

Baptist and Reflector

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News Journal of Tennessee Baptist Convention

President comments on theology, rights for women, homosexuals

KANSAS CITY, Mo. — Newly-elected Southern Baptist Convention President Jimmy Allen in a press conference here rejected the rights of homosexuals to serve as models for children in public schools.

"It is the right of a community to determine the kind of model it wants for its children," he said.

He said his church tries to deal with people in a compassionate way in all areas of their lives including their sexuality.

Allen said he feels Southern Baptists need to move toward opening new dimensions on opportunity for women throughout church life. "We are missing a great untapped resource if we don't do that," he said.

He sees the issue of ordaining women as a matter a local congregation must determine for itself. "I'm not as excited in the ordination of women as in freeing them for useful service," he said. "The question is, 'Are they allowed to be decision makers?'"

Asked his theological stance, Allen described himself as a theological conservative and a social application progressive.

"I believe in the authority of the Word of God, in the Bible. I believe in putting the fundamental truths of God into healthy application in the power of the Holy Spirit to change human nature."

Asked about the racial makeup and

HMB executive speaks at Hixson ceremony

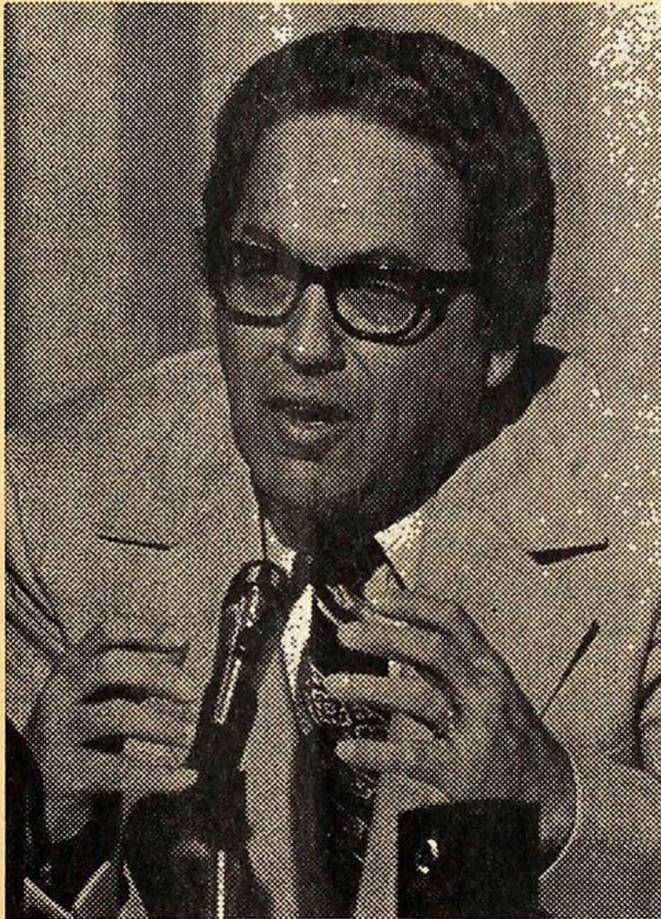
John Havlik, evangelism division, Home Mission Board, delivered the dedication message for new facilities at Central Church, Hixson.

The congregation dedicated a new sanctuary with a seating capacity of 1,700, office complex, classrooms, library, conference room, and music suite. The structure was completed earlier this spring.

Mabry & Parker Contractors Inc., Chattanooga, were the builders, and Equitable Church Builders Inc., served as the architectural firm.

Others on the program were Chattanooga mayor Pat Rose, director of missions for Hamilton Association Woody Watkins, and pastor Billy Kennedy.

The church was organized in April, 1951, with 12 charter members. It is located northeast of Chattanooga.



JIMMY ALLEN
New SBC president

programs of the church he pastors, Allen said First Baptist, San Antonio, "sort of looks like a little United Nations with black and brown and Oriental and Caucasian. He said the church has Mexican-American deacons and teachers of ethnic background."

The church ministries include a medical clinic, a literacy program, ministries to internationals, a street ministry and counseling service, and a community ministry which feeds 150 people a day.

Asked about his conservative framework for leading the convention, Allen responded, "A true conservative in Biblical understanding is a progressive, active applier of the gospel in our kind of society."

"I'm going to take, as the Southern Baptist mainstream always has, the Bible as authoritative and move aggressively to apply that to whatever issues we face in society and in our lives."

He also indicated an eagerness to respond creatively to the world hunger problem on all levels and on the total application of the gospel to life. This, he believes, will result in a high profile for evangelism because "when you authenticate the gospel with action, you can explain it" so even skeptics will respond. (BP)

'Welfare' abortions questioned by court

WASHINGTON — The U.S. Supreme Court dealt a stunning blow to the ability of women on welfare to obtain abortions in a series of decisions announced here.

The high court ruled, 6-3, that:

—States participating in the federal Medicaid program are not obligated to fund medically "unnecessary" abortions;

—A woman's constitutional right to an abortion is not infringed if states refuse to pay for the procedure; and

—City hospitals may refuse to perform abortions that are not medically necessary.

All three cases involved poor women who sought welfare benefits to finance their abortions. They had argued that their "equal protection under the law" had been denied by the refusal of Pennsylvania and Connecticut to provide public assistance for abortion procedures and by the refusal of a publicly-operated hospital in St. Louis, Mo., to allow so-called "nontherapeutic" abortions to be performed there.

Justice Lewis F. Powell, who wrote the two main decisions for the court, held that the federally-funded Medicaid program does not require the states to fund "every medical procedure that falls within the delineated categories of medical care."

Powell argued further that the states have "broad discretion" in adopting standards to determine the extent of medical assistance, burdened only by the requirements that such standards be "reasonable" and "consistent with the objectives" of the Medicaid program.

A key point in the majority's decision was the view that the states have a "valid and important interest in encouraging childbirth" as over against encouraging abortion.

Powell wrote that the 1973 court decisions striking down strict anti-abortion laws in several states "did not declare an unqualified "constitutional right to an abortion." In fact, Powell continued, "it implies no limitation on the authority of a state to make a value judgment favoring childbirth over abortion, and to implement that judgment by the allocation of public funds."

He insisted, however, that the court's new position "signals no retreat" from the 1973 finding that a woman has a fundamental right of privacy in deciding whether to obtain an abortion during the first trimester of pregnancy. (BP)

Final convention session features Billy Graham in missions emphasis

"God has given our denomination new visibility, acceptance, opportunity, leadership, and resources to take the spiritual initiative in meeting the challenges of our day as never before," Billy Graham told thousands of Southern Baptists at the final session of the SBC in Kansas City, Mo.

The evangelist's message climaxed a program emphasis and convention missionary goal of evangelizing the world by the end of this century.

Earlier in the convention, messengers learned of the increased finances which would be necessary to communicate the gospel to every person in the world by the year 2000. The project will be known as Bold Mission.

Graham first related to the audience the changes which are taking place in the world. He included scientific, economic, political, sociological, educational, and family changes. "But the most crucial change of all is in the Christian value system," he charged. "No longer in America do we accept the Judeo-Christian values. We have thrown aside Christian ethics."

He then said that we, as Christians, must respond to the call of Christ through conviction, commitment, and conduct. Comparing the Christian to salt (Matthew 5:13), Graham said that the Christian, like salt,

must carry the idea of purity, must be a preservative, and must give a flavor to things.

In the battlefield of life, God has promised us His full resources. He will give you the gift of speech, the indwelling spirit, perseverance, flight, and the promise of the coming of the Son of man, Graham reminded them.

Concluding, he said that Christians are the only messengers that the Lord has. "Are you willing to put Christ first?" he asked. "It is useless to talk about bringing salt to your community, or evangelism to the world, without first talking about the Lordship of Christ in your life."

Following his remarks, persons attending the convention participated in a covenant of salt ceremony in which they tasted salt and were then challenged to "Go into churches, associations, marketplaces, and the world as the salt of the earth."

The final convention session, which was under the direction of Jesse Fletcher, pastor, Knoxville First Church, also promoted missions through dramatic monologues, choral renditions, testimonies from missionaries and future missionaries, and excerpts from convention speeches which called for love and compassion for God's children.

All missionaries leave Ethiopia

RICHMOND—A telephone call to the Southern Baptist Foreign Mission Board headquarters here confirmed the arrival in Kenya of the last Southern Baptist missionaries who have been residing in Ethiopia.

The departure from Ethiopia by the missionaries resulted from circumstances making it impossible for them to work effectively, according to a board spokesman, Davis L. Saunders, and not because of any feeling of danger.

The Ethiopian government had previously advised the missionaries to move to Addis Ababa, the capital of Ethiopia. Most of the missionaries had been working in rural areas and could not continue their ministry.

The departure of some of the missionaries was related to an agricultural missions conference in Nairobi, Kenya, and at the present time missionaries are not discounting the possibility of returning.

One missionary family, a missionary journeyman (two-year term appointee) and a volunteer couple left in May. A second missionary journeyman, and three missionary families departed earlier in June.

The remaining three missionary families arrived in Kenya, June 15.

Saunders, the board's secretary for eastern and southern Africa, will be in Nairobi, July 11, to meet with the agricultural missionaries in East Africa and to confer with the Ethiopian missionaries as they make decisions about prospects for the immediate future.

Before leaving Ethiopia the missionaries and the nationals with whom they work met for prayer. The nationals expressed thanks for the missionaries' work and wished them a peaceful trip, a spokesman said. (BP)

Committee to be created to seek Routh successor

The Executive Committee of the Southern Baptist Convention authorized the creation of a committee to seek a successor to its executive secretary-treasurer, Porter W. Routh.

Routh is scheduled to retire from the chief administrative post Aug. 1, 1979. He has served the 12.9 million-member denomination since 1951.

The action authorizes Executive Committee chairman, W. Ches Smith III, to name a committee of six no later than next year's SBC meeting in Atlanta, scheduled for June 13-15. The successor is to be named no later than February, 1979.

Smith was re-elected chairman. He serves as pastor of Tifton (Ga.) First Church. Also re-elected were vice-chairman Rufus Spraberry, pastor, Vernon (Tex.) First Church, and secretary, Mrs. Claude Kirkpatrick, Baton Rouge, La.



MORRISTOWN FEATURED AT SBC—William Palmer (right), pastor of Morristown's First Church, greets Eldon K. Sparrow, vice president of the broadcast engineering department at the Radio-TV Commission booth during the 120th Southern Baptist Convention in Kansas City. The church's new color television equipment and its program to share the gospel with more people, was a feature of the booth. The booth was visited by nearly 15,000 Southern Baptists from all over the country during the week.

