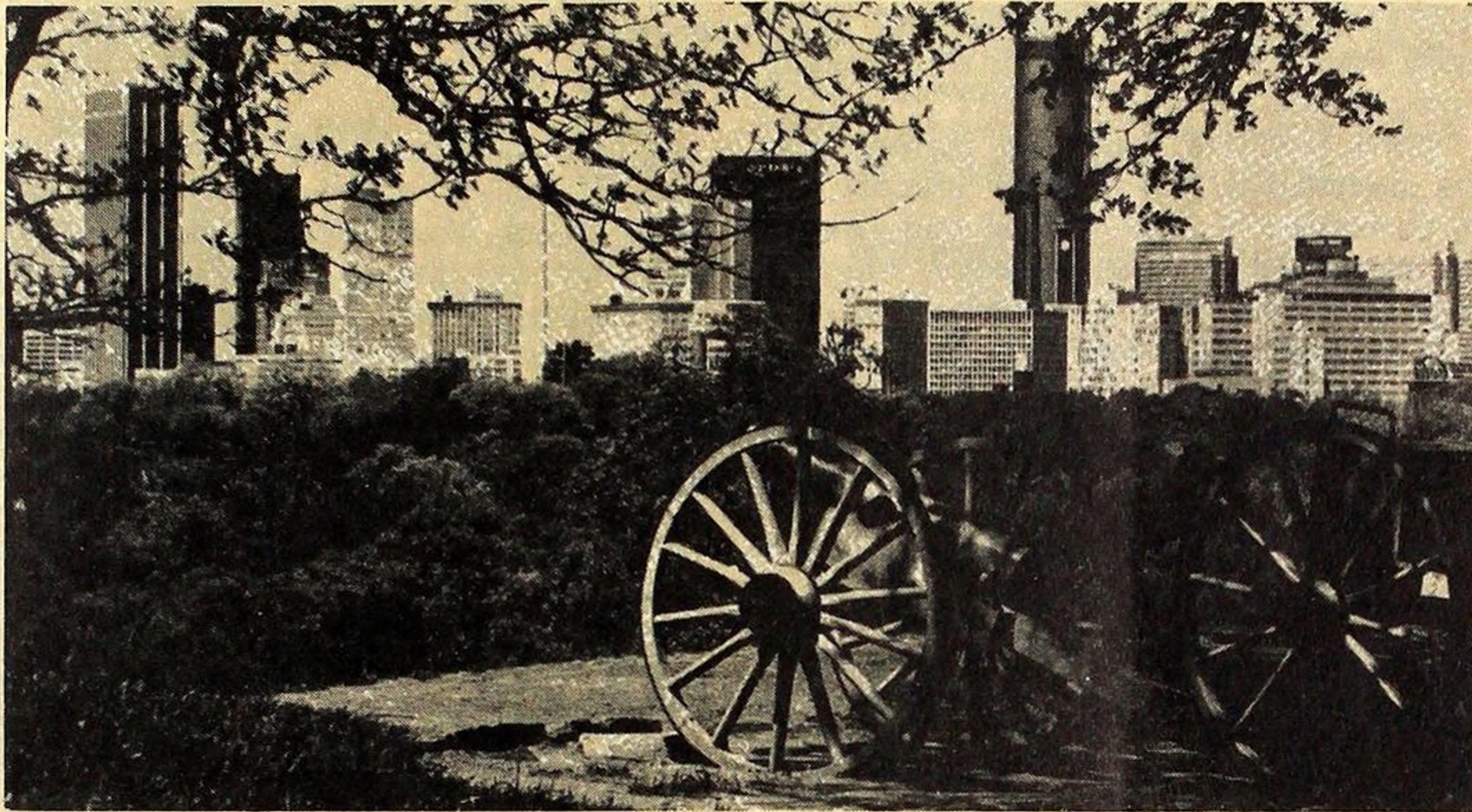


Baptist and Reflector

Vol. 144/No. 23/June 8, 1978

News journal of Tennessee Baptist Convention



SBC HOST CITY—The skyline of Atlanta, as seen from historic Grant Park, will be viewed by an expected 20,000 Southern Baptists at next week's convention.

Messages, missions to highlight next week's Atlanta convention

ATLANTA—When Southern Baptists gather for the 121st annual session of the 133-year-old Southern Baptist Convention, they will face an array of speakers, issues, and satellite meetings.

Latest addition to the main SBC meeting, June 13-15, at Atlanta's Georgia World Congress Center, is Ruth Graham of Montreat, N. C., wife of evangelist Billy Graham, who will speak on "The Family in Mission." She will appear on the Thursday night segment of the program, along with others who will explore "My Family in Bold Mission Thrust."

More than 16,000 Southern Baptists are expected to register as messengers at the three-day meeting, which follows a battery of pre-convention sessions, beginning as early as June 11, and precedes an SBC Brotherhood Commission-sponsored National Conference of Baptist Men, June 16, at the Omni Coliseum featuring President Jimmy Carter.

Last year 16,271 persons registered as messengers for the SBC meeting in Kansas City, and a record 18,637 registered at the 1976 Norfolk convention. Total attendance this year will likely top 20,000.

Messengers, as usual, will field a variety of resolutions and motions, which, although unpredictable, may include such issues as women's rights generally and the role of women in the church, world hunger, homo-

sexualism, sex and violence on television, abortion, the economy, anti-semitism, energy, capital punishment, pornography, labor-management problems, white collar crime, tuition tax credits and public support of parochial schools, and nuclear proliferation.

Be sides items of business brought by the SBC Executive Committee and agencies of the Southern Baptist Convention, messengers are expected to elect Jimmy R. Allen, pastor of First Baptist Church, San Antonio, Tex., to a traditional second one-year term as SBC president.

Besides items of business brought by the proposed 1978-79 national Cooperative Program unified budget of \$75-million for world missions. That includes a \$62-million portion for basic operating needs of SBC agencies, \$2-million for capital needs, and \$11-million as a Bold Mission Thrust challenge budget for unmet worldwide mission causes.

The SBC Executive Committee also will ask messengers to approve a capital needs program for 1978-84 for the six SBC seminaries, the Brotherhood Commission, and the Radio and Television Commission amounting to \$16,705,985; and a convention operating budget of \$1,062,000, which includes \$602,000 from the Cooperative Program and the balance from dividends and interest and SBC Sunday School Board contributions.

(Continued on page 5)

May mission gifts said record month

A record month in mission giving through the Cooperative Program was reached in May, according to Ralph E. Norton, TBC executive secretary-treasurer, when \$1,079,007.73 was given by Tennessee Baptists through their churches.

