

Baptist and Reflector

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News journal of Tennessee Baptist Convention



NEW MISSIONARIES—Employed as missionary associates by the Foreign Mission Board were these with Tennessee connections: (front row) Mr. and Mrs. Fred Gibson, (back row) Mr. and Mrs. Harry Hampsher and Mrs. Ruth Rexrode.

Four Tennesseans named by FMB

Four Tennesseans were among the 23 new missionaries appointed last month by the Southern Baptist Foreign Mission Board during its meeting at Spottswood Baptist Church, Fredericksburg, Va.

Mr. and Mrs. Harry Hampsher of Chattanooga were employed as missionary associates to Portugal; Mrs. Fred Gibson, formerly of Harriman, was employed as missionary associate to Malaysia; and Mrs. Ruth Rexrode, formerly of Memphis, was employed as missionary associate to Israel.

Hampsher is minister of music at Brainerd Church in Chattanooga. A native of Williamsport, Pa., he is a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky. He served on church staffs in Kentucky and Georgia before coming to the Brainerd Church 12 years ago.

Mrs. Hampsher is the former Martha Leob of Corry, Pa. She is a graduate of University of Tennessee, Chattanooga, and currently is a second grade teacher at Hixon Elementary School for Chattanooga City Schools.

In Portugal Hampsher will work in music promotion in churches.

Mrs. Gibson is the former Mary Ella Bowers of Harriman. She is a graduate of

Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She taught school near Harriman and served as director of religious activities at Virginia Intermont College in Bristol, Va.

Mrs. Gibson presently lives in Topeka, Kans., where her husband is pastor of Shawnee Heights Church and community program consultant for the Kansas Office of Economic Opportunity.

The Gibsons will be assigned to Malaysia, where he will be pastor of an English language church.

Mrs. Rexrode is the former Ruth Boldger of Memphis. Currently she is executive secretary to the director of education at Callaway Gardens, Pine Mountain, Ga.

Before his death, her husband was pastor of First Church of Pine Mountain for 15 years and other churches in Georgia.

In Israel Mrs. Rexrode will work as secretary to the organization of Southern Baptist missionaries.

The 23 missionaries appointed Dec. 13 by the FMB brought the number of new missionaries named during 1977 to 279—the most appointed by the agency during any year.

Former BSSB educator, W. L. Howse, dies

W. L. Howse Jr., prominent Southern Baptist education leader, died Dec. 27 in Culpeper, Va., of a massive heart attack. He was 72 years old.

Howse, a consultant for the Foreign Mission Board, was on his way home to Richmond after spending the Christmas holidays with his son in Culpeper.

He was director of the education division of the Baptist Sunday School Board in Nashville from 1954 until his retirement in 1971. Before coming to Nashville, he was professor of religious education at Southwestern Baptist Theological Seminary, Fort Worth, Tex., for 22 years.

Since his retirement from the Sunday School Board, Howse has served as a consultant in administration and planning at the SBC Foreign Mission Board.

A native of Fayetteville, Tenn., he was a graduate of Union University, Jackson, with other degrees received from Baylor University, Waco, Tex., and Southwestern seminary. When he retired in 1971, Howse gave his personal library to Union University.

Funeral services were held Dec. 30 in Dallas, Tex.

West Tennessee pastors to hear McDow on Jan. 9

Malcolm McDow, director of evangelism for the Tennessee Baptist Convention, will speak on "The Pastor and Evangelism" at the Jan. 9 meeting of the West Tennessee Pastors' Conference. The meeting will be at 11:15 a.m. at Union University, Jackson.

An inspirational message will be preached by Robert Orr, pastor emeritus of Dyersburg First Church.

Southeastern professor dies

WAKE FOREST, N.C.—Raymond Bryan Brown, 54, professor of New Testament interpretation at Southeastern Baptist Theological Seminary here, died Dec. 16 at his home in nearby Raleigh. His only illness had been a slight flu two days before his death.

Previously, Brown taught at the University of Richmond and at Southern Baptist Theological Seminary in Louisville, Ky., and was a pastor in Virginia before coming to Southeastern Seminary in 1964. (BP)

Tax credit for private college tuition killed by Congress before adjournment

WASHINGTON—Tax credit for college tuition was killed for this session of Congress when an amendment to the Social Security appropriations bill attached by U.S. Sen. William V. Roth Jr. allowing a \$250-a-year credit was severed.

The conferees had disagreed on the tax credit provision, thereby holding up passage of the Social Security bill. Under administration pressure to get the Social Security legislation passed before adjournment, the controversial tax credit provision was finally dropped.

Roth vowed he would renew his attempts to provide tax relief for parents of students in nonpublic colleges when Congress reconvenes next year. Hearing has been scheduled in January for a similar measure allowing tax credits for all nonpublic school students introduced by U.S. Sens. Daniel P. Moynihan and Bob Packwood.

The Baptist Joint Committee on Public Affairs has opposed all attempts at the federal and state level to provide tax credits for tuition. In August 1972, the committee testified against a similar measure before the House Committee on Ways and Means.

The testimony offered at that time opposed giving tax credits for tuition "because it is contrary to the traditional American principle of religious liberty and the constitutional separation of church and state, and because it would be an unwise and divisive public policy."

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News-Journal of Tennessee Baptist Convention
Ralph E. Norton, Executive Secretary-Treasurer

BOARD OF DIRECTORS: George Capps Jr., chairman; C. Henry Preston, vice-chairman; Gayle Alexander, William E. Crook, John Daley, Jim Dusek, Charles D. Earl, Ray Fowler, Hayward Highfill, Howard Kolb, Pat Landrum, Mrs. R. Trevis Otey, J. Arnold Porter, Paul Shell, Bill Sherman, Gerald Stow, and Herschel Woodburn.

"What must not be lost sight of is that though the tax credits would be provided for parents or guardians of students in private nonprofit schools the purpose of the act is to aid schools rather than parents and to give substantial governmental aid to private school systems," the testimony continued.

It further stated, "There can be no escape from the conclusion that such infusion of public funds into religious education benefits the sponsoring church and that the net result is that the taxpayers generally are forced to join in subsidizing religion. It is our position that this is not the proper function of government in the American system." (BP)

SBC missionary recovering, released from NY hospital

RICHMOND—C. Ernest Harvey, Southern Baptist missionary hospitalized in New York City with encephalitis since Oct. 23, has been released from the hospital and is recovering in Florida.

The Harveys will live in Gainesville, Fla., during the rest of Harvey's recuperation. Mrs. Harvey told officials at the Foreign Mission Board here that her husband had made the trip well, but was a little tired. He is still being treated for some infections related to the disease and is termed "progressing" by his doctors.

Harvey, serving in southern Portugal, became ill in mid-October. He was rushed in a semiconscious state to the Lisbon, Portugal, hospital and then on to New York City's St. Luke's Hospital. He was in critical condition for more than two weeks. (BP)

Supreme Court upholds forced retirement

WASHINGTON—In a ruling that may have little or no lasting effect, the U.S. Supreme Court held here that employers may force some workers to retire before age 65.

The 7-2 decision came in the case of a former pilot for United Airlines, Harris S. McMann, of Alexandria, Va., who was involuntarily retired on his 60th birthday in 1973.

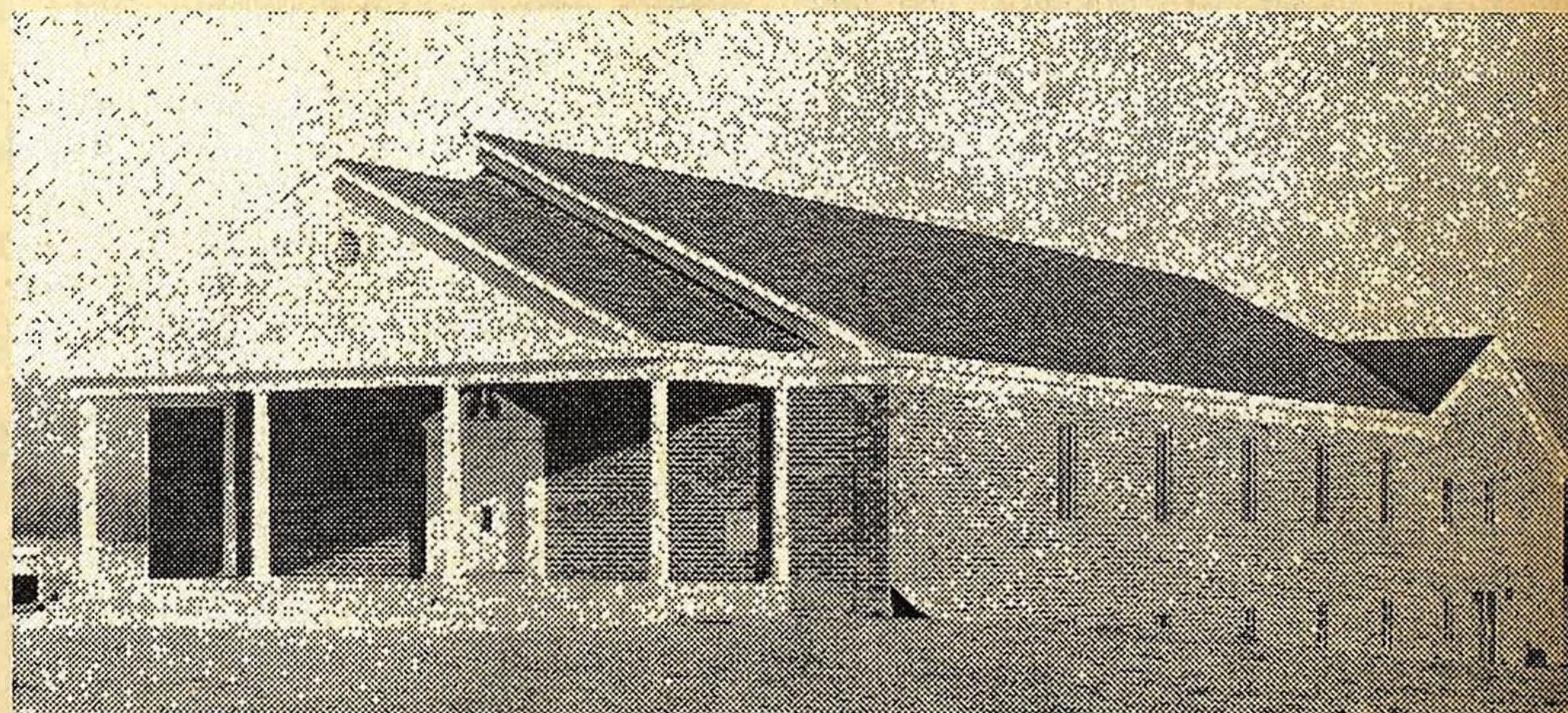
Six years earlier congress had passed the Age Discrimination in Employment Act forbidding "arbitrary age discrimination in employment" and seeking instead "to help employers and workers find ways of meeting problems arising from the impact of age on employment."