Baptist Faith and Message Fellowship holds luncheon meeting in Kansas City

KANSAS CITY, Kans.—The president of the directors of the Baptist Faith and Message Fellowship called on the fundamentalist organization to concentrate on a main target and not diffuse its energy on a wide variety of issues.

Laverne Butler of Louisville, also attacked at least three Southern Baptist Convention seminary professors, but declared as well, "God did not call me to save Southern Baptists, or to march and carry a protest sign."

About 35 persons attended the two-hour session in a cafeteria, billed as a luncheon fellowship rather than a formal meeting of the BFMF, which is held separately. The luncheon fell during a sessionless afternoon at the annual meeting of the Southern Baptist Convention, which was meeting in neighboring Kansas City, Mo.

At one point, Butler also criticized Baptist state paper editors for criticizing the BFMF.

Bill Powell of Buchanan, Ga., editor of the organization's monthly periodical, announced he will issue a book on Aug. 15 called "The SBC Issue & Question." He said he would cite by name between 250 and 400 denominational personnel in the book, but added he would agree with some and disagree with others.

A district court judge from Houston, Tex., Paul Pressler, told the group he had

hoped for a different result in voting for the SBC president in which Jimmy Allen, pastor of First Church, San Antonio, defeated Jerry Vines, pastor of Dauphin Way Church, Mobile.

Pressler urged BFMF adherents to avoid being unloving or unchristian. He called for regular meetings of the organization, and for an effort to begin now to find a candidate the BFMF would back for SBC president two years hence.

Butler described the BFMF as a group "who love the Lord, the Book, and Southern Baptists." Then he characterized Baptist state paper editors as "on the defensive and just reactionary." He added, "My spirit's going to be right no matter what they do." (BP)

WMU approves national budget, employs former president

The Executive Board of Woman's Missionary Union, auxiliary to Southern Baptist Convention, adopted a record \$4.1 million budget in its two-day meeting.

The WMU Board also increased annuity benefits for employees of its national office in Birmingham, Ala., and announced that Mrs. Robert Fling will become WMU promotion associate in new areas in September. Mrs. Fling served as national WMU president 1963-69.

She will succeed Bernice Elliott as WMU promotion associate when Miss Elliott retires in August. The position is funded and filled by the SBC Home Mission Board, but housed and supervised by WMU. Mrs. Fling will develop state and associational WMU organizations in states where Southern Baptist work is relatively new.

Court upholds employers' right to dismiss non-Saturday worker

By Stan Hastey

WASHINGTON—The U.S. Supreme Court ruled here that employers may dismiss persons who refuse to work on Saturdays because of religious convictions.

The 7-2 ruling reverses a federal appellate court which held that Trans World Airlines violated the religious liberty right of Larry G. Hardison, of Kansas City, Mo.

Associate Justice Byron R. White wrote the court's opinion, saying that TWA and the union to which Hardison belonged made "reasonable efforts" to accommodate his viewpoint.

The court majority also said that to rule in Hardison's favor would impose an "undue hardship" on the airline.

The federal Equal Employment Opportunity Commission has ruled that employers must make "reasonable efforts" to accommodate the religious beliefs of employees and must prove that they would suffer "undue hardship" by so accommodating them.

Hardison, who was hired by TWA in 1967 to work in its stores department at Kansas City International Airport, was converted in the spring of 1968 to the World Wide Church of God, a small, sabbatarian denomination which has been involved in numerous court tests in recent years. The church requires strict observance of the traditional Jewish sabbath, which begins at sunset Friday and lasts until sunset Saturday.

In its argument to the high court, TWA and the union maintained that both had made efforts to accommodate Hardison's

desires to be off on the sabbath. They said that Hardison's refusal to work was causing employee morale problems.

Justice White held that TWA did not violate Hardison's free exercise of religion as guaranteed by the First Amendment to the Constitution. The court ruled that federal law does not "require an employer to discriminate against some employees in order to enable others to observe their Sabbath." (BP)

Two from Tennessee designated as SBC evangelists' officers

KANSAS CITY, Mo.—Powerful preaching and plenty of music was the order of the day for a near-capacity crowd of 3,000 attending the annual Conference of Southern Baptist Evangelists here.

Held in conjunction with the 120th session of the Southern Baptist Convention, the afternoon program in the Municipal Auditorium Music Hall, saw sermons delivered by Wayne Bristow of Lubbock, Tex., Bob Kendig of Memphis, Tenn., Billie Hanks Jr., of Fort Worth, Tex., and Angel Martinez of Ft. Smith, Ark.

Bill Penley of Chandler, N.C., was chosen president. He will be assisted by Eddie Martin of Lancaster, Pa., vice president; and Leon Westerhouse of Birmingham, Ala., music director. Re-elected executive officer was Don Womack of Memphis, Tenn. Adrian Rogers, also of Memphis, was elected pastor-advisor. (BP)

Memphis pastor writes Life and Work Series

Earl C. Davis, pastor of First Church, Memphis, will write the Life and Work Series of the Sunday School lessons for July through September.



Davis

A native of Madison, Fla., Davis attended Stetson University, DeLand, Fla., Southeastern Baptist Theological Seminary, Wake Forest, N.C., and received the Ph.D. degree from Southern Baptist Theological Seminary, Louisville, Ky.

Davis became pastor of the Memphis church June 1, 1976. He came to Tennessee from Dalton, Ga., where he had served as pastor of First Church since 1970. He also had served as pastor in Florida, Virginia, Kentucky.

Davis is married to the former Peggy Lou Smith of Zephyrhills, Fla. They have two children, Deryl Andrew, 14, and Dawn Elizabeth, 10.

17 Baptist churches reported in Moscow; tensions easing

By C. E. Bryant

WASHINGTON, D.C.—Three new congregations in the suburbs will bring to 17 the number of Baptist churches in the Moscow area, Carl W. Tiller, associate secretary of the Baptist World Alliance, said here.

Most visitors to Moscow are familiar only with the large central congregation known as the Moscow Baptist Church.

In an interview to be published in the July issue of *Baptist World*, the BWA publication, Tiller noted signs of Baptist growth in several cities he and Mrs. Tiller visited in May and said also that "there are many encouraging signs of relaxation of the state's relations to the Baptists."

He observed that the Soviet Union falls short of human rights in such areas as freedom of expression, freedom of movement, and freedom of association. He said, however, that "except for the portions of the Soviet Union annexed in the period 1940-45, the people cannot remember a time when they had such rights. Therefore, many of them do not perceive the human rights situation in the same way as North Americans."

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Tiller was excited by youth activities in the churches. "The youth work is tremendous," he said. "I attended a meeting of about 100 youth in one church following an evening service. The singing and the testimonies were thrilling. At another church, nearly 400 youth assembled for a meeting while our team was in another room for an after-service dinner."

Reports of the existence of 13 Baptist congregations in the Moscow suburbs reached the BWA offices in Washington more than a year ago, and critics asked for verification of the figure. The BWA was able, through its European office, to furnish the names and addresses of these churches.

Mr. and Mrs. Tiller visited one of them on Sunday morning, May 15, and found an exterior sign plainly identifying the meeting place as a church building. The church has 79 members.

He was told that in addition to the 13, three other congregations have been organized and are awaiting registration, a requirement of Soviet law.

Tiller reported that church buildings he had previously visited in various parts of the USSR have been enlarged. The Dornitza church near Kiev has been more than doubled in size. The building at Leningrad is scheduled for similar enlargement.

He said that 6,000 baptisms were reported by the 5,060 Baptist churches in the USSR in 1976. About 70 percent of these were persons from believers' families, but 30 percent represent conversions from atheistic, agnostic, Orthodox, or other non-evangelical backgrounds, he said.

He also reported "good news concerning the situation of religious leaders held in Soviet prisons." He was told that two Baptists in the Crimea were released the week of his visit, and there are "high hopes" that 39 other Baptists still imprisoned will be released by the end of 1977.

A 1960 split between churches of the All Union Council of Evangelical Christians-Baptists and a group of separated churches seems to be healing, Tiller said. Forty-three of the separated congregations have registered with the government, and this requirement for registration had been one of the points of division. (BP)

Union University student begins ministry at church near Bolivar

New Union Church, Hardeman County, called Lester Stone as pastor.

A student at Union University, he is from Ridgely. The church is located east of Bolivar.



Gathered for ground breaking ceremonies at Bethel Church, Parrottsville, are members of the church's building committee. Holding shovels are Birdie Freshour and Jesse Nease, both 90 years of age.

Parrottsville church holds ground breaking

Construction has begun on a building for Bethel Church, Parrottsville, which will seat 350 people. The structure will also contain two assembly rooms, 14 classrooms, a nursery, kitchen, church office, and pastor's study. Provisions will be made for a second educational addition in the future, according to pastor Harvey Evans.

Members of the building committee include: Paul Nease, Jack A. Parks, J. H. Stogner, director of missions, East Tennessee Association; Bobby Parks, U. L. Renner, Freddie James, Eugene Hall, Brenda Renner, Tom Suggs, Grey Sparks Jr., Paul James, and Evans.

The church was organized in 1905. The building under construction is the church's third building.

