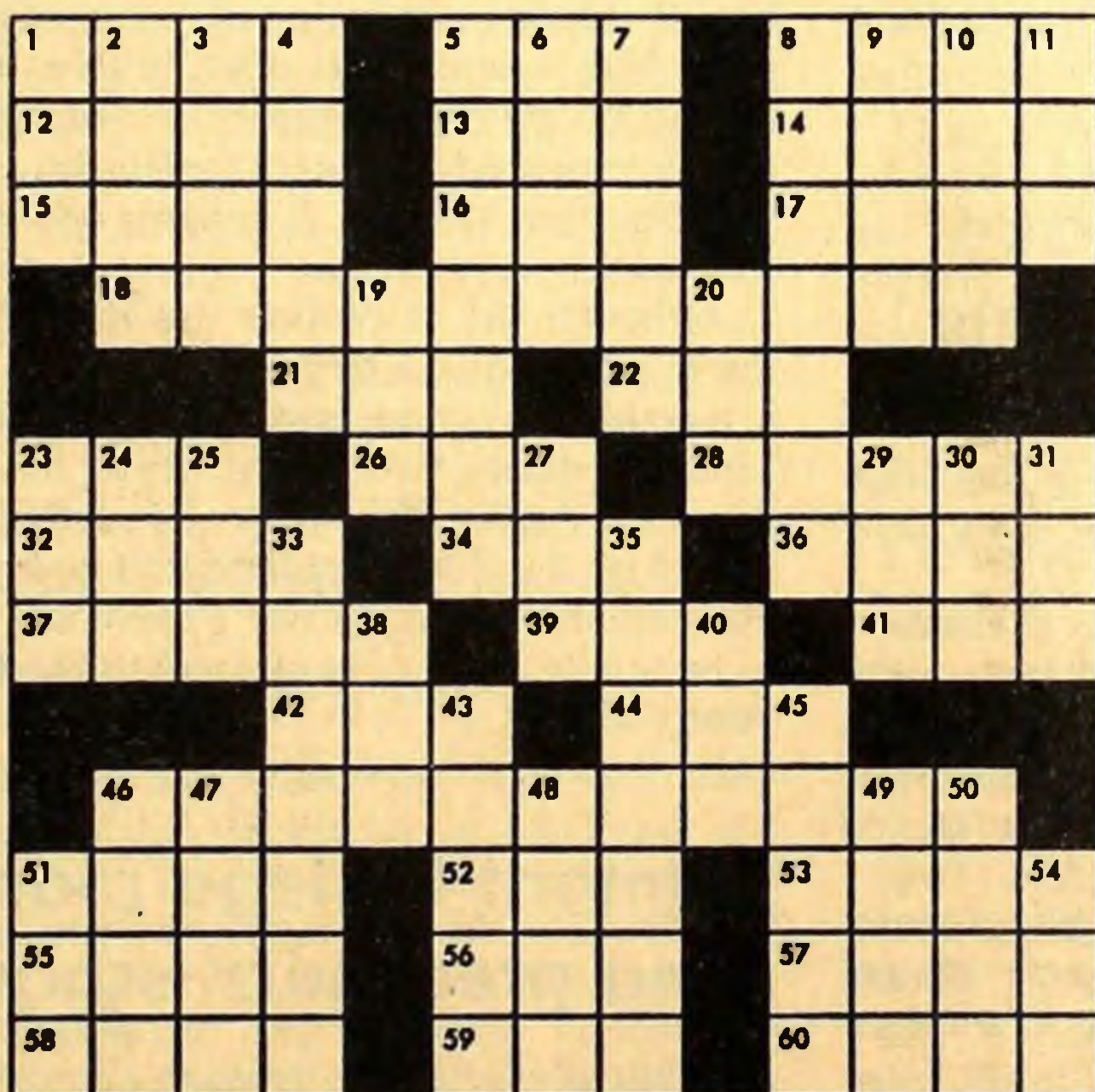
The situation has quite naturally brought about the old comment that "with no rain and the resultant water shortage some have speculated that the Baptists may have to start baptizing with a damp cloth, the Methodists would resort to 'dry cleaning,' and the Presbyterians would hand out rain checks."