The law did make an exception for employers with "bona fide" retirement programs already in effect prior to passage of the law. United Airlines has had such a program since 1941.

The distinction may be academic, however, because both houses of congress recently passed new amendments to the 1967 law making it illegal for employers to force retirement before age 70 for any reason. That measure is currently in a conference committee of both houses. It is expected to receive final passage and be signed into law by the President early next year.

Justice Thurgood Marshall suggested in a dissenting opinion that older workers adversely affected by the ruling have a "simple route" to regain their jobs: they "need only reapply for the vacancy created by (their) retirement" because the law clearly prohibits discrimination in employment on the basis of age.

The U.S. Department of Labor estimates that 11 million American workers may be temporarily affected by the court's decision. (BP)



Members of Whitwell First Church held commitment services and open house for the church's sanctuary and educational building. The special service was conducted by Lige Ray Hudson, chairman of deacons. Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, was guest speaker.

Our People and Our Churches . . .

LEADERSHIP . . .

Waynesboro First Church called **Greg Duncan** of Hohenwald to serve as minister of music and youth. He is scheduled to begin his work there in January. **Norman O. Baker** is pastor.

Martin Lunsford resigned as pastor of Adams Chapel Church, Dresden. He will assume the work as pastor of Lake View Church, Benton, Ky. Lunsford has served Adams Chapel Church since June 1976.

Michael A. Long resigned as associate pastor at Second Church, Clinton, to accept the call as minister of education at McCalla Avenue Church, Knoxville.

Lathan Bray, pastor of Center Hill Church, Shiloh Association, resigned to accept the call as pastor of Hawesville Church, Hawesville, Ky. Bray is former pastor in Mississippi, as well as Tennessee. He is scheduled to assume his new duties in January.

Hillhurst Church, Nashville, called **Steve Kenney** as minister of music. **Dick Adkinson** is pastor.

Clover Creek Church, Medon, called **Hyan Barefoot** as interim pastor. Barefoot is vice-president for academic affairs at Union University.

Liberty Grove Church, Jackson, called **Garry Williams** as minister of music and youth. He comes to the position from Whitten Memorial Church in Memphis. **Larry Kirk** is pastor.

Charles Arnold, pastor of Madison Church, Jackson, for the past two years, resigned due to ill health. He and his wife plan to reside in Meridian, Miss. The church called **Harry Hargrove** as interim pastor. Hargrove is retired and living in Madison-Chester Association.

Black Oak Heights Church, Knoxville, called **Charles Walter Sayne Jr.** as music and youth director. He is already on the field. **J. C. Parrott** is pastor.

Southeast Church, Murfreesboro, called **Danny Henderson** as youth, music, and recreational director. He comes from Covington First Church and is a graduate of Southern Baptist College, Walnut Ridge, Ark. **Don Edwards** is pastor.

Troy Church, Beulah Association, called **Edwin Sudduth** as associate to the pastor in music and ministry. He accepted the call and will come from Indianola, Miss., Jan. 15. **T. C. Thurman** is pastor.

In Chilhowee Association, **David McMahan**, pastor of Central Alcoa Church, resigned to accept the call as pastor of Love Memorial Church, Gastonia, N.C. He has served the Alcoa church since 1973.

In Chilhowee Association, **Sammy E. Morrison** resigned as pastor of Lakeview Church, and **Thomas R. Lequire** resigned as pastor of Meadowbrook Church.

Eli Ogle resigned as pastor of Galilee Church, Bradley Association. He has served there for seven years.

Stanley M. Johnson was called as minister of music and education of Calvary Church, Sullivan Association.

Associate pastor **Don Madaris** resigned from Miracle Church, LaVergne, in order to serve in Antigua, West Indies, as a music and educational director.

Walter Hill Chapel, Concord Association, called **Don Wilson** as interim pastor.

Powell's Chapel Church, Murfreesboro, called **Tom Madden** as interim pastor. Madden is director of the convention ministries division for the Tennessee Baptist Convention.

Ken Walker was called as associate pastor at Grace Church, Concord Association. **Robert Fesler** is pastor.

Brinkley Road Church, Concord Association, called **Brent Page** as interim pastor.

CHURCHES . . .

Construction is underway on an educational building for Shop Springs Church, Wilson County Association. The new structure will include Sunday School rooms, a pastor's study, library, kitchen facilities, and a fellowship area. Estimated cost is \$70,000.

Immanuel Church, Nashville, observed its 90th anniversary in December. The church was organized Dec. 12, 1887. **David C. George** is pastor of the church.

Cottontown Church, Cottontown, dedicated a fellowship hall recently in memory of **Hattie and Caradine Higgason**. **Don Burnett** is pastor.

PEOPLE . . .

Jerry Kinsey, **Neal Wall**, **Johnny Stafford**, **Mickey Graves**, and **Danny Clanton** were ordained as deacons at Trimble First Church. **Ernest May**, pastor of the Wynn-

burg Church, brought the charge to the church, and **James Kinsey**, pastor, Calvary Church, Union City, brought the charge to the deacons. **Harold Isbell** was ordained at a later date with pastor **Jerry Eggenberger** bringing the charges to the church and deacons.

Tom Bass was ordained as a deacon at Old Hickory First Church on Dec. 18. **Norris G. Hite** is pastor.

Dewey B. Robinson was honored on pastor appreciation day by members of Stevens Street Church, Cookeville. The pastor received several gifts in appreciation for his service there since October 1975. Special speaker for the day was **James Gordon Williams**, Statesville, Tenn., who was converted in the first revival meeting that Robinson held in 1949.

Rockwood First Church ordained **James Fickey**, **David Fuller**, **Danny Houston**, **Sterling Miller**, **Charles Stage**, and **Billy Woody** as deacons. **Vaughn Woody**, brother to Billy, led the ordination prayer. Pastor **Robert W. Campbell** brought the ordination sermon.

Newt Wantland, **William C. Summar Jr.**, **Leon Collier**, and **Lester Powell** were ordained by the fellowship of Columbia First Church. **Elmer Crosby**, director of missions for Maury County Association, delivered the special sermon. **Harold D. Smith** is pastor.

Northside Church, Milan, honored **W. L. Brown** by naming him pastor-emeritus. Now retired, Brown was pastor of the church from 1961 until 1971.

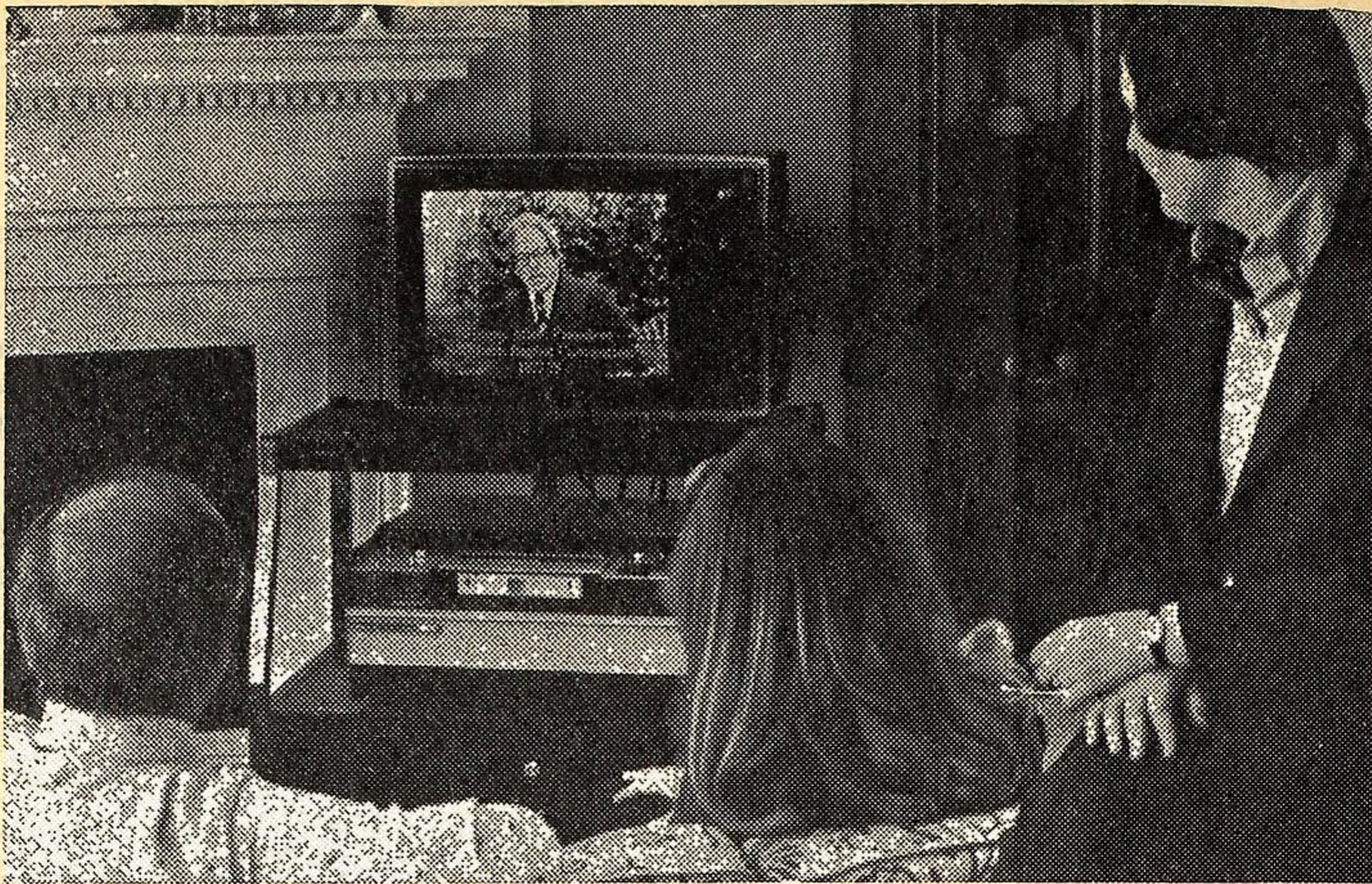
Zion Church, Haywood Association, ordained **Bassel Rogers** as a deacon. **Gordon DePriest**, director of missions, led the ordination prayer. Pastor **J. D. May** delivered the ordination message.