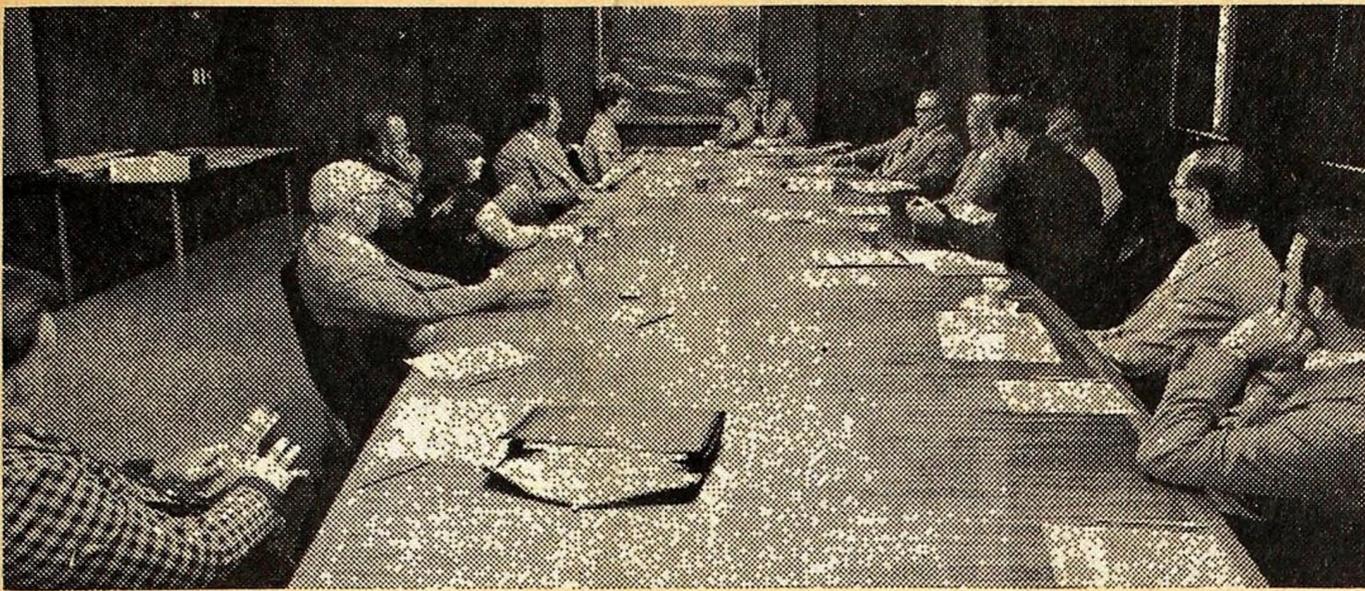
Baptist pastor welcomes Mrs. Carter to Colombia

BOGOTA, Colombia — Representing Southern Baptist missionaries and Colombian Baptist churches, S. Louis Armstrong, pastor of the English-language Bogota Baptist Chapel, welcomed Mrs. Jimmy Carter to Colombia.

Armstrong welcomed Mrs. Carter in ceremonies June 9 at the Centro Colombo-Americano, a bilingual cultural center here. Mrs. Carter cordially received Armstrong, according to Mrs. J. Thomas Norman, Southern Baptist missionary press representative.

Mrs. Carter expressed delight in knowing that her denomination has 71 missionaries assigned to Colombia.

The Colombia Baptist Mission (organization of Southern Baptist missionaries) ran an advertisement welcoming Mrs. Carter to Colombia in the country's two leading newspapers. (BP)



STUDY COMMITTEE—A study of church staff compensation is being conducted by a 15-member committee of laymen. The study was authorized by the 1976 Tennessee Baptist Convention.

Laymen committee to use survey in church compensation study

A committee of Tennessee Baptist laymen, who are studying the salaries and compensation provided for church staff workers, is nearing completion of its work. The committee met again June 21 in Brentwood.

The study was authorized by the 1976 Tennessee Baptist Convention on recommendation of the TBC Executive Board. It is to update a similar study made in 1974.

Jack Knox of Memphis is chairman of the 15-member committee.

As a part of the research, the committee is sending a questionnaire to a cross-section sample of pastors in the state. The survey will include churches of all sizes.

Knox emphasized the importance of pastors completing and returning the questionnaire, and expressed the hope that each one who received it would answer all the questions thoroughly and honestly. He noted that since the survey did not get to every church, it is very important that those who did receive the questionnaire should co-

operate, so that the committees study will reflect a true picture of church staff compensation.

The Laymen's Salary Study Committee hopes to have its report completed in August. It will be sent to every church, and additional copies will be available for church budget committees as they prepare next year's church budgets.

Hollaway to join staff of Seminary Extension

NASHVILLE—Ernest Lee Hollaway III of Memphis has been named associate director in charge of communications of the Seminary Extension department of the six Southern Baptist seminaries here, effective July 1.



Hollaway

A native of Georgia, Hollaway was reared in Japan, where his parents formerly were missionaries.

He is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and earned a master's degree in journalism from the University of Missouri and a master's degree in religious education from Southwestern Baptist Theological Seminary, Fort Worth. (BP)

Hollaway has served as editor of **Crusader** magazine for Royal Ambassador boys at the Southern Baptist Brotherhood Commission since 1970. He joined the commission in 1968 as an assistant editor of RA materials.

College fires professor for violating contract

PLAINVIEW, Tex.—A Wayland Baptist College art instructor, dismissed for allegedly serving alcoholic beverages to students, will receive no further compensation from the college. President Roy C. McClung said J. D. Whitaker's "severance is final," and he will not be paid under terms of a two-year contract signed before his dismissal in late May.

Whitaker was fired because he allegedly provided alcoholic beverages during social gatherings attended by students.

McClung said Whitaker was dismissed for conduct unbecoming a teacher at the college, for violation of a pre-employment understanding about possession and use of alcoholic beverages and for involving students in a breach of written rules.

Whitaker reportedly said he would not appeal the firing and would wait to see if the college paid him under the terms of his contract signed in March.

"This is our opportunity to say once again we are going to be different at Wayland Baptist College," he said. (BP)

Mother of Kingsport pastor dies, funeral services held in Erwin

Lucy Proffitt, mother of Frank Proffitt, pastor of Fort Robinson Church in Kingsport, died at her home in Erwin last month. She was 80.

A life-long resident of East Tennessee, she was a member of Cherry Grove Church. Funeral services were conducted in Erwin by her son Frank.

In addition to him, she is survived by six daughters, three other sons, and 44 grandchildren.

Kingsport native called by Sulphur Springs, Jonesboro

Sulphur Springs Church, Jonesboro, called Albert South as pastor. A native of Kingsport, he is a graduate of Carson-Newman College and Southern Baptist Theological Seminary.

Before entering Southern, he was pastor of New Lebanon Church near Greeneville. He came to the new field this month.

Campbell begins ministry career at Bethany Church in Jonesboro

Samuel Campbell, a native of Johnson City, was called to his first pastorate at Bethany Church, Jonesboro, recently. He is already on the new field, coming from the membership of East Watauga Avenue Church in Johnson City.

He succeeds B. H. Price in the Bethany pastorate.

Kentucky pastor accepts call to guide church near Paris

Spring Hill Church, Western District Association, called Kim Cawley as pastor. Cawley comes to the post from Liberty Church, Fulton, Ky.

He served previously in Tennessee at Laneview Church in Kenton. He was in Kentucky for three years, during which time he was moderator for Fulton County Association.

A native of Union City (Tenn.), he attended Union University and received the B.S. degree from the University of Tennessee at Martin.

The Savior of the world

By Herschel H. Hobbs

"This is indeed the Christ, the Saviour of the world."—John 4:42

The best manuscripts do not have "the Christ." But the idea is true nevertheless.

These words were spoken by the men of Sychar after Jesus had remained among them for two days. Jesus' dealing with the Samaritan woman is a classic in soulwinning (John 4:5-30). Patiently and skillfully He broke through walls of prejudice: race, sex, class, moral, and religious barriers in order to get to her heart.

Finally, she rushed into the town and said, "Come, see a man which told me all things that ever I did [or revealed her innermost secrets]; is not this the Christ?" (John 4:29). The form of this question invited a negative answer. However, it did so mildly. She did not deny that Jesus was the Christ. Instead, it may be seen as a timid suggestion that He was. Because of her immoral life (John 4:17-18), she feared that the men would ridicule her. So she stirred up their curiosity, suggesting that they go and see Him for themselves. They

did so, inviting Him to abide with them. After two days they made this declaration to her (John 4:42), not simply because of her words but His. They had had a personal experience with Christ.

Three thoughts evolve from this; (1) It was because of the woman's hesitant testimony that the men went out to see Jesus. (2) Their ultimate decision was based upon personal experience, not hearsay testimony. (3) They recognized Jesus, not as the Savior of Jews only or even of Samaritans or half-Jews, but as the world's Savior (Matt. 1:21). Jesus is the Savior of all who believe in Him. For in His death and resurrection He redeemed such "out of every kindred, and tongue, and people, and nation" or ethnic group (Rev. 5:9). He will be your Savior if you will let Him be.

Southwestern alumni elect Cecil Sherman

More than 1,000 alumni of Southwestern Baptist Theological Seminary were challenged in Kansas City to become active participants in the seminary's current "Eight by Eighty" campaign.

W. Marvin Watson, national chairman of the "Eight by Eighty" campaign, reported to the group that over \$2.8 million had been raised during the first year of the three-year fund drive, 36% of the \$8 million goal.

Cecil Sherman, pastor of First Church, Asheville, N.C., was elected president of the association. Frank Pollard, pastor of First Church, Jackson, Miss., was chosen president-elect. John Seelig, vice president for administrative affairs at Southwestern seminary, was re-elected secretary-treasurer.

Three persons were recognized as 1977 distinguished alumni. They are A. Donald Bell of Santa Fe, N.M., who served as professor of psychology and human relations at Southwestern seminary during 1951-72; Philip B. Harris, secretary of the Church Training Department, Baptist Sunday School Board, Nashville, and Mrs. Goldia Naylor of Fort Worth, wife of Southwestern seminary President Robert Naylor.

A way to worship

By Faye Brandon

Often, when weather permits, I spend a part of my quiet time in our little orchard. It's a wonderful place to sing, talk aloud to God, and praise Him in my own way because we are completely alone.

Surrounded by the beauty of His handiwork, it's natural for me to praise Him and give thanks for His bountiful blessings.

One morning recently, all our trees were in bloom at the same time. Pear, cherry, plum, and apple were all ablaze in glorious color. In all I saw, God's creation was in mighty chorus, praising Him; the trees with pink limbs uplifted, and purple violets blooming in profusion where God had planted them in an emerald carpet. The sweet fragrance of the blossoms, blending with the pungent earth odors, were wafted on the gentle breeze as an offering to God.

For a time I was overwhelmed by the tide that surges inside when God speaks to me.

Then, I saw our beloved congregation, with faces glowing, voices raised, and arms uplifted in glorious praise to our Lord, just as I had seen them the night before. We had experienced revival, and I felt that our praise offering was also a sweet fragrance to Him.

Once more my thoughts returned to the beautiful promise of spring all around. Like so many of us, God's children, the limbs were bleak and bare a short time ago, with all God's sweetness locked inside. Now in the fullness of His time, each bloom promised fruit. Yet, some will wither and die, producing only beauty and fragrance for a brief time. Others will form fruit which will drop off prematurely, yet some will reach maturity with all promise fulfilled.

Finally, I thought of us, God's orchard. One of the dearest of God's gifts is the ability to reproduce. But as Christians, the gift is also a tremendous responsibility. For what we are, not what we promise, is what we will see reproduced in those around us.

My prayer for all of us is that each of us will reach maturity, and that through prayer and Bible study, we may be privileged to be used by our Lord to produce eternal fruit for His kingdom.

Brandon is minister of music at First Church, Crossville.