Perhaps we need to sing, with more faith and conviction, the old hymn, "There shall be showers of blessings." But to do this, we must hold on to the faith that God knows our needs and will meet them.

And speaking of faith, this means that if you are going to have a special prayer meeting for rain, be sure to bring your umbrella.

## Bible puzzle

Answers on page 14



### ACROSS

- 1 Talks idly
- 5 Academic degrees: abbr.
- 8 "the — of life" (Psa. 16)
- 12 Superficial extent
- 13 Exclamation of disgust
- 14 Eye part
- 15 Hindu garment
- 16 Your communication (Matt. 5:37)
- 17 "— in twain" (Mark 15)
- 18 In one body (Rom. 12:4; 2 words)
- 21 Letter
- 22 World War II area: abbr.
- 23 Ancestor of Jesus (Luke 3:36)

- 26 Beret
- 28 Time (John 3:2)
- 32 Place (Hos. 10:8)
- 34 Picul
- 36 Dregs
- 37 Edomite duke (Gen. 36:41)
- 39 Scare word
- 41 Mental telepathy: abbr.
- 42 Flight record
- 44 Japanese folk dance
- 46 "— dwell in you" (Rom. 8)
- 51 Male deer
- 52 Hebrew tribe
- 53 Duke (1 Chron. 1:54)
- 55 Opulent
- 56 European coin
- 57 Valley
- 58 Instigate
- 59 Spring month
- 60 Kind of school: abbr.

### DOWN

- 1 Fuel
- 2 "brought me from —" (Num. 23)
- 3 King of Sodom (Gen. 14:2)
- 4 Heard speaking (Dan. 8:13)
- 5 "to —" (John 4)
- 6 Shammah's father (2 Sam. 23:11)
- 7 Ignominy
- 8 "measures of —" (1 Ki. 5)
- 9 Affirm
- 10 Some bills
- 11 Head covering
- 19 Still
- 20 Military group: abbr.
- 23 Vitality
- 24 King of Midian (Num. 31:8)
- 25 "light of —" (John 1)
- 27 Fairy queen
- 29 Haw's opposite
- 30 Pronouns
- 31 Measure: abbr.
- 33 "— in him" (John 11)
- 35 "— in their purse" (Mark 6)
- 38 Neither's companion
- 40 Simpleton
- 43 Place (Judg. 20:45)
- 45 "— tithes" (Luke 18)
- 46 Red-backed sandpiper
- 47 Horse's gait
- 48 Ancient Irish capital
- 49 Kind of test
- 50 Pipe from a ship's pump
- 51 Spanish woman: abbr.
- 54 Hebrew letter

### CRYPTOVERSE

QU TI GINHA JCHP CVI UHI GUZP NH  
XKVNQO CHZ ISIVP UHI JIJGIVQ UHI UY  
CHUOKIV

Today's Cryptoverse clue: K equals H

## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

James T. Warren was named president of Carson-Newman College, Jefferson City. He had served as head of Hall-Moody College, Martin, and for more than a year had been connected with the administration of Tennessee College for Women, Murfreesboro.

Holt's Corner Church near Eagleville was destroyed by fire. It was believed that one of the oil lamps failed to go out when turned down and later exploded. However, the church was fortunate to have \$2,000 insurance with which to begin work on a new building. J. D. Sullivan was pastor.

#### 25 YEARS AGO

First Church, Springfield, ordained Howard Cook to the gospel ministry. Cook was serving as mission pastor for First Church, Knoxville, while a student at the University of Tennessee. J. Howard Young was the Springfield pastor.

H. L. Hutchins observed his 26th anniversary of his ordination to the ministry. He was pastor of Clear Branch Church, Clinton Association.

