Baptist and Reflector

Vol. 144/No. 12/March 23, 1978 News journal of Tennessee Baptist Convention

SBC to hear Carter, King, Bold Missions

16,000 messengers expected in Atlanta at June convention

ATLANTA—Southern Baptists will participate in a week of activities including an address by the president of the United States, the preaching of Martin Luther King Sr., and vivid multi-media presentations on the Bold Mission Thrust goal to evangelize the world when they gather in Atlanta for the Southern Baptist Convention annual meeting in June.

The 121st annual session of the 133-year-old SBC will run June 13-15 at the Georgia World Congress Center but activities and meetings related to it will get underway on Sunday afternoon, June 11, and close on Friday afternoon, June 16.

Jimmy Carter will speak at a rally during the National Conference of Baptist Men at the Omni Coliseum on June 16, the day after the SBC closes. That meeting is sponsored by the SBC Brotherhood Commission.

Besides King, personalities for the main meeting include Georgia Governor George Busbee, Atlanta; Quaker theologian D. Elton Trueblood of Richmond, Ind.; an interview on tape with British social critic Malcolm Muggeridge; Christian actress Jeanette Clift George, Houston, Texas; Jimmy R. Allen of San Antonio, Texas, who will deliver the SBC president's address; Jesse C. Fletcher, president of Hardin-Simmons University, Abilene, Texas, convention sermon; Forrest Feezor of Shelby, N.C., retired executive secretary of the Baptist General Convention of Texas; Harry N. Hollis Jr. of the SBC Christian Life Commission, Nashville, Tenn.; and Sarah Frances Anders, who chairs the sociology department, Louisiana College, Pineville, La.

The multi-media sessions, built around the theme of "Bold Mission Thrust—If it is to be, it's up to me!" will feature a wide range of effects according to Marian Grant of Raleigh, N.C., who chairs the SBC committee on order of business. Lloyd Householder, director of the office of communications at the SBC Sunday School Board, chairs a committee of persons from five Southern Baptist agencies who are designing the sessions as a package for continuity during the Tuesday, Wednesday, and Thursday night SBC program slots.

"We want to show Southern Baptists some of the heart of Bold Mission Thrust and specifically how the church, the family and the individual can commit themselves to the cause of making Christ's name known to every person in the world by the year 2000," Householder said.

The evening sessions will feature testimonies, interviews, filmed sequences showing persons at work in Bold Mission Thrust all over the world, a variety of guest musicians and speakers, music written for the occasion by William J. Reynolds of the SBC Sunday School Board's church music department, specially orchestrated and recorded accompaniments, and set designs by Peter Wolf and Associates of Dallas. It will include use of drama and a variety of multi-media techniques.

"The sessions will follow the struggles of people who are in the process of committing themselves to world missions or who have already given boldly of their lives," Householder said. "We hope we can vividly portray what's going on in Bold Mission Thrust so that people can have a vicarious experience of becoming identified with the issues. People, for example, will be challenged to take a positive action concerning world hunger."

Special features of the convention will involve a segment on the power and influence of television and a "Prayer Service For Spiritual Awakening," Mrs. Grant said.

The convention will feature expanded time for business, resolutions and reports from SBC agencies and shorter daytime sessions, in response to grassroots feedback to the committee on order of business, Mrs. Grant said.

Business items on the agenda include a vote on a proposed $75 million national Cooperative Program unified budget and election of officers. Allen, elected in Kansas City last year, likely will be re-elected to a traditional second one-year term as SBC president. Some 16,000 persons are expected to register as messengers. Last year's registration in Kansas City, Mo., totaled 16,271, and a record 18,637 persons registered in 1975 at the Norfolk convention.

Mrs. Grant said that in response to reactions from a variety of Southern Baptists, the program will include a wide range of persons from the rank and file reading Scripture and giving prayers and benedictions. They include a child, an Indian chief, a layman, pastors from a small church, a mission, and a rural church, a bi-vocational pastor, a Chinese pastor, a Korean pastor, a black pastor, an Indian pastor, a woman minister to the deaf, a Japanese woman, a woman missions writer, a WMU state president, a woman student, and a summer missionary. (BP)

SBC HOST CITY—Atlanta will be the site of the annual Southern Baptist Convention which meets June 13-15. The SBC last met there in 1944.

Baptist Joint Committee attacks Israel's conversion coercion law

WASHINGTON—A Baptist agency representing nine major Baptist bodies in North America took steps to protest a new law in Israel which restricts Christian missionaries and makes conversion to Christianity more difficult in that nation.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, told the committee in semi-annual session the hardships which face Christian missionaries in Israel since the passage of the law by the Knesset (parliament) late last year.

The law makes it a criminal offense, punishable by up to five years in jail, to give money or something worth money with the intention of tempting another person to change his religion. Persons accepting bribes in return for changing their religion also will be prosecuted. The law takes effect April 1, 1978.

The law is so broad that some fear even a gift of a Bible, rosary or religious medal could be considered as a material inducement to conversion. It could endanger the traditional support Israel has enjoyed from evangelical Christians.

The United Christian Council of Israel, composed of 20 groups including the Israel Baptist Mission, believes the law offers opportunity to trap Christians and accuse them of bribery. Many responsible Jewish leaders in Israel join the Christian forces in opposition to the new law.

The Baptist Joint Committee appointed a special committee to work with its staff and Baptist foreign mission agencies with missionaries in Israel to protest the law. The committee will attempt to meet with the Israeli ambassador in Washington to express disappointment and concern over this apparent anti-conversion movement in Israel. It will also consult with American Jewish leaders who maintain a close relationship with the national leadership of Israel. (BP)

CIRCULATION THIS ISSUE—78,680

Baptist and Reflector

Established 1835
Post Office Box 347, Brentwood, Tenn. 37027
Phone: (615) 373-2255

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Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: $3.75 individual; clubs of ten or more, $3.40; church budget, five and one half cents weekly when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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Lewis Ferrell announces August retirement plans

Lewis D. Ferrell, pastor, Whitehaven Church, Memphis, announced his retirement, effective Aug. 6. He has been pastor of Whitehaven Church for 19 years.

Ferrell

During his 41 years in the ministry he has led the First Churches of Fulton, Ky. and Paragould, Ark., and Ridgedale Church, Chattanooga. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth. Graduate work was accomplished at Harvard University, Cambridge, Mass.; Oxford University, Oxford, England; and Manchester University, Manchester, England.

Under his leadership in Memphis, the church has grown from 940 members to a peak 2,101 members. Mission gifts have increased from $13,000 to $76,000, and overall gifts have grown from $65,000 to over $395,000. The church has also witnessed the construction of an educational building and sanctuary.

Ferrell has held the posts of vice-president of the Tennessee Baptist Convention, president of Shelby Baptist Pastors' Conference; and was a member of the Brotherhood Commission of the Southern Baptist Convention. At present he is a member of the Board of Trustees of Union University, Jackson.

Corporation gives equipment to Baylor computer center

WACO, Texas—Computer equipment valued at $792,708 has been donated to Baylor University by the Daniel International Corporation, a construction company based in Greenville, S.C.

The Honeywell 600 Series system should be installed in Baylor's Computation Center by mid-March, said Ed V. Harris, computation center director. (BP)

H. Eugene Cotey writes life and work series

H. Eugene Cotey will write the Life and Work Series Sunday school lessons carried in **Baptist and Reflector** for April, May, and June.

Cotey

A native of Alexandria, La., Cotey received the B.A. degree from Union University, Jackson, and the Th.D. degree in Old Testament from Southern Baptist Theological Seminary, Louisville, Ky.

He has served as pastor of First Church, Murfreesboro, for the past 17 years. Earlier he was pastor of First Church, Oxford, Ala.

Active in denominational work, Cotey served as moderator of Concord Baptist Association for three years, a member of the administrative committee and the state missions committee of the Executive Board of the Tennessee Baptist Convention for six years, and a member of the building committee for the Baptist building in Brentwood. He has served as president of the Executive Board and also as president of the TBC.

Presently he is a trustee of Nashville Baptist Hospital, chairman of chaplains' advisory committee, secretary of the executive committee of trustees of the hospital. Also, he is a trustee of Belmont College, Nashville.

Cotey is married to the former Jean Lipsey of Memphis. They are parents of four children, Sara Elizabeth, David Eugene, Stephen Ray, and James Cavin.

Baptists contribute $300,000 to victims of India tidal wave

WASHINGTON—Baptists from around the world have contributed over $300,000 to relief efforts in India following November's devastating tidal wave that left thousands dead and hundreds of thousands homeless. A first-hand report from D. Krupa Rao, secretary of the Convention of Baptist Churches of the Northern Circars, indicates whole villages were annihilated without survivors.

Government reports put the number of dead at about 20,000, while BBC radio put the figure at 100,000. Volunteers disposed of bodies by burning them in large heaps, using petrol or coal, or by burying them in shallow graves.

Now the real work of rescue and rehabilitation goes on, according to a report from the Baptist World Alliance Relief and Development Division. Orphaned children, widows and the aged must be cared for, homes, hospitals, and schools must be rebuilt. Estimated cost for building concrete block houses is $103 each. (BP)

Baptist's famine relief moves grain to people

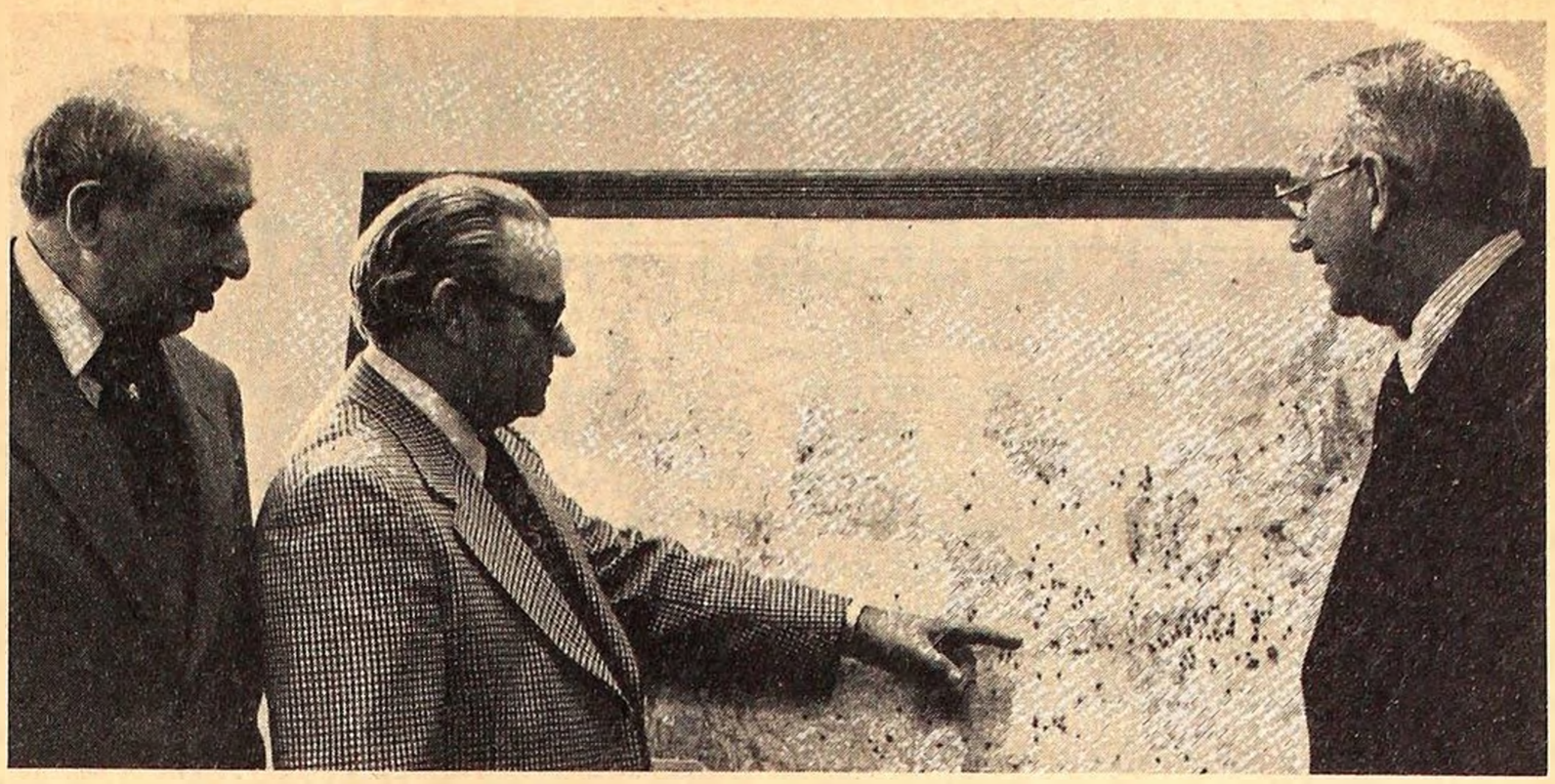
RICHMOND—Southern Baptist hunger relief in the Sahel Desert region of West Africa is aimed at the greatest need—getting grain from the port to the people.