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Morris views future's effects on SBC

ATLANTA—Population growth at home and in other countries, influx of immigrants to the United States, population shift, a global-system perspective, and changing family styles—these and other issues will have far reaching effects on Southern Baptists in the next 25 years, says a Southern Baptist demographic expert.

While Orrin Morris of the Southern Baptist Home Mission Board, Atlanta, does not subscribe to a "doomsday" theory of humanity's future, he does cite some "discouraging words" that he believes have significant implications for the future of Southern Baptists.

At the same time, however, Morris, a regional coordinator in the HMB's planning section, also stresses some "encouraging words," to counter the negative.

Population growth is at the top of his list on the discouraging side of the board. Last year the population passed the 4-billion mark and while the current growth rate of 1.9 percent "may not seem high in itself," says Morris, "when it is applied to the world's population, it represents an increase of 204,932 people per day."

"At this rate, in only three years the world's population grows by the number of persons in the U.S.'s population. Given current projections the world population is expected to increase to 6.25 billion by the year 2000. This means that in only 23 years the world will be inhabited by 58 percent more people."

Among the reasons for Morris's concern is if population growth continues as projected, North America's increase by the year 2000 will "result in four more people per square mile. In south Asia, their growth will result in 140 more persons per square mile."

This will strain south Asia's resources to the point, according to an estimate, "that each square mile of cultivated land will have 390 more people to feed compared with 37 per square mile in North America," he says.

Morris quotes a United Nations official from India: "To cope with the population increase, India needs to build 1,000 new schoolrooms every day from now on for the next 20 years, 1,000 new hospital wards . . . , and 10,000 houses every day . . . for the next 20 years."

On the encouraging side, Morris cites, "The world is learning the meaning of the words cooperation and interdependence. The infrequency of wars could be taken as a manifestation of such a change."

He notes the "call for a new ethic in the use of material resources," the viewing of intermediate technologies "practical options to Yankee technology," development of life styles compatible with short-term scarcities—pride in saving and conserving

rather than conquest—and a sense of identification with future generations . . .

Population shift in terms of mobility, growth and the sundry, related problems will affect Southern Baptists, as they will the rest of society, says Morris.

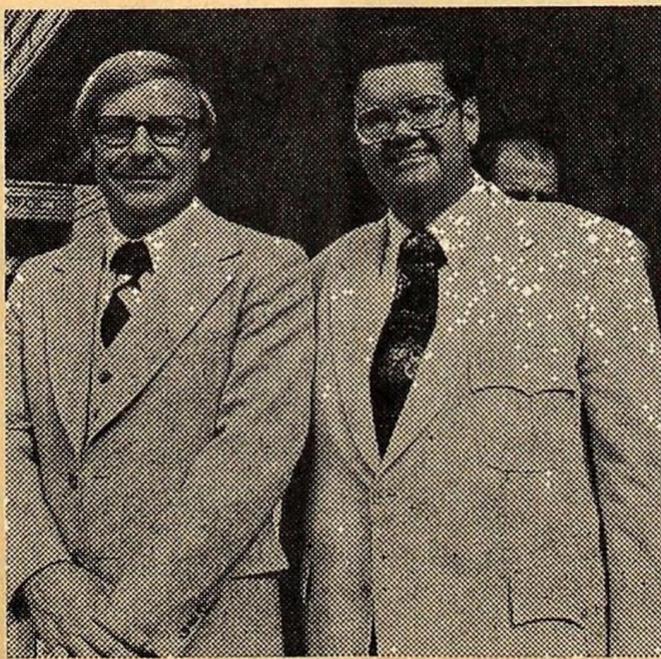
Present realities and projections have a definite effect on Southern Baptists' planning for the future and are major reasons for task force and group seminars of Southern Baptist leadership concerning Bold Mission strategy through the year 2000.

Bold Mission strategy concerns missions primarily from the standpoint of evangelizing the world, but grappling with the issues, considering population changes, the shift from survival to role-identification education, changing family styles and other tensions, will have a definite effect on Bold Mission strategy, denominational leaders like Morris believe.

For example, in considering how best to project Bold Mission efforts, the Home Mission Board has considered a multitude of possibilities.

"The three largest urban regions will account for one-half of the U.S. population in A.D. 2000," Morris says. "The largest will remain the Atlantic Seaboard followed by the Lower Great Lakes and California. The fastest growing regions will be the South and Southwest. Las Vegas, Nev., may increase 50 percent from 1980 to 2000. The Florida Peninsula and Metro Arizona follow in that order. The Sun Belt is truly the population magnet for the next two decades."

Southern Baptists increasingly stress their growing multi-ethnic, pluralistic nature, and,



Bailey Smith, left, pastor, First Southern Baptist Church, Del City, Okla., was elected president of the Pastors' Conference in Kansas City, Mo. Homer Lindsay Jr., right, pastor, Jacksonville (Fla.) First Church, was elected vice-president. Not pictured is secretary-treasurer John Hatch, pastor, Trinity Church, Fort Worth.

according to Morris, this will become even more pronounced over the next 25 years, if present trends continue.

Increasing immigration, Morris believes, will mean that "sometime in the mid-1980s pressures will mount for American institutions to become bi-lingual or else severely restrict immigration."

Other observations from Morris include:

—"The population characteristics of the 1950s and '60s were abnormal; families were large; marriage was nearly universal and occurred early and family migration was high.

—The impact of the Post War Baby Boom will dominate U.S. society for the rest of the century.

—The pulpit will still be central in church life. Probably the roles of ministers will be torn between supportive structures for survival-oriented elderly and awareness-oriented young adults. Churches will have increasing demands on their programs, in terms of life cycle, group needs.

—Southern Baptists' list of values will "likely be expanded to magnify terms which have been around a long time but will be viewed from a new perspective." (BP)

Holston Association graduates first Bible institute class

The first graduating class of Holston Baptist Bible Institute, composed of Earl Chatman, Robert Cutshaw, James Smith, Kenneth Kyker, and Thomas Brown, received standard pastoral diplomas during recent ceremonies held in the Baptist building of the association. William Purdue, pastor, Kingsport First Church, brought the address.

The school began in November, 1975 with 35 students taking 55 courses. Seminary Extension department of the Southern Baptist Convention courses are used.

James Harris is director of missions for Holston Association.

John Adams elected treasurer of New Orleans Seminary alumni

John Adams, pastor, First Church, McKenzie, was elected treasurer of the New Orleans Baptist Theological Seminary alumni association meeting in Kansas City, Mo.

The new president for the organization is Nelson Price, pastor, Roswell Street Church, Marietta, Ga. Other officers included: president-elect Lionel Crowell, Nacogdoches, Tex.; secretary Peggy Wilson, Warner Robbins, Ga.

J. Hardee Kennedy, vice-president for academic affairs at New Orleans seminary, was presented the distinguished alumni award. He will have completed 30 years of service at the seminary this month.

Your pastor's most important hours

What are the **most important hours** spent by your pastor?

Possible answers might be: attending committee meetings; visiting the sick; preaching from the pulpit; witnessing to a lost person; planning with the church council; attending associational meetings and conventions; personal counseling with members; conducting wedding, funerals, or prayer services; visiting church prospects.

As important as any or all of these are in the ministry of your pastor, the most important time he spends are those hours **of personal study and prayer.**

It is tragic that most church members fail to recognize this—and the few who do make little effort to help the pastor protect this important time.

Pastors often are forced to struggle to find adequate time for study and prayer—grabbing a few minutes here and there in the midst of a busy schedule. Sometimes the only period available is very late at night or very early in the morning.

Some church members place such little value on their pastor's study time, that the pastor is forced to "hide out" to secure the much-needed time of spiritual refreshing.

We are talking about **more than sermon preparation.** A

pastor needs additional time for reading, Bible study, and prayer. If his soul is not spiritually alert and excited, how can he lead his congregation to find the joys of the Christian life?

Church leaders should demand that the pastor set a scheduled time for study and prayer. Then, they should fight to protect that time for the pastor as much as possible. Pastors will give up that time willingly when an emergency arises—but his having to give up coveted study time should be the exception, not the rule.

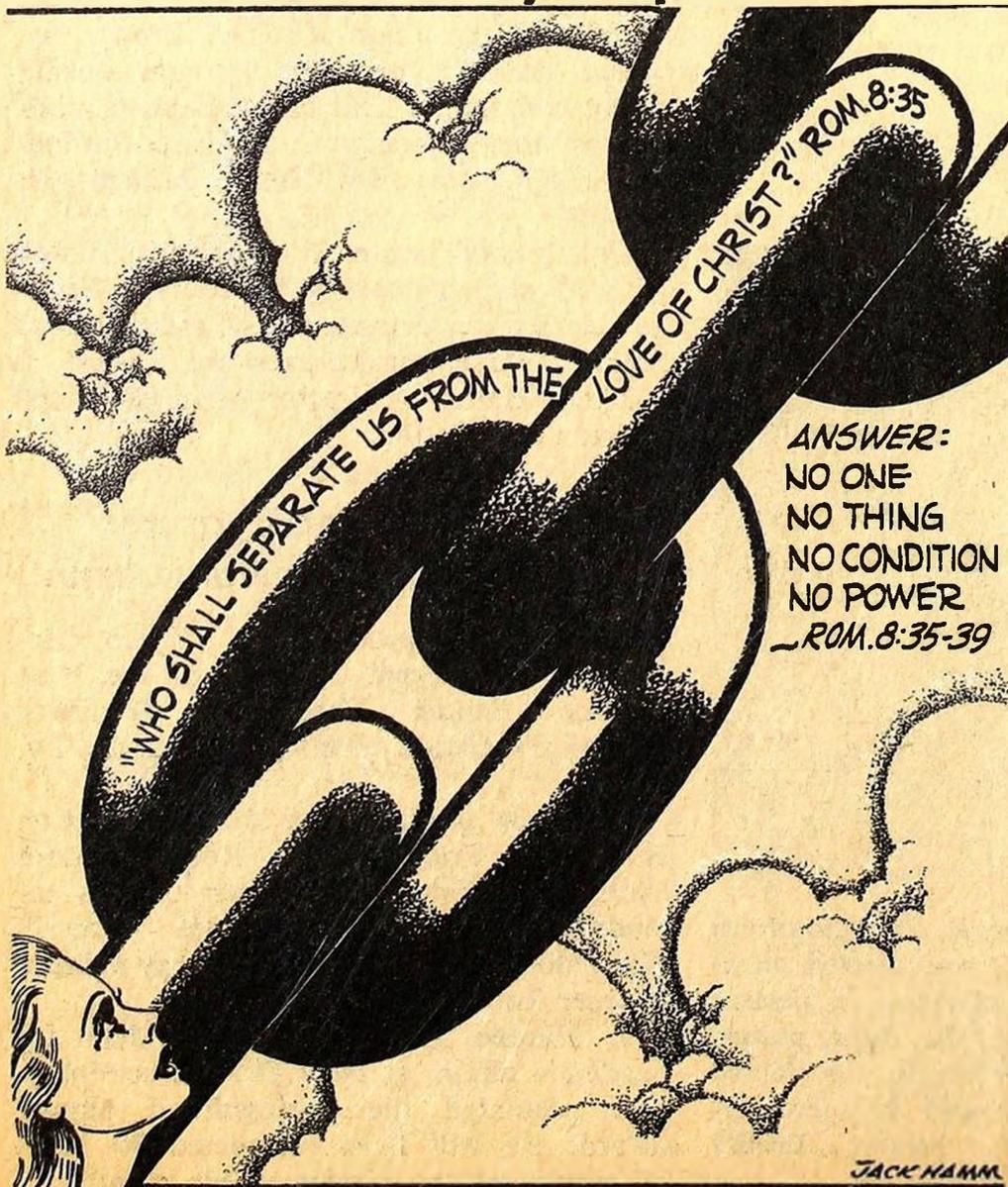
And, while we are on this subject, your church can assist the pastor by providing a "**book allowance**" in the church budget. Study materials, along with his Bible, are the "tools of the trade."