The previous record month was August 1977, when \$1,032,672.74 was given through the unified mission support system.

Norton pointed out that this is the fourth time in the past 10 months that Cooperative Program mission gifts have passed the \$1-million mark.

Based on the \$10.55-million Cooperative Program budget goal adopted by messengers to the 1977 Tennessee Baptist Convention, the monthly goal this year is \$879,166.67. May's mission gifts were 22.7 percent above the monthly goal.

Norton noted that perhaps the large May receipts were partly because the convention's books for April closed on April 28 (the last working day), which was two days before the last Sunday of that month.

Cooperative Program receipts for the first seven months of the current budget year (November 1977-May 1978) have reached \$6,463,959.35, Norton reported.

This is 5 percent above (\$302,792.68 more than) the seven-month Cooperative Program goal, which would be \$6,154,166.67.

The seven-month receipts (November 1977-May 1978) are said to be 14.4 percent greater than the same seven months of the previous year, when \$5,652,560.08 was given. This represents a \$811,399.27 increase.

SBC travelers warned of Georgia stations

ATLANTA—Rip-off artists in service stations along Georgia's Interstate 75 effectively fleece unsuspecting motorists—mostly vacationers—according to a recent report by the **New York Times News Service**.

Baptists using that route to attend the Southern Baptist Convention meeting in Atlanta, June 13-15, have been warned to beware of dishonest stations. Timothy Ryles, administrator of Georgia's Office of Consumer Affairs, said complaints from motorists indicated that up to one-fifth of the 500 service stations along the route prey on unsuspecting tourists.

Powdered alcohol said ready for release in United States

NASHVILLE—Thanks to a combination of American and Japanese ingenuity, a new alcohol product will soon hit the market which promises to worsen the national hang-over of alcohol abuse, particularly among young people, according to a spokesman on alcohol-related issues for the Southern Baptist Christian Life Commission.

Powdered alcohol, an "all you add is water" product, is now being test marketed on the west coast, and Americans can anticipate an onslaught of advertising, says John A. Wood, director of program development for the Christian Life Commission.

Developed by the Japanese, the first powdered alcohol products are being introduced by Global Marketing Services, which is hoping for nationwide distribution by the end of the year.

The final obstacle keepig powdered alcohol from entering the market was removed recently when the Bureau of Alcohol, Tobacco, and Firearms reached a decision on how to tax the product.

The "instant cocktails," which follow the introduction of the six percent alcohol candy bar and the alcohol milkshake, are further evidence of a trend in the alcohol industry to make alcohol "as acceptable and accessible as possible," Wood claims.

"Once again we are faced with the basic problem of regulating alcohol," he says. "Powdered alcohol is another idea whose time hasn't come. It should never have been placed on the market. Even the social drinker should recognize the enormous po-

tential for abuse in this product. It is a product aimed at getting the new drinker and getting the present drinker to drink more. And it is tailor-made for abuse among young people."

Wood said that concerned persons who are interested in how the new product will be controlled in their state should contact the state's alcohol control agency, which is responsible for regulating where alcohol may be sold. The only way to keep the product off the market in a state, he explained, is through legislative action. (BP)

'Illinois Baptist' appoints new editorial assistant

SPRINGFIELD, Ill.—Elsie Taylor, a secretary in the Illinois Baptist state office of communications for the past seven years, has been named editorial assistant for *The Illinois Baptist* news publication.

The new post was created following the resignation of John M. Whitman as managing editor, according to editor Robert J. Hastings. (BP)

Mississippi Baptists make biracial evangelism plans

PASS CHRISTIAN, Miss.—The separation of black and white Baptists in Mississippi, that resembled "two railroad tracks running side by side—never touching," according to Dick Brogan of the Mississippi Baptist Convention Board staff, may be near an end.

A plan for cooperation between the two races in an evangelistic endeavor called Good News Mississippi, is taking shape under the direction of a biracial committee jointly headed by Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, and Richard Porter, a black Columbia pastor and president of the East Mississippi Missionary Baptist Convention.

The committee, with representation from Southern Baptists and most of the National Baptist conventions in the state, has scheduled a major kickoff rally for March 23, 1979, that will start a month of simultaneous revivals in black and white churches all over Mississippi.

Preparation for these revivals will include regionally scheduled training for black and white pastors to train them to lead lay evangelism schools. (BP)

Sweetwater Association breaks ground

Sweetwater Association broke ground for a multi-purpose office building recently, and construction is expected to be complete sometime this summer, according to Bennie Creel, director of missions.

The facility will be 28 ft. x 54 ft. and will house the administrative offices, an executive board room, a kitchen, media center, secretary's office and printing room, and com-

mittee and conference rooms.

Paul Hall, associate in the missions department, Tennessee Baptist Convention, was the featured speaker for the groundbreaking ceremony.

Cost of construction is estimated at \$60,000, Creel related. The structure is located on an acre off the by-pass of highway 68 west in Madisonville.

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

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



UNITED EFFORT—Building committee chairman Doug Hale mans the plow as ground is broken for construction of the Sweetwater Association office building. Also pictured are several pastors in the association and church members from around the area.

Music department names Suggs to associate post

Frank Charton, director, church music department, Tennessee Baptist Convention, announced the appointment of Julian S.



Suggs

Suggs III as associate in that department, effective this month.

A former church staff member in Tennessee, he comes from the Harrodsburg Church, Harrodsburg, Ky., where he has been minister of music since 1976. He was in Tennessee from 1964-70, serving the congregations of

First Church, Lenoir City, and First Church, Athens, as minister of music and education. He also was a member of church staffs in North Carolina before going to Kentucky.

Suggs is a graduate of Lenoir Rhyne College, Hickory, N.C., Appalachian State University, Boone, N.C., and is a doctoral candidate at Southern Baptist Theological Seminary in Louisville. He also attended Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Tennessee Wesleyan College, Athens.

His work in Tennessee will be directed toward promotion of instrumental music throughout the state, development of musical programs in various associations, and advancement of camp programs.

Literacy workshop set for Samford campus

A literacy missions leadership workshop will be held at Samford University in Birmingham, July 5-14. The eight days of classes, equivalent to a two-hour college course, will train volunteers to conduct workshops for new literacy teachers.

Credit at undergraduate and graduate levels in education and undergraduate religion may be sought by arrangement with Samford.

The course, jointly sponsored by the Home Mission Board and the university will refine techniques of teaching and more thoroughly explain the English sound system than regularly held literacy workshops.

Special attention will be given to interfaith witness because of the high number of religions and ethnic groups needing literacy training.