#### 10 YEARS AGO

Nashville Baptists honored John D. Freeman at a joint luncheon meeting of pastors from both black and white groups. He was presented a plaque hailing him as "Christian statesman, courageous pioneer, and faithful preacher." The National Baptist Convention group was headed by J. W. Watkins of Westwood Church. Virgil Peters of Saturn Drive Church and president of the Nashville Baptist Pastors' Conference presided. American Baptist Seminary dean J. L. Powell paid tribute to what Freeman had meant to him. The group also honored Mrs. Freeman on the occasion.

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# 1,500 decisions for Christ reported during Baptist crusades in Liberia

**MONROVIA, Liberia**—A total of 1,500 public decisions, including 641 professions of faith in Jesus Christ, were made during a nationwide crusade here.

A group of 22 pastors, four wives and four musicians from Louisiana conducted the crusade at the invitation of Liberian Baptists. The group included Robert L. Lee, executive secretary, and Leonard Sanderson, director of evangelism, Louisiana Baptist Convention, Alexandria. Southern Baptist Missionary I. Earl Williams coordinated the crusade.

The crusade, which included personal visitation, began with witness training in local churches, in the seminary and in Ricks Institute, a Baptist school. The training class included over 1,500 people, according to Sanderson.

Evangelistic meetings, preached in local churches, followed the witness training.

"Churches that were almost dead and had

very little leadership responded beyond expectation," said Williams. "Even the first Sunday after the crusade there were 17 professions of faith. We had a record high of 341 in Sunday School."

"Added impact came to the crusade because of the participation of Liberia's President William Tolbert," said Sanderson. "He was with the group that gave us a reception on the night we arrived." Lee preached in President Tolbert's church and stayed in the Tolbert guest house. Tolbert is a Baptist preacher.

"I am of the personal opinion that our witness training will have the most long lasting value of all of our contributions," Sanderson said. "We continue to hear reports that this was true on our trip to India the previous year." (BP)

## State Baptists elected to pastoral care posts

Three Tennessee Baptists were elected to offices at the annual meeting of the Tennessee Association for Pastoral Care held at Fairfield Glade, May 6.

Carl Price, pastor of East Commerce Church, Lewisburg, was elected state president of the organization. David Farmer, chaplain at Baptist Hospital in Nashville, was appointed state secretary-treasurer and regional secretary-treasurer.

Lemuel Wade, chaplain, Middle Tennessee Mental Health Institute, was elected vice-president for the Middle Tennessee region.

TAPC is an organization comprised of chaplains, pastors, and pastoral counselors from throughout the state. Organized four years ago, there are approximately 100 members.

## East Tennessee pastor accepts call to Chattanooga Second

Members of Second Church, Chattanooga, called T. J. Youngblood as pastor. He comes from Maple Grove Church in Harrison.

Youngblood succeeds J. V. James in the position. James resigned due to ill health. Richard Johnson served as interim pastor.

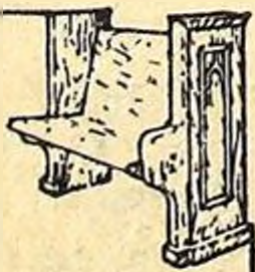
The Chattanooga native has served churches in Alabama and Georgia, in addition to four East Tennessee churches. He has been active in associational work in both Georgia and Tennessee.



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## More letters

(Continued from page 9)

**The Idea Book** describes the North Central Mission Thrust. It pinpoints hundreds of sites where new Southern Baptist churches and missions are needed in these seven states.

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Bob Hastings, editor  
Illinois Baptist  
P.O. Box 3486  
Springfield, IL 62708

## Shelby action praises all SBC seminaries

The executive committee of the Shelby Baptist Association passed a resolution at its May 16 meeting praising the "faithfulness" and "integrity" of the six seminaries owned and operated by the Southern Baptist Convention.

The resolution said in part, "We express our appreciation . . . for the entire program of theological education being offered on the campuses of the various seminaries, assuring them that the Shelby Baptist Association counts it a joy and privilege to work in full cooperation with our seminaries, recognizing their faithfulness to God's Word, integrity in Biblical interpretation, and commitment to the Bible as the Word of God."