And, one more thought: Some churches are now providing **study leave time** for their pastors so they can attend special courses or seminars.

Do you want better sermons on Sundays? Do you want a joyful pastor? Do you want to see more souls saved and more members joining your congregation? Do you want your pastor to truly be the spiritual leader of your church?

Then, we urge you to give your pastor adequate time for his personal study and prayer.

Love Securely Inseparable



McIntyre's service

Last week's issue of the **Baptist and Reflector** carried an article announcing that J. Ralph McIntyre, pastor of Brainerd Church in Chattanooga, had been elected by the Sunday School Board to be director of its church and staff support division.

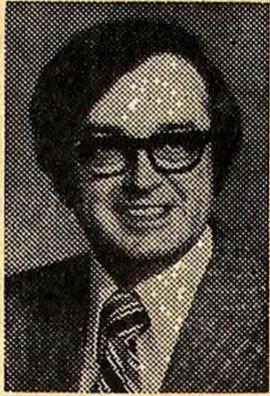
We are very pleased that this change in his ministry will not interfere with his current term as president of the Tennessee Baptist Convention. He will be moving to the Nashville area, but since he will still be residing in the state, he can continue as the TBC president.

McIntyre will continue to serve on the TBC Executive Board until the November state convention. And the move within the state will not affect his service as a trustee of Baptist Memorial Hospital, Memphis.

Although it is not a requirement of the Tennessee Baptist Service Corporation, McIntyre has submitted his resignation as chairman and a member of that Board of Directors "because of the great amount of time involved."

We congratulate the Sunday School Board in their choice of J. Ralph McIntyre to serve in this strategic position. And we congratulate Tennessee Baptists that his change in ministry will not make him ineligible to continue his valuable service to the Tennessee Baptist Convention.

Cicero's comment



By the editor

Cicero called up two friends who attended this month's Southern Baptist Convention to get their reactions. They were **Minnie Tyme**, who has been to 38 conventions, and **Newt Joyner**, a recent convert, who was attending his first SBC.

Newt was a little confused. He heard us planning to confront every person in the world with the gospel—but then we had to have a committee to study whether or not we wanted to do anything in Canada.

Miss Tyme observed that two of the candidates for SBC president this year were losers for the third time. "Maybe we could create the 'SBC Harold Stassen Award' for the person who is defeated the most times for the presidency."

Newt said he voted to limit the SBC president to **one-term**. "Being new in Southern Baptist life, I liked the notoriety of being asked to vote for somebody. Also, since so many people are nominated, I would get to know the names of more Baptist politicians if we elect presidents every year."

My two friends felt the disclosure of salaries of the top Baptist agency executives wasn't all that important. "What I would really want is to get them to reveal their **Retirement Date Disclosure**," Minnie mused.

Both agreed that sharing salary figures would really be a breakthrough in one area. "Now, maybe the convention-elected trustees of an agency can write and get that agency's salaries without having to fight the powerful local committee of the trustees," cited Minnie.

Newt said he was disappointed in one aspect of his first Southern Baptist Convention. He had been told that the major critical issue in Southern Baptist life was whether the Bible was true. "The Lord and I surely were disappointed that the SBC this year didn't settle whether or not God's Word is without error."

Minnie said the most exciting part of the convention was our vote to hold the **1981 SBC in Los Angeles**. "Not only will I get to see all the Hollywood movie stars, but I can make up my travel expenses by singing on 'The Gong Show'."

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.

Mary's only Child

Dear editor:

In reply to an article which appeared in **Baptist and Reflector** by Herschel Hobbs (May 12): Zebedee, Hebrew; Alphaeus, Greek; Cleophas, Greek; this is one man **please**. He married Salome. She was the Virgin Mary's sister, ten years the senior. They had five boys and two girls: James, John, Jude, James the lesser, and Simon. Some try to put them as Joseph's children by a former marriage. Herod's committee wishes to make them all Mary's children, all born in a period of about two years, including Salome, Mary's sister. Some of Christ's neighbors offer this group as the same.

Tell me why some writers and some ministers wish to make a mystery out of this family and say suppose, supposed. This was a family chosen by God to do a sacred work. If any one wishes to claim Mary had other children, name them. Give their heritage.

We must preach the truth. God demands it.

A. B. Pierce
301 28th Ave. North
Box 1407
Nashville, TN 37203

Rather than accept the suppositions of Catholic traditionalists, I prefer to agree with Hobbs and to accept the Bible (Matthew 13:55, Mark 6:3) literally that Mary was the mother of other children—after the virgin birth of Jesus. (editor)

Losing five out of six

Dear editor:

SBC reports indicate that out of every six persons baptized only one attends Sunday School. This is a startling fact. What happened to the other five? We see some occasionally: uncommitted, part time, apathetic, unstable, and dissatisfied. It is hardly the Bible picture of a transformed life. Did we forget to make that point to them? Did a quest for popularity dull our standards?

Could it be that the missing five didn't understand faith? Have they actually tasted how gracious the Lord is? Do we care for their well being as much as we pride ourselves on our statistical increases? Is the church growth in **theory** only?

God never loses one who comes to Him. The church that lets Christ lead will have a low attrition. Can we learn their secret? What practices hinder the Holy Spirit?

How should we implement an active follow-up practice? Will we love people enough to help them grow?

Dare we stand still and continue to lose five of every six new converts? Where Jesus Christ is Lord, we will see vitality and stability.

Philip A. Walsh
Rt. 4, Box 40
Murfreesboro, TN 37130

On the basis of our telephone conversation, please allow me to explain your statistical approach. You took the number of baptisms per year during recent years and multiplied this by 60 (average life expectancy after baptism) and compared this to the average Sunday School attendance. For example a church which baptized 100 per year in recent years should have 6,000 attending Sunday School. (editor)

New church established in war-scarred Beirut

BEIRUT, Lebanon—Baptists who began meeting because they could not reach their regular churches during last year's civil war have formed a new church.

"As a church born in war, the fellowship is living proof that all things work together for good to those who love God," said Finlay M. Graham, Southern Baptist missionary field representative for the Middle East, as he addressed the new church.

The Evangelical Baptist Church of Monsouriyeh was constituted in the new church's regular meeting place, the chapel of the Arab Baptist Seminary by the 15 charter members.

When the Baptists began to meet in the Monsouriyeh group because of the inability to attend their usual churches, other local people began to join them for worship and Bible study. The Sunday School has an enrollment of 70, including 30 boys from a nearby orphanage. (BP)

Friendship congregation names Bobby Sanders as new pastor

Bobby Sanders, a native of Carroll County (Tenn.), is the new pastor at Friendship Church, Western District Association.

He is a former pastor of Union Grove Church in Weakley County and Mt. Nebo Church, Buena Vista. He attended Jackson State Community College and Union University.

Pulpit To Pew

By Jim Griffith

The July Fourth weekend, with the usual large number of traffic accidents, brings to mind the startling fact that in 1894 there were only four automobiles in the United States.

It is said that a few years later a man in an isolated mountain section saw his first automobile, but alas!—he did not see it soon enough.

Now, as always, it must be admitted that no one runs into more interesting people than a careless driver.

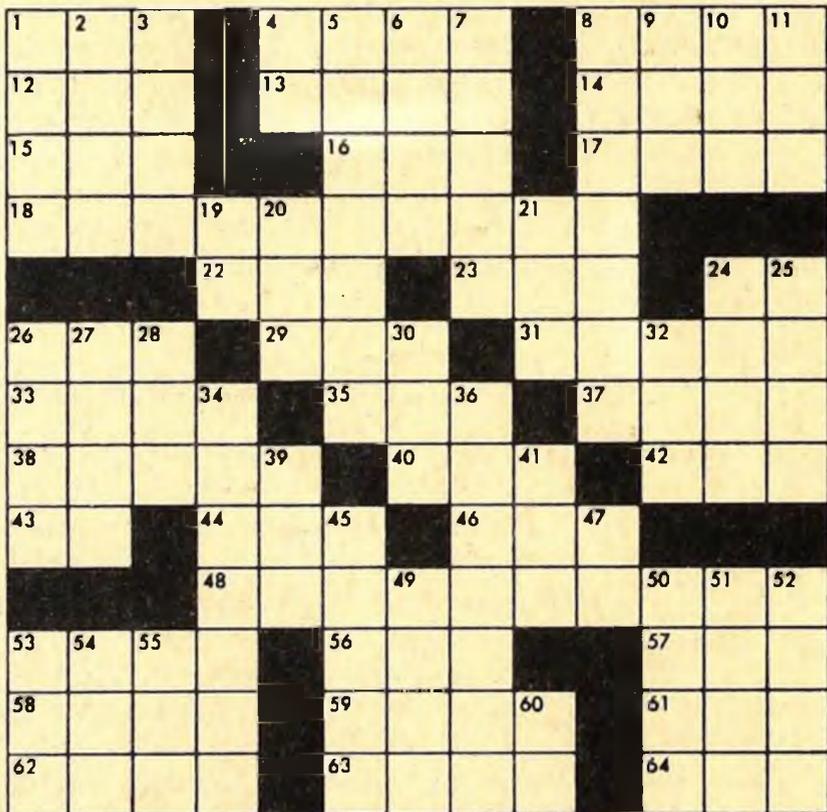
But seriously, Christians have an obligation—a stewardship—to be safe drivers. A light head and a heavy foot make a dangerous driving combination on any highway.