Doris Swan of the Sunday School Board will discuss ways of simplifying writing for the new reader. Mildred Blankenship of the HMB Christian social ministries department will teach some classes. Others will share the 40 hours of class time.

Preference will be given to those with actual literacy experience, but no requirements other than an interest and commitment to literacy missions must be met.

52 from Tennessee named as SBC seminary graduates

Fifty-two Tennesseans were among the May and June graduates of five of six seminaries owned and operated by the Southern Baptist Convention.

The graduates and their home towns (listed by schools) are printed below:

MIDWESTERN SEMINARY

Kansas City, Mo.

Master of Divinity: Richard Charles Kenyon Jr., Union City; and William E. Moneyhum, Trenton.

Master of Religious Education: Clifford Wayne Craver, Dyer.

NEW ORLEANS SEMINARY

New Orleans, La.

Master of Divinity: Thomas Crocker, Memphis; Jere Phillips, Dyersburg; and Harlan Williams, Chattanooga.

Master of Religious Education: Lynne Dale Scott, Memphis.

Doctor of Ministry: Culver Leroy Spinks, Chattanooga; and Fred Steelman, Chattanooga.



Steelman

Spinks

SOUTHEASTERN SEMINARY

Wake Forest, N. C.

Master of Divinity: Robert Harold Adair, Memphis; Kenneth N. Brown, Sylvia; Samuel Gene Darnell, Dresden; Charles W. Holbrook Jr., Memphis; Marshal A. Knight, Knoxville; Ronald D. Lowery, Green Brier; Roy Neal Porter, Fayetteville; and Gary L. Rickman, Watertown.

Master of Religious Education: Randal N. Fowler, Whitesburg.

SOUTHERN SEMINARY

Louisville, Ky.

Master of Divinity: Robert Harold Adair, Leoma; Ronald Grant Barker, Kingsport; David Anthony Griffin, Soddy-Daisy; Ralph Mikels Jr., Seymour; Charles Edward Miller Jr., Morristown; Paul King Moore, Brighton; and Joel T. Wood, Cleveland.

Master of Religious Education: James Edward Gibson II, Cleveland; Rebecca Anne Hodge, Tullahoma; Cheryl Gray Kimberling, Memphis; Richard Samuel McCutchen,

Clarksville; Philip A. Pinckard, Cleveland; and Donald Thomas Vigus, Memphis.

Master of Church Music: David Anthony Stephan, Jackson.

SOUTHWESTERN SEMINARY

Fort Worth, Tex.

Master of Divinity: Edwin R. Alexander Jr., Springfield; Marvin Glen Cameron, Jackson; Carol Jeanne Hilton, Chattanooga; David Wayne McKenzie, Decatur; and John M. Williams, Mt. Juliet.

Diploma of Theology: Lamar Stanley Moore, Chattanooga.

Master of Theology: James A. Hardin, Blountville.

Master of Religious Education: James Polk Bethea, Memphis; Laurence E. Culbreath, Memphis; Lauren Blackwell, Brentwood; Ronald L. McConnell, Knoxville; Douglas B. Merritt, Knoxville; Linda Ruth Moir, Brownsville; David Earl Sellers, Lebanon; and Rodney Asbury Wilson, Cleveland.

Master of Church Music: Yvonne Bleakly, Nashville; Dennis Riggs King, Murfreesboro; Robert Steven Markum, Hixon; and Randall Eugene Ray, Chattanooga.

Doctor of Ministry: James A. Hardin, Blountville.

South Carolina legislature defeats pari-mutuel bill

COLUMBIA, S.C.—A proposal urging a constitutional amendment which would permit pari-mutuel betting on horse racing in South Carolina was killed 66 to 31 without debate by the South Carolina House of Representatives.

Baptist leaders were among those who led the fight against the proposal which would have set aside any pari-mutuel revenues to primary and secondary education. Opponents declared evidence proves legalized gambling increases crime and corruption and does not produce economic benefits. (BP)

Research Fellowship to meet

ATLANTA — A discussion of research needs of Southern Baptists and election of officers will highlight the meeting of the Southern Baptist Research Fellowship on June 10 in Atlanta.

President Leonard Irwin said members of the fellowship also will review the purpose of the new organization, adopt a constitution and bylaws, and share what various Southern Baptists are doing in the research field. (BP)

Our People and Our Churches . . .

PEOPLE . . .

Mr. and Mrs. Don Ackland, Nashville, observed their 50th wedding anniversary at First Church, Nashville, last month. **Ackland** is a retired editor from the Baptist Sunday School Board. **Franklin Paschall** is pastor.

Munford Church, Big Hatchie Association, ordained **Austin Deaton**, **John Engle**, and **Bob Mitchell** as deacons last month. **Erba Butler** brought the ordination sermon, and **Tom Ruch**, deacon chairman, led the ordination prayer. **Mike Owens** is pastor.

Harold White was honored by First Church, McMinnville, on the occasion of his 10th anniversary as pastor of the church. Two surprise services highlighted the anniversary celebration. Special guests included his mother, a cousin, and two guest preachers. The church membership presented him with a check for \$4,000.

Mr. and Mrs. J. C. Williams, lifetime residents of Grainger County, celebrated their 60th wedding anniversary recently. They are members of Rutledge Church in Rutledge where he is chairman of the deacons. **Mrs. Williams** has served as a teacher, leader, and musician for the church. **Herman J. Ellis** is their pastor.

Tom Mohon was scheduled to be ordained as a deacon at First Church, Ridge-top, last month.

In Holston Valley Association, Bethel Church was scheduled to ordain **Eddie Frost** as a deacon on Sunday, May 28. **Ralph Gibson** is pastor.

Cave Springs Church, Holston Valley Association, ordained **Walter Way** to the gospel ministry recently. **Way** was called to pastor Keplar Church in the same association. **Fred White** is pastor at Cave Springs.

Hickory Valley Church, Hickory Valley, announced plans to ordain their music director, **Otis Weaver**, to the gospel ministry.

Pleasant Grove Church, Hardeman County Association, ordained **Ricky Watkins** to the gospel ministry. **Watkins** is pastor of Friendship Church, Saulsberry.

Nathan Bishop, pastor of Lutts Church, Lutts, was scheduled to be ordained to the gospel ministry by Toone Church, Hardeman County Association. The service was set for Sunday, June 4.

CHURCHES . . .

Mount Olive Church, South, Knoxville, was scheduled to hold a note burning service on Sunday, June 4, indicating the retirement of a \$615,000 indebtedness. The debt was paid within an eight year and seven month period. On the same day, the membership celebrated the 11th anniversary of **Lewis D. Gourley** as pastor.