The approved resolution also praises the SBC seminaries for their decision to open an off-campus extension in Memphis next year. The branch will offer classes in the doctor of ministries program and will be jointly operated by four seminaries—Midwestern, New Orleans, Southern, and Southwestern.

Although the resolution did not refer to the incident, it is interpreted by some to be a reaction to a statement made by Harold Lindsell during an April visit to Mid-America Baptist Seminary, Memphis, that all six of the SBC's seminaries employ faculty members who do not believe the Bible to be totally true. Lindsell is editor of **Christianity Today**.

## Belmont College plans June preachers' school

Belmont College's religion department will sponsor a one-week preachers' school June 27-July 1 at the college, according to Clyde Cutrer, associate professor of religion at Belmont and director of the one-week school.

The 1978 January Bible Study book, Exodus, will be taught by Page Kelley, professor of Old Testament, Southern Baptist Theological Seminary, Louisville, Ky.

A session, "Keeping Marriages Healthy," will be led by Bob Dale, church administration department, Baptist Sunday School Board. He is a former pastor.

A special session for ministers' wives is planned by Mrs. Roy Babb, wife of a Nashville pastor and editor of **The Quarterly Review** and other church administration materials.

Additional information on the preachers' school is available from Belmont College.

.....  
**SHARE BAPTIST AND REFLECTOR  
WITH A FRIEND**  
.....



# East Tennessee churches to hold Senior Adult Day this Sunday

Baptist churches in east Tennessee will observe "Senior Adult Day" on June 5, according to Wade Darby, associate executive director of the Tennessee Baptist Service Corporation.

Materials, including brochures and posters, have been sent to every church in the east Tennessee area by the service corporation, which sponsors the event. Also, a filmstrip on Tennessee Baptists' work with senior adults is in each associational office.

The event is a one-time effort to acquaint the church members with the work of the TBSC, which was established by the Tennessee Baptist Convention in 1974. In connection with the observance there will be an effort to raise funds to assist the service corporation in beginning its ministry.

The purpose of the observance, according to Darby, is to honor senior adults. "This is the generation that built our churches and our programs. We stand on their shoulders."

Darby added that he hoped each east Tennessee church this Sunday in some way

would call attention to their senior adults, which he called "the most neglected group in our society."

Senior Adult Day was held in west Tennessee last fall, and will be observed in middle Tennessee churches on Oct. 2.

## Windal A. Walker begins work at Enon Church near McKenzie

Windal A. Walker began his work as pastor of Enon Church near McKenzie last month.

A native of Gibson County, he is the son of Mr. and Mrs. J. O. Walker, Trezevant. He has served churches in Michigan and Kentucky, and was on the Executive Board of the Kentucky Baptist Convention.

He is a graduate of Mid-Continent Baptist Bible College in Mayfield, Ky., and is working toward a M.A.B. degree at the present time.

## Allen J. Kazee named pastor of Winfield Church, Oneida

Allen J. Kazee was named pastor of Winfield Missionary Church, Oneida, recently.

Retired from the United States Army, Kazee comes from Ohio where he was a pastor in Nelsonville and Muncy City. He is the brother of Phillip Kazee, pastor of Oneida First Church.

He attended school at Georgetown College (Ky.), Elizabethton Community College, and Mayfield State College (N.D.), in addition to Boyce Bible School and Southern Baptist Theological Seminary. Prior to his service in Ohio, he was a pastor in North Dakota and Kentucky.

## Cambodian church begun in Thai refugee camp

**KLONG YAI, Thailand**—The first Cambodian church organized in Thailand was constituted in a refugee camp here, on the second anniversary of the fall of Cambodia.

The Klong Yai Baptist Church's charter membership of 251 includes Vietnamese, Chinese, and Cambodians, with the majority being Cambodians, according to Mrs. Robert R. Stewart, Southern Baptist missionary press representative.