Regrettably, we have continued the practice begun in 1897 when there were only two cars in the entire city of St. Louis and, before the year ended, they had a head-on collision.

Come to think of it, they must have been Baptists. There were only two of them and they had a collision!

Bible puzzle

Answers on page 14



ACROSS

- 1 Where Jephthah dwelt (Judg. 11:3)
- 4 Soft pith of stems
- 8 Where the corpse was laid (Mark 6:29)
- 12 Contraction
- 13 Old weapon
- 14 Unclean animal (Lev. 11:6)
- 15 Pigeon pea: India
- 16 Elevator cage
- 17 Being
- 18 "who is the ———" (2 Cor. 4)
- 22 N.T. book: abbr.
- 23 Word of anguish
- 24 Oleum: abbr.
- 26 "that — pray" (1 Tim. 2)
- 29 Wine or cent
- 31 Goliath's brother (1 Chron. 20:5)
- 33 Death notice

- 35 Soak
- 37 They hear (Luke 7:22)
- 38 Mount (Judg. 4:6)
- 40 Trouble
- 42 Before amble or cept
- 43 Letter
- 44 "What's up, —"
- 46 Hoover, for one
- 48 "but ———" (Psa. 20)
- 53 "with her —" (Isa. 34)
- 56 Extinct bird
- 57 Spanish gold
- 58 Ishmaelite (1 Chron. 27:30)
- 59 Princely house of Italy
- 61 Cover
- 62 Formal dance
- 63 Where Samson came (Judg. 15:14)
- 64 Direction: abbr.

CRYPTOVERSE

C A P J O W K K W P G K X W S X V K V W I W M K X C O O

A V D J W V U U W A P W P G A Q W

Today's Cryptoverse clue: C equals A

Down

- 1 South American monkey
- 2 Egg
- 3 King of Sodom (Gen. 14:2)
- 4 Letter abbr.
- 5 "— the cedar work" (Zeph. 2)
- 6 It fades (Isa. 64:6)
- 7 Place in Pamphylia (Acts 13:13)
- 8 "risen from —" (John 2)
- 9 Organization of American States: abbr.
- 10 Form of address: abbr.
- 11 Honey maker
- 19 Measure: abbr.
- 20 Noun suffix
- 21 Lubricant
- 24 Duke (Genesis 36:15)
- 25 "book of —" (Rev. 13)
- 26 In thy brother's eye (Matt. 7:3)
- 27 It was cursed (Deut. 11:29)
- 28 Pen point
- 30 Moisture
- 32 Aware, mod style
- 34 "— by himself" (Acts 28)
- 36 "put him —" (John 11)
- 39 Fish eggs
- 41 Corn part
- 45 Beast of burden
- 47 Measure of distance: abbr.
- 49 Flower
- 50 Fish
- 51 Ireland
- 52 Knob
- 53 Unruly crowd
- 54 Sleeveless garment
- 55 The sesame
- 60 Endorsement irregular: abbr.

Tennessee Midwestern alumni granted charter for chapter

Tennessee and California were granted charters to organize state chapters of alumni from Midwestern Baptist Theological Seminary during the national meeting of that organization.

Nearly 600 alumni gathered for the alumni meeting and heard seminary president Milton Ferguson and president emeritus Millard Berquist. The seminary is celebrating its 20th anniversary this year.

Elected to offices were: president Jerry Scruggs, Home Mission Board; vice-president Melvin Hill, Grandview, Mo.; and secretary Roger Hall, Missouri Baptist Convention.

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Fifth Avenue Church, Knoxville, observed its 10th anniversary. The church began with 40 members, and the membership had grown to 1,100. J. L. Dance was pastor.

First Church, Etowah, celebrated its 20th anniversary. Membership grew from 22 members at organization to nearly 1,200. The church plant was valued at \$75,000. A. F. Mahan was pastor.

25 YEARS AGO

A. R. Pedigo retired as pastor of Immanuel Church, Knoxville, after serving the church 35 years. He had served longer than any other pastor in the history of Knox County Association.

Friendly Chapel Church, mission of Freeland Church, Nashville, was organized. Robert Bogle was serving as pastor of the newly constituted church and Earl Coles, minister of music. A. W. Osborn was the pastor of Freeland Church.

10 YEARS AGO

Riverdale Church, Knoxville, broke ground to begin construction of a new colonial-style edifice on Thorngrove Pike. The church had \$37,000 in the building fund. Ed Young was pastor.

After more than nine years as pastor of Woodbury Road Church, Concord Association, Howard E. Davis resigned to become pastor of First Church, Ridgetop, Robertson County Association.

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Four SBC agencies cooperate in mission volunteer project

ATLANTA—A "cooperative plan of people" program designed to use volunteers in "a more creative and effective way" has been launched by four Southern Baptist agencies, it was announced here.

The program, a cooperative venture of Southern Baptists' Foreign Mission Board, Home Mission Board, Woman's Missionary Union, and Brotherhood Commission, is called Volunteer Involvement in Missions. The system was planned by representatives of the four agencies, which will use it jointly.

Generally, the project is for laypersons who wish to contribute their time, gifts, and funds to short or long term missions projects at home or abroad. It is not intended for persons who feel called to full-time service, according to Roy Edgemon, coordinator, and HMB director of volunteer project correlation. Key planners for the project included Evelyn Blount of WMU, Norman Godfrey of the Brotherhood Commission, and James Cecil, FMB.

Volunteer Involvement in Missions features an automated data system at the

HMB offices in Atlanta. Persons desiring to participate will be listed on the system, along with information about skills, gifts, interests, concerns, availability, and duration of service, Edgemon said.

The information will be drawn on by the four agencies for special projects, he noted.

"This started out as a Bold Mission Thrust effort to use volunteers in a more effective and creative way," Edgemon said. "But we realized if we correlated our efforts among the agencies, we could do so much more (in the use of volunteers)." Bold Mission Thrust is Southern Baptists' effort to evangelize and congregationalize the United States by 1980.

Edgemon said he expects the system to be "on stream" by the first of the year. Those who have been planning the system also expect it to contain some 100,000 volunteers.

"We want to be able to respond immediately . . . when the Holy Spirit opens a door for us. If we know who we have available, we will be able to respond immediately," Edgemon said. An instance is disaster relief. If Southern Baptists have a resource bank, people can be notified and sent to places of need with little delay, he cited.

Edgemon said, however, many mission opportunities will be offered to those who volunteer, including construction, teaching, agriculture, medicine, music, recreation, social work, evangelistic projects, renewal, disaster relief, hygiene, homemaking, and other mission and evangelistic opportunities. (BP)

On Matters of

Family Living

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

Child's \$64 question often isn't asked

"Most dangerous to young children are the questions they are unable to ask—and the terrible answers they give themselves," 25 years of experience in social work has convinced University of Michigan Professor Sallie R. Churchill.

It's a mistake to assume that those children who won't talk about a stressful situation are "handling it well," she says. "You can bet they are thinking about it, and it is crucial to bring their concerns out in the open."

Right up to the ages of 11 and 12, children indulge in "magical thinking" which has very little in common with adult thought processes, Churchill reminds. In a family stress situation such as divorce, it is vital that an objective third party—whether professional counselor, clergy, attorney or understanding family friend—get the youngster's point of view and perceptions of what is happening.

Counseling for every family member would help to keep the changes brought by divorce constructive rather than destructive, suggests the social worker. "Adults are often reluctant to seek counseling because they are afraid of being criticized. They would probably find that the counselor was far less critical of them than they are of themselves."

AUDITIONS

Two female positions are available in the Belmont Reasons for the 1977-78 group.

Ministers of Music, Pastors, etc., who know of a young lady who would like the experience of singing in a professional touring and recording group should have the person(s) contact:

Robert E. Mulloy

Director—Belmont Reasons
Belmont College

Nashville, Tennessee 37203
(615) 383-7001, Ext. 206

An audition will be set up immediately. Position(s) open for freshman, upper-classman, and/or transfer student. Financial grant awarded.

MONUMENT LETTERING

Monuments lettered throughout Middle and West Tennessee. Write or call **Mike Thompson Monuments**, P. O. Box 1110, Dyersburg, TN 38024 901-286-1766.

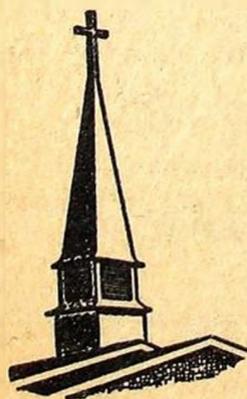
Zambian Baptists expand work to major transportation town

KAPIRI MPOSHI, Zambia—The Baptist Convention of Zambia has opened new work in this major railroad town of central Zambia.

A three-member evangelistic team held a week of services in the Kapiri Mposhi Primary School, which resulted in 21 professions of faith and 17 persons signing up for the Bible Way Correspondence School.

The new work is being financed completely by the Zambia convention churches.

Kapiri Mposhi is at the juncture of the North-South Highway and the Great North Road to Tanzania and East Africa. It is also at the southern end of the Tan-Zam Railroad. These factors have helped the area become one of the fastest growing in Zambia. (BP)



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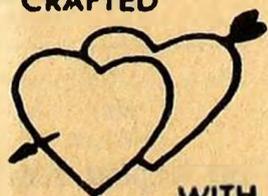
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Our People and Our Churches . . .

PEOPLE . . .

The doctor of ministries degree was conferred upon **Dearing Garner**, pastor, Calvary Church, Erwin, recently. He earned the degree from Southwestern Baptist Theological Seminary.

Kentuckian **Mitchell Chamberlain** has joined Belmont College's library staff as an assistant librarian. He is a graduate of George Peabody College, where he earned the master of library science degree.

Clinton First Church honored **Mr. and Mrs. Homer H. Wallace** recently on the occasion of their 50th wedding anniversary.

Stanley Hansel Pope, son of the late **Chas. W. Pope** (former executive secretary-treasurer of the Tennessee Baptist Convention), died in Nashville June 18. He was a member of Brook Hollow Church in that city. Services were conducted from that church by **John Daly**, pastor. Burial was in Nashville.

Minerva Glass Hunter, a member of Mt. Pleasant First Church, celebrated her 100th birthday on June 9. **Terry Ailor** is her pastor.