Springdale Church, Kingsport, dedicated its Lloyd Johnson Memorial Fellowship Hall, in memory of former deacon **Lloyd Johnson**. **Dewey R. Ramey** is pastor.

First Church, Troy, announced the beginning of a cassette tape ministry which will be carried into the homes of home-bound members and friends who are unable to attend regular church services. **T. C. Thurman** is pastor.

First Church, Greenbrier, burned a note of financial indebtedness last month. Participating in the service were **Charles Hale**, chairman of the finance committee; **John Baggett**, chairman of the deacons; **Bob Crawford**, chairman of the trustees; **Baxter Fisher**, church treasurer; **Ed Bryant**, president of First National Bank of Springfield; and Pastor **Dennis R. Plank**. During the past four years, the congregation has given \$76,837 for the retirement of the debt while also giving \$73,274 for world missions through the Cooperative Program, **Plank** reported.

Goodsprings Church, McMinn-Meigs Association, held ground breaking services for a three-story educational building. Construction begins this month with the completion date set for October. **Ted Davis**, director of missions, brought the message. **Dan Choat** served as chairman of the building committee. **Ernest Condee** is pastor.

Members of Donelson View Church, Nashville, celebrated the church's 90th anniversary on Sunday, June 4. **Walter Bennett** is interim pastor.

Mt. Olive Church, Fayette Association, dug the footing and poured the foundation for an educational building.

Oakwood Church, Knoxville, observed the 75th anniversary of the church. **J. W. Crowe** was the first pastor when the church was organized in May 1903. **Aubrey Hay** serves the congregation presently.

Riverview Church, East Tennessee Association, began a Church Training program. **Ernest Bragg** is pastor.

REVIVALS . . .

First Church, Smyrna, held a youth led revival recently. **Mike Day**, a student at Southern Baptist Theological Seminary, Louisville, was the evangelist, and **Allen Bowling**, minister of music and youth at Smyrna, led the music. **W. D. Thomason** is pastor.

Trinity Church, Knoxville, held revival last month. Pastor **Billy J. Edmonds** did the preaching. The church reported 11 additions and several rededications.

Archie King, Brotherhood director of the Tennessee Baptist Convention, led Rutledge Church, Rutledge, in a spring revival. There were two additions by baptism, three by letter, three other professions, one commitment for missions, and several rededications. The church's minister of music, **Clayton Peters**, led the singing. **Herman J. Ellis** is pastor.

Marvin Gibson, pastor, First Church, Cleveland, led revival services for First Church, Jackson. **Ralph Gibson**, minister/music, Paramount Church, Amarillo, Tex., directed the music. There were 55 decisions. **R. Trevis Otey** is pastor of the Jackson church.

Dixon Avenue Church, McMinn-Meigs Association, reported eight additions by baptism and four joining the fellowship by letter in a recent revival with **Jim Milsaps** and **James Harris** as evangelists. **Leroy Johnson** directed the music. **Kenneth Watson** is pastor.

LEADERSHIP . . .

First Church, Henderson, called **George B. Scott** as full-time music and youth director. He has served the church as minister of music since 1976. **Thomas D. Robinson** is pastor.

Pleasant Hill Church, Madison-Chester Association, called **E. E. Deusner** as interim pastor. **Deusner** retired recently after serving First Church, Lexington, for 32 years.

Central Church, Johnson City, called **Dan Robinson** as summer youth minister. A student at Southwestern Baptist Theological Seminary, Fort Worth, he has worked with churches in North Carolina, South Carolina, and Texas. He is a graduate of Gardner-Webb College, Boiling Springs, N.C.

First Church, Englewood, called **Mark Brock** as summer youth director. **Brock** is a junior at Carson-Newman College, Jefferson City. **Fred Wohlwend** is pastor.

Couples set weekend conference on missions

A couples missions conference, sponsored by the Woman's Missionary Union of the Tennessee Baptist Convention, will be held at Camp Linden, June 16-17, according to Beulah Peoples, director of promotion.

With a theme of "Growing in the Love of Christ . . . Pass It On," the conference will begin Friday evening at 7:30 and conclude Saturday afternoon. Peoples said that Baptist young women and their husbands and children were eligible to attend.

Program features will include: Mike Robertson, department of special missions ministries, Home Mission Board; Mr. and Mrs. Wyatt Parker, former missionaries to Brazil; Ruben Cañas, language missions director, TBC; and Marie Van Lear, missionary to Nigeria. Also featured will be Jarvis Hearn, minister to the deaf, TBC, and Paul Hall, state director of cooperative ministries with national Baptists and Christian social ministries, TBC.

Retired SBC missionary Pete Gillespie will speak to the group on Bold Mission Thrust and "The World Waits." Gillespie was stationed in Osaka, Japan, from 1950 until 1977, where he served as an evangelistic worker.

Atlanta SBC

(Continued from page 1)

The convention operating budget covers such expenses as the annual SBC meeting, budget of the Executive Committee, contribution to the Baptist World Alliance, and other items.

Other recommendations from the Executive Committee include a suggested logo for voluntary use by Southern Baptists; alterations in the agreement between Southern Baptists and the National Baptist Convention, U.S.A., Inc., which have a joint relationship with American Baptist Theological Seminary in Nashville; selection of Superdome in New Orleans as site of the 1982 SBC meeting; and changes in convention Constitution and Bylaws which would consolidate and clarify references to gender, laity and clergy, and voting procedure on SBC officers.

The latter recommendation would ask adoption of a revised Bylaw of the Southern Baptist Convention which declares: "If an officer does not receive a majority of votes cast on the first ballot, subsequent ballots should carry the names of those who are included in the top 50 percent of total votes cast on the previous ballot." (BP)



ANNOUNCEMENT—Sterling Houston (right) and Cliff Barrows (second from right) of the Billy Graham Evangelistic Association announce at a June 1 press conference that a crusade will be conducted in Nashville next year.

Billy Graham accepts invitation for 1979 crusade in Nashville

Evangelist Billy Graham has accepted an invitation from Nashville religious leaders to conduct a major crusade in that city in September of next year. The invitation was officially accepted by two members of the Graham team at a meeting in Nashville last Thursday.

The crusade will be held Sept. 9-16, 1979, at 35,000-seat Dudley Stadium on the campus of Vanderbilt University.

In Nashville for the announcement were Cliff Barrows, music director and director of programming for the team, and Sterling Houston, director of crusades.

Country music star Johnny Cash will serve as honorary chairman for the Nashville Crusade. He is a longtime, personal friend of Graham.