Has Savile was chosen by the church to serve as pastor while he is in the refugee camp. Church members were meeting in a building originally built for living quarters.

A total of 584 persons have been baptized by Southern Baptist missionary Daniel R. Cobb and Savile in the Klong Yai camp since the beginning of Southern Baptist ministries there with the refugees. Many of the new Christians have since gone on to other countries.

The refugee ministry extends to three camps in the Chanthaburi-Trat provinces where some 1,235 have been baptized by Cobb, Savile and Southern Baptist missionary Ronald C. Hill, according to Mrs. Stewart. (BP)

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## Missouri legislature defeats betting bill

The Missouri House of Representatives has defeated a proposed amendment to that state's constitution which would have allowed pari-mutuel betting on horse racing. The Missouri constitution presently forbids all forms of gambling.

The proposal was defeated 88-57, according to the **Word and Way**, Missouri state Baptist newspaper.

The bill was supported by St. Louis officials and the Teamsters Union. Leading the opposition were the Missouri Baptist Convention, the Christian Civic Foundation, and the Missouri Catholic Conference.

More than 40,000 signatures on petitions were presented to the representatives in the weeks before the crucial vote. The petitions came from the representatives' local districts.

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# An enslaved people

By Don H. Olive  
Coordinator of the Philosophy Department  
Carson-Newman College, Jefferson City, Tennessee 37760

Text: Exodus 1:7-14, 2:11-15a

When we step into the world of the Bible, we enter a world not so much of concepts as of relationships and not so much of ideas as of events. So it will be for the next few weeks as we look again at the relationships and events which made Israel, the forerunner and image of God's dealings with all men. We see in Israel's history the story of God's redeeming activity. We see the same God acting in the same way among the same men, as we see in such full intensity in Jesus Christ. But the melody of redemption in Christ is fullest when supported by the constant beat of God's past redemptive activity among men.

Always the Israelite looked back to the "house of bondage." He understood himself as a former slave. He talked of God as deliverer from the house of bondage. He knew the realities of this relationship between slave and emancipator in his worship, practice, social life, and economics. It penetrated to the very heart of his being, for he knew he had being only because of this. So we go directly to the core. We go

to the story of a people whose promise and hope of being great were apparently wasted on Egyptian brick.

### Enslavement—Origin in Fear

Many years had passed since Joseph and his kinsmen were favored by the Pharaoh for Joseph's service to Egypt. A new king arose who did not know. He did not remember the past. He feared the present, for the Israelites were viewed as a threat. The Biblical account takes special note of the source of the king's fears. The Israelites had become a numerous people whom the Egyptians feared as a security threat. Yet, the Egyptians feared to lose the profit from their labors. What does one do with a people he fears and cannot do without?

The Pharaoh's response was typical. He feared the Israelites, so he enslaved them. His action points out in unmistakable detail the close linkage between fear and enslavement. Whether enslavement be political, cultural, or self-inflicted, it more often than not arises out of fear. Who can forget the shameful and illegal actions of internment of Japanese-American citizens during the fearful agonies of World War II? Or the irrational and unchristian apartheid policies of segregation based on unfathomed racial fears? Or even that enslavement of self because we fear to let go in trust?

It is no accident that this account of the house of bondage has served as the model, wherever men are oppressed. It is no accident because this account gets quickly and incisively to the heart of the matter. Man oppresses man because the oppressor is fearful. But it is the Biblical affirmation that no amount of fear justifies oppression, injustice, or hatred. Whether fear stems

from a Communist threat, a racial threat, an economic threat, or a threat to personal safety, Christians can never tolerate oppression. We, too, have lived in the house of bondage, knowing the oppression occasioned by fears. Being delivered now, we cannot abide chains of any kind.

### Enslavement—Exploitation in Action

The Egyptians were shrewd dealers. They intended to turn a profit, no matter what. They could not afford to allow the Israelites to "escape from the land." Forced labor at slave wages was too good for business. So, they built cities for the Pharaoh with the rigorous labor of the Israelites. The account notes that the Egyptians "made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field." Such were the realities of enslavement.