W. Eugene Grubbs, hunger relief and disaster response coordinator for the Southern Baptist Foreign Mission Board, says grain is arriving in the ports of many of the hunger-stricken nations, but is "hundreds of miles from the places where it is most critically needed." Baptists are joining with other evangelical groups to provide trucks to transport the grain to the people who need it most.

Changing weather patterns left harvests up to one-third below normal levels in areas of six countries, including Senegal, Upper Volta and Ghana, where Southern Baptist missionaries work, and Martinia, Chad and Mali, where no Southern Baptist missionaries serve.

The people have only small amounts of grain in storage and government supplies are limited. As the grain runs out, hunger will take over. Southern Baptists saw the problem developing and began working more than three months ago distributing grain and setting up distribution systems. Plans are being carried out on schedule, according to Grubbs.

Grubbs expects at least $200,000 is needed for this crisis and substantial amounts of additional money will be needed over the next two years for development relief programs. (BP)



MORE TENNESSEE CENTERS—Ralph E. Norton (center), executive secretary of the Tennessee Baptist Convention, discusses the need for Seminary Extension Centers in Tennessee with Raymond Rigdon (right), director of Seminary Extension Department, and Tom Madden, director of TBC convention ministries. Tennessee has reported four more centers in operation than during all of last year.

(SED photo)

Florida campus minister named to Memphis BSU

Ronnie L. Hawkins, Baptist campus minister, University of South Florida and Tampa area, has been named Baptist Student Union director for Memphis State University, according to Glenn Yarbrough, director, student department, Tennessee Baptist Convention.

Hawkins

Hawkins was elected at the February TBC Executive Board meeting, with the appointment to become effective May 1.

A native of Louisiana, he was graduated from Louisiana Tech University, Ruston. He earned the master of divinity degree from Southwestern Baptist Theological Seminary.

While in college, he served as a summer missionary in Oklahoma under the Home Mission Board, and was recreation director at Broadmoor Church, Shreveport. Before going to Florida in 1971, he was area BSU director in Ohio.

SBC Seminary Extension expands help for bi-vocational pastors

NASHVILLE — Bi-vocational pastors want more help from the Southern Baptist Seminary Extension Department, James Nelson told a group of state Seminary Extension representatives here.

Citing a recent survey by the research services department of the Sunday School Board, Nelson noted that a higher percentage of bi-vocational pastors expressed an interest in receiving help from Seminary Extension than from any other agency, including even their local Baptist association.

"I would say that if there is any group in our denomination that has got a big job, it is this group right here," Nelson told the state representatives. "We are not talking about fantastic opportunities tomorrow. This is where we are now!"

Nelson directs the Southern Baptist Home Mission Board's department of rural-urban missions, which has major responsibility for working with bi-vocational pastors. He addressed the annual workshop for state representatives sponsored by the Seminary Extension Department of the six Southern Baptist seminaries. J. T. Burdine, recently named by the Home Mission Board as consultant on bi-vocational pastors, and Wendell Belew, director of the board's division of ministries, also participated in the three-day workshop.

Raymond M. Rigdon, Seminary Extension director, expressed both delight and dismay over the survey results. "We're very pleased to see the high level of interest in Seminary Extension among these men, but we're concerned about the large number of them who said they were getting little or no help from Seminary Extension at present. Hundreds of bi-vocational pastors are enrolled in Seminary Extension centers and our home study program, but we need to be doing much more."

During the workshop, the Seminary Extension Department's staff unveiled plans for a series of state-level conferences for bi-vocational pastors as part of next year's annual emphasis. Each conference will give opportunity for dialogue among the participants as well as an introduction to the ministry training programs offered through Seminary Extension.

Last Setpember the Executive Board of the Tennessee Baptist Convention approved a study committee's report that an official program be created to promote and to coordinate continuing theological education in the state. The assignment will be made to a TBC staff member. (BP)

C-N receives $103,000 to maintain Swann Hall

JEFFERSON CITY — Carson-Newman has received $103,000 from the estate of the late Tom Swann of Winter Haven, Fla. His father, Col. A. R. Swann, had Sarah Swann Hall built in memory of his mother (Tom's grandmother).

Tom Swann's gift will be used for the maintenance of Swann Hall, which was constructed in 1904. The original construction work was supervised and managed by A. R. Swann himself.

The fact that the building was in need of extensive repairs led members of the Swann family in 1965 to make a contribution to rebuild the front of the dormitory.

Israeli, Christian leaders meet to discuss new law

JERUSALEM—In an unprecedented consultation between evangelical Protestant leaders and high government officials, Aharon Barak, attorney general of Israel, assured a delegation from the United Christian Council meeting in his office that a recent law regarding change of religion "applies in both letter and spirit to all men and all religions equally and without discrimination."

As he answered questions of the delegation, which included Southern Baptist Foreign Mission Board representative, Robert L. Lindsey, Barak said the only aim of the law, passed by the Knesset (parliament) last December, is to prevent the giving of or the taking of material bribes to bring about the change of religion.

After the meeting, wire services reported, the Israeli minister of justice sent a letter to Richard Maass, president of the American Jewish Committee, stating, "There is no intention whatsoever on the part of the Israeli government to restrict in any way religious freedom of the Christian community or any other community in Israel." Maass had protested that the "sweeping provisions" of the law appeared to be "intended to intimidate the Christian community."

Lindsey, Baptist leader in Israel for 34 years, pointed out in the March 9 meeting that even though the Christian community in Israel appreciates the assurances given by the attorney general to help prevent harassment and false accusations under the new law, Christians, as well as other religious minorities in Israel, are still without legal basis for protection since Israel has no written constitution.

"We are being defamed publicly, and we are helpless to change the myth held by 90 percent of the Israeli public that Christians have unlimited sums of money which they use to bribe people to convert and then to leave the country," Lindsey said.

"Only the passage of a constitution with clauses similar to that of the United Nations' Declaration of Human Rights and guaranteeing freedom of religion and thought can give us the protection we need," Lindsey stressed.

Barak told the delegation that he is presently involved in drafting a constitution containing such features and that he hopes the Knesset document will pass at the earliest possible time.

Barak, scheduled to accompany Prime Minister Menachem Begin and Foreign Minister Moshe Dayan to the United States for meetings with President Carter and other top government officials, told Christian leaders that the police have been instructed to relay all complaints related to the law directly to him or to State Attorney Gavriel Bach. Bach was present in the meeting, along with Meir Gabai, director-general of the Justice Ministry.

Paul Swarr, general secretary of the Christian Council, said that although the meeting with the attorney general was positive, the council would continue to work for the repeal of the law which has the potential to limit Christian activity and endanger religious liberty in this country.

A three-man delegation representing the 20 member bodies of the council has just returned from Europe where "extensive and significant" contacts were made with leading officials in Protestant and Catholic groups. The council is considering sending a delegation on a similar mission to the United States. It is also studying the possibility of setting up a liaison office to coordinate all Christian groups in Israel to monitor the local scene and to disseminate information abroad.

Baptists, among the founding members of the council in 1956, have cooperated with its other members in the struggle against the law. In addition to the Israel Baptist Mission (known locally as the Baptist Convention in Israel), local Baptists are members of the council through the Association of Baptist Churches in Israel. (BP)

Maddox's inauguration set by Carson-Newman

JEFFERSON CITY—J. Cordell Maddox will be inaugurated as the 20th president of Carson-Newman College, April 14.

The evening before (April 13) an inaugural concert will be held in Gentry Auditorium at 8:00 p.m. On inauguration day the academic procession will form in front of Henderson Humanities Building at 10:00 a.m. The inauguration convocation will be held at 10:30 a.m., First Baptist Church. A luncheon will follow at 12:30 p.m. in Stokely Memorial Building.

Ben Fisher, executive director-treasurer of the Education Commission, Southern Baptist Convention, will deliver the principal address at the convocation.

Maddox succeeded John A. Fincher, who retired August 31, 1977.

Prior to joining Carson-Newman, Maddox was president of Anderson (S.C.) College. He also has served as assistant to the president of Furman University, Greenville, S.C.

Maddox is a graduate of Furman and Southern Baptist Theological Seminary, Louisville, Ky.

Scriptures printed in 1,631 languages

NEW YORK—To over 200,000 residents of the borderland areas between Kenya and Uganda, 1977 was a special year. This was the year that the Dhopadhola-speaking people received a translation of Paul's epistle to the Ephesians, the very first book of the Bible printed in their own language.

By the end of 1977, at least one book of the Bible had been published in 1,631 of the world's languages and distinct dialects, according to the American Bible Society's annual Scripture language count.

Twenty-eight languages which have never appeared on this list before were reported for the first time. Among these are seven languages spoken in Papua-New Guinea, three in Indonesia, and others in countries stretching from Nepal to Argentina.

Entire Bibles were published for the first time in four languages, including some of those spoken in Mexico, Nigeria, and Indonesia. There were 23 languages in which complete New Testaments were reported first published.

The annual survey also indicated that the complete Bible is now available in 266 languages, the New Testament in 420, and portions of Scripture in 945.

Geographically, Africa has the largest number of languages (480) in which at least one book of the Bible has been published since the invention of printing. Asia has 421 such languages, while Latin America has 265, the Australia-South Pacific region 226, Europe 176, and North America 61. Esperanto and Volapuk, commonly called international languages, are also included in the total of 1,631 languages.

These 1,631 languages represent those spoken by 98 percent of the world's population, though only a little over half of the 3,000 known languages and distinct dialects are included.

The American Bible Society, founded in 1816, is a nonprofit, nondenominational organization whose sole purpose is the translation, publication and distribution of the Holy Scriptures without doctrinal note or comment.

Clymersville group dedicates building in services Sunday

A 250-seat sanctuary was dedicated in special services at Clymersville Church, Rockwood, on Sunday, March 12.

Raymond Sanderson, Charlotte, N.C., delivered the dedication sermon. He is the former pastor of First Church, Rockwood, which was the mother church of Clymersville mission for 10 years. The work of the Clymersville congregation was begun with eight members, and now totals 150 members.

Charles W. Kelley is pastor of the church. Kenneth Brown served as chairman of the building committee for the new sanctuary.

Richmond trustees delay action on Alley's status with college

RICHMOND—The University of Richmond's Board of Trustees received an undisclosed number of resolutions related to a controversy surrounding Robert S. Alley, former chairman of the department of religion, during their March meeting.

The controversy erupted after a Dec. 6, 1977, speech to a group of atheists in Richmond in which Alley reportedly told the audience at First Unitarian Church, "Jesus never really claimed to be God or related to Him." In the height of the furor, university president, Bruce Heilman, who apologized for Alley's comments, said Alley, a tenured professor and department head, had been transferred out of the department of religion, at Alley's request, to the chairmanship of the university's area studies program.

The furor eventually resulted in a series of resolutions from various quarters which reportedly express pro and con sentiment on faculty and student resolutions urging Alley's return to the department of religion.