Oak Grove II Church, Weakley Association, ordained **Stan Brooks** to the gospel ministry.

A deacon ordination service was held at West Colonial Hills Church, Sullivan Association, for **DeWayne Smith**. Pastor **John Gilbert** brought the ordination sermon. He was assisted in the service by **Jerry Hall**.

Members of Kingsport First Church honored pastor **William J. Purdue**. The pastor has completed his 15th year with the church and recently received the doctor of ministry degree.

(Continued on page 11)



BAPTIST BELIEFS—SBC president Jimmy Allen is one of the Baptist leaders who are featured on a series of television spots which tell what Baptists believe.

Television spot announcements to tell what Baptists believe

FORT WORTH—A series of 30-second spot announcements featuring Southern Baptist Convention leaders telling "What Baptists Believe" is one of the latest efforts

VA assesses students for seminary tuition

JACKSON, Miss.—As many as 400 students who received veterans' benefits while attending Mississippi Baptist Seminary here are being assessed for the total amount paid to them. The amount could total over \$2-million, according to Merlyn Cook, assistant director of the Veterans' Center in Jackson, in charge of the regional office which handles all non-medical veterans' benefits.

The Veterans Administration office withdrew benefits to students at the school last fall after an audit found students receiving benefits who were less than full-time students. Only full-time students—those attending 25 clock hours per week—at the seminary were authorized to receive benefits.

After veterans' benefits were withdrawn in the fall of 1976 during the investigation, student enrollment dropped from over 400 to only 50 at the Jackson campus, which has no organizational union with the Mississippi Baptist Convention. It is owned and operated by a bi-racial board of trustees, nine of which are elected by the Mississippi Baptist Convention, and nine by the National (black) Baptist conventions in the state.

in the denomination's Bold Mission Thrust to evangelize the world by the end of the century.

The spot announcements, produced by the SBC Radio and Television Commission for use on radio or television, present Baptist viewpoints about God, Jesus, the Holy Spirit, the Bible, salvation, baptism, sin, the church, the Lord's Supper, and the Lord's Day.

Recognized SBC leaders are featured in the spots. They include Porter Routh and W. Ches Smith of the SBC Executive Committee; Grady Cothen, Sunday School Board; William Tanner, Home Mission Board; Paul M. Stevens, Radio-TV Commission; Carolyn Weatherford and Christine Gregory, Woman's Missionary Union; Foy Valentine, Christian Life Commission; Darold Morgan, Annuity Board; Hollis E. Johnson III of the Southern Baptist Foundation; and James E. Wood Jr. of the Baptist Joint Committee on Public Affairs.

"These spots are suitable for local church use on television, radio or cable television, or even for in-house teaching," said W. C. Woody, vice president of the commission's special projects department, which produced the spots and have them available upon request.

"They also may be expanded to 60 seconds by a local church which wants to encourage people to attend church or use some other message," he said.

Each of the 30-second segments has room at the end for the local church to tag in its name and addresses. (BP)

Foundation

Make your will month

By Jonas L. Stewart
Executive Secretary-Treasurer

Recognizing that one's will is an integral part of his total stewardship, the Southern Baptist Convention calendar has listed January as "Make Your Will Month."

All organizations of the church could appropriately make this a major emphasis. Pastors will be proclaiming the importance of a Christian will. This will help our people to recognize that a part or all of their estate should be left to the Lord's work when it is no longer needed by the individual.

Special Sunday School lessons and/or church training program material is provided by this office. The films "There's A Train Goes By Our Town" and "Watch Out—Tomorrow Is Coming" are available. They are in color with showing time of 15 minutes each. Request the number of booklets needed and alternate dates for the films. There is no cost for any of these materials.

The services of the Foundation are becoming increasingly popular among our people because pastors are using our materials. Many people have been pleased that the preparation of a Christian will resulted from contact with this office. For material or information write: Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

Larry Flynt resigns post as publisher of 'Hustler'

COLUMBUS, Oh.—Larry Flynt has resigned as publisher of Hustler magazine.

Flynt, who announced in November that he had become a Christian, has appointed Paul Krassner as publisher. Krassner was formerly publisher of *The Realist*, a magazine that was controversial in the 1960s because of its use of profane language in political articles, according to a report in Religious News Service.

Flynt is appealing a 25-year prison sentence that resulted from convictions on charges of pandering and involvement with organized crime in connection with Hustler.

Joanne Fairchild, public relations director for Flynt Publications, said there is no connection between Flynt's conversion and his efforts to overturn his conviction. (BP)

BAPTIST AND REFLECTOR

Brings You News First

Argentina earthquake victims continue to get Baptist aid

RICHMOND—After tremors from the devastating Nov. 23 earthquake continued to plague the northwestern part of Argentina as several members of the demolished Caucete Baptist Church near San Juan, sifting through the rubble, uncovered an unusual message.

Standing deep in broken bricks, they found the pulpit with a Bible intact and open to Psalm 60: "O God, thou has cast us off, thou hast scattered us, thou hast been displeased: O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it: Heal the breaches thereof; for it shaketh."

In the aftermath, the Southern Baptist Foreign Mission Board took emergency steps to help heal these breaches and made available \$5,000 to feed families and provide shelter for some of the victims. The board also sent 102 rolls of plastic sheeting to use for temporary housing for 100 families and anticipates additional aid.

Close to 10,000 homes were demolished and 100 lives claimed by the quake, according to John R. Cheyne, the board's associate coordinator of hunger relief and disaster response, who has returned from an eight-day tour to survey damage and areas of need.

The quake turned thousands of homes with six-inch mud roofs into no more than rubble, said Cheyne, and left some 60,000 people homeless, roads severed, and even railroad tracks ripped and twisted.

Even as he toured, Cheyne noted that after-tremors occur frequently in the stricken areas—about 300 had been recorded since the quake. Fears of after-tremors have prompted the Argentine government to close off most remaining buildings to Caucete residents. The government has also advised against beginning reconstruction projects until tremors subside, said Cheyne, who met with government officials and national Baptists during his trip.

Cheyne emphasized, however, that "this is a preparation time for us so we can get everything in place and ready to go" when the government gives its approval.

Amidst the destruction were churches in the towns of Caucete, Veinte-Cinco de Mayo, and San Juan. Already the Foreign Mission Board has authorized \$40,000 for the rebuilding of the three structures.

Also, \$2,500 was appropriated for the purchase of a concrete block-making machine for use in repairing and rebuilding projects. When the government gives its approval, Cheyne noted, the concrete block-maker will be used for rebuilding and two other block-makers will be purchased. He said plans have been made whereby local

residents will provide labor for block making and, in turn, receive blocks for use in rebuilding their own homes. (BP)

Pa.-Jersey Baptists support new Mission Service Corps

CONYNGHAM, Pa.—The Baptist Convention of Pennsylvania-South Jersey, in annual session here, voted a \$976,684 annual budget and resolved to support the Southern Baptist Convention's new Mission Service Corps.

The new budget, supplemented by funds from the denomination's Sunday School and Home Mission Boards and other sources, anticipates \$230,000 in Cooperative Program unified budget gifts from convention churches. Twenty-five percent of the Cooperative Program figure will go to worldwide Southern Baptist Convention causes.

The resolution on the Mission Service Corps, which seeks 5,000 short-term mission volunteers for service at home and abroad by 1982, pledged support and urged "adequate training and preparation of volunteers" before assignment to a place of service. It encouraged churches and chapels of the convention to "prepare for volunteers by planning for the wisest use of their time and ability" during their one to two year terms of service. (BP)

Baptist workers' credit union receives charter from state

The Baptist Employees Credit Union of Tennessee has received its charter from the State Banking Commission. The Credit union will be located in its beginning stages in the Union Ave. Church, Memphis.

Open to all employees of Baptist churches, agencies, and institutions not covered by other credit unions, the credit union anticipates serving members throughout the state of Tennessee.

The purpose of the credit union is to promote thrift among its members, to pay interest on savings, and to provide loans for automobiles, appliances, home improvements, family vacations, etc.

William H. Branyan is president and Mrs. Carolynn McCreight is secretary-treasurer.

Styles leaves FMB position to join Texas college staff

ABILENE, Tex. — Richard M. Styles, public relations consultant for the Southern Baptist Foreign Mission Board, has been named vice president for university relations at Hardin-Simmons University. He began his duties Jan. 3.

Prior to joining the Foreign Mission Board staff in 1970, he was director of development and public relations at Virginia Intermont College in Bristol, Va.