For this reason the Israelites were never to forget the economic dimension of sin and oppression. Exploitation in terms of wages or possessions was never to be tolerated among those who were formerly exploited. The poor had a special place always. Jesus Himself validated this place in His teaching and ministry. When the disciples of John the Baptist were sent to confirm for John that Jesus was truly the Messiah, the confirming report sent back was that in Jesus the poor had the Gospel preached to them. From beginning to end of God's relationship to man the message has been that God redeems the poor, the exploited. God's people, having known exploitation, can never abide exploitation in any form again. The things of this world are never to be had at the expense of others.

### Enslavement—Opportunity for Identification

When Moses grew up in Pharaoh's household, he could not help but be torn in two directions. Who was he—Israelite or Egyptian? Oppressed or oppressor? This crisis was finally resolved in Moses' taking the part of a Hebrew being beaten by an Egyptian. Moses cannot be commended for killing the Egyptian, as is attested by the rejection of two Hebrews between whom Moses tried to make peace. Under sentence of death Moses had to flee the land. But, at least, he decided which people were his people.

Men of all ages are like Moses. With whom shall we as Christians identify? It is a mistake to assume God is indifferent to the continuing distinction between the oppressed and the oppressor, between the have's and the have-not's, between the rich and the poor, between the powerful and the powerless. God acted then and continues to act in behalf of the little, the poor, the small. It is still the case that the followers of the Messiah need make their identification with those for whom God has acted. We know ourselves among the prisoners, the naked, the sick, and the hungry of this world. We have been liberated and act in behalf of those not yet free. In this we shall be called Christians.

## Open house held in Shelbyville for new associational building

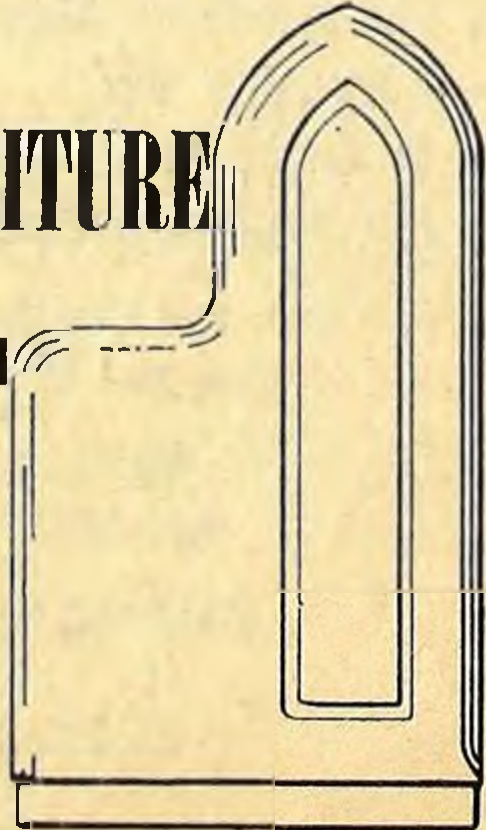
Open house was held on Sunday, May 22, for the new office building for New Duck River Association in Shelbyville.

The building, which was purchased by the association last year, contains a large conference room, tract room, work room, offices, and a kitchen.

According to a spokesman in the office, churches throughout the area use the building for meetings, and pastors from the association hold a fellowship in the facilities each Monday.

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"So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).



# A Christian heritage

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

Basic Passage: II Timothy 1:1-18  
Focal Passage: II Timothy 1:2-14

The good news of Christ did not start with us and it must not end with us. For us in this time and place to have received the gospel at all required many generations of faithful believers who regarded their faith as a precious heritage to be passed on. If you ask how the gospel got to twentieth-century Tennessee from first-century Jerusalem, you are asking for quite a lesson in history and missions.

The best way to understand the transmission of this living heritage is to stop the action for a moment and zoom in on one well-documented case. Paul and Timothy provide one of our best examples of missions in motion.