"The board took no action on the resolutions from churches, faculty, students, and other groups," a spokesman said, "except to affirm the intention to maintain open lines of communication and specifically to meet with representatives of the Arts and Sciences Council and AAUP (American Association of University Professors) Chapter of the University of Richmond."

No word is available about what next step the trustees, who earlier reaffirmed the university's statement of purpose as a Christian institution, may or may not take. They meet next during university commencement exercises which take place May 14.

No statement has been issued as to contents of communications with the board but it is a matter of public record that a faculty resolution requested the reinstatement of Alley. The resolution was based on support of academic freedom, not support of Alley's statements, reports indicate. Although no figures are available as to attendance of faculty or how they voted, the resolution reportedly was not unanimous.

A student petition in support of Alley was also submitted to the administration.

The faculty reportedly had two meetings to discuss the matter before asking the trustees to reinstate Alley. Alley was quoted as saying he was willing to again assume the chairmanship of the religion department if requested to by the board but is not seeking it. (BP)

FMB allocates funds for relief in Zambia

LUSAKA, Zambia—An emergency allocation of $25,000 has been sent by the Southern Baptist Foreign Mission Board for missionaries to use in relief projects related primarily to flooding in the Kanyama Township section of Lusaka.

The money is the first relief funding for this ministry, but missionaries and national Baptists have been working from regular benevolent funds. The president of Zambia, Kenneth David Kaunda, has declared Kanyama a disaster area.

Unusually heavy rains ended the long dry season and the mud brick houses of the residents of Kanyama collapsed from the subsequent flooding. At least six lives were lost and hundreds were left homeless. The floods affected several Baptist families and one Baptist pastor.

Besides aiding flood victims, Southern Baptist missionaries will also begin other relief projects with the special emergency allocation. These programs have not yet been fully outlined, but will immediately involve some famine relief. (BP)

Committee asks names for new TBC executive

The administrative committee of the Tennessee Baptist Executive Board has begun its consideration of names submitted for a new TBC executive secretary, according to George Capps Jr., committee chairman.

The committee met March 9 at the Baptist building in Brentwood, with the next meeting scheduled April 18.

Capps expressed appreciation for those who have sent recommendations to the committee and emphasized that every name submitted would be given prayerful consideration. He noted that the committee is still open to receive recommendations, but it would be helpful if these were submitted before April 15.

According to the Executive Board's bylaws, the administrative committee is to serve as a search committee to bring a nomination to the full Executive Board.

Ralph E. Norton, executive secretary-treasurer since Jan. 1, 1973, is scheduled to retire on Dec. 31 of this year. According to the present Personnel Manual, "All employees shall retire at age 65. Effective date for retirement shall be any day after employee becomes 65, but not beyond the end of the calendar year in which he becomes 65."

Capps reported that the administrative committee requests all Tennessee Baptists to pray for the committee and the Executive Board as they seek God's will in securing a new executive secretary.

All recommendations should be in writing and sent to George Capps Jr., 460 James Robertson Parkway, Nashville, TN 37219.

Califano attacks tax credit bill

WASHINGTON—The Carter administration is pulling out all stops in an effort to defeat a masive program of tuition tax credits to aid nonpublic schools.

At a meeting attended by some 30 representatives of Washington-based religious liberty, civil liberties, and educational groups, Secretary of Health, Education, and Welfare Joseph A. Califano said the proposed tax credit bill now before Congress is "clearly unconstitutional."

He said "any lawyer worth his salt" would see the bill introduced by U. S. Senators Bob Packwood and Daniel Patrick Moynihan as a violation of the no establishment clause of the first amendment. Califano cited specifically a 1973 U. S. Supreme Court decision, PEARL V. Nyquist which declared unconstitutional a state tax credit plan in New York.

Califano said he expects an opinion soon from Attorney General Griffin B. Bell on the constitutionality of the Packwood-Moynihan proposal. Besides the constitutional argument, Califano scored the bill as "abominable social policy." "It's very wrong in any number of ways for this country to go in that direction," he said.

Califano's chief legislative aide, Dick Warden, said that a general tax credit does not take each family's income into account, granting instead an across-the-board credit regardless of particular need. He also called tax credits an "unfair form of general tax relief."

Warden said that tax credits would be too expensive for the federal government to absorb and that by 1984 the cost to the federal treasury would be $5.4-billion.

The battle in Congress over tax credits has now shifted to the House of Representatives, where the Committee on Ways and Means is considering the proposal. Warden noted that the prospect in that panel is for a "close call."

The Senate Committee on Finance recently approved the bill by a 14-1 vote, sending it on to the Senate floor for action. Church-state observers in Washington have been predicting for some time that while the measure is likely to be approved by the Senate, it will have more difficulty surviving in the House. (BP)

Union, Wartburg, calls Guthrie

Union Church, Wartburg, called Ronald Guthrie as pastor, according to Woman's Missionary Union director, Mrs. Phillip R. Navas.

Guthrie comes from Clinton. Union Church is in Big Emory Association.

Foreign mission fields support their own foreign missionaries

RICHMOND—Christians in the United States didn't wait until everyone in America was converted before trying to spread the gospel overseas — and overseas Christians aren't waiting either.

A number of the overseas conventions with which Southern Baptists are related now have their own home or foreign missionary sending organizations and some have both.

Brazil, for example, is one of Southern Baptists' oldest and biggest mission fields, with 267 missionaries serving there today. Yet Brazilian Baptists have their own Foreign Mission Board, started in 1907, just 25 years after the first Southern Baptist-related church was organized. Today, this board has 49 missionaries in eight countries.

In addition, Brazilian Baptists support more than 160 active home missionaries working in evangelism, church planting, education, radio and benevolent ministries.

Another South American country, Argentina, began sending financial aid for Baptist work in Chile in 1908, the year the Argentine Baptist Convention was organized. Its first foreign missionary arrived in Paraguay in 1919. Argentine Baptists today have some 30 home missionaries.

Many other national conventions, associations and local churches sponsor their own missionaries overseas, even though Southern Baptists are still sending missionaries to them.

Overseas Baptists support their mission outreach in a variety of ways, including budget allocations and special offerings. The China Baptist Convention in Taiwan (Republic of China) allocates one-third of its budget for overseas missions and one-fourth for home missions, and it has been supporting missionaries since 1957.

The Baptist Women's Union of Japan has a world missions offering. The goal for its 1976 World Baptist Week of Prayer offering was $58,620 and $34,000 of that went to the work of Japan Baptist foreign missionaries in Brazil. Another $10,300 went for other foreign fields. Nearly $4,000 was sent to the Southern Baptist Foreign Mission Board in Richmond, Va., for use in world missions work.

In some cases, missionary support is shared by two conventions. The Jamaican missionaries who serve in Grenada, the Hecford Sharpes, are receiving all personal financial support from the Jamaican Convention while the Southern Baptist Foreign Mission Board supports the programs with which the couple is related.

Winston Crawley, overseas division director for the Southern Baptist Foreign Mission Board, points out that the sending of missionaries is based on two major factors—spiritual need and the nature of the Christian experience itself which makes a person want to share the gospel.

"We rejoice at this sign of growing strength in young conventions overseas," he says, but adds that Southern Baptists cannot afford to relax in their worldwide mission efforts. The fact that overseas conventions are sending their own missionaries is a sign of maturing and strength but it is not a sign that their countries are fully evangelized, he emphasizes.

"We still need to help in such countries," he explains, "because of their spiritual need and because of our obligation as Christians." (BP)

Wood protests inclusion of churches in lobby act

WASHINGTON—Lobby registration and disclosure legislation, aimed primarily at major paid lobby organizations, but which also includes church efforts to affect public policy, advanced through the House Committee on the Judiciary.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, in testimony submitted to the judiciary committee urged that churches be excluded from the requirements of the bill (H. R. 8494). "We believe that the bill as now constructed seriously jeopardizes the guarantees of the First Amendment with regard to 'the free exercise of religion,' " Wood said.

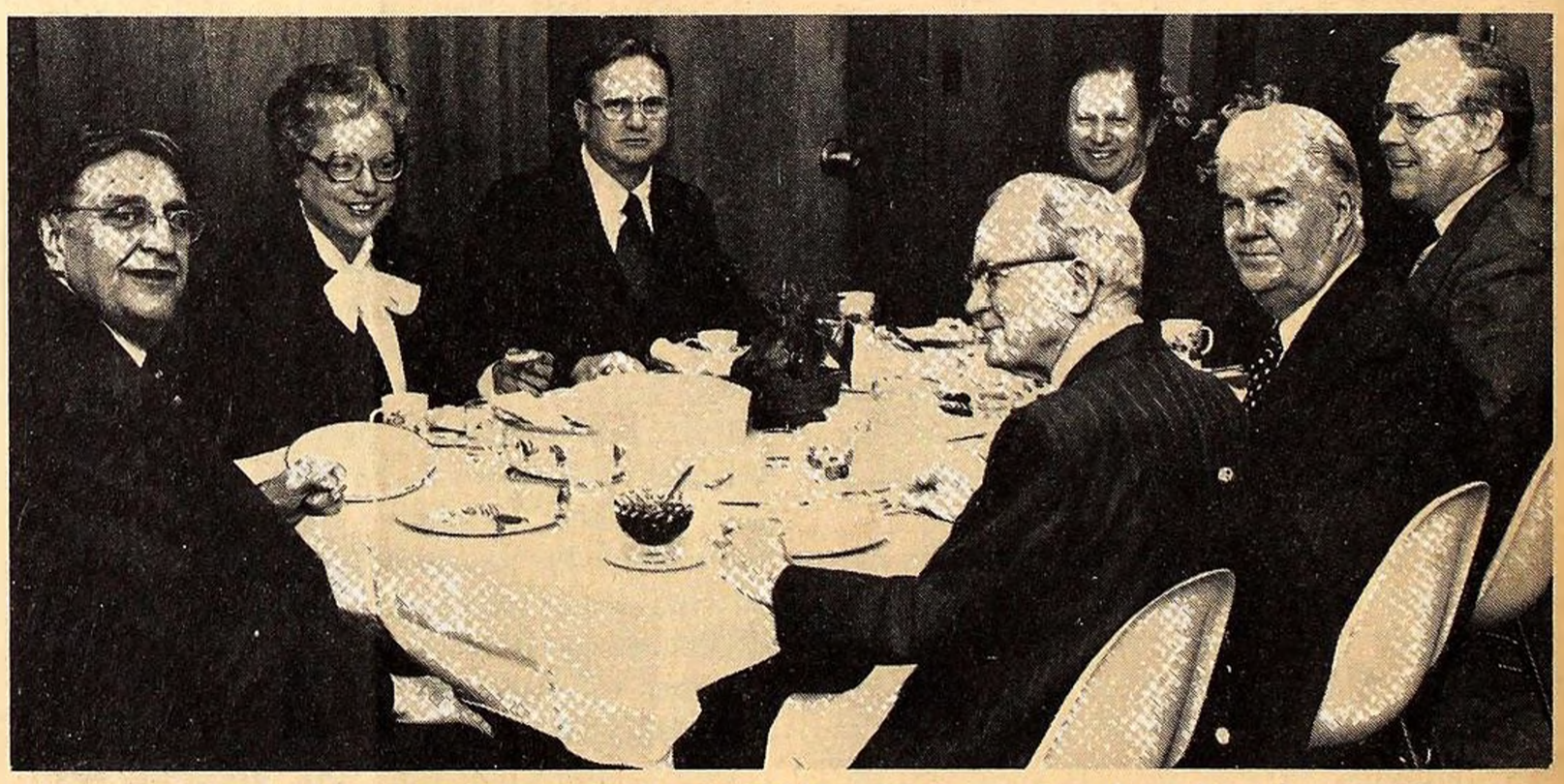
Wood asserted that involvement of the church in public affairs is "an inescapable responsibility" and "integral to the mission and ministry of the church . . . H. R. 8494 clearly puts a substantial burden on the churches of accountability to government for maintaining an advocacy role in public affairs and in the formulation of public policy."