In his current position with the Foreign Mission Board, Styles coordinates the public relations functions of the mission support division and serves as consultant to the board's two other divisions. (BP)



NOTE BURNING—First Church of Cookeville recently held note burning services to symbolize the payment of debt on the church sanctuary and organ. Pastor Gerald Stow (at the pulpit) watches as the note is burned by three church leaders (from left) Dwyte Winningham, deacon chairman; J. L. Henry, trustee; and Ira Winningham, treasurer.

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State evangelism directors look at baptisms' decline

NEW YORK—A projected decline in baptisms by Southern Baptists, which will reach the lowest ebb in 28 years, was the center of discussion at the annual meeting of state Baptist directors of evangelism, sponsored here by the Southern Baptist Home Mission Board.

The projections by the Southern Baptist Sunday School Board indicate that baptisms, the traditional indicator of health and growth in the Southern Baptist Convention, will dip to 342,201.

It represents the second year in a row in which baptism will decline and is an 11 percent drop from the baptism rate of the 1976 church year, in which 384,496 were baptized. It's 103,524 less than 1972, the peak year.

Preliminary speculation on why baptisms declined centered on changes in age of the population, influence of para-church groups, misplaced emphases, the decline of the Jesus Movement, and population movement.

C. B. Hogue, the Home Mission Board's evangelism section director, said, "I think God is trying to say something to us, but we are like Rip Van Winkle and are sleeping through it. Maybe God is trying to bring spiritual renewal, but we are not involved in it."

Hogue claimed, "God is moving in the United States in ways never seen before . . . but somehow we have not reached out to become highly involved in it." He noted renewal is occurring in many denominations, and admitted much of the renewal has followed the charismatic movement. However, he said the renewal now is moving in church growth lines.

"The old line denominations, which have been going down, are coming to an aware-

ness that God is wanting to do something in our time. Southern Baptists seem to be lying under the tree asleep while things are happening out there," he said.

Hogue told the state directors that 1976 statistics reveal 12.5 percent of the SBC churches had no baptisms that year. "Can you imagine that? And not all of them were country churches," he said.

He also noted Sunday School Board estimates for 1977 show declines in resident membership, Sunday School enrollment and church training attendance. Giving, however, increased. "That tells us a great deal about where our emphasis is," he said, adding that declines in resident membership show "a lack of serious church development. What we have is not a generation of New Testament believers but a generation of people who don't know what they really believe."

"There may be a lot of reasons," Hogue continued, "but trying to pinpoint them now would be pure speculation. We will be studying the age statistics when they are available as well as looking at other factors."

One evangelism leader, John Havlik of the Home Mission Board's evangelism development department, took issue with the heavy emphasis of baptisms as the "indicator of health and growth" in the convention. "We have made baptisms the only indicator," he charged, proposing that total membership is actually a better indicator than baptisms.

Sunday School Board projections indicate total membership will grow 1.1 percent, recording 13,064,754 in 1977 as compared to 12,922,605 in the previous year. "Baptisms reflect evangelistic zeal. Total membership is like sales and baptisms are like profits," said Havlik.

Hogue noted there are many prospects in the nation for evangelistic outreach, estimating 136 million Americans profess no faith in Jesus Christ. "The key to baptism levels is at the feet of the pastor. He must be challenged, motivated and equipped to do the job. More, he must do it if he expects his people to do it."

Southern Baptists, he said, need to be shocked by the decline in baptisms, and begin to see that responsibility lies within the local church. To stop the decline, Hogue called on the "pastors to practice what they preach . . . to get off issues and onto their call to win the lost."

He also called on the "laity to be the people of God," and said Mission Service Corps volunteers are not needed to paint churches and move outhouses, but are needed to witness to lost people." (BP)

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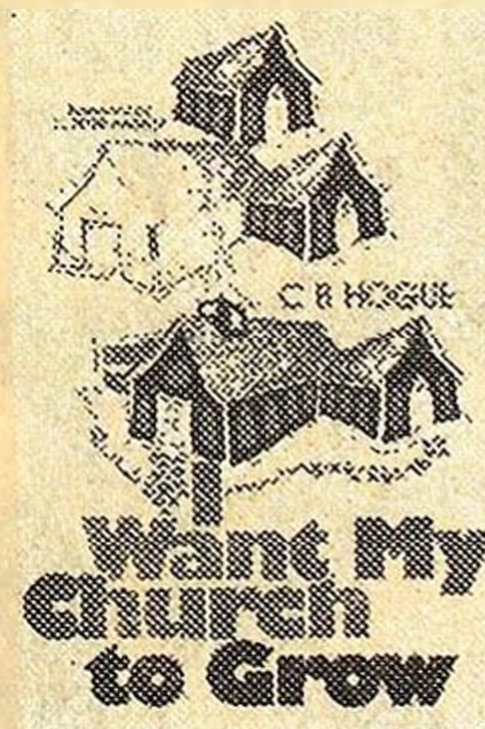
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I WANT MY CHURCH TO GROW by C. B. Hogue

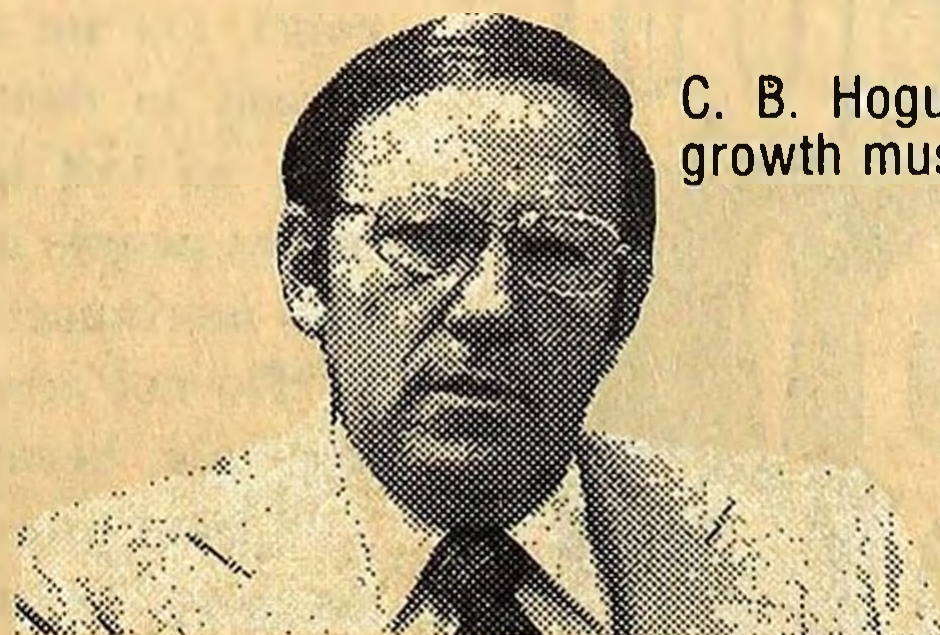
If you have ever said "I want my church to grow," you will welcome the vision and freshness this book offers. It is both inspirational and practical as it presents case studies, offers procedural suggestions, how-to-do-it forms, basic outlines, and worksheets for the "church on the grow."

As director, Evangelism Section, the Home Mission Board of the Southern Baptist Convention, C. B. Hogue is in one of the key leadership positions of American Christianity. In *I Want My Church to Grow*, he shares his vision and his commitment, his wide experience and practical outlook.

\$5.95



C. B. Hogue says, "Concern for church growth must be genuine."



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BAPTIST BOOK STORES

from

BROADMAN

Dunlap calls Illinois pastor



Taylor

Lyndle Taylor is the new pastor at Dunlap First Church. He comes to Dunlap from the pastorate of Flat Rock (Ill.) First Church.

Previous pastorates included churches in Kentucky, Virginia, and Illinois. Taylor is a graduate of Clear

Creek Baptist School, Pineville, Ky.

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CHURCH FURNITURE

Objectors cause ABC to clean 'Soap'

ABC-TV has apparently decided to clean up "Soap"—rather than let the whole project go down the drain.

We were told several weeks ago by Evelyn Keller of Nashville's WNGE that the program would do a "complete turnaround" to become "completely acceptable." She said that the network was taking "something that was pretty trashy" (her description) and "really cleaning it up."

Now this is being verified by this week's **TV Guide**. The magazine quotes Alfred Schneider, an ABC vice-president, as saying that the **show's content has changed**. "It's going to be a whodunit program. The episodes do not deal with adult theme that concerned us originally." In fact, ABC is reportedly dropping its "Parental discretion advised" warning.

The note in **TV Guide** is especially meaningful, in view of the fact that the magazine carried an extensive article last month on how "Soap" had survived all its critics.

ABC's decision to soften "Soap" is a compromise on their part—and a victory for concerned television viewers. The network had announced that the new series was (1) a test to see how far the viewing public would let programming go on "adult" themes, and (2) a trend of future television programs. Because ABC had given such importance to "Soap," the network did not feel it could cancel it—even if it had to give away free advertising time to sponsors. So, the decision was to change the program, with the hope that the "Soap" name will at least survive. After all, they have invested a lot of money and reputation in "Soap."

The TV viewing public has won a victory. The networks and

sponsors have been shown that there is a limit to our taste tolerance. Hopefully, the television public will accept this victory as a challenge to examine other programs coming into our homes each week. There are several series which need a "Soap"-type cleansing.

TV viewers will be watching to see what happens to "Soap" and other offensive programs which major on sex and violence. Now we know without a doubt that it is worthwhile to object.

Exodus' teaching

Southern Baptists are beginning 1978 with one of our most important events—**January Bible Study Week**. Many churches are meeting this week to study the book of Exodus; other churches will use another week or spread out the study over several Sundays or Wednesday nights.

Regardless when your church has its study, it is a significant time in the life of your church—and your own personal life. Exodus is the story of God pulling His people together, delivering them from the bondage of Egypt, teaching His law to them, and leading them through various trials to become a nation. That nation of Israel continues to occupy a prominent place in the world, and recent events in the Middle East have again brought the world's focus on this small but strategic country.