### A Gift from the Hands of Others (II Tim. 1:2-5)

It seems that Paul wrote II Timothy from Rome, where he was once again in prison and where he was soon to be put to death. The opening verses are serious and formal. Timothy was to receive the letter as Paul's last will and testament. They also contain warm, intimate words: "To Timothy, my beloved child." Paul wanted Timothy to know that he was the apostle's heir in the ministry and very dear to his heart.

Verses 3 and 4 are moving. Paul spoke of his constant practice of intercessory prayer. As he called upon God, he was very much aware of his own heritage. His Jewish forefathers had served God sincerely, and Paul valued their example. But of all the things Paul thought about when he prayed, his thoughts of Timothy were most vivid. This knowledge must have been a great source of strength to Timothy. As Paul reminded Timothy of their tearful parting and expressed his desire to be with him, Timothy must have felt grateful to have such a man to care about him and to accept his friendship.

As Paul continued to affirm Timothy, he reminded him of another source of his spiritual heritage, his family. Timothy's mother Eunice was a Jewish Christian. His father was a Greek and not a Christian as far as we know. Timothy's mother and grandmother were persons of sincere faith. Their faith, like his, was authentic and personal, but it was also a family faith, a shared heritage of godliness. Parents cannot believe for their children, but they can make it much easier for their children to believe.

### A Ministry To Be Performed (II Tim. 1:6-10)

A gift is both something to be received

and something to be given. Paul reminds Timothy to stir up or rekindle the gift of God which was recognized and affirmed at his ordination. The practice of laying on hands is a way of showing that a gift is being given to someone who is to serve the church with that gift. This instruction was intended to give Timothy confidence. The gift of God does not render a person weak and passive but bold, loving, and self-confident.

The encouragement to confidence prepared the way for a discussion of the suffering which Timothy's calling might bring. After all, Paul was in prison and facing death. He had to prepare Timothy for similar eventualities. Of course, there are also the less dramatic difficulties that accompany the work of sharing one's faith. It is no small endeavor to accept responsibility for the spiritual nurture of others. Every parent accepts the likelihood of some heartache on the way to the joy of parenthood. The same is true of spiritual nurture.

The counterbalance to the Christian's suffering is the power of God. Everything is made possible by the fact that He has saved us and called us. His purpose and His grace keep us going. The victory of Christ guarantees our victory. And even if death should be the price we pay to serve Him, He has already triumphed over death.

### A Pattern for Living (II Tim. 1:11-14)

Paul was not asking Timothy to do something he had not done himself. The Christian life may seem impossible to one who has never tried it. But there are plenty of witnesses, living and dead, who have proved it can be done. Paul admitted that he had suffered and was continuing to suffer. But this did not diminish his confidence in the least. He was still persuaded that Jesus

Christ was absolutely dependable. He had no doubt that the task given him by Christ would be accomplished.

This supreme confidence in Christ not only encouraged Paul about his own life, it also encouraged him to believe he was justified in urging Timothy to follow the same course. It took a very secure man to say, in effect, I am in prison and about to be executed, but that's all right, you go ahead and do just what I have done. Paul knew he must point others to Christ, but he also knew that they must see the pattern of Christ in his own example. He was not boasting when he pointed to himself and said, do as I do. He was using the only authentic method of Christian education.

In urging Timothy to follow a pattern and guard the truth entrusted to him, he did not mean that our Christian heritage is a lifeless object or a mechanical system, packaged and ready to be assembled. There is too much in his words about faith and love and the indwelling spirit. There is an objective, fixed content in the Christian faith. But it must always be received by personal faith and lived out by the power of the Spirit. As Paul said elsewhere, the letter kills but the Spirit gives life.

Timothy had, and we have, a great heritage. We are heirs of God, joint heirs with Christ, and debtors to every parent, teacher, pastor, missionary, and friend who demonstrated the way of Christ in their lives so we could some day know the way of Christ for us.