The bill would require information identifying the organization and its lobbyists as well as the issues of concern and the methods of lobbying used. It would also require disclosure of money spent for lobbying and salaries of lobbyists. (BP)

Henley called to Hornsby

Hatchie Church, Hornsby, called Robert Henley as pastor.

A student at Mid-America Baptist Theological Seminary, Memphis, he is the son of Mr. and Mrs. Robert C. Henley, Stevensville, Md.



BAPTIST SCHOOLS AND BOLD MISSIONS—SBC mission board and agency executives meet with Education Commission leaders to project plans for a National Conference on Christian Education and Bold Missions to be held prior to the 1979 SBC in Houston. Shown clockwise (from left) are Ben C. Fisher, Education Commission; Carolyn Weatherford, WMU; William Tanner, Home Mission Board; George Capps, Education Commission; Glendon McCullough, Brotherhood Commission; George E. Bagley, Education Commission chairman; and Baker James Cauthen, Foreign Mission Board.

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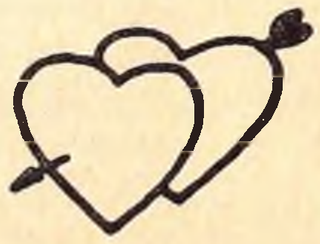

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William Jewell trustees find dismissal charges not valid

LIBERTY, Mo. — Trustees of William Jewell College have announced that they have found no validity in charges that the school's dean of religious life was fired because he differed with the school's Bible department.

Elton Johnson charged he was dismissed last November because of differences with teachers in the Bible department. He said the issue came to a head when he supported a resolution at the Missouri Baptist Convention, introduced by Fred Powell, pastor of Pisgah Baptist Church, Excelsior Springs, Mo., which condemned certain teachings in the Bible departments of Baptist schools.

At the core of all allegations are charges that the chairman of the Bible department, David Moore, does not believe in a "personal devil," according to a report in the **Word and Way,** Missouri Baptist paper. The charges had stemmed from a report in the **Kansas City Star,** which Moore said took him out of context.

Moore told the **Word and Way** that he believes "Satan is a personal spiritual being . . ." and that "evil is made personal in the New Testament where Satan—the accuser—is the main source."

College officials said the firing, which took place one week after the Missouri Convention met, had nothing to do with Johnson's actions at the convention or with his charges against the Bible department. The trustees, after investigating Johnson's allegations, said the department's teaching "is compatible with both high academic standards and with the traditional expressions of the Christian faith endorsed by the Missouri Baptist Convention and Southern Baptists at large."

Noting that the firing was planned before the convention, Daniel Lambert, special assistant to President Thomas Field, said, "We can only say that he was dismissed because of administrative reasons and hope people will believe us. . . We cannot talk about what was in the letter of dismissal without making the college responsible from a legal sense. . . President Field was advised against making any public statement because of the threat of litigation."

Johnson, now pastor of Forest Park Baptist Church, Joplin, Mo., said the letter of dismissal characterized him as disloyal to the school. He declared he has not been told how he was disloyal and called the trustee investigation a "whitewash." He met with a three-man committee from the trustees during the three-month investigation.

The Powell resolution which Johnson supported was amended during the convention to ". . . commend . . . colleges for unapologetically teaching the Bible as the Word of God" and to encourage the colleges "to use the (statement of) Baptist Faith and Message as an expression of the generally accepted views of the Baptist faith. . ."

Some have charged that Moore does not believe in miracles or in the virgin birth of Christ, charges he hotly denies. "I just finished teaching about miracles, and I said clearly that miracles are an act of God in history," he said. "The doctrine of the virgin birth is accepted openly by me. I teach it in my church and preach it in churches I serve as supply or interim preacher. . . I will challenge anybody to say that everything in my life is not centered around a commitment to Jesus Christ." (BP)

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Westvue Church, Murfreesboro, was organized on March 4. A week later O. L. Nolen, moderator of Concord Baptist Association, was called as pastor. Previously a lot had been purchased and approximately $3,000 was available for a new church building.

Richland Church, Nashville, was organized. It had been a mission of Park Avenue Church, Nashville, E. Floyd Olive, pastor. Twenty-eight members joined the Richland Church from Park Avenue.

25 YEARS AGO

The name of the Woman's Missionary Union Training School, Louisville, Ky., was changed to Carver School of Missions and Social Work.

Rock Hill Church near Lexington added a tower to its sanctuary and First Church, Lexington, gave a bell to be installed in the tower. The bell and tower were a memorial to the late Fleetwood Ball, who served the Rock Hill Church for many years.

10 YEARS AGO

William L. Blevins was appointed chairman of the Bible department at Carson-Newman College, Jefferson City. He would succeed William Edwin Richardson who planned to retire at the close of the school year.

Ruth Womack was presented a check for a new Volkswagen by her home church, Magness Memorial, McMinnville. Miss Womack was honored for her 20 years of mission service in Nigeria.

Handbell festival set for eastern Tennessee

Handbell choirs from throughout the eastern part of the state will gather April 14-15 at Smokey Shadows Conference Center in Pigeon Forge for their annual handbell festival. James Whitmire is scheduled to be the guest conductor, according to Frank Charton, state church music director.

Whitmire

The festival is sponsored by the church music department, Tennessee Baptist Convention. A similar conference was held in west Tennessee earlier this month.

Whitmire has been minister of youth music at Bellevue Church, Memphis, for two years. He served on the hymnal committee for the new **Baptist Hymnal,** and has taken choirs to 31 states, Canada, Jamaica, Switzerland, and Israel.

As Bellevue's minister of youth music, Whitmire directs and supervises 15 choirs, ranging from four year olds through college age. He is a graduate of Stetson University, DeLand, Fla. and attended Southwestern Baptist Theological Seminary.

Choirs will set up on Friday from 5-7 p.m. with evening devotions beginning at 7 p.m. Saturday morning, the session will begin at 8:30.

Former SBC missionary leads Wartburg church

Former Southern Baptist missionary Glenn Patton has assumed the pastorate of First Church, Wartburg.

The Jamestown, Tenn., native came to Wartburg last month from Northside Church, Columbia, where he has served as pastor for two years.

Patton was a missionary to Beirut, Lebanon, for 10 years prior to assuming the Columbia pastorate. While on the mission field, he served as chaplain of the Beirut Baptist School and was also a teacher of numerous Bible-related courses.

A graduate of Carson-Newman College, he earned a masters degree from Southeastern Baptist Theological Seminary. He has also served churches in North and South Carolina and Chattanooga.

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The reality of the resurrection

The events of the last 24 hours had been overwhelming.

In peace and comfort they had eaten supper together in the upper room. Their leader taught them of the power and will of God. He had encouraged them by the promised coming of God's Holy Spirit which would appear when He went away.

Then in simple symbolism Jesus illustrated the climactic event that was to occur in just a few hours as He shared the broken bread and cup of the vine.

The disciples went from that room . . . to sleep when Jesus prayed in agony . . . to deny Him while others accused Him falsely . . . to desert Him when He was arrested . . . to hide when He was led through six illegal trials—**alone.**

His dead body was taken from the cruel cross and given the hurried rites for burial. A mere handful of His friends risked reprisal to see His interment.

The dull thud of the stone as it was rolled into the tomb's opening gave finality to the shattered dreams of His followers. Hope had now become permanent fear.

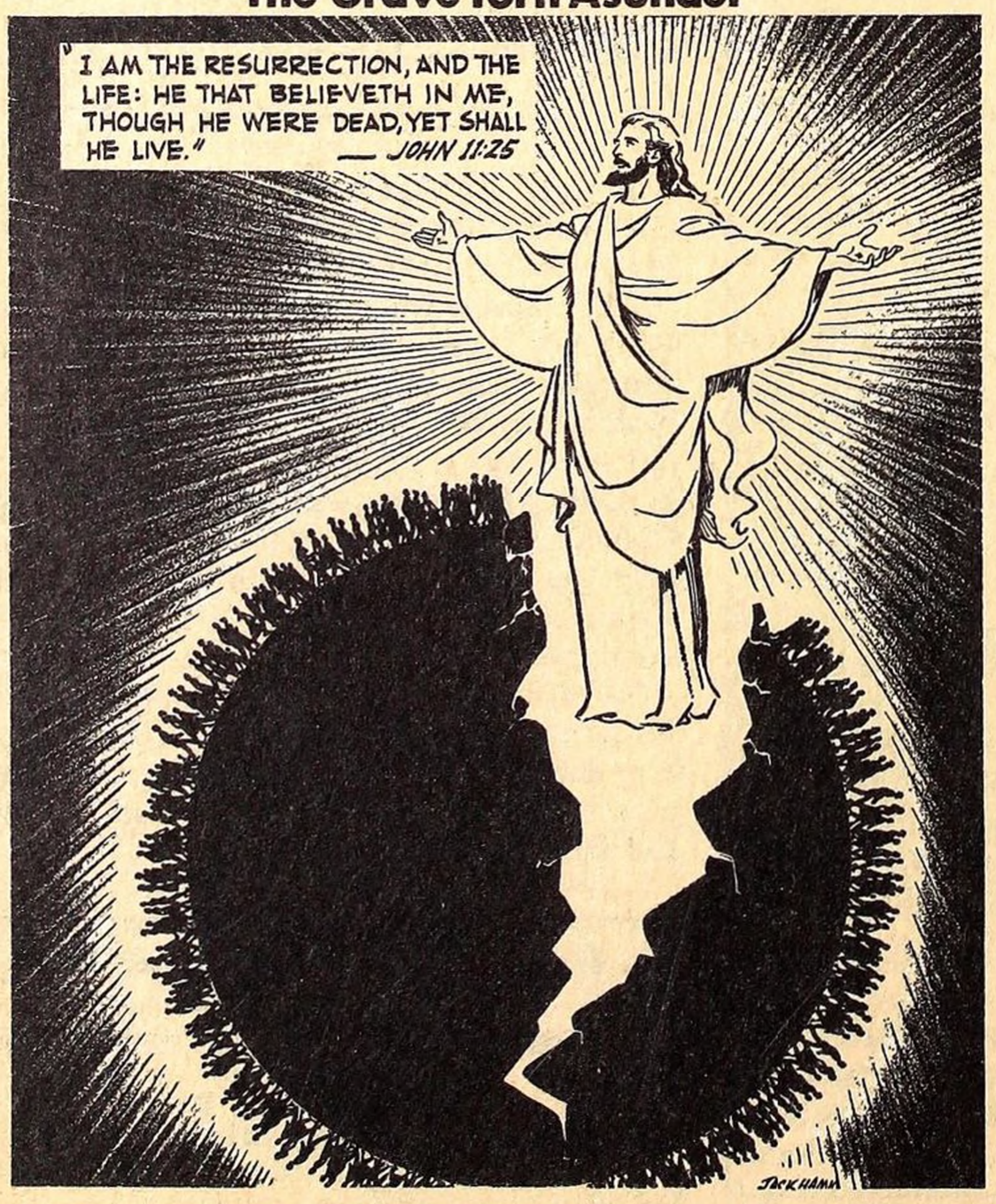
Only a few days later we see these same cowardly people being cast into prisons, tried for their testimonies, and stoned to death without fear.

What made the difference?—**the reality of the resurrection!**

These scared men would not have faced ridicule and death to advance a lie. They had denied Jesus while He lived—certainly they would not die for Him if He were dead!

Unless, we believe emphatically that "God hath raised Him from the dead," we can never experience the complete commitment—the daring difference made by the reality of the resurrection.

The Grave Torn Asunder



The 'crisis' statement

It was like a voice from the past.

Last week, I was looking for some notes in one of my older Bibles, when I ran across a tract, "A Statement Concerning the Crisis in Our Nation." The tract contains a 1,100-word statement approved by messengers to the 1968 Southern Baptist Convention in Houston.