Franklin Paschall, pastor of First Baptist Church of Nashville, and Earl G. Hunt, United Methodist bishop for the Tennessee Conference, were named as co-chairmen of the general crusade committee.

James M. Gregg, pastor of Westwood Baptist Church of Nashville, will be chairman of the executive committee. He was executive director of the Tennessee Baptist Children's Homes before his retirement from that post in 1975.

Gregg told the assembled body of 400 Nashville-area pastors and religious leaders that the executive committee of the Billy Graham Crusade in Memphis last month has voted to give \$10,000 as "seed money" for the Nashville Crusade.

At a press conference Barrows said that three or four services of the Nashville Crusade will be videotaped and shown later on national television. Services of the May

Memphis Crusade are being shown throughout the nation this week.

The Graham team held a crusade in Nashville in 1954, and many Nashville religious leaders have worked for years to have the evangelist return for another meeting. Houston said that the Graham Association had been working closely with a middle Tennessee coordinating committee for two years in working out the details for the 1979 crusade.

A school of evangelism for pastors and other church workers will be held in Nashville in connection with the crusade, similar to the one held last month in Memphis.

Fire damages dormitory used by Vietnam orphans

DALLAS—A fire at Buckner Baptist Children's Home in Dallas heavily damaged an unoccupied dormitory which had earlier housed 95 residents of a Vietnamese orphanage who fled the communist takeover in 1975.

From 1975 until September 1977 the building housed 69 orphans and 26 staff personnel of a Vietnamese orphanage who escaped from Camranh City just ahead of invading communists. They put out to sea on an old boat and were picked up by Americans just as their limited provisions gave out.

Buckner President R. C. Campbell estimated the loss at about \$300,000. The building was insured. Residents had moved out of the building while it was being renovated. No one was injured. (BP)

Supreme Court excludes children in setting obscenity standards

By Stan Hastey

WASHINGTON—In another effort to clarify its position on obscenity and pornography, the U. S. Supreme Court ruled that children may not be included in the determination by juries of what constitutes "community standards."

The high court ruled 8-1 that William Pinkus is entitled to further review of his case and new sentencing because the presiding judge at his trial erred by instructing the jury to include children in determining community standards for obscenity.

Pinkus, a California man, twice convicted on 11 counts of violating a federal law forbidding use of the mail to send out obscene materials. Conviction carried with it a sentence of four years in prison and \$5,500 in fines.

He was convicted in 1971 under obscenity guidelines established by the high court in cases dating to 1957 and 1966. Two years after his conviction, the court established new guidelines for determining obscenity in *Miller v. California*. That case set forth the rule that materials may be found obscene if they go beyond "contemporary community standards."

The jury at Pinkus' trial was instructed "to consider the community as a whole, young and old, educated and uneducated, the religious and the irreligious, men, women, and children, from all walks of life."

Pinkus argued before the high court that the inclusion of children to arrive at an obscenity standard for the entire community was improper because the materials were not mailed to nor were they intended for children.

Although the high court majority agreed with Pinkus on that question, it rejected three other contentions.

The jury instruction to include "sensitive persons" in arriving at a definition of community was proper, the court held, because "the community includes all adults who comprise it."

The court also rejected Pinkus' claim that the judge's charge to the jury should have included so-called "deviant" sexual groups, such as sado-masochists and fetishists of various kinds.

A majority of the justices also agreed that obscene advertisements sent to potential customers could be used as evidence against Pinkus.

The court's main finding, however, excluded children as part of the community standard to judge obscenity. Only one justice, Lewis F. Powell Jr., dissented, saying in a two-sentence statement that he viewed the judge's error in including children in his charge to the jury as "harmless." (BP)

Minister of music retires after 30 years at Millington

Frank Lott, minister of music at First Church, Millington, for the past 30 years, announced his retirement from the music ministry, effective this month.

A "Frank Lott Day" was held at the church on Sunday, June 4, featuring a mini-concert and reception given by the congregation.

Lott came to serve the church on June 1, 1948, while he was a student at Memphis State University. During the 30-year tenure, he served under seven pastors: L. C. Bowers, D. Kenneth Duncan, William T. Flynt, D. D. Scrivner, H. A. Hunderup Jr., Bob Kendig, and Ray Newcomb.

1978 Golden State Missions Offering allocations

Editor's Note: Printed below is the correct 1978 Golden State Missions Offering allocations which have been approved by the TBC Executive Board and the Tennessee WMU Executive Board. In our May 25 issue, several errors were made by the printer. In promoting the offering, please use this listing—rather than the one that was printed two weeks ago.

Programs of Work:	1977	Proposed 1978	Increase (Decrease)
Burney Love Gifts (Aid to children of Tennessee missionaries)	\$ 9,000	\$ 9,000	\$ —0—
Camps (Capital needs—new buildings, permanent improvement of existing buildings)	81,500	100,000	18,500
Church-related Vocations Student Scholarship Fund ..	2,000	2,000	—0—
Disaster Relief Fund	15,000	25,000	10,000
Gifts to Missionaries (\$25 for each native Tennessee missionary at Christmas)	4,500	4,500	—0—
Graduate Scholarship Fund	1,500	2,000	500
International Student Ministries	5,000	5,000	—0—
Language Missions Ministries	6,000	8,000	2,000
Ministry to the Handicapped ¹	8,000	8,000	—0—
Mission Center Ministries	1,000	1,000	—0—
Mission Lot and Building Fund	35,000	50,000	15,000
Black Baptist Student Work	1,500	5,000	3,500
Offering Promotion Expense	9,000	9,000	—0—
Resort Missions	4,000	4,000	—0—
Site Fund for Proposed Conference Center (yearly payment)	8,500	8,500	—0—
Special Rural and Mountain Missions	15,000	15,000	—0—
Student Scholarships ²	16,500	17,500	1,000
Student Summer Missions	10,000	10,000	—0—
Summer Preachers' Schools	10,000	10,000	—0—
United Tennessee League, Inc. ³	40,000	41,000	1,000
US-2 Supplement	6,000	4,000	(2,000)
WMU Budget Supplement—Metropolitan WMU Promotion)	10,000	10,000	—0—
Contingency Fund	1,000	1,500	500
TOTAL	\$300,000	\$350,000	\$ 50,000

¹ Includes \$1,000 for support of an interpreter for the deaf at Harrison-Chilhowee.
² Scholarships: Mary Northington, \$7,500; Medical, \$500; Harrison-Chilhowee Baptist Academy, \$3,500; Acteens Studiact, \$5,000.
³ The last \$5,000 of the offering goal will go to this item.
⁴ Any offering received above the \$350,000 goal will go to camps.