As you study the book of Exodus, perhaps you might find some of your **New Year's Resolutions** in its pages. Here are a few possibilities (Good News Bible):

"If you lend money to any of my people who are poor, do not act like a moneylender and require him to pay interest. If you take someone's cloak as a pledge that he will pay you, you must give it back to him before the sun sets, because it is the only covering he has to keep him warm. What else can he sleep in? When he cries out to me for help, I will answer him, because I am merciful.

"Do not speak evil of God, and do not curse a leader of your people.

"Give me an offering from your grain, your wine, and your olive oil when they are due.

"Do not spread false rumors. Do not help a guilty man by giving false testimony. Do not follow the majority when they do wrong or when they give testimony that perverts justice. Do not show partiality to a poor man at his trial.

"Do not deny justice to a poor man when he appears in court. Do not make false accusations. Do not put an innocent person to death, because I will condemn anyone who does such an evil thing. Do not accept a bribe, because a bribe makes people blind to what is right and ruins the cause of those who are innocent.

"Do not mistreat a foreigner; you know how it feels to be a foreigner, because you were foreigners in Egypt.

"Listen to everything that I, the Lord, have said to you. Do not pray to other gods; do not even mention their names" (Exodus 22:25-29; 30:1-9,13).

"Happy is that people, whose God is the Lord." Psa. 144:15



Cicero's comment



By the editor

"Cicero, I have finished my New Year's Resolutions for 1978," proclaimed Reese Oliver to me when I was visiting Good Intentions Baptist Church.

"That's fine," I responded. "Sometimes written resolutions help a person to follow through on their plans. What did you resolve?"

Reese Oliver handed me a list of his 1978 resolutions. Here are some of the major ones:

"Not to spend as much on Christmas next year.

"To loose some weight (the amount to be determined later—when I see how I make out).

"To not look at my watch during the pastor's sermon.

"To read my Bible everyday—if I think of it, if I have time, if nothing else is happening, if . . .

"To not use my family as an excuse for refusing every job offered at the church—sometimes I'll use my business.

"To not laugh at dirty jokes—unless they are funny.

"To give as much to my church as I claim on my income tax.

"To give as much money to Lottie Moon Offering as I spend on all Christmas gifts . . . Well, maybe as much as the most expensive gift . . . Or, at least as much as I spend on Aunt Maude.

"To be as free to accept advice as I am to give it.

"To keep quiet—even when I know a joke that is funnier than the one I was just told.

"To give up one bad habit each year. For 1978, it will be to give up mountain climbing on bicycles with flat tires.

"To spend as much time studying the Bible as I spend watching television, . . . Well, maybe one-half as much, . . . Or, one-fourth, . . . Or, whatever . . .

"To loose my temper **only** once a day—unless that is a good reason.

"To not repeat gossip or rumors—unless these are juicier than the ones other people are telling.

"To attend church training—even when I don't have a part on the program.

"To not make any New Year's Resolutions for 1979—except to repeat those above which I was able to keep."

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.

'Realism' in sermons

Dear editor:

Recently I attended a "revival" service at a church nearby. I was appalled at some of the things I heard. The evangelist was casually tossing around phrases not even allowed on television in an effort to be shockingly realistic.

I do not consider myself excessively prudish, but a certain amount of decency and modesty is essential. Certain words and phrases would be better left at the physician's office or in the confines of home.

When other word choices could express the same thought equally well, there is no reason for the pulpit to become the showcase for such unnecessarily stark realism. I feel that it is time for us as ministers to realize that the pulpit does deserve a certain element of dignity and respect for the feelings and embarrassment of the congregation.

Jim W. Reynolds
2312-B Sunset Ridge
Milan, TN 38358

KJV is 'The Word'

Dear editor:

This letter counters a letter "Supports newer translations" (Dec. 8).

The newer translations were written directly by Catholic-believing scholars via Sinaiticus and Codex Vaticanus. The latter manuscript refers directly to the Vatican obviously. Hort and Westcott, dominating influences of these revisionary texts, both embraced Catholic doctrine (**Which Bible**, pages 188-190).

As far as age, they were oldest not because they were authentic but because of the climate they were found in. The Majority Text (KJV) had to be recopied because it was held by Christians in Europe, not in a Catholic monastery library and in a Catholic church trash can in Egypt as Codex Vaticanus and Sinaiticus manuscripts were discovered.

Today the Majority Text (KJV) as its name implies is considered the best by the majority of all scholars except Catholic. The 1956 discovery of the Dead Sea Scrolls authenticated "The Word" and to say otherwise indicates Psalm 12:6-7 is false.

As far as understanding the King James Version, "The Word" is not to be understood by the world or believers except through the Holy Spirit's inspiration as He deems. Indeed God wrote only one Bible

and Amos 8:11-12 and II Timothy 4:4 reveal exactly what other are. If indeed we are in the latter days, which most will agree, Amos and II Timothy reveal the fables that are now encroaching on us.

Jerry Cull
Route 1
Bethel Springs, TN 38315

This is your third letter to the editor—all of which attest to your belief in the infallibility of BOTH the King James Version and James Otis Fuller's "Which Bible?" (editor)

Churches and Christmas

Dear editor:

It was very impressed with Cicero's comment (Dec. 15). We don't like to tear ourselves away from the presents on Christmas morning to attend church.

This is a good time to judge ourselves and see what Christmas really means to us. Many churches may dismiss their services on Christmas Day, but my church (Shiloh Baptist Church) is not. We are working harder than usual to have a good Christmas program that Jesus will be pleased with on His birthday. And there's nothing we would like better than to see a soul saved this Christmas Day. What would make our Saviour happier?

And as for the Lottie Moon Christmas Offering for Foreign Missions, I'm giving a donation, because that's part of Christmas to men.

Carolyn Jones
Route 3, Box 85-A
Decatur, TN 37322

Not 'ex-missionary'

Dear editor:

I had been asked to give a report to the Baptist Women's Lottie Moon Tea at Red Bank Church (Chattanooga and use as a basis for the message your report of the remembrance of Mrs. Edgar L. Morgan in relation to Miss Lottie Moon (Dec. 8).

I am surprised that you would put the caption to this article, "Ex-missionary remembers Lottie Moon." I immediately looked in the Foreign Mission Board **Missionary Album** and found that Mrs. Morgan is not an "ex-missionary," but a retired missionary, having retired in 1932 and is

(Continued on page 13)

Jesus' betrayer identified

By Herschel H. Hobbs

"Verily, verily, I say unto you, that one of you shall betray me."—John 13:21

As Jesus and the apostles were eating the passover meal, Jesus threw a bombshell into their midst. One of the men about the table would betray Him. Each of the eleven asked, "Lord, is it I?" (Matt. 26:22). Here the "I" is emphatic (written out as well as in the verb form) preceded by a strong negative. Literally, "Not I, is it I, Lord?" The question invites a negative reply. They did not recall ever entertaining such a thought, but were fearful lest such an idea lurked undetected in their minds.

Finally Judas asked the same question with one exception (Matt. 26:25). He called Jesus "Rabbi," not "Lord." Had he remained silent, it would have been a dead giveaway. He knew he was the one, but hoped that Jesus did not know. It is significant that he called Jesus **Rabbi** (Master) rather than **Lord**. He never accepted Jesus as Lord, so was not a Christian. Never did he call Jesus "Lord" (Matt. 26:49). To him He was just another rabbi or teacher.

John records that Peter asked John to ask Jesus the identity of the betrayer (13:24).

John never uses his own name in his Gospel. He is identified as the one who leaned upon Jesus' bosom, the place of first honor (v. 23). In reply to John's question Jesus said it was the one to whom he gave the "sop" (v. 26), bread dipped in gravy. At a dinner it was customary for the host to do this as a special honor. Was this Jesus' final effort to win Judas?

At any rate Peter did not recognize the significance of this act (v. 28). Had he done so, it is to be questioned if Judas would have gotten out of the room alive.

In Matt. 26:25 Jesus' reply to Judas' question was "Thou hast said." This meant "yes." After giving Judas the sop Jesus said, "That thou doest, do quickly." Judas now knew that Jesus was aware of his bargain to betray Him. So "Satan entered into him," or took complete charge of him (v. 27).

At the passover it was customary to give gifts to the poor. When Judas left, the other apostles thought he had gone to buy food for this purpose (vv. 28-29). John notes that when Judas left "it was night" (v. 30). Since it was the time of the full moon this could not refer to physical night. John's reference seems to be to the darkness in Judas' soul. It was the blackest of nights in the soul of one who would betray Jesus for thirty pieces of silver!

Woman elected as chairman of deacons at Ga. church

DECATUR, Ga.—Mrs. Otis A. Johnson was elected unanimously as chairman of deacons at First Baptist Church here. She is believed to be the first woman named chairman of deacons in a Georgia Baptist church.

Decatur First Baptist Church has 12 female deacons. Mrs. Johnson was one of the first four elected and ordained in 1952. She and her husband have been members there about 30 years. She has taught Sunday School classes and worked in Woman's Missionary Union all of those 30 years. She has also been chairman of the missions and finance committees and served on the pulpit committee in 1965. (BP)

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Family Living

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

Child abusers come in both sexes

The beast that savages children does not reside in mothers primarily, although child abuse data has tended to present women as chief abusers. Findings of a new two-year study suggest that men—who spend much less time with children than women do—abuse youngsters "far more frequently and severely," reports the Council Community Services in Metropolitan Chicago.

Abuse and neglect of children is more likely to be an ongoing family affair, with mistreatment known and sanctioned by silence, than scattered incidents of unstable, harried mothers running amuck, according to findings of the project directed by Judith Buben. The abuser is often the man in the mother's life, but not necessarily the children's father.

(The increase in the number of families composed of unrelated individuals, where boy friends take over the disciplinary role, is a growing factor in sexual abuse of children, it was recently pointed out at a conference at the National Children's Medical Center, Washington, D.C.)