The statement was Southern Baptists' attempt to respond to the racial unrest and violence that racked our nation only 10 short years ago. Riots had broken out in many cities—including Memphis. Oppressed minorities were seeking some visible way to call attention to their plight. Tragic assassinations of Martin Luther King Jr. and Robert Kennedy highlighted the increase of lawlessness. Thousands converged on Washington in a Poor Peoples' March.

A Statement Concerning the Crisis in Our Nation was drafted originally by several Baptist leaders. Copies were sent to state Baptist executive secretaries and editors asking their endorsement. Twenty-two of each group responded with their approvals.

The statement was presented to a June 4, 1968, pre-convention session of the SBC Executive Committee which, after considerable debate and several amendments, voted to recommend it to the convention the next day.

When presented to the messengers, debate again ensued. Five amendments were offered—four of which were defeated. A motion to table the statement was likewise defeated.

After one-hour of discussion, A Statement Concerning the Crisis in Our Nation was passed 5,687 to 2,119 (72.85 percent approval).

The statement was published widely in state Baptist papers and in a tract by the Sunday School Board.

My editorial evaluation of that convention in the **Indiana Baptist** called it "historically significant" because of the crisis statement and ranked the 1968 SBC in "importance with the 1963 SBC in Kansas City which adopted the Baptist Faith and Message statement."

The statement did have a positive influence on many churches and convention agencies, but tragically it has been forgotten or at least ignored, so that today most Southern Baptists are unaware of its existence. The Sunday School Board says that the tract is out of print and not available.

Although the statement was a reaction to an emotionally-troubled time, it is a profound stand on human rights—which is still needed in 1978, as it was 10 years ago.

Cicero's comment

By the editor

Cicero was discussing resignation-writing with **Rev. N. C. Cure,** who holds the Tennessee record of having resigned pastorates in 24 churches.

"The secret," N. C. confided, "is being able to read between the lines and see **what the resignation-writer REALLY meant."**

Cicero asked for some examples.

Assured by Brother Cure there are many such illustrations, he began to recite some of his favorite resignation statements—and what they actually meant.

"A new door of opportunity has opened for me" (and not a minute too soon).

"I feel my ministry here has reached a plateau" (things are pretty stagnant).

"It is never easy to leave" (but some places are easier to leave than others).

"In time you will forget me" (some already have).

"My gratitude needs to be expressed to my supporters" (both of them).

"I cannot think of one reason why I should leave" (actually there are about 43 of them).

"When I came here, I planned to stay until retirement" (you surely have aged me).

"Time will not permit me to share all my experiences" (I've got to get out of town in a hurry).

"I am leaving a good foundation for my successor" (he will have to start over at rock bottom).

"I hope you will give my successor the same support you have given me" (let's see if he can take it).

"I realize my ministry here is completed" (others have known it for years).

"My decision to leave is in the hands of a Higher Power" (not God; the deacons).

"I will not take time to recall our joyous experiences" (it would take a long time to try to remember any).

"I take with me many pleasant memories" (that's about all you have given me).

"I have achieved all the goals I have set" (1. to get out of here; 2. to get out of here quickly; 3. to get out of here with my sanity).

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.

Keep King James Version

Dear editor:

Our generation is experiencing a vertible windfall of new Bible versions, each vieing for a place in the sun and demanding a hearing. Laymen are confused over the wide range of choices, theologians are divided on fine points of semantics, and the honest seeker of truth is left dangling over the precipice of indecision and doubt.

Then, to further complicate matters, there is the voice of higher criticism downgrading our beloved King James Version. As if to promote the newer versions by questioning the authenticity of the old, it is now being labled "obscure, inferior, out-dated, and misleading."

I challenge this view on grounds that proof of the effectiveness of any version is in the fruit produced by the lives of people.

Our Christian forefathers did exceedingly well on the KJV. Moody, Wesley, Finney, and Spurgeon, just to mention a few, became spiritual giants by the skillful handling of its so-called "obscure" passages. I dare say that few who scorn it today have been nearly so successful in winning the lost and producing a decent society.

Our nation became strong and great because its founders were saturated with the KJV of God's Word and incorporated it into our Constitution. By way of contrast, witness the moral and spiritual collapse of today's society after being spoon-fed on an oversimplified, powerless paraphrase.

We who cut our spiritual teeth on the KJV can readily testify to its saving and keeping power and are not in the least inclined to let it go. To suggest that we do is somewhat like telling grandma that she needs a new recipe for that delectible corn pudding she's been turning out for half a century.

Convincing her would not be easy, but a sampling of her pudding would be much in order.

Rhondalee Hailey
Old Lebanon Road
Carthage, TN 37030

Only audited reports

Dear editor:

In your editorial on the action taken by the SBC Executive Committee on the matter of internal control procedure (Mar. 9), you quoted one section, but the previous section to that states that the committee is charged with the responsibility "to study and make recommendations to agencies concerning adjustments required by program assignments or by established Convention policies and practices, and, whenever deemed advisable make recommendations to the Convention." Section 17 of the Business and Financial Plan states explicitly "that the Executive Committee at its discretion may employ an auditor to study audited reports with the auditors of the agencies in the light of Convention instruction."

If you would check into the nature of a standard internal control study by auditors, you would see that we are not raising questions about what an agency does, or why an agency spends money, but an internal control study has to do only with the flow of money through an agency from the receipting to the expenditure. This is what the Business and Financial Plan is all about, and of course it is recognized that these are the accepted procedures of the convention.

In a day when there have been so many questions raised about the financial operations of religious agencies, the people whom I have talked to felt that this would strengthen their position to say that some outside auditing firm made a study of internal control procedures.

As indicated in the action, this study will be made in cooperation with agencies and explicit instructions have been given to the auditors to make all contacts through the executive officer of the agency. This is just a double check to be certain that no questions can be raised.

We feel this is a very important responsibility which the Executive Committee can perform. The last such study was made in 1957 and proved to be very helpful to a number of agencies.

Porter Routh
Executive secretary
SBC Executive Committee
460 James Robertson Pkwy.
Nashville, TN 37219

Regardless of the intent or understanding, the official empowerment comes from the words of the motion passed, which states, "We recommend, based on Article 9 of the Southern Baptist Convention Bylaws, and in cooperation with the SBC agencies, that the firm of Peat, Marwick, Mitchell, and Co. be asked to conduct a study of the internal control procedures of each of the SBC agencies." I am pleased to learn that the study will be limited to "audited reports

(Continued on page 12)

Interpretation

Neath the old olive trees

By Herschel H. Hobbs

"Then cometh Jesus with them unto a place called Gethsemane." — Matthew 26:36

From the city Jesus led His little band of eleven apostles (Judas had gone on his errand of betrayal) across the brook Kidron, or "the brook of the cedars" (John 18:1) into the Garden of Gethsemane. "Gethsemane" means "oil press," indicating the presence of olive trees. It probably belonged to a friend, and Jesus often went there to pray (John 18:2).

Just across from St. Stephen's gate in modern Jerusalem is an enclosed garden. In it is the Church of all Nations built over what is called "the rock of agony." It is said that here Jesus prayed. If it is not the exact spot, it is nearby. In this flower bedecked garden stand eight old olive trees. Tradition says that they grow from roots of trees which stood there in Jesus' day. Whether or not this is true, they enable us better to visualize the night scene long ago as Jesus revealed His agony in prayer as nowhere else. In this agony, Luke the physician says that He sweated clotted blood which fell to the ground (22:44).

Three times Jesus prayed. First, He prayed that if there were any other way by which to save men, that He be spared drinking the "cup" (Matt. 26:39). Nevertheless, He prayed for the Father's will to be done. Second, He prayed that if there were no other way except He drink the **cup**, "thy will be done" (v. 42). Third, He prayed the second prayer again (v. 44). But note the progression from the first to the second and third prayers.

This was not a struggle between the wills of Father and Son. Always it was "Not as I will, but as thou wilt" (v. 39) and "Thy will be done" (v. 42). It was a struggle within Jesus' own will in accepting the "cup" to drink.

What was this "cup"? Some see it as Jesus praying not to die in Gethsemane. But He knew He would die on a cross. Others see Him asking to be spared physical death. He had marched bravely toward it. Since then multitudes have gladly died for Him. He was no less brave than they. Still others see Jesus praying to be raised after His death. But He knew that would be done. None of these fits the situation.

My own view is that the "cup" represents what His death involved—His being made **sin** (II Cor. 5:21). His sensitive, sinless soul drew back in horror from being made, not sinful, but the essence of all sin, that in Him God poured out His wrath upon all sin. Only thus could God provide the condition by which to save sinful mankind. And since this was true, Jesus took the bitter **brew** and drank it to the last drop! For you and me!

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Golden Gate to inaugurate new president on April 4

MILL VALLEY, Calif.—William M. Pinson Jr., will be installed as the fourth president of Golden Gate Seminary during inauguration ceremonies April 4.

Jimmy Allen, president of the Southern Baptist Convention, will speak on the value of theological education at the event. Charles A. Carter, Jackson, Miss., attorney and chairman of the seminary's board of trustees, will install Pinson. A number of denominational leaders will participate. (BP)

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Devotional

We face a broken world

By Thomas M. Billings

We found her beside the interstate. Her car was wrecked and so was her life. Her husband had abandoned her; her parents had rejected her. Life for her held no hope. She was only sixteen, but life had already taken its full toll. Expressing a desperate desire to abandon it all, she sobbed repeatedly, "All I want to do is die!" For her death was a way of escaping the responsibility of putting her broken world back together.

Billings

But not for Him. All He wanted to do was die, also. In fact He spoke several times of His impending death. But Jesus' death was not a means of escaping His responsibility. It was a means of embracing it. In His death and resurrection Jesus did for us what "all the king's horses and all the king's men" could never do—He put our world back together again.

With the time at hand for the celebration of the Easter event, it is good for us to reflect upon our responsibility to our world. Like Jesus and the girl, we face a broken world. The Bible teaches that we are responsible for helping put it back together. God has entrusted to us the message of reconciliation (II Cor. 5:18). We are to be ambassadors for Christ. God will make His appeal to a lost and broken world through us. That's quite a responsibility!

But, are we trying to evade our responsibility? Or, are we doing all we can to embrace it? You will provide the answer to that question the next time you see that lost friend or acquaintance, and you decide whether or not to tell them about Jesus. Help them put their humpty-dumpty world back together again by sharing the good news!

Billings is pastor of Valley View Church, Nashville.

Mississippi pastor assumes work at Speedway Terrace in Memphis

Members of Speedway Terrace Church, Memphis, called Mississippi pastor Ray Gilder to lead their church. He preached his first sermon in Memphis last Sunday.

He has served as a pastor in Mississippi for the past eight years, leading churches in Greenville and Water Valley. He is a native of Vardaman.

A graduate of Memphis Baptist College, Gilder succeeds Ted Witchens in the Speedway Terrace post. James Powell led the church as interim pastor following Witchen's resignation.

N. C. Baptists, Wake Forest reach compromise on grant

WINSTON SALEM, N. C.—Trustees of Wake Forest University have reached a compromise with the executive committee of the Baptist State Convention of North Carolina that will allow Wake Forest to keep every dollar of a $299,600 National Science Foundation grant to the biology department.

The compromise calls for a technical shifting of the controversial $85,000 portion of the grant designated for construction of a greenhouse to extend the endowed three-year study to four years. Wake Forest will replace the $85,000 necessary to pay for the already constructed greenhouse from its own budget.

The trustees agreed to come before the convention's services rendered committee with all future requests for federal funds.

The compromise effort must be endorsed by the General Board of the Baptist State Convention of North Carolina which meets May 30-31.

The crisis between Wake Forest trustees and the North Carolina convention leadership began Dec. 9, 1977 when the trustees voted to accept without restriction the $299,600 grant, contrary to a directive by messengers at the 1977 Baptist state convention.

Convention voters rejected the $85,000 portion designated for the greenhouse because a building does not fulfill the North Carolina Baptist "services rendered" requirement for acceptance of government funds. North Carolina Baptists do not feel a building on their campus can return a service to the funding source, in this case the National Science Foundation, and that violates separation of church and state.