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LIFE OF SERVICE NOTED — "Miss Willie" Fitzgerald receives book of letters and pictures expressing appreciation for her 55 years of service to Center Church, Trenton. She has been a member there for 66 years.

Church expresses thanks to member

Beginning over 100 years ago with the organization of Center Church in Trenton, the lives of Willie Fitzgerald and her family have blessed that congregation.

The land on which the church was built was given by the Fitzgerald family in 1874. In 1912, "Miss Willie" joined the church, and for the past 55 years has served as a Sunday School teacher and church pianist.

Recently, members of the congregation honored that distinctive member at a church luncheon. According to Pastor Clyde W. Hamilton, "Miss Willie" was presented with a watch, a book of letters and pictures, red roses and other flowers, and a cake from former Sunday School students.

Numerous persons gave testimonies relating the blessings they had inherited because of her influence. Special appreciation was expressed by Hamilton and by Thomas Rice, the church's music director.

Don Long accepts pastorate at Washington Pike, Knoxville

Washington Pike Church, Knoxville, called Don Long as pastor. Long accepted the call, coming to the post from Calvary Church, Oak Ridge, where he was pastor.

He was scheduled to be on the field Sunday, June 4. W. L. Beaty served as interim pastor of the church.

'Bible Book Series' curriculum interpreted by BSSB leaders

NASHVILLE—Southern Baptists' diverse nature, coupled with repeated requests for a content approach to Bible study, led to the development of the new Bible Book Series curriculum, according to two Bible teaching leaders at the Southern Baptist Sunday School Board.

Robert H. Fulbright, director of the Bible teaching division, and Harry M. Piland, Sunday School department director, said they expected the "Bible Book Series" to help people more clearly see the total picture of the biblical revelation.

Fulbright explained that the content approach began with the selection of a Scripture passage, followed by the application to human need determined from the book topic. The King James Version of the Bible will be used in the new series.

"The Bible Book Series will answer a need not presently filled," Fulbright said, "especially for people not familiar with the Bible. This will present the total picture of each book in the Bible."

"Each Bible book will be studied in its entirety," he explained. "Then, after nine

years, every book in the Bible will have been studied."

Piland said he thought there was a "strong desire for book-by-book Bible study, because of the good reception other such studies have received in the Life and Work Series and the Convention Uniform Series Sunday School Bible study material.

"We're trying to be responsive to what we think churches want and need," Piland continued. "I believe there's a basic appeal to people here to stay with a study of a book until it's completed."

By adding a third curriculum choice, Fulbright said he felt the Sunday School Board could "more adequately speak to needs of more churches."

"There's a hunger for Bible study now more than we have seen in a long time," Fulbright explained, "and by offering three curriculum lines, we are trying to give churches some alternatives to decide which best speaks to the needs of their youth and adults."

Although there are basic differences in characteristics of the three series, Fulbright and Piland emphasized that each series was "biblically based and doctrinally sound." (BP)

Tubbs to lead congregation of First Church, Somerville

Fred C. Tubbs, former pastor of Oak Grove Church, Covington, accepted the call to serve as pastor of First Church, Somerville. He will be on the field this week.

A native of Memphis, Tubbs grew up in the Rugby Hills Church in that city. He served as a pastor in Texas before returning to Tennessee. A graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., he also attended Belmont College in Nashville.

Tubbs succeeds Thomas Pope in the Somerville pulpit. Pope assumed the pastorate of Calvary Church, Brownsville, last year.

First Church, Bells, names former Tenn. pastor to pulpit

Former Tennessee pastor Joe E. Franklin has announced plans to return to this state and become pastor of First Church, Bells. He comes to Tennessee from Kevil, Ky., where he has led Newton Creek Church since 1976.

A native of Kentucky, Franklin is a graduate of Union University, Jackson, Tenn., and of Columbia Theological Seminary, Atlanta, Ga. In addition to Kentucky and Tennessee, he has served churches in Georgia. His last pastorate in Tennessee was at Walker Memorial in Franklin.

Robert L. Orr, Dyersburg, was interim pastor at Bells for the last seven months.

DANGER ON THE MISSION FIELD

Ethiopia, April 13, 1977: The Cannatas were in world headlines when Sam was arrested and imprisoned by soldiers of the revolution. This story of faith and adventure shows Romans 8:28 in action during the days of interrogation, paperwork, and finally release.



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Sam and Ginny Cannata with Jack Taylor
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BROADMAN

Mission theme to dominate SBC sessions

Southern Baptists—probably in record numbers—will convene in Atlanta next week for their 121st session with some indications that we might have our most peaceful gathering in recent years.

The central subject of the 1978 Southern Baptist Convention could easily be **Bold Mission Thrust**, with all three night sessions and many of the other features devoted to our announced goal of confronting every person in the world with the gospel of Jesus Christ by the end of this century. Every agency and committee of the convention will doubtless use their program time to emphasize how they will relate to the massive mission effort.

Perhaps the most significant item on the announced agenda—which will produce the least discussion—is the recommended **\$75-million Cooperative Program goal** for the coming year. Of that amount \$62-million will be for the basic operating needs of the SBC agencies, \$2-million for capital needs, and \$11-million for specific Bold Mission Thrust projects.

The proposed goal represents a 18.3 percent increase over the Cooperative Program goal for the current year.

One of the key motivators for the Bold Mission Thrust has been **SBC president Jimmy R. Allen**, pastor of First Baptist Church, San Antonio, Tex. Allen has been a tireless promoter of the mission emphasis, traveling and speaking more than any SBC president in recent years.

Traditionally, the SBC president is elected to a second one-year term, if the president chooses to allow his name to be nominated. Allen will be re-elected as expected, perhaps by acclamation, since no other nominees are anticipated.

There will be considerable interest in the election of the **vice-presidents**. In the past, vice-presidents have been elected with little fanfare. One or both of the vice-presidents are usually local favorites, such as the chairman of the local arrangements committee. The office of vice-president has never been sought by “serious” political types, because it has not proven to be a stepping stone to the SBC presidency.

This year, however, is different.

A group of “conservatives” is trying to display their political clout by “running” a candidate for vice-president. They want to enlist a popular candidate, Miss Anita Bryant, as their standard-bearer.

Concerns have been expressed (1) about Miss Bryant’s lack of experience with and knowledge of Southern Baptist operations, and (2) about a departure from tradition by having a group within the denomination selecting and campaigning for an announced candidate.