Marvin Benjamin Jenkins, a charter member of West End Church, Fayetteville, died June 8 at 75 years of age. He was a deacon and choir leader at the church for many years. Burial was in Riverview Memorial Gardens in Fayetteville. He is survived by his widow **Mrs. Arva Winsett Jenkins**; two daughters, **Mrs. J. C. King** and **Mrs. Howard Issacs**, both of Brentwood; a son, **Wilford Jenkins**, Fayetteville; a stepdaughter and a stepson.

Immanuel Church, Trenton, ordained **David McCulley** and **Harry Mathenia** as deacons. **Jimmy McCall**, **J. O. Smothers**, and **Kenneth Sparkman** assisted pastor **Vester Carter** in the service.

Donald Horn, **Clyde McCartney**, **Albert Holmes**, and **Larry Cochran** were ordained as deacons at Mt. Pleasant Church, Gibson County Association. Pastor **Bill Copeland** delivered the ordination sermon.

Dale R. Martin, pastor, Clark Street Church, Johnson City, was endorsed by the Chaplain's Commission of the Southern Baptist Convention to serve as a part-time chaplain at the V.A. Hospital in Johnson City. His assignment will be for night duty.

Parans Chapel, Bolivar, ordained **Richard Carver** and **Warren Nixdorf** as deacons.

Tina Whitlow, an executive board mem-

ber of Holston Association, and an active member of North Johnson City Church, Johnson City, died recently. Funeral services were conducted by **Wiley Rutledge**.

LEADERSHIP . . .

Bluegrass Church, Hendersonville, called **Charles B. Watson** as minister of education. A native of Michigan, he attended Tennessee Technological University and received the B.S. degree in 1969. Following service with the U.S. Army he enrolled at Southern Baptist Theological Seminary, where he earned the master of religious education degree and the master of divinity degree. He comes to Bluegrass from Auburndale Church, Louisville, Ky. He is already on the new field of service. **Robert Wooddy** is pastor.

Linda Barbour, a senior at Carson-Newman College, has joined the staff of Broadway Church, Knoxville, as youth director. She will be working full time this summer with the church youth group in an effort to reach young people in Broadway's near downtown neighborhood. **Marion C. Barnett** is pastor.

West Knoxville Church, Knoxville, called **Jim Cook** as minister of music. **Cook** is a graduate of Brenau College in Gainesville, Ga., and is engaged presently in advanced study at the University of Tennessee at Knoxville. **H. Gene Ray** is pastor.

David Hayes is the new minister of music at Faith Temple Church, Nashville. **Frank Armstrong** is pastor.

Harold Mains resigned as pastor of Big Springs Church, Watauga Association, to accept the call as pastor of Cooley Springs Church, Chesnee, S.C.

James Bean resigned as pastor of Cottage Grove Church, Western District Association, to accept the call to Keck Avenue Church, Evansville, Ind.

Roger Winsett, Martin, was called as youth director of Dresden First Church. He is a graduate of the University of Tennessee at Martin and has completed two years of seminary. **Winsett** comes from Mt. Pelia Church, Beulah Association, where he was associate pastor. **Mike Davis** is pastor at Dresden.

Sherri Halcomb has joined the staff of Fayetteville First Church for the summer. She will work in the areas of youth and recreation.

Mike Richardson joined the staff of Bluegrass Church, Hendersonville, as summer activities director. He will work with all age groups within the church. **Richardson** is a student at Asbury College in Willmore, Ky. He is from Brentwood. **Robert Wooddy** is pastor at Bluegrass.

Wesley Beavers, pastor of Southside Church, Humboldt, resigned to accept the call of Bee Branch Church in Arkansas.

New Bethlehem Church, Gibson County Association, called **Don Evans** as minister of music and youth. A resident of Dyer, he is already serving in the new capacity.

Ricky Harris accepted the call as youth minister at Poplar Grove Church, Trenton.

Mt. Pleasant First Church called **Jim Graves** as summer activities director. **Terry Ailor** is pastor.

Two workers for the summer at Temple Church, Memphis, are **Kasper Hines** and **Jeanne Cook**. **Hines** will serve as youth director, and **Cook** will be children's worker. The new youth director is a student at Memphis State University, where he is an active member of the Baptist Student Union. **Cook** just completed her sophomore year at Union University. **James Pardue** is pastor at Temple.

Roy Lee Huddleston Jr. resigned from Lafayette First Church to accept the call to Shiloh Church, southeastern Arkansas.

Phillip E. Rosenbaum resigned as pastor of Southside Church, Shelbyville, to return to a pastorate in London, Ky.

REVIVALS . . .

Revival services at Fellowship Church, Riverside Association, resulted in eight professions of faith and many rededications. **Pete Mullins**, pastor, Byrdstown First Church, was the evangelist. **Louis Wilson** is pastor at Fellowship.

Tusculum Hills Church, Nashville, was led in revival by **Henry Linginfelter**. **Dick Barrett** led the music. There were 12 professions of faith, three additions by letter, and many rededications. **Doug Westmoreland** is pastor.

Westel Church, Cumberland Plateau Association, was led in revival services and Vacation Bible School by a youth team composed of **Ricky Dinkins**, **Sheri Shockley**, and **Gordon Davidson**.

Called into covenant

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

TEXT: Exodus 19:2-9; Deut. 11:8-9, 18-19

It is often tempting to think of our relationship with God as having been established as the result of striking a good bargain or as a reward for some personal achievement. Some covenants are made like that, being contracts between equal partners, each of whom does or will do something for the other. But Israel was to learn that this is not the kind of relationship one has with God. Today's lesson outlines the shape and dimension of covenant relationship with God.

Making Covenant

The making of covenant for Israel came as they camped at the foot of the mountain of God. They went there against their wishes and amidst much protestation. They already complained that they had had it better back in Egypt. The desert wilderness, monotonous manna, and unfriendly folk made them long for the days when they toiled as slaves. At least then they had not had the wearisome responsibility of following God. God brought them to His mountain. One could almost say God drove them to His mountain.

On the mountain God explained the making of covenant to Moses. Moses was to remind the people that the covenant was made in light of what God had done to the Egyptians and how He had borne Israel on "eagles' wings" to Himself. Covenant is always made between men and God by the great acts of God's deliverance. So it was then, and so it is now. God's deliverance in Christ makes new covenant, even before we ask. Even while we are yet in our sins,

God's loving initiative is for our sakes. There is no bargaining here. God makes a gift of covenant. The action is God's. So is the initiative.

This is exciting news to men so often immobilized by the sense that no one really cares. Not only does God care, but He has also already manifested that care in His act of deliverance in Jesus Christ. God's covenant already made is like the life-preserver on a boat. It is seldom noticed until the boat sinks. Then the provision is crucial. We, who do not know how to swim and find ourselves in over our heads, thank Him who made covenant for us.

Keeping Covenant

Since a covenant is the established relationship between God and man, it was important that Israel know that relationships have a life of their own. No relationship is automatically perpetual. That I am older than you will not change. However, that I respect you may live or die, it may grow or diminish, it may be strong or weak. So, it was with the covenant relationship between God and Israel.

Moses was instructed to remind the people of the necessity of keeping covenant. The relationship of covenant consisted in being God's own possession, a kingdom of priests, a holy nation. Such a momentous relationship could affect Israel and the entire world, if it could be kept alive. And it could be kept, if Israel would obey God's voice. Israel must hear and do God's will, as she knew God in living relationship. This covenant so established is a covenant of relationship and not of legal stipulations.

But as it so happened, Israel let the relationship die, even while keeping the law. She misunderstood what it means to keep covenant. She became self-righteous. She assured herself of a special position with God, even as the relationship withered. She obeyed God's voice as a thing and not in response to relationship.

To keep covenant is not to obey the stipulations of a contract, but to keep alive, strong, and healthy the relationship to a person. Just as a marriage relationship is not kept merely by keeping marriage vows, so relationship to the living God is not kept by following a set of rules. The rules should be kept; but covenant **must** be kept. To keep covenant is to live in relationship to the living, acting God through Jesus Christ our Lord.

Southern alumni meet, name Fields president

Alumni of Southern Baptist Theological Seminary, holding their national reunion, elected W. C. Fields, assistant executive secretary of the Southern Baptist Convention Executive Committee, Nashville, as their president. He succeeds Julian A. Cave Jr., North Carolina.

Bringing news of the seminary's \$10 million endowment campaign to the alumni were Wallace E. Johnson, Memphis, and Herschel Hobbs, Oklahoma City. Hobbs, former SBC president, and Johnson, co-founder of Holiday Inns Inc., are co-chairmen of the campaign.

The more than 1,000 alumni also gave a standing ovation to Duke K. McCall, who has been president of the seminary for 25 years.

John R. Claypool, Jackson, Miss., was named president-elect of the 12,000-member group.

Enacting Covenant

The keeping of a covenant relationship, the preserving of a momentous relationship with God, had significant results in the life of Israel. Israel was to go in and take possession of the land flowing with milk and honey. She was to be strong and live long in the land. She was to "lay up" the words of God and teach them to her children. In Moses' final words to Israel he was faithful to remind them of this. A living relationship affects every dimension of life. Covenant relationship makes demands upon the ones in relationship. If the relationship remains alive and healthy, that relationship must be enacted.

The enactment of a momentous relationship with God does not leave us unchanged any more than does marriage. Such an important relationship affected Israel more than she expected. Little, weak, timid, and forgetful Israel was to become a different people—strong, possessing, mindful, and faithful. This, too, we must learn. We are different and better, we are new and alive, when we are in covenant with God. He changes us for His sake and ours.

Whether this covenant relationship is always all it should be in our lives, we are never the same after it has been enacted. We are different, we act differently, for in covenant God's words are "laid up" in us. They are stored in our hearts and souls. Our lives are filled with them. They do not come and go; they are the constant reality of life. This reality is covenant enacted in us, as it was in Israel. This we call faith.

A call into covenant, then, is a call to a relationship with God which is based on what God has done redemptively, is kept a sustained relationship, and is enacted by the gift of faith. For Israel, and for us, it is a gracious calling. It binds us to God and to each other.

BIBLE PUZZLE PAGE ANSWERS

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"And blessed is he, whosoever shall not be offended in me" (Matt. 11:6).

A covenant with God

By Earl C. Davis, Pastor
First Baptist Church, Memphis, Tennessee

Basic Passages: Exodus 19:1-6; 20:10-2; Hebrews 8:1-13
Focal Passages: Exodus 19:1-6; 20:1-2; Hebrews 8:10-13

The lessons for this upcoming quarter deal with the relationship of the Christian to the Ten Commandments. The first unit of three lessons forms a background to the actual study of the Commandments in succeeding lessons. A background and context are essential, for the Christian cannot rightly interpret the Rules from the Mountain or apply them to his life without first grasping the matrix from which they came.