Executive committee members termed the proposal "an acceptable resolution" of the problem. Cecil A. Ray, general secretary-treasurer, said he was "delighted with the spirit in which the resolution was presented," by the trustees, but was not happy with the technical aspects of the proposal.

"We recognized where we are and accepted the evidence of the trustees desire to overcome the problem and establish a basis for working in the future," Ray said. "That's what made it acceptable. What really made it acceptable is not that we undid a contract but that they (trustees) agreed to start complying with all the convention's requirements related to this sort of thing." (BP)

Missionary Wilma Hampton dies after long illness

NORBORNE, Mo. — Wilma Rodenberg Hampton, 45, Southern Baptist missionary to Brazil, died March 8 in Ellis-Fishell Hospital in Columbia, Mo., following a long battle with cancer.

Born in Norborne, Mrs. Hampton was educated in Missouri and lived there until she and her husband, Robert A. Hampton, were appointed as Southern Baptist missionaries in 1965. They served in Brazil as field evangelists for 11 years. In addition she taught English at a local high school in Brazil. (BP)

Foundation

Our commitments

By Jonas L. Stewart
Executive secretary-treasurer

The first attempt at organizing the Baptist churches of Tennessee was for the purpose of supporting Christian education. This has continued to be among the leading interests of our churches. A commitment was made in establishing our four existing schools. If they are to maintain their ministry to the maximum, we must continue to give them a big place in our planning, promotion, and financing.

Many graduates of these institutions have been blessed with financial success because of the training received there. Horizons were lifted, purposes were expanded, and possibilities were realized as a result of the privilege of spending time in the atmosphere found on the campuses. Everyone who received these benefits should feel the urgency of a commitment to add strength for others who walk in their paths.

These schools will forever need financial aid because they are committed to serve to the limit of their abilities at any particular time. This is why endowment funds are so important. The need is for a constant continuing income upon which they can depend definitely and permanently. Many friends and alumni can give only small amounts while they live. Their gifts are important and necessary.

One way to greatness in giving by all is through their last will and testament. What better use can be made of one's assets than to put them to work permanently through the lives of students of one of our Tennessee Baptist schools?

For information about how you can use a part or all of your estate to meet this commitment, write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027. You may conserve your estate, save taxes, eliminate a large part of the expense for administering your estate at death, and make an eternal investment.

Our People and Our Churches . . .

LEADERSHIP . . .

Former Southern Baptist missionary **Arleen Bickers** was called as director of education and youth by Hickory Hills Church, Memphis. She served as a missionary in Malaui, Africa from 1965 until 1972. The new staff member is a graduate of Texas Wesleyan College and Southwestern Baptist Theological Seminary, both in Fort Worth.

Natchez Trace Church, Carroll-Benton Association, called **Marty Fish** as music and youth director. He is a student at Union University, Jackson. **Jessie Brown** is pastor.

Brentwood Church, Brentwood, called **Mike Overcash** as minister of education and administration, effective April 10. He comes to the position from Lake Worth, Fla., where he has served as minister of education at First Church. He was also minister of music and education at a church in South Carolina. A graduate of Wake Forest University, Winston-Salem, N.C., he received the master of religious education degree from New Orleans Baptist Theological Seminary in 1972. **Bill Wilson** is pastor at Brentwood.

Rick Snodgrass was called as minister of music and youth director at Fort Robinson Church, Kingsport. He is serving part time until he graduates from Carson-Newman College this spring. **Frank Proffitt** is pastor.

Mike Tilley is interim music director at Alice Bell Church, Knoxville. **Hayward Highfill** is interim pastor.

In Indian Creek Association, **Vernon Turner** resigned as pastor of Philadelphia Church. His resignation came due to ill health and upon the advice of his doctor.

Charles McCall resigned as pastor of Fort Hudson Church, Dyer Association, and plans to do supply and interim work.

Ridgeway Church, Memphis, called **Richard Cochran** as minister of youth and music. He comes to the position from Immanuel Church, Pine Bluff, Ark., where he served as minister of music and youth. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark.

REVIVALS . . .

Pinson Church, Pinson, held revival services which resulted in 17 professions of faith. **John Humphreys** was the guest evangelist. **James Powers** is pastor.

A youth-led revival was held at Shelby Forest Church, Millington, this month. In addition to the services, the Sunday School was also under the direction of the young people. **Charles Timberlake** is pastor.

More letters from the Editor . . .

(Continued from page 9)

with the auditors of the agencies." Since this is the case, it would have been better to have chosen an independent auditor to make the study, rather than the auditor of the Executive Committee and several of the agencies. (editor)

Enjoying the benefits

Dear editor:

For 19 years it was my privilege to represent the Southern Baptist Annuity Board and its program in Florida. During that time I went all over this state telling our people about the unexcelled program offered by our churches, agencies, and institutions.

Last year I retired and began receiving benefits of my own participation in these programs. The benefits I received have more than met my expectations. Over 30 years ago, I began participating in the program. At the same time, I invested in two other retirement programs with two well-known commercial companies. When I retired, these two companies began paying exactly what they had promised in my contracts; however, the Annuity Board benefits are almost twice as much as I was promised!

Because the Annuity Board is a non-profit trust agency of the Southern Baptist Convention, it is in a position to provide larger amounts for less money.

Like any other good investment, the more money you place in the program, the larger your return. Experience has shown that a minimum investment of 10 percent of total compensation for each individual is the best way to provide adequate retirement income. The majority of pastors, church staff members, agency and institution personnel will live to retire. The income received is dependent on what is being done NOW.

As one who is receiving the benefits of good stewardship from churches and the convention, I would strongly urge our churches to move into 10-plus program and give salaried personnel the peace of mind that comes in knowing that someone cares.

Phil Maxwell
3330 Wilkshire Lane
Jacksonville, FL 32217

Glorieta names Tennessean as personnel coordinator

GLORIETA, N.M.—Allen W. Maxey of Memphis has been employed as personnel services coordinator at Glorieta Baptist Conference Center.

A native of Mississippi, Maxey previously was employed by Coach and Four Best Western Hotel in Memphis. He attended Memphis State University and the College of Santa Fe, New Mexico.

Glorieta Baptist Conference Center is a year-round religious retreat owned and operated by the Sunday School Board of the Southern Baptist Convention.

On Matters of

Family Living

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

"Let's pretend" games linked to mental growth

Fantasy play has been linked with superior intellectual development in the findings of more than one study. The side-effects of "pretend" are apparently very real; bigger vocabularies, longer attention spans, greater flexibility, and richer imaginations.

A new study of 221 kindergarten and first grade children and their parents suggests that mothers play an important role in the encouragement of fantasy play. Dr. Lorraine B. Dennis of Roger Williams College found that mothers who enjoy fantasizing themselves were the most likely to foster children's "let's pretend." Mothers with low fantasy levels tended to have youngsters whose play was more physically active and earthbound, and were more restrictive with their children.

Fathers' ability to fantasize did not seem to be related to children's play, the psychologist observes. The study did show that fathers had a powerful influence on mothers, so perhaps their approval or disapproval of their children's pretend games indirectly affected mothers' encouragement.

Dennis' study also revealed that imagination is not sexist magic. As many boys as girls preferred pretend games.

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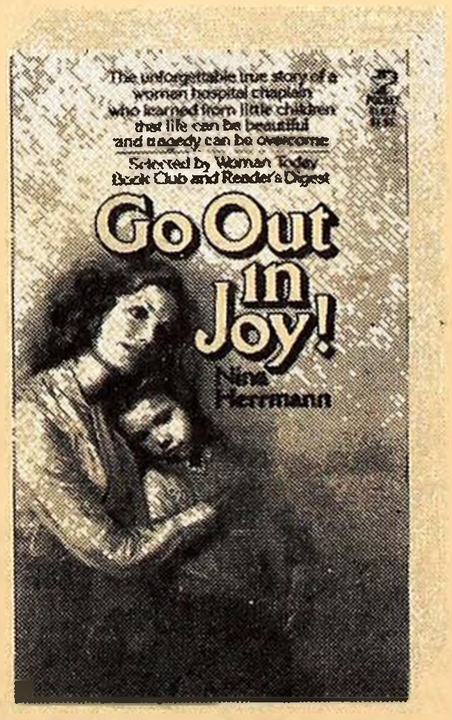

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Pulpit To Pew

By Jim Griffith

Easter, moving around to a different date each year, comes this time on March 26. But the question is: Does Easter move you?

You recall, Jesus did not wear a halo, but a crown of thorns. The Cross is the guidepost that shows the hard road to victory.

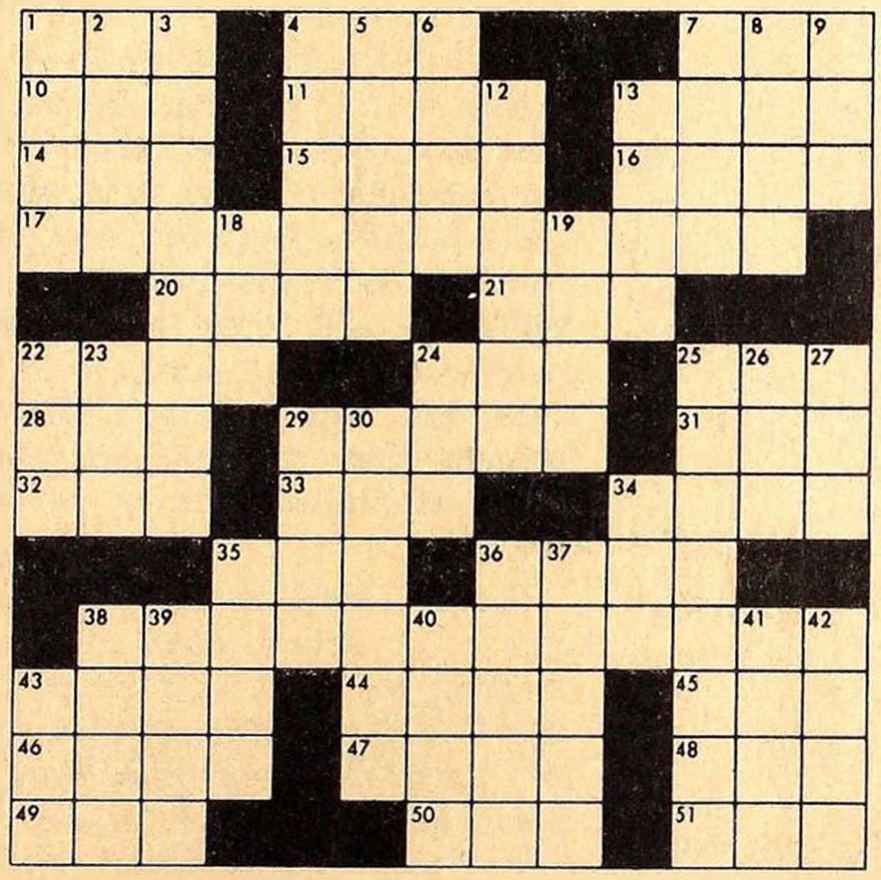
However, Easter is God's light shining in the darkness, announcing that tomorrow is bright with hope.

It's like the old guide in Jerusalem said: "Come on and look at this old borrowed, unwanted empty tomb." And gratefully, we could add: "unoccupied and unneeded tomb!"

What does Easter mean to you?
Comfortable church with cushioned pew,
Finely-clad, singing throngs
Of worshippers joined in songs.
But if this blessed Easter brings
A greater faith in holy things;
Of love that points us to the life to come
Where loved ones wait us in Heavenly Home—
Then, nothing can reduce the bliss,
Of Easter, when it means all this!