Miss Bryant’s appearance could trigger another controversial issue. She is to speak Sunday night at the SBC Pastors’ Conference, and **gay rights activists** have announced their plans to picket the session. Hopefully, this demonstration will not cause messengers to overreact and pass some resolution about homosexuality which does not express the true concerns of our convention.

Resolutions themselves have become critical issues in recent conventions, far out of proportion to their importance. Too

many resolutions are presented. Those presented are often repetitious of resolutions passed by other conventions. And, tragically, very few messengers and churches pay any attention to resolutions—unless we disagree with them!

A **Declaration of Human Rights** is to be presented by the Christian Life Commission to the messengers for approval. Unfortunately, the declaration is so worded that it can easily be interpreted to support certain questionable movements.

There is apparently **no overriding controversial issue** which would dominate this year’s convention. Of course, any messenger is permitted to present any motion or resolution he desires. And messengers nearly always find at least one issue to remind the denominational “establishment” that the agencies belong to the convention, which is technically the messengers in session.

This will be the 12th time that the SBC has met in Georgia and the sixth time in Atlanta (the last being in Atlanta in 1944). The Southern Baptist Convention was organized in the Peach State (Augusta in 1845), and four of the first 14 sessions were held in that state.

Because Georgia is near the center of Southern Baptist population, it is possible that the 1978 SBC could produce our largest registration—passing the 18,637 which registered at the 1976 Norfolk SBC.

Regardless of what issues are faced, the 1978 Atlanta SBC—with its emphasis on Bold Mission Thrust—could easily be one of our most significant sessions.

Girdling The Globe



Cicero's comment



By the editor

Going to Atlanta for the Southern Baptist Convention is sort of like going home for me. I grew up in Carrollton, which is about 50 miles west of the Georgia Capitol.

My first contact with the outside world came through Atlanta's WSB-Radio, whose call letters supposedly proclaimed "Welcome South, Brother" with a slogan "The Voice of the South."

WSB was our continuing contact with life during the 1940's. Our Crosley radio in the kitchen was nearly always on and tuned to that station whenever we were in the house.

Each day began with the news at 7:00 and 7:45 a.m. from Walter Paschall. From 7:15 to 7:45 the music and features came from Dudley McCaskell. At 8:00 Bob Van Camp came on and played the organ, piano, and records. In the afternoons there was Lee Jordan (who is still very active in broadcasting, now doing program promotional announcements for CBS-TV).

McCaskell always closed his program by playing a recorded hymn and reading a short poem—usually from a book entitled **Poems with Power To Strengthen the Soul**, compiled by James Mudge (copyright 1909, Abingdon-Cokesbury Press).

During high school days, I stumbled across that book in an old bookstore and purchased a copy, since it had become a part of my life.

Through those years I turned often to that book when I was asked to give a devotional somewhere.

During one of those excursions through the book, I discovered that my Dad—who was a great lover of poetry—had put check marks by many of the poems in my book. I was upset, since I then followed the policy of never marking in any book (probably getting that idea from my school teachers when they issued textbooks).

As I began to erase these marks, I came to a short verse that grabbed my heart. To a young college student searching for meaning and purpose in life, it burned its way into my soul.

I erased the check mark, but I have never erased the verse from my memory. It said:

**"Find out what God will have you do,
And do that little well;
For what is great and what is small
'Tis only He can tell."**

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.

God in public schools

Dear editor:

It seems to me the solution to the prayer in public schools hassle is for a group of Christian young people to hold voluntary prayers and if it offends anyone's "Constitutional rights," let them remain in the hall during the service.

Do they still pledge allegiance to the flag, "one nation under God" or have they substituted Satan's name instead?

Does the president still take his oath of office on the Bible, or have they substituted the latest porno publication?

Now, I'm all for separation of church and state, but should there be separation of God and state? When God is thrown out of state affairs, we have a Red or atheist form of government. I went to school in south Florida many years ago and the Lord's prayer was said and each one took a turn reading the Bible. We had many denominations there, including Catholic, Greek Orthodox, and Jewish. No one felt offended, and the class produced many fine people.

The schools today need God's help like they never needed it before. With the muggings, rape, murders, stabbings that go on in the schools, God's Holy Name needs to be called on. The only time some children hear God's name is in cursing and never hear the Bible read. Let's put God back in our schools.

Mrs. Cleo Loveday
Route 1
Sevierville, TN 37862

The Great Commission was not a commandment to public schools, but to Christians and the churches. WE (not public schools) are to preach the gospel to every creature. This means far more than complaining because children are not forced to recite some trite, non-offensive, non-Christian "prayer" written and approved by a school board. (editor)

Disciples were a church

Dear editor:

We were indeed surprised and disappointed to read the statement, "The church founded on the Day of Pentecost was characterized by singleness of heart" (Cicero's comment, May 25). That is the belief which is so vociferously promulgated by many of our non-Baptist friends.

Baptists believe that our Saviour constituted His church during His personal min-

istry upon the earth. This account is clearly recorded in Mark 3:13-19. For verification of this fact, we have the statement of the Apostle Paul recorded in I Corinthians 12:28.

The spectacular events which occurred on the Day of Pentecost were special dispensations given by the Holy Spirit to inspire and enable the church to carry out the work at hand, and the "about three thousand souls" were added unto the church which was already constituted and in operation.

J. Hall Grime and W. L. Baker
Route 9, Box 475
Lebanon, TN 37087

The Baptist Faith and Message statement says, "A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word and seeking to extend the gospel to the ends of the earth."

Many Baptists believe the church existed before the Day of Pentecost (some even from the tabernacle). The calling of the 12 disciples (Mark 3:13-19) was a unique and significant event, but this doesn't seem to fit the pattern of a local church which we find in the New Testament.

Will you agree that the church at Jerusalem was founded on the Day of Pentecost? (editor)

Is Anita qualified?

Dear editor:

Wire service reports of Anita Bryant being offered a nomination for a vice-presidency of the Southern Baptist Convention raise questions many Baptists hope will be answered.

Does Miss Bryant know enough about the position to successfully serve? Should she be elected, it is conceivable she could be the highest elected official within SBC before the 1979 convention. Could she fill the post?

Would her position as an elected SBC official be affected by her appearance on programs involving charismatics or independent Baptists? She has appeared on platforms of both groups in recent weeks.

Is a caucus group within SBC circles serving the best interest of Southern Baptists

(Continued on page 11)



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BAPTIST AND REFLECTOR

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Foundation

She Wasn't Rich

By Jonas L. Stewart

Executive secretary-treasurer

Edith Arnold wasn't rich as some men count riches, but she was rich toward God. She lived at Harriman.