The Chicago study also challenged the accepted theory that a specific child in the family is singled out for mistreatment. Researchers found that in many cases, two or more youngsters were targets for the ram-paging adult for an indefinitely extended period of time.

Nearly 20 percent of the abusers studied had attended college and their average age was 29½ years. Many had turned to friends or professional counselors for help in coping with child-rearing stresses on more than one occasion.

Westgate Church constituted in services at Murfreesboro

Calvary Chapel, a mission of Murfreesboro First Church for the past 39 years, became a self-supporting church in ceremonies at First Church, Dec. 11.

There were 98 charter members. Homer Pittard read a condensed history of the mission that he had compiled.

The mission has been renamed Westgate Baptist Church by the members.

H. Eugene Cotey, pastor of First Church, gave the charge to the churches. Grady H. Hill is pastor of Westgate and led in the prayer of thanksgiving. The deed to the new church was presented by attorney Bill Sellers to James A. Brown, chairman of the deacons.

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Pulpit To Pew

By Jim Griffith

Before we get too far into the new year, I want to extend a few new year wishes. I wish for all pastors a happy new year in which they will have a church full of members who do not belong to "Seventh Day Absentists."

Furthermore, I wish for all Christians a willingness to heed the Scriptural instruction to: "Be faithful, multiply and replenish the earth"—instead of reblemishing the earth.

I wish for all church workers the one-word gift for success: Enthusiasm!

For laymen, my happy new year wish is that they will not become "clockeyed" while listening to long-winded preachers.

My wish for pastors and their wives is that the congregation's ears will be open and understanding to the song often heard from the parsonage: "I've got to be me."

And I wish for all preachers the boldness to speak the truth from their pulpits—never forgetting that a great deal of rust requires a sharp file.

Bible Puzzle

Answers on page 14

1	2	3		4	5	6	7	8		9	10	11
12			13							14		
15						16			17			
18					19				20			
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45				46				47				
48				49			50					
51				52						53		

ACROSS

- 1 "for they shall — God" (Matt. 5)
- 4 Son of Bela (I Chron. 8:3)
- 9 Asian festival
- 12 "the — — of God" (1 Pet. 5)
- 14 A Nigerian people
- 15 Contend
- 16 "sell, and — —" (Jas. 4)
- 18 Terminal digits
- 19 Drunkard
- 20 Month: abbr.
- 21 Bitter vetch
- 22 Ancestor of Jesus (Luke 3:31)
- 24 Garden tool
- 26 Borders
- 27 Ones who age
- 29 A Levite (Gen. 46:11)
- 32 Common

- 33 Santa —
- 34 Coarse hominy
- 35 Bontok political division
- 36 "call me no more —" (Hos. 2)
- 38 Should: abbr.
- 41 Greek letter
- 43 — palm
- 44 A chief (Neh. 10:17)
- 45 "having — of the life" (1 Tim. 4)
- 47 Night noise
- 48 Serug's father (Gen. 11:20)
- 49 "enjoy the — of sin" (Heb. 11)
- 51 Abbr. for 10 Down
- 52 Slow-witted
- 53 Manuscripts:abbr.

DOWN

- 1 Tychicus shall declare it (Col.4:7)

CRYPTOVERSE

PSIYI HW MJ TINRI WNHPS PSI AJYB DMPJ

PSI EHRFIB

Today's Cryptoverse clue: N equals A

- 2 God smote him for it (2 Sam. 6:7)
- 3 Expressions of approval
- 4 Teen, for one
- 5 Apothecaries' unit: abbr.
- 6 Philistines' god (Judg. 16:23; poss.)
- 7 Vinegars
- 8 Retired: abbr.
- 9 "a — of babes" (Rom. 2)
- 10 Publisher's employees
- 11 Vast amount
- 13 Composed of: adj. suffix
- 17 — for broke
- 19 Prefix for circle or colon
- 22 Saul's daughter (1 Sam. 18:19)
- 23 Elimelech's wife (Ruth 1:2)
- 25 Direction: abbr.
- 26 Head covering
- 28 Notch
- 29 Barnyard sound
- 30 "sin — into the world" (Rom. 5)
- 31 Kind of living (Luke 15)
- 32 Fried rice cake
- 34 Fabric
- 37 Passageway
- 38 "a great — of wind" (Mark 4)
- 39 Mount (Judg. 1:35)
- 40 "and — him meat" (2 Sam. 13)
- 42 Time: abbr.
- 44 Babylonian god
- 45 Half of prefix
- 46 Individual package delivery: abbr.
- 47 Compass reading: abbr.
- 50 Like

Our People and Our Churches . . .

(Continued from page 3)

Donald Swindol and Paul Surratt are scheduled to be ordained as deacons Jan. 8 at Leawood Church in Memphis. Jerry L. Glisson is pastor.

In McMinn-Meigs Association, Larry Jones was licensed to the gospel ministry by Double Springs Church. Herman Jordan is pastor.

Highland Heights Church, Memphis, ordained Scott Brewer to the gospel ministry. Brewer is a senior at Union University. Bruce Coyle is pastor of the Memphis church.

Franklin Osborne and Jimmy Phillips were ordained as deacons at Latham's Chapel, Gibson County Association.

Salem Church, Gibson County Association, ordained Jim Acree as a deacon.

A. L. Stewart, a member of Park Avenue Church, Nashville, for 60 years, died recently. Stewart had been chairman of the deacons, church treasurer, and a teacher in the intermediate department. He was 93 years of age.

Mr. and Mrs. L. H. Polk, members of Old Hickory First Church, celebrated their 50th wedding anniversary Dec. 18.

Brook Hollow Church, Nashville, ordained Bill Peek as a deacon. John Daley is pastor.



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President's personal representative to Vatican costs taxpayers \$39,500

WASHINGTON—The U.S. Department of State will spend \$39,500 during the fiscal year 1978 for President Carter's personal representative to the Vatican, according to an estimate by a highly placed government official.

James W. Swihart Jr., country officer for Italian affairs in the Department of State, reported that for a nine-year period, beginning in 1970, the president's personal representative to the Vatican will have cost \$318,210.

President Carter in 1977 appointed David M. Walters as his personal representative to the Vatican to succeed Henry Cabot Lodge, who filled the same position under Presidents Nixon and Ford. Both Lodge and Walters have served without salary, although their expenses are fully paid by the U. S. government.

The information from the Department of State was provided as a result of a request through the office of U. S. Rep. Gene Taylor (R.-Mo.).

All of the costs were not included in the report by Swihart, since, as he explained, "The salaries of all foreign service employees are centrally charged in Washington and not included in the expenses of individual posts." He continued, "In this case, the total salary cost of the two employees who assist the president's personal representative is \$44,645."

Left unanswered by the Department of State is the following question: "Is the status of this envoy that of (1) the president's representative to the Vatican as a church and religious organization, or (2) as a representative of a temporal sovereign government, with governmental powers, and with ambassadors to many other sovereign governments of the world?"

The estimated 1978 expenses for the president's personal representative to the Vatican are: travel, \$4,500; subsistence, \$2,100; office expenses, including clerical, \$27,100; all other expenses, \$5,800 for a total of \$39,500 for the year. (BP)

Devotional

We survive by faith

By Carolyn D. Blevins

As I sat waiting in the dentist's office, I could hear a young woman and the receptionist talking about how much they enjoyed water skiing. The conversation drifted to the importance of knowing how to swim.

Then I heard the woman say, "And what about floods? People would need to know how to swim to survive their life!"

That phrase "survive their life" keeps swirling around in my mind. Life sometimes is hard to survive. Surviving life may be a Christian's most difficult task. Jesus told His followers to change the world and in the meantime to live His teachings in the unchanged world.

Isn't it easy to get fired up to change the world? And isn't it often just plain hard to live like a Christian in the world as it is?

You work for justice, you live with injustice. You reach out with love; you feel unloved and rejected. You encourage mercy; you sense hatred.

You struggle with your own need to grow as a Christian. You want patience; you explode in anger. You want to love; you keep feeling hostile. You want to forgive and yet you really don't. You want to be a friend but never take the time. Some days you may wonder if you can survive yourself. You may feel you are your own worst enemy. Changing is such a slow process. And living is such a constant one.

Tensions swell up inside you when you feel the difference between what ought to be and what actually is. Tension, frustration and conflict rise like a flood when life is not what you want it to be.

A boat, a raft or even a rope make surviving a flood easier. A promise, understanding and faith make surviving life easier. God promises to stand by you. He understands your failures. God has faith in you. Your faith in yourself is essential also. But most of all your faith in God is the rock you hang on to.

Believe it or not! You have the opportunity to bring about change! You have the challenge to live a changed life! You have God's backing as you attempt these changes!

People need to know how to live Christianity to survive their life!

Mrs. Blevins is a professor in the Religion department at Carson-Newman College, Jefferson City, and a writer of youth material for the Baptist Sunday School Board, Nashville.



Blevins

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Baptist professor's remarks bring protests in Virginia

RICHMOND—A furor erupted here when Robert S. Alley, professor and chairman of the department of religion at the University of Richmond, was reported to have told an atheist group that Jesus "never claimed He was God."

A reporter for the **Richmond News Leader**, Mary Anne Pikrone, quoted Alley as saying after he addressed a group of self-proclaimed atheists in Richmond's First Unitarian Church that, "I see Jesus as really a Jew. I don't imagine for a minute that He would have had the audacity to claim the diety for Himself. I think the (Bible) passages where He talks about the Son of God are later additions—what the church said about Him."

Those statements have brought a howl of protests from the Richmond area pastors, about 60 of which met with university president E. Bruce Heilman three days after Alley made his statements.

Heilman "apologized" to the pastors for the "bad judgment" and "mistake" in some of the remarks attributed to Alley. He said he shared their concern with the article in the newspaper "... which appears to disavow all that we believe and hold dear as Christians and tends to misrepresent anything that the University of Richmond has stood for."