Bible Puzzle

Answers on page 14



ACROSS

1 "behaved themselves —" (Mic. 3)
4 "thou shalt not take the —" (Deut. 22)
7 Eye
10 New: comb. form
11 Wading bird
13 Lamb
14 Savings: abbr.
15 "and — the door" (2 Sam. 13)
16 Word with dong or bat
17 "Keep yourselves in — — — —" (Jude)
20 Northern European
21 Born
22 "in his — and fury" (Dan. 3)
24 Letter
25 A sensational hit
28 Stir
29 Like a lion (Rev. 4:7)
31 Time period
32 Tribe (Num. 2:14)
33 Swiss river
34 Nicholas, for one
35 Belonging to it
36 "and — forth sprigs" (Ezek. 17)
38 Noah (2 Pet. 2:5; 2 words)
43 A woman of Aser (Luke 2:36)
44 Deserve
45 Mountain on Crete
46 Rod's partner
47 South American bird genus
48 Suffix for king or free
49 "riding upon an —" (Zech. 9)
50 Roman bronze
51 Most of there

DOWN

1 Installment: abbr.
2 The elder (Gen. 29:16)
3 "not that we — —" (1 John 4)
4 Built by Gad's children (Num. 32:34)
5 Over
6 Measure of distance
7 Medley
8 Peel
9 "a — with holes" (Hag. 1)
12 "precious —" (1 Cor. 3)
13 Border
18 New Guinea port
19 — of clay
22 Tatter
23 Girl's name
24 Sailor
25 "At the — —" (Ezek. 48)
26 Money of account
27 Conflict
29 Measure (Isa. 5:10)
30 "intending after —" (Acts 12)
34 Rocky hill
35 Son of Nathan (2 Sam. 23:36)
36 Binge
37 City (2 Ki. 18:34; poss.)
38 Chemical suffix: pl.
39 Feminine suffix: pl.
40 Sunk fence
41 Scent
42 Designate
43 Macaw genus

CRYPTOVERSE

KWR DFGHK ID FHVWKRIGUPRUU HU UIQP

HP YRJOR ID KWRB KWJK BJSR YRJOR

Today's Cryptoverse clue: G equals U

R. Paul Strickler closes 37-year ministry career

R. Paul Strickler has retired as pastor of Carter's Valley Church, Holston Valley Association, due to his health.

The east Tennessee pastor entered the ministry and was ordained in 1939. He served in evangelism for two years and entered the pastorate in August 1941. For almost 37 years, he served churches in Tennessee, Mississippi, Louisiana, and Georgia.

A graduate of New Orleans Baptist Theological Seminary, New Orleans, La., he returned to Tennessee to lead Bluff City Church after completing his education. He was then called to Georgia where he served churches for 18 years.

He has served the Carter's Valley Church for over six years on a limited basis.

During his years as a pastor he served in various positions on the associational and state-wide levels.

SBC leads in support of Bible society work

NEW YORK—The Southern Baptist Convention topped the 1977 list of more than 80 denominations which support the work of the American Bible Society.

This was the thirteenth time in the last fourteen years that Southern Baptist churches contributed the largest amount to the society, according to a report released by the ABS Church Relations Department.

Southern Baptist contributions totaled $251,908 in 1977. This accounted for one out of six dollars received by ABS from all churches.

In second place was the United Methodist Church. Following in third place was the Lutheran Church-Missouri Synod. The American Lutheran Church was fourth, while the American Baptist Churches in the U.S.A. were fifth. (ABS)

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UNIFORM SERIES
Lesson for Sunday, March 26

Power of the resurrected Christ

By Paul D. Brewer
Chairman of the Humanities Division,
Carson-Newman College, Jefferson City

Basic Passage: Acts 4:5-31
Focal Passage: Acts 4:5-20

This week's lesson reminds us that the resurrection is the focal point of faith for the church in every age. Through this study we see the significance of the resurrection in the life of the early church. From this brief glimpse at the secret of power in the life of the New Testament church, we should be able to understand the real source of power for the church today.

Religious and Political Power Acts 4:5-7

The supreme court for Judaism was the Sanhedrin. Jesus had been tried before this body and had predicted that His followers most likely would face the same experience (Mark 13:9). The Romans had given a great deal of authority over the internal affairs of the Jewish nation to the Sanhedrin. This court was made up of seventy powerful men from the classes mentioned here by Luke: "Rulers" was the term used to refer to the high priestly families; "Elders" were the leading citizens; and "Scribes" were the students of the law. Annas was the real power in the high priestly family though his son-in-law, Caiaphas, was technically recognized as high priest by the Romans. These men were backed by Roman law and represented religious and political strength at its greatest.

Luke has drawn for us a strong contrast between this powerful group which desired to put an end to the Christian movement, and the men who were being charged—a strong politico-religious alliance versus two humble fishermen. On the one side is the world's philosophy which insists that God is on the side of the person with the biggest army. On the other hand Luke shows us that the same power that resurrected Jesus from the dead is always available to the church.

The basic challenge the Sanhedrin levels at the disciples is at the point of authority. The question is phrased as an insult. It could be paraphrased, "By what outward authorization can such ignorant people as you, do this teaching?" (v. 7). The questioners are contrasting their background of intellectual training with these two men who have no formal training nor ecclesiastical appointment. The fact is that the disciples are much better equipped to deal with the question of resurrection since they have been taught by the risen Lord.

Resurrection Power Acts 4:8-12

A lesser man would have backed away from the challenge, but Peter was quite fearless before the powerful court because he was "filled with the Spirit" (v. 8). This filling of the Spirit gave him clear vision, absolute certainty and unflinching courage. He did not begin his defense with an explanation nor with a theological discussion of the resurrection, but with an example. There was no power great enough to shake his faith in the risen Lord. He not only had known the resurrected Christ, but could also point to the healed man as an example of the continuing presence of that power. His authority was in this exalted Christ rather than in the traditions of men.

He called their attention to the fact that He was being charged for a "good deed done to a cripple." This act should have been an occasion for rejoicing because Jesus the Messiah was the author of it, and Peter did not let them escape the point of what had been done.

"You crucified" Jesus, but "God raised Him from the dead" and has vindicated His messiahship. He then quotes Psalm 118 which Jesus had quoted before the same group.

From their own holy writings they should have been able to hear the truth but they did not. Those who violently opposed a belief in the resurrection were called to recognize their mistake; to acknowledge that Jesus, whom they rejected, had been made the "head of the corner" through God's mighty power.

If Peter had mentioned "Christ," the messianic title only, the scribes could have debated with him about a theological interpretation. Instead, he carefully called attention to the fact that the Jesus of Nazareth, who carried on a public ministry, was the same one raised from the dead. They were not allowed to ignore his pointed message.

Bewildered Opposition Acts 4:13-18

The unflinching reply of Peter seems to have startled the court. Such fluency and understanding was not expected from a simple Galilean fisherman. The expert use of the Psalms amazed them. Peter and John were untrained laymen and not experts in the law. In addition to Peter's reply they could not set aside the evidence of the healed man whose presence was continually there before them and could not be explained away.

The openness of the reply immediately brought forth two reactions.

First, they recognized that these men "had been with Jesus." They were part of the movement which the Sanhedrin had unsuccessfully tried to destroy when they crucified Jesus. Jesus also had taught with authority, and they had challenged His right to do so. But none are so blind as the ones who will not see. The court still thought that it could end the Christian movement through the use of political power.

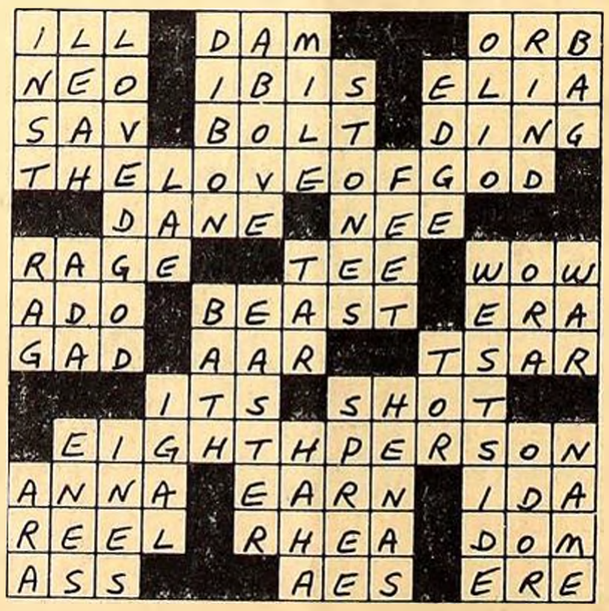
Second, they decided that the only real course of action open to them was to suppress the teaching through threats. Unable to deal with the situation, they decided to attack the men who were doing the teaching. This method of attack has continued through the ages.

Courageous Faith Acts 4:19-20

Peter and John point out in their answer that the name in which the man was healed is the very name of which they were not to speak. God had commanded them to speak and the authorities have commanded them to desist. So the rulers themselves were asked whether a man of faith should obey God or man.

This answer infuriated the rulers once again, but their only recourse was to threaten. At this point Peter's position seems to have been very popular with the common people, and the Sanhedrin feared doing anything to upset them.

Today the church needs to learn once again that the most substantial evidence of the resurrection is a changed life. Nothing is so convincing as a demonstration. Peter's sermon was effective because no one could deny that a man had been helped. Words without deeds can be very powerless.



". . . the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18).

LIFE AND WORK SERIES
Lesson for Sunday, March 26

Serving the risen Lord

By Marion C. Barnett, Pastor
Broadway Baptist Church, Knoxville

Basic Passage: John 21:1-19
Focal Passage: John 21:12-19

Today's lesson, the last in the series on the gospel of John, centers around the theme of Christian service. The final verses of the previous chapter have recalled for us the central purpose of John's gospel: "That you may believe that Jesus is the Christ the Son of God and that believing you may have life in His name."

That purpose, we see, John states at both the beginning and the end of his gospel. These statements of the purpose of belief are the bold brackets in which John puts forth all that he says about Jesus of Nazareth.

Now in this final chapter John takes the important further step of uniting belief and discipleship. In it we can see readily that belief for him is more than mere intellectual assent: it is an entire way of life.

The first 20 chapters of John's gospel show us how these disciples had come to believe Jesus and how they had also made the first tentative steps toward following Him. They had encountered their own personal difficulties of doubt and failure as do all of us.

These trials of discipleship were perhaps climaxed in the events of the crucifixion and the resurrection, for even that triumphal fact was at the first a matter of great mystery and challenge to their faith and discipleship.

Now we find a few of them gathered in this final chapter on the shores of Galilee. A beginner's faith and discipleship has brought them to this place, but it can bring them no farther. Every disciple (just as these seven disciples that day) must go beyond his initial experience to take up the lifelong task of service. This is John's point in this last chapter of his gospel. If belief does not point ultimately to service and a changed life that issues in personal ministry, then it has become an unfocused and drifting belief from which the ever-widening ripples of the good news do not proceed.

A Final Challenge

When we read the first 14 verses of this chapter we will search in vain to find Jesus or John clearly telling us the purpose of this post-resurrection experience.

It is to be read between the lines rather than plainly stated. In actual fact, Jesus is confronting His disciples. In a way, everything that has happened after the resurrection has been a confrontation. You see, there comes a time when teaching must cease and action must begin. The learner and student and seeker must become the "doer of the word."

Jesus had taken a great risk in choosing these twelve men. It was the divine risk of the gospel, nothing less than that. God through Christ had risked His entire purpose in the hands of twelve ordinary men. He had spent a brief time training these fellows in the nature of Christian discipleship and in the shape of His purpose of reconciliation. Now it was simply up to them.

In the Upper Room conversations Jesus had tried to prepare His disciples for this transition stage. They must move from being disciples to being teachers and evangelists, spreading the word themselves. Even so, they were slow to grasp the great significance of this momentous shift in the plans of God's redemptive work.

Somehow they just could not comprehend that God had withdrawn Himself physically and had replaced that physical presence with an innerspiritual one which demanded that they become the contemporary incarnations of His word.

The resurrection should have been their first dramatic clue to that truth. It should have told them that God was not yet through, and that something much more powerful was afoot. Even then, they should have begun to remember some things which Jesus had told them on those last few nights in Jerusalem and Bethany. That power was now theirs to draw upon and it was there for a purpose.