The Centrality of Covenant

The Bible is above all a book about covenant. It is filled with evil covenants (Isaiah 28:18) and good covenants (Ruth 1:16-17), covenants of God (Genesis 9:12) and covenants of men (Luke 22:5). Its major divisions are designated the Old Covenant and the New Covenant, and the essential story of the Bible from Genesis 12 through Revelation 22 is the unceasing effort of God to establish a covenant with sinful man, through which he may live.

A covenant is not an order, a command or a decree. It is not a unilateral statement which binds unwilling men in a despicable condition like slavery; rather, a covenant is a mutual pact, agreement or contract. Examples of everyday covenants are the use of credit cards, the call relationship of church and pastor, and even the marriage vows.

The Emergence of the Sinai Covenant (Exodus 19:1-6; 20:1-2)

The covenant God proposed in the wilderness to Moses was but the iceberg, the visible tip of God's great plan to bless the world through a servant people committed to the Lord God and enjoying His guidance and fellowship. God had already voiced His intention in a covenant to Abraham (Genesis 12:1-3; 13:14-17; 15:1-21; 17:1-16), saying He would make Abraham's descendants as multitudinous as the stars in the sky or the sand on the shore. Now, the scope of the covenant became national as the children of Israel trudged out of Egypt and confronted God at the mountain.

The Covenant Made Possible (Exodus 19:4; 20:1-2)

The possibility of a covenant lay in the deliverance Israel experienced through the mighty arm of God. To the slave descendants of Joseph, this child-nation whose only offering was their sorrow, poverty and nobodiness, the beautiful imagery of God lifting them up on an eagle's wings (verse

4) was none too grand. The covenant was not the result of Israel's strength but of God's strong hand which broke the chains of slavery. This emphasis upon deliverance was but a foreshadowing of the way God would have led His people in triumph, had they accepted the depth of the covenant.

The Covenant Made Effective (verse 5)

For the Sinai covenant to be effective required risking and vulnerability on the part of both God and Israel. Remember, it was to have been an eternal covenant based on a mutual self-giving and trust. God said, "if you will," not "you must" (verse 5). It is alien to the Biblically revealed nature of God to force men into a covenant relationship.

One remembers the incident in which a famous minister and his small daughter went for a walk. Upon their return the father confidently asserted, "There, now, wasn't that a nice walk! Aren't you glad you decided to go?" "I didn't decide to go—you were just bigger," replied the daughter. Unlike men, God doesn't force His will upon others.

On man's part, the covenant so full of mercy and grace which God offered could be made effective only by obedient trust. Only by exercising a sheer, naked trust in the fatherhood of God, and giving shape to that trust in obedience, could the covenant become operative or long remain meaningful.

Why the Covenant Failed (Hebrews 8:8-13)

What went wrong? Was the covenant defective? Was its handmaiden, the Law, a wolf in sheep's clothing? No, the trail of the prophet's tears through the Old Testament and the existence of the New Testament bear eloquent, if anguished, testimony to the rebellion and self-idolatry of man.

The Old Covenant, written on rocks and foreskins, became a twisted victim. Men gradually lost sight of Him who stood behind the covenant and sustained it, and began to trust and twist that which was to lead men to the saving relationship. The good covenant became a dried locust shell of legalism, ritualism, and externalism. The covenant relationship became cold, then distant, then empty, and finally became the enemy. But not of itself did the law become twisted—men turned away from the spirit of the covenant (Hebrews 8:8-9).

Bible teachers named for men's conference

WASHINGTON—Three Bible scholars—one each from three major national Baptist bodies in North America—have been chosen to lead Bible studies at the 2nd World Conference of Baptist Men.

An attendance of 5,000 men from 60 nations is expected for the meeting, scheduled for Indianapolis, Ind., April 5-9, 1978. The first world conference was held in Hong Kong in 1974. The event is sponsored by the Men's Department of the Baptist World Alliance.

Lee Satterfield, a Southern Baptist layman of Alta Vista, Va., chairman of the conference steering committee, announced the Bible study leaders: Gerald L. Borchert, professor of Biblical studies, North American Baptist Seminary, Sioux Falls, S.D.; Robert C. Campbell, executive secretary of the American Baptist Churches, Valley Forge, Pa.; and Dale Moody, professor of theology, Southern Baptist Theological Seminary, Louisville.

Satterfield said that an international panel of speakers and discussion leaders are being arranged for the program, using the theme "God Working Through You." A discussion group approach will be used to encourage the exchange of ideas among men from many nations, he said.

The conference is open also to pastors and the wives of men attending. Information and registration forms may be secured from BWA Men's Department, 1628 Sixteenth Street, N.W., Washington, D.C. 20009. (BP)

The Covenant Made New (Hebrews 8:10-13)

And so the glad cry of the New Testament is that God did not let man in his rebellion walk off to perish, but kept a seeking, loving vigil. God is a Father, and He does not cast out His children. (See the matchless description of the Father's love in in Hosea 11.)

The New Testament is the wonderful witness to the fullest revelation of God's love, cast in the form of a New Covenant through the life and death of Jesus. As God's intention in the Old Testament was to gather a holy people, so in the New Testament we see clearly God's intention to create a race of men like Jesus (Romans 8:29). People in whose lives a new covenant is written; a covenant not of works, but grace; a covenant not sealed with the blood of beasts, but with the blood of Jesus, God's Son and our Lord.

It is in the Spirit of the risen, indwelling Jesus that the Old Covenant is re-interpreted. Indeed, the Sermon on the Mount is Jesus' revelation of the inner spirit of the law, a viable and necessary guideline for the living of these days by disciples.

High court to rule on pastor's election

By Stan Haste

WASHINGTON—Can a state forbid ministers from running for public office without violating their right to the free exercise of religion?

That question faces the U.S. Supreme Court in a Tennessee case involving a Baptist minister from Chattanooga.

Paul A. McDaniel, pastor of the Second Missionary Baptist Church, Chattanooga, filed as a delegate to a 1977 Tennessee limited constitutional convention, but was challenged in court by one of his opponents, Selma Cash Paty.

Paty cited Article IX, Section 1 of the Tennessee Constitution, which declares that "whereas Ministers of the Gospel are by their profession, dedicated to God and the care of Souls, and ought not to be diverted from the great duties of their functions . . . no Minister of the Gospel or priest of any denomination whatever, shall be eligible to a seat in either House of the Legislature."

This constitutional prohibition against ministers' candidacy for the state legislature was specifically applied as a qualification for election to the 1977 constitutional convention.

McDaniel's name remained on the ballot, however, and he easily defeated Paty in the race from Tennessee's 29th House District. Among four candidates, Paty finished second.

She then took McDaniel's candidacy to the Chancery Court of Hamilton County, where a jury ruled in favor of the minister.

On appeal, the Tennessee Supreme Court overturned the lower decision, upholding the prohibition against ministers' running for state office.

McDaniel's attorneys have announced in Chattanooga they will ask the Tennessee Supreme Court to stay its ruling denying him a seat because the U.S. Supreme Court will not hear McDaniel's appeal until well after the constitutional convention begins Aug. 1. If the Tennessee court refuses, the attorneys say they will ask the U.S. Supreme Court to stay the Tennessee ruling.

In its 3-1 decision, the Tennessee high court pointed out that the challenge to

McDaniel's candidacy was the first time the state prohibition had been tested in court since its adoption in 1796. Stating that to seek public office "is purely a secular act," the court ruled that the prohibition "simply does not impose any burden . . . upon religious belief or religious action."

The ruling continued: "It is not religious belief, but the career or calling, by which one is identified as dedicated to the full-time promotion of the religious objectives of a particular religious sect, that disqualifies."

Tennessee's high court also held that because of the numerical superiority of Baptists, Methodists, and Roman Catholics on the religious spectrum, ministerial office seekers from those three denominations would possess a "far more extensive voter base from which to launch a campaign for office."

The court also cited potential political division along religious lines in campaigns involving members of the clergy.

In an unusual analogy, the court referred to current political warfare being waged along religious lines in Northern Ireland and Lebanon as reminders that "the human race has not advanced to a degree of civilization that will permit us to conclude that the fervor of religion will never again disturb and disrupt secular affairs and government."

The court concluded that by upholding

Tennessee's prohibition, it was sustaining a "compelling state interest in maintaining the wall of separation between church and state."

McDaniel has argued, on the other side, that the state's prohibition of his candidacy not only violates his free exercise right, but unconstitutionally establishes religion as well.

In a written brief to the U.S. Supreme Court, McDaniel's attorneys argued that the Tennessee Constitution's provision violates all three tests enunciated by the high court in a 1971 decision. Those requirements state that to avoid the "establishment of religion" trap, the law in question (1) Must have a clearly secular purpose; (2) Must have the "primary effect" of neither advancing nor inhibiting religion; and (3) must avoid "excessive governmental entanglement" with religion.

The brief for McDaniel also asserted that Tennessee's denial of his candidacy violates Article VI of the federal Constitution, which states that "no religious test shall ever be required as a qualification to any office or public trust."

On the free exercise question, McDaniel's attorneys argued that the state "exact[s] a cruel penalty—it relegates ministers to the level of second-class citizenship."

The case has already attracted wide interest in the nation's religious community. A number of denominations plan to ask permission of the high court to file a "friend-of-the-court" brief on McDaniel's behalf. Southern Baptists have joined the appeal through the Baptist Joint Committee on Public Affairs, Washington, D.C. Writing the brief for the group is the eminent Jewish constitutional lawyer, Leo Pfeffer of New York City.

The case will be heard sometime after the high court convenes in October for its new term. No decision is likely until next spring. (BP)

Mich. crusade brings 2,500 decisions

SOUTHFIELD, Mich.—Michigan Southern Baptists report 2,500 public decisions—including some 600 professions of faith in Jesus Christ—were registered during what is being termed the most successful evangelistic event in the state convention's 20-year history. The crusades were led by evangelistic teams from Florida, Kentucky, Oklahoma, and Arkansas.

State Evangelism Director James O. Coldiron said some 21,315 people attended the two-week emphasis which began with central area crusades in key metropolitan cities the first week and concluded with simultaneous revivals in 140 churches the second week. Some 200 churches with approximately 45,000 members are affiliated with the Baptist State Convention.

The crusades were part of the convention's 20th anniversary celebration and focused on Southern Baptists' Bold Mission goal of reaching every person with the Gospel. Michigan Baptists proclaimed 1977 as the "Year of Evangelism." (BP)

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