A statemen, written after two hours of discussion by the Richmond area ministers, said that they regretted the thrust of Alley's remarks and that they disagreed with the "dominant tone of the message attributed to him in the newspaper report, in the conviction that he cannot avoid speaking as a professor of religion of the University of Richmond which is vitally related to the Baptist General Association of Virginia."

Alley said in a letter he wrote to the **Richmond News Leader** after his story appeared that "I spoke as an individual and I

appreciate the resolution of the Baptist ministers of Richmond which affirms the principle of free speech, which is a Baptist tradition."

He also said that in the story by Pikrone, who was in attendance at the meeting, that he was misquoted, misunderstood, and misinterpreted. He has since issued a two-page statement correcting what he called misrepresentations in the story.

In a statement to the **Religious Herald**, official publication of the Virginia Southern Baptists, Alley said "If there is misunderstanding concerning a quotation attributed to me in regard to Jesus and His relationship to God, I would suggest that a relevant passage from my book, **Revolt against the Faithful** might prove helpful: 'Jesus was man as man was intended to be, man in complete and total communion with God (page 150).'"

Alley, who has been with the university since 1963, is a tenured professor. As a tenured professor, action against him would have legal implications. (BP)

More letters

(Continued from page 9)

the oldest retired missionary among the 2,700 living missionaries under the FMB. We don't mind being designated "retired" or "emeritus" missionaries, but I am sure that none of us who are now retired from the foreign fields and living in the USA would like being referred to as an "ex-missionary." I know I wouldn't.

Most of us continue to witness to what the Lord is doing on our current mission fields and are active as retired missionaries now serving in the USA.

Lorene Tilford
108 Greenleaf St.
Chattanooga, TN 37415

I apologize for not knowing that "ex-missionary" is an improper designation. The article, which was supplied by WMU-Birmingham, did not refer to Mrs. Morgan as "retired" or "emeritus," so I didn't think about using these terms in the headline. (editor)

Baptist historian dies

ATLANTA—Spencer B. King Jr., retired chairman of the history department at Mercer University, died here after a long illness. He was 73 years old.

King retired in 1973 after a 40 year teaching career—23 of those years as history chairman at Mercer. Early in his career he taught at Mars Hill (N.C.) College and was principal of Fruitland Bible Institute in North Carolina.

Long recognized as one of the leading experts on Civil War history, King wrote five books and numerous articles on Southern history. King had been president of the Southern Baptist Historical Society and several other historical groups. (BP)

Seminary names Duduit to communications post

LOUISVILLE — Michael Duduit has been named director of communications at Southern Baptist Theological Seminary here, according to Wesley M. Pattillo, vice-president for development.

Duduit, who has served as news director at the seminary for more than two years while completing his theology degree, will succeed Carol Weaver, who resigned recently to prepare for her upcoming wedding.

Rex Hammock, a second-year student from Phenix City, Ala., will assume the news director post.

In his new post, Duduit, of Jacksonville, Fla., will plan and direct the seminary's publications, news, and media relations efforts. (BP)

Alpha church gifts omitted

In listing the fourth quarter treasurer's report for the fiscal year ending Oct. 31, 1977 in the issue of Dec. 1, the printer omitted Alpha Church under Nolachucky Association. Their gifts were \$2,638.29 to Cooperative Program and \$1,052.93 were designated.

If there is an error in reporting a church's gifts, the church treasurer should notify Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

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God speaks to human prejudices

By Thomas G. Smothers
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Basic Passage: The Book of Jonah
Focal Passages: Jonah 3:3-5; 4:1-11

Today people speak of traveling halfway around the world as easily as they speak about going to the corner market. How small our world seems to have become. Rapid transit and instant communications remind us how artificial are so many of the barriers which separate peoples. In a day when peace is needed more urgently than ever before, we need to be reminded that there are no "foreigners" where God is concerned.

The books of Esther, Ruth, and Jonah can be studied together with profit, because they deal in different ways with how foreigners were viewed by Israelites. Although the faithfulness and integrity of Queen Esther are praiseworthy, the vengeance which her persecuted people took against their Persian enemies accords well with the spirit of exclusiveness fostered by Nehemiah and Ezra.

Of course Nehemiah and Ezra were concerned to preserve the purity of the true religion, but their measures encouraged the Jews to forget their true mission in the world: to be a kingdom of priests (Exodus 19:5-6) and a light to the nations (Isaiah 49:6).

The book of Ruth, on the other hand, encourages a different view of foreigners. Ruth, a native of a traditional foe of Israel, Moab, is shown to be unselfish, humble, an altogether praiseworthy woman. One of the main points of the book of Ruth is that Ruth, a foreigner, was an ancestress of King David (Ruth 4:13-17), and we might add by extension an ancestress of Jesus.

In Jonah 1:1 Jonah is called the son of Amittai (cf. II Kings 14:25). Jonah had no love for the Assyrians. The Assyrians had long been a proud, industrious people with a genius for organization and international

trade. Their tenacity and ruthlessness in warfare had become legendary. Their treatment of conquered peoples was especially brutal. In Jonah's day, just prior to the second half of the eighth century, Assyria was staging a political and military comeback.

When God told Jonah to go to Nineveh and preach against it, Jonah was filled with revulsion. The prophet was not scandalized because God had sprung a new idea on him. Jonah knew perfectly well that prophets had been preaching consistently that God was the Lord of the whole earth and that He could punish or bless any nation in accordance with His justice and His mercy (cf. Amos 1:3-15; 9:7-8a). Jonah's main problem was not a theological one, but rather a spiritual failing; his heart was filled with an unreasoning prejudice.

Jonah's response to God's commission was to board a ship bound for Tarshish expressly to flee from the presence of God. But God sent a storm to arrest Jonah in his headlong flight, and in course of time the runaway had to confess that his sin was responsible for the impending disaster. It is to Jonah's credit that he was willing to save the lives of his pagan shipmates by taking the blame, but he was not willing to preach to them God's grace. It is an important feature of chapter one that the foreign sailors appear more humane than the prophet (1:11, 13). God's power to still the storm inspired the sailors to worship Him. Jonah would have been pained if he had known that these foreigners had begun to acknowledge the living God.

God appointed a great fish to swallow Jonah, and he was in the belly of the fish for three days and three nights. This may have been about as long as the fish could

stand Jonah. But note that while still in the belly of the fish, with no assurance that he would be delivered, he remained unchanged, jibing at stupid pagans who worshipped idols while piously congratulating himself that he had been faithful in perfunctory cultic observance (2:8-9).

Jonah 3:3-5

After being delivered from the fish, Jonah was commanded again to go to Nineveh and preach. God had not changed His mind. Jonah went grudgingly, still no repentance or compassion in his heart. Nineveh is described as being so large that it required a three-day journey to cross it. On the first day he began to preach a message that gladdened his heart: "Yet forty days, and Nineveh shall be overthrown." He was astounded to see that his preaching had immediate effect, but not in the way he had hoped. The people of Nineveh believed God, dressed in mourning clothes and repented. Therefore, God averted the evil which He had intended to do to them.

Jonah 4:1-11

Jonah responded to this shocking event with anger, a sin much greater than his attempt to run away from God. He prayed to God, but he refused to change. In his prayer he emphasized "what I said," but God was not the least bit interested in Jonah's opinion. The prophet knew his theology: "for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil" (4:2; cf. Exodus 34:6-7). He knew his theology, but he could not accept it if it applied to hated foreigners. He preferred to die rather than see pagans included in God's grace. He still expected God to do the "right" thing and annihilate the Assyrians, for we read that he left the city to see what would happen.

God continued to help Jonah understand how ridiculous his attitude was. God appointed a plant to give the prophet shade. It was perhaps a castor bean plant, a fast-growing plant with large leaves. Then God appointed a worm to kill the plant. Jonah became so angry about the withering of the plant that he wanted to die, but he had no compassion for 120,000 people who were lost without God. And there is no indication that Jonah ever did repent of his prejudice.

Of course, the first readers of this prophetic book got the message, and that message is just as relevant today. Prejudice may be a natural human reaction, but it has no place in God's plan. God had to deal strongly with the apostle Peter before he would preach to a Gentile (Acts 10). But the apostle later stated, "God shows no partiality, but in every nation any one who fears Him and does what is right is acceptable to Him" (Acts 10:34-35). God knows no "foreigners." Every man is a man for whom Christ died. World evangelism will continue to move on leaden feet until God's people become willing to see all men as God sees them.

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"There is no peace, saith the Lord, unto the wicked" (Isa. 48:22).

A death that means life

Marion C. Barnett, pastor
Broadway Baptist Church, Knoxville, Tennessee

Basic Passage: John 12:12-50

Focal Passage: John 12:20-33

The Coming of the Greeks.

The request of the Greeks to see Jesus has traditionally been seen as a temptation for Jesus somehow to escape the way of the cross. While this is not absolutely clear in the text, the wider context of what John is telling us at this point seems to lead us to that conclusion. The root of the matter is that for some time now Jesus has been consciously choosing the way of the cross over a way of escape. In chapter 11 Jesus had already chosen death for himself when He decided to return for the last of His great signs in the raising of Lazarus from the dead. It is significant that chapter 11 closes the Book of Signs and begins the Book of the Passion. In that chapter Jesus performs a sign which at once clearly demonstrates His power over the forces of death and at the same time offers His last greatest opportunity for belief.

What emerges in chapters 11 and 12 is the fact that the last of Jesus' signs made Him quite popular and a much sought after figure. It is perhaps not so obvious to us that Jesus very carefully avoided capitalizing on that popularity. We need to understand that that failure in itself marks a decision on the part of Jesus not to escape the way of the cross.

A moment's reflection will show us that it would have been fairly easy for Jesus to excite the festival crowds to a fever pitch and to proclaim Himself Messiah. When we notice how excited they became upon His entry into the city of Jerusalem without any manipulation on His part, it becomes all the more remarkable to us that He deliberately failed to exploit that excitement. As verse 19 shows, the authorities were be-

side themselves with anxiety about what He might do.