Then Jesus Himself appeared to them in the Upper Room, and that purpose began to become even more plain: the gospel now rested upon their shoulders. Now Jesus finds them this last time here on the shores of Galilee, the place where He first met them. The appearance is itself a confrontation. Though Jesus speaks no harsh words, none are needed. It is enough for Him to stand on the shore, still their friend and companion, and to ask by His very presence the question: "What are you doing, back here where I found you? Is there not much yet to be done?"

The Commissioning

In verse 15, the content of this last appearance becomes obvious. Perhaps you will want to go into detail in your own class concerning the various implications which arise from Jesus' conversation with Simon. Here, however, let us simply look at the overall impact of it. Here Jesus focuses the confrontation. He turns to Simon, the leader of the group, and in him addresses them all.

Jesus does not ask Simon concerning his belief or his faith or his discipleship. The question is one of love: Do you love me?

Three times the question is repeated, and its force sinks in. With the question is its complement, the command to tend the sheep. Here is the last word of the gospel: "You have believed, now you must love." "I know that you've loved," Jesus says, "but now your love must mobilize you to do something.

"If you yourselves feel bereft and wandering, how much more so must all those other disciples who followed at a distance? They are yours, and you are mine: there is much yet to be done."

In a statement which may well be a reference to the guidance of the Spirit, Jesus says in verse 18 that "another will gird you and carry you where you do not wish to go."

In a sense this is what happened to Simon and to the other disciples as they began to proclaim the gospel. As the Book of Acts shows us, very quickly they began to be impelled—in a way which staggered their imaginations—out into the wider reaches of the world. Peter's experience with Cornelius, startling him as it did, is perhaps the best example.

There was a time when they **chose** to follow Jesus. It was a matter of their own wills, now comes a new time. It is a time of the **impelling** urgency of the gospel, the time of the days of the Book of Acts, a time when events and the power of the Spirit swirl about these men catching them up and impelling at them beyond their own provincialism, beyond their doubts and their shallow faith into a larger world, a greater faith, an ever-widening ministry.

Little do they know it, but they will proclaim the gospel unto the ends of the earth. With His watchword, that same word with which He found them, Jesus leaves them: "Follow me!"

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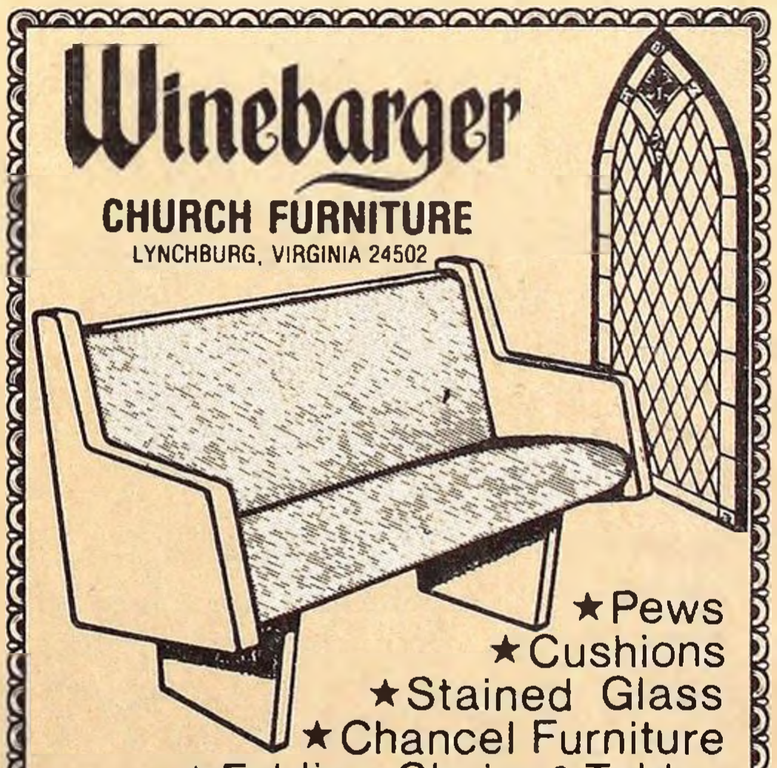

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Carson-Newman football coach finds direction through career

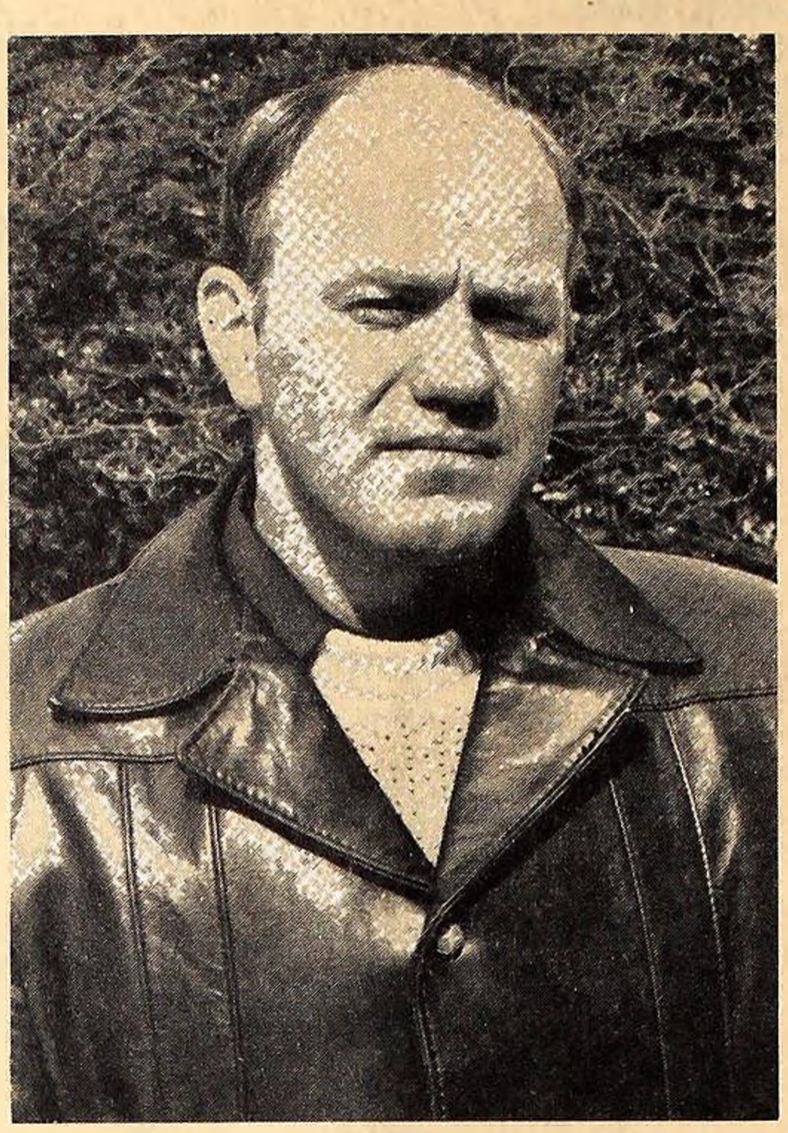
"I can do all things through Christ which strengthens me," (Phil. 4:13) is the philosophy of Carson-Newman College's new head football coach Ron Case.

Case is a man that had no direction after finishing high school. He joined the Marine Corps, where he spent the next 13 years of his life. During this time, staff sergeant Case injured his knee at Paris Island, S.C. The injury forced him out of the Corps, and he came to Carson-Newman as a freshman at 31 years of age.

Coach Case turned his life over to the Lord at the age of 29 and believes it was God's will that he came to Carson-Newman to begin his college career. "I was looking for a school with a good athletic program, a Christian influence and near my hometown of Louisville, Ky.

Case began his football career in the U.S. Marine Corps where he played 11 years of service ball at Camp LeJeune and at Paris Island as a center and linebacker. Twice he won All-Marine recognition. He was head football coach of the Marine Corps team at Paris Island in 1968. That year his team won the Interservice Championship with a 10-0-0 record.

While working toward his bachelor's degree at Carson-Newman he was in charge of the Eagle scout team and was defensive coach of the junior varsity (1970-71). During his four years at C-N Case coached the varsity linebackers and served as defensive coordinator in 1973.



Ron Case

Coached in Knoxville

From 1975-77 he was head football coach at Fulton High School in Knoxville. His record there was 15-6-0 and included an Optimist Bowl Championship. In 1974 he served as defensive coordinator at Maryville College, Maryville, Tenn. and coached the secondary and linebacker corps.

Case returned this year to Carson-Newman after serving this fall as defensive secondary coach at West Texas State University, Canyon. West Texas won the Missouri Valley Conference Championship and led the conference in every defensive category.

Three parts to athlete

Case stated, "To me there are three parts to every athlete, whether some of them realize it or not. Two parts are very evident. You can look at an athlete when he performs and know two of the parts right off the bat. The first part is mental—that's evident. The next part is physical. The third part, which I think is the most important part of any athlete, is the spiritual part. You have to work on all three."

To Case, the Christian philosophy in coaching is the most important aspect. "Winning football games is important," he said, "but it's not a life or death situation. The most important thing to me is the influence I project to that young man I'm coaching. I want him to know I really care for him."

He said that since being a student at C-N from 1969-1973, he had wanted to be head coach. He commented that when former coach Dal Shealy left he had a chance to stay on the staff but felt it was necessary for him to leave and gain more experience.

Being head coach at C-N is a challenge to Case. He sees the school as unique. "When you recruit someone for Carson-Newman you have to be honest with him—let him know the school philosophy. We're a Baptist institution with Christian teachers and Christian coaches and for some guys that's really different; they're not used to that," Case observed. "The school has a more important purpose than just the athletic program. The school is here for the purpose of Christian education and the athletic program is a part of the total education. We not only want to graduate people trained for the ministry, but Christian lawyers, teachers, businessmen and coaches."

He went on to note that it is necessary to deal in numbers in order to have a good program. "That was proven when I was first here. We opened the doors to everyone. We told no one he couldn't play football, that he was too small, too short, or too slow. We said that we'd give them a chance to play football and then it was up to them after they got here to make it."

Publisher refuses novel about Jesus' sex life

WASHINGTON—Grove Press of New York City will not publish a book which portrays the alleged sex life of Jesus, Baptist Press has learned.

An aide to U.S. Sen. Mark O. Hatfield told Baptist Press that Barney Rosset, publisher of Grove Press, has denied the request of a Danish film-maker to print the obscene work. Tom Getman, a legislative assistant to the Oregon senator, said Rosset notified him in a phone call that the company has denied the request.

Getman praised the action, saying that Grove Press, located at 196 West Houston St., New York, NY 10014, "made a responsible decision." He reported that Rosset told him the decision was made on "esthetic grounds."

Rosset also told Getman that the publishing firm has received thousands of letters in recent days urging denial of the request. The exact time of the denial could not be pinpointed, but Getman said it was made "sometime ago."

The controversial book would have been an adaption of a screenplay for a film, "The Many Faces of Jesus," which portrays Jesus as having had both heterosexual and homosexual relationships. The Danish film-maker, Jens Thorsen, has tried unsuccessfully to have the film made in a number of countries, including the United States.

Rosset told Getman that he does not know who Thorsen has turned to now that Grove Press has denied his request.

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Southwestern seminary to honor distinguished alumni at SBC

FORT WORTH—A college president, a retired missionary, and a denominational leader have been named the 1978 Distinguished Alumni at Southwestern Baptist Theological Seminary here, according to Cecil Sherman, president of the national alumni association.

Named were Jesse Fletcher, president, Hardin-Simmons University, Abilene, Tex.; Helen Bagby Harrison, a retired Southern Baptist missionary residing in Waco, Tex.; and Cecil A. Ray, executive director of the Baptist State Convention of North Carolina, Raleigh, N.C.

The three will be honored during the seminary's annual national alumni meeting to be held in Atlanta, Ga., on June 14.

Fletcher came to the college presidency following two years service as pastor of the First Church, Knoxville. (SWBTS)