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# Louisville, Ky., church calls husband, wife as co-pastors

LOUISVILLE—John Sylvester and Joy Johnson—a husband-wife team—have been called as co-pastors of Twenty-third and Broadway Baptist Church, an integrated, 150-member Southern Baptist congregation in West Louisville.

The husband-wife combination, probably a first in the Southern Baptist Convention, were to assume duties June 1. Sylvester, former pastor of Big Spring Baptist Church, Breckinridge County, Ky., is expected to lead in his wife's ordination to the gospel ministry on June 3.

The couple, both graduates of Southern Baptist Theological Seminary, Louisville, have been members of the 150-member congregation of blacks and whites since last February, and he has served as an administrative assistant at the church. They are white.

Sylvester and Johnson, who married in Dec. 1975, noted that she has retained her maiden name because they are both professionals and keeping their separate names would make it easier for them to maintain their identity as ministers, according to a report in the **Western Recorder**, Kentucky Baptist state newspaper.

They will alternate preaching and share equally in every respect as pastors, but, the **Louisville Times** reported, they will divide responsibility along the lines of their individual experience and then redive responsibilities as time progresses. For example, Sylvester will reportedly assume more of the administrative duties at the outset and Johnson, who has training and experience as a social worker and counselor, will initially concentrate more on the counseling sessions.

Sylvester and Johnson regard their calls by the church as answer to prayer. "It's more than unusual, it's a miracle," she told the **Louisville Times**.

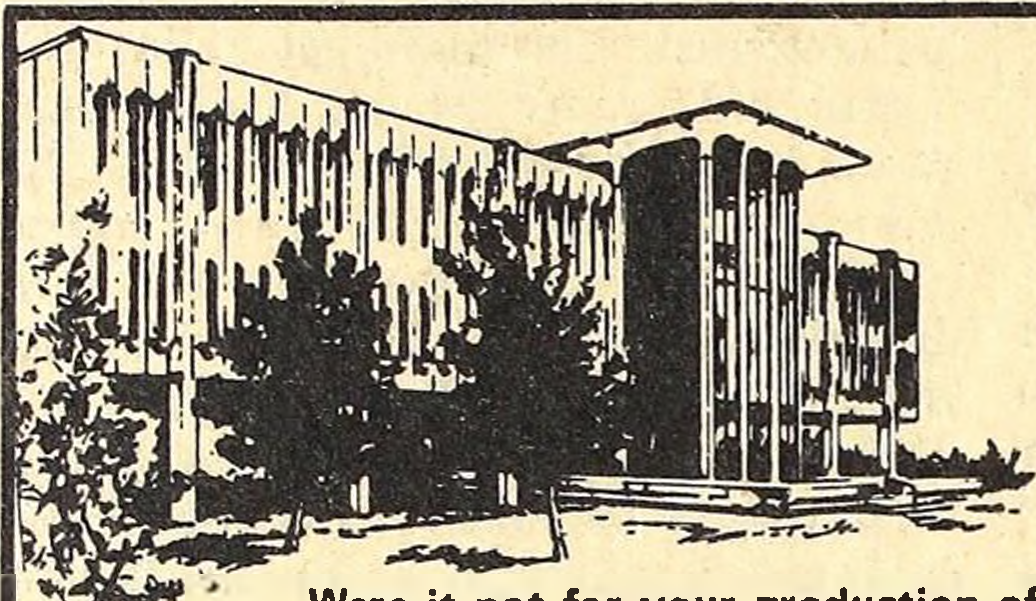
He added, "Many churches want a pastor's wife who will be extremely active in the church but not on the payroll or in a position of authority. This is recognition that Joy is called by God and that she is professionally trained and competent." (BP)

## First commencement exercises held by Bluefield College

Bluefield College, a Baptist institution in Bluefield, Va., held the first commencement exercises in its 55-year history on May 21. This was the first graduating class since the school became a four-year senior college.

Richard M. Stephenson, executive secretary of the Baptist General Association of Virginia, was commencement speaker.

Degrees were awarded to 93 graduates.



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