The appearance of the Greeks at the feast requesting an interview with Jesus was but one further opportunity for Him to sidestep the plots of the authorities to bring Him to trial. Even though we know almost nothing about these foreigners who worshipped God or concerning their reason for desiring an interview with Jesus, we can yet see that Jesus might have used them as one more wedge to build up His own popularity and invulnerability from attack by the authorities. Instead of doing this, however, Jesus responds in verse 23, "The hour has come for the Son of Man to be glorified."

The Parable of the Grain.

In verse 24 Jesus speaks a parabolic saying about the grain of wheat which falls into the earth and dies in order to bear much fruit. The parable catches up the meaning of the following verse where Jesus says that the one who loves his life loses it, and the one who loses his life saves it ultimately. These sayings are familiar from the other gospels and Jesus probably spoke them and other like them many times. They were actually the basic truth of His whole gospel; they were not only symbolic of His sacrificial death soon to come but they were also symbolic of the believer's life and of the coming of the kingdom. Jesus' death, the believer's discipleship, and the coming kingdom of God were all a part of the same reality. There is no new truth here really, only a fulfillment of Old Testament truth that a man is to seek the Lord his God with all his heart, mind, and soul. Jesus is showing us what that means.

Some years ago this writer happened to be visiting a monastery near Bardstown, Ky. The monks of this particular order, Cistercian monks, devoted themselves completely to prayer and to helpful works, and

took for themselves a vow of silence. As I entered one of the buildings, I was struck by the words etched deep into stone over the doorway: "GOD ALONE." The power which enabled Jesus' ministry might be summed up in those two words. Because indeed He loved God alone and felt no need to create for Himself any kind of personal religious following, Jesus was free to be the Messiah in truth. He actually did give His heart, mind, and soul to God alone, and His public ministry as the Messiah of God was the result. It was as Paul said in Philippians, a complete emptying of Himself so that like a grain of wheat He fell into the earth and died, remaining alone for a time, but exactly because of that bearing fruit which has become the substance of eternal life for all mankind.

Thus, the believer is called to follow him (verse 26) and to find eternal life as well. Those two words, "God alone," break through to us, and all our life—our aims and desires—are suddenly defined in terms of them. Everything which we had once thought to be important or to bring us security now is assigned a new value. We are born again, our former life become nothing to us, and as Paul said our true life exists centrally "In Him."

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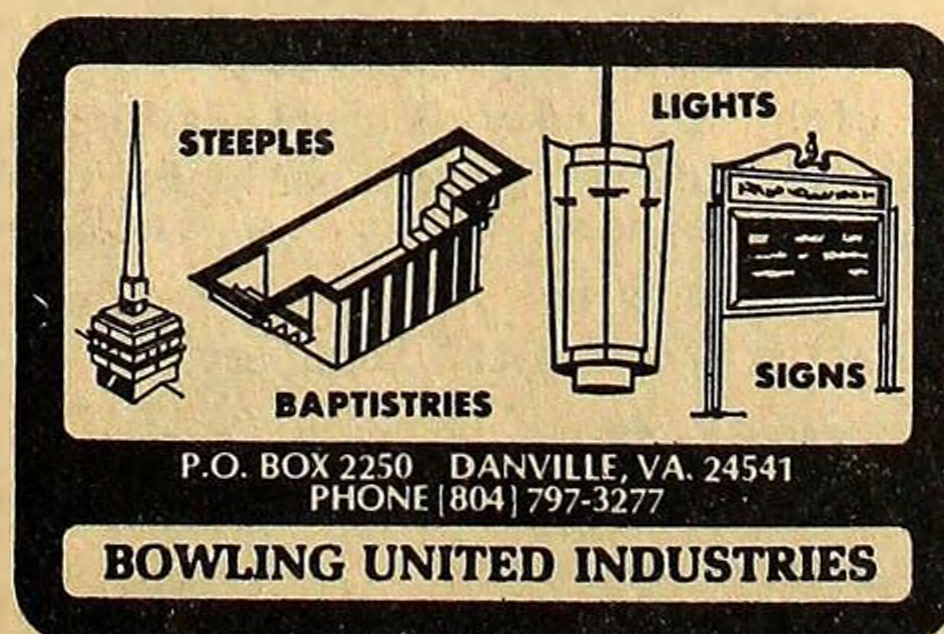
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Church members pay tribute to pianist for 50 years' service

Mrs. James (Lucille) Pruitt, who began playing a pump organ in the Gibbs Baptist Church (now Calvary Church in Union City) at the age of 13, was honored by members of that congregation for 50 years' service as pianist.

Mrs. Pruitt was the recipient of a plaque, jewelry, and a hanging planter. The adult choir also hosted a reception in her honor, according to pastor James A. Kinsey.

She is the daughter of Mrs. Vetra Goulder of the Gibbs community, and the late R. E. Goulder.



Mission Corps start voted top BP story

By Robert O'Brien

NASHVILLE—The amazingly swift formation of the Mission Service Corps, from a June challenge to Southern Baptists by President Jimmy Carter to the first personnel selection in October, ranked first in balloting for the Top 10 Baptist Press stories of 1977.

The ambitious plan to place 5,000 short-term volunteers on Southern Baptist Convention home and foreign mission fields by 1982 to back up career missionaries collected 12 firsts and 11 seconds in the balloting among state Southern Baptist editors and (BP) national staff and bureau chiefs. It placed on all ballots received and tallied 252.4 points in (BP)'s statistically-weighted numerical rating system.

Other rankings went like this:

SECOND: The national clamor over television programming, which caused reverberations throughout the broadcast industry, placed on all ballots and collected seven first place votes and 226.4 points in hotly contested voting for second, third and fourth places. It included nationwide efforts by the SBC Christian Life Commission to urge responsible programming and battle ABC-TV's controversial "Soap" series.

THIRD: The bold religious thrust President Carter's inauguration has brought to the White House and administration policy rated first place on eight ballots and 214.3 total points. It placed on all but one ballot.

Peek takes Macon County church

Don Peek accepted the pastorate of Lafayette First Church in Macon County. He comes to the post from Calvary Church, Elizabethton, after seven years as pastor.



Peek

While in Watauga Association he served in various places of leadership and was elected recently chairman of evangelism. Former pastorates include churches in Tennessee and North Carolina.

Peek graduated from the University of Miami (Fla.) and Southwestern Baptist Theological Seminary.

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The unprecedented religious implications of Carter's election placed a strong first in the 1976 balloting.

FOURTH: Increasing discussion and debate among Southern Baptists over ordination of women, an issue which has confronted other denominations, placed on all ballots and picked up four first place votes and 204.7 points.

FIFTH: Escalating protests across the nation over homosexual rights, including the furor surrounding singer Anita Bryant's opposition to homosexuals in positions of influence over children, received no first place mentions, but it placed on all but five ballots and finished with 155.7 points.

SIXTH: Danger faced by Southern Baptist missionaries in troubled Africa collected 114 points to barely edge out two other contenders for sixth. The issue included detaining of missionaries by Ethiopian authorities and eventual evacuation of mis-

sionaries there; continued missionary presence in Uganda despite Idi Amin's clamp down on Christians; and tension in several other African nations.

SEVENTH: Allegations that evangelist Billy Graham concealed a \$22.9-million fund, his denial of wrongdoing, and his eventual decision to give full disclosure to avoid the appearance of wrongdoing tallied 107.9 points.

EIGHTH: Widespread alarm by religious leaders over decisions by governmental taxing authorities in regard to church institutions finished with 102.5 points. It involved such issues as the Internal Revenue Service "integrated auxiliaries" ruling about filing of information forms by certain church institutions and efforts in Kentucky to remove the state Baptist convention's tax exemption.

Nine stories waged an extremely close battle in the balloting for ninth and tenth places.

NINTH: Top rating in finances, academics and enrollment given Southern Baptist colleges by Earl J. McGrath, nationally known evaluator of educational effectiveness, in relation to others across the country collected 63.5 points. The McGrath Study, funded by a Lilly Endowment grant, involved a year of intensive study and includes a follow-up phase.

TENTH: Congressional efforts to confront issues involving human and civil rights, ethics and church-state relationships accumulated 55.2 points to barely shade furor surrounding Carter's appointment of a Vatican envoy (49 points); Carter's heralded stand on human rights (44.8); the continuing controversy surrounding racial problems, loss of pastor and split at Plains (Ga.) Baptist Church (44.5); the decision by SBC president James L. Sullivan not to seek a traditional second term and subsequent election of Jimmy Allen (36.1); acceptance of Christ by such well-known unbelievers as Charles "Tex" Watson and Susan Atkins of the Manson Family and Hustler publisher Larry Flynt (35.9); the SBC's vote to instruct agencies to assist Baptist churches in Canada (26.7); and the SBC's vote to instruct agencies to release salary data (22.6).

Out of 42 possible ballots among (BP) personnel and state Baptist editors, 12 state editors failed to return ballots. Martin Bradley, manager of the research services department of the SBC Sunday School Board, Nashville, designed the statistically-weighted numerical rating system used by (BP)'s national office to tabulate. (BP)

HISTORICALLY FROM THE FILES

50 YEARS AGO

Seventh Church, Nashville, presented pastor Edgar W. Barnett a new Star coach for Christmas and informed him that his salary had been increased \$320.

The church at Elizabethton sold their present building and site and began work on a new edifice. The old property was sold for \$50,000. An auditorium and pastor's home was to be constructed on the new location. Richard N. Owen was pastor.

25 YEARS AGO

W. Alvis Strickland became pastor of Grandview Church, Nashville. He was also serving as Middle Tennessee news correspondent for Baptist and Reflector.

George S. Jarman was the new pastor of El Bethel Church, New Duck River Association.

10 YEARS AGO

John B. Daley became pastor of Brook Hollow Church, Nashville, succeeding Paul W. Turner who resigned to continue his studies at Southern Baptist Theological Seminary.

Harley Fite, president of Carson-Newman College, announced his plans to retire in July.

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