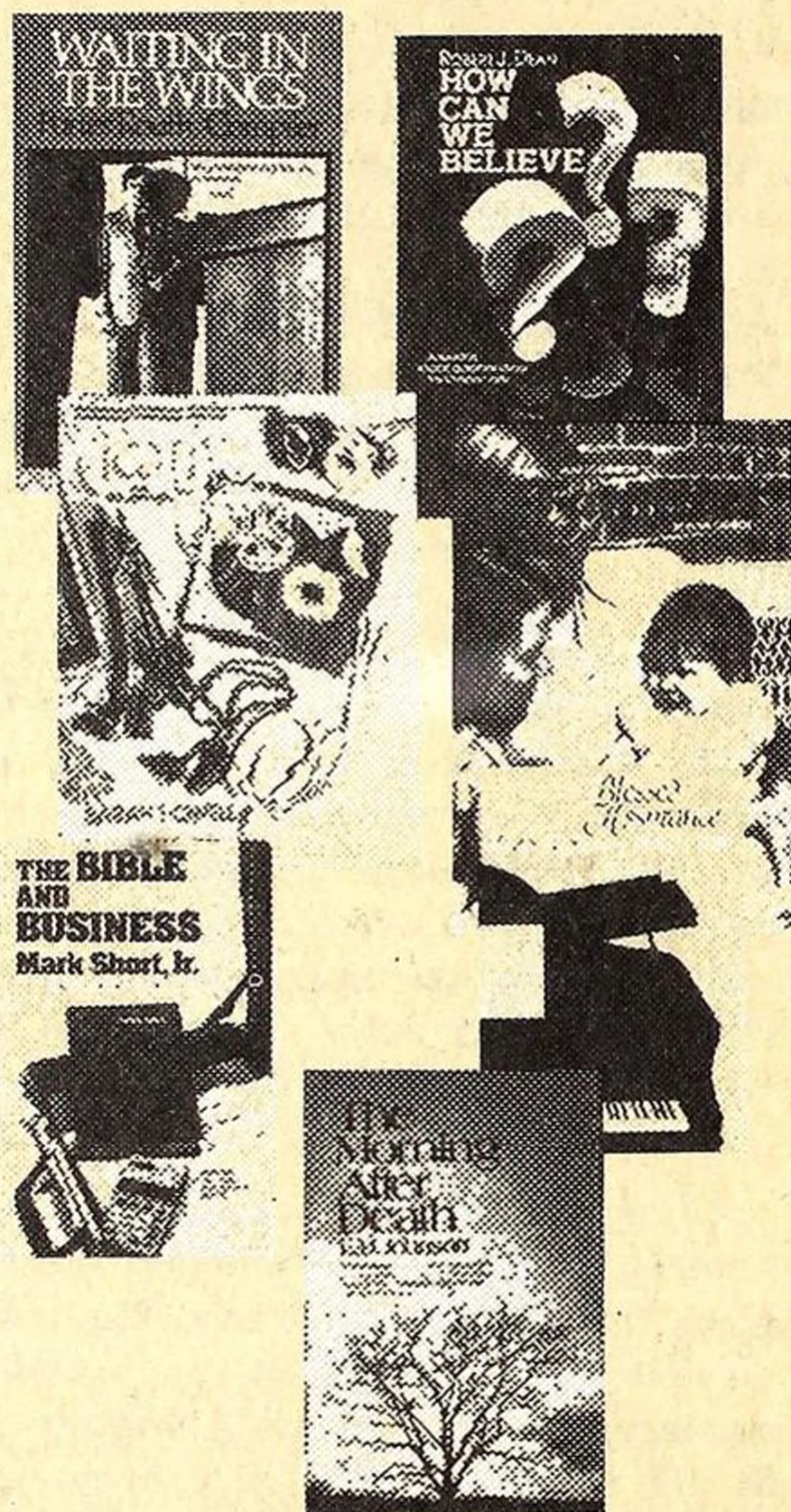
In 1971 she went to her lawyer and had a will prepared. She left one-fifth of her estate to the Tennessee Baptist Foundation as trustee, with the income to forever be paid to the Tennessee Baptist Children's Homes.

Later she decided that was not enough for the Lord so she returned to her lawyer and added a codicil to her will leaving another one-fifth part for the trust with income to be paid home and foreign missions.

Mrs. Arnold died about one year ago, but her testimony for the Lord did not die. Until Jesus comes the Tennessee Baptist Foundation will be paying out income every year in her name, thus all generations to come will know that Edith Arnold loved her Lord and desired to give her witness for Him forever.

For information about preparing a Christian will with the income to bear your testimony for Jesus after men call you dead, write: Jonas L. Stewart, Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027, or see your lawyer.

Broadman Books in Review



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Sarah Howell

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HOW TO MINISTER TO FAMILIES IN YOUR CHURCH

Joe Hinkle and Melva Cook

Here is a practical how-to book for church staffs and lay leaders in organizing, conducting, and evaluating a family ministry program.

\$4.95

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Mark Short

This is must reading for persons in the business world. It takes those terms so familiar to business and weds them to God's Word.

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BLESSED ASSURANCE: THE LIFE AND HYMNS OF FANNY J. CROSBY

John Loveland

Miss Crosby died over sixty years ago, but her lyrics are sung week after week. The author interviewed over 100 persons to write this intriguing story about a remarkable person.

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L. D. Johnson

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Robert Dean

This book deals clearly and honestly with such questions as: How can we believe in God in an age of science? How can we believe that in a God of love there is suffering?

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WAITING IN THE WINGS

Porter Routh

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HISTORICALLY FROM THE FILES

50 YEARS AGO

Oscar L. Rives resigned as pastor of Bell Buckle Church effective Aug. 1. Rives had been named to the faculty of Carson-Newman College, Jefferson City.

Pastor J. B. Phillips and his wife were surprised when Highland Park Church, Chattanooga, presented them with a Master Six Buick Sedan.

25 YEARS AGO

J. H. Rushing was the new pastor of First Church, Lawrenceburg.

E. Pitt Woodroof was the new pastor of First Church, Shelbyville.

10 YEARS AGO

Jonas L. Stewart was elected executive secretary-treasurer, Tennessee Baptist Foundation. He was pastor of First Church, Huntingdon.

Loretto Church, Loretto, dedicated a new auditorium, 13 new classrooms, and a kitchen. Frank Stone was pastor.

Deacon Family Ministry used by 20 percent of churches

NASHVILLE—More than 7,740 Southern Baptist churches, or 20 percent of the total number, have adopted the Baptist Sunday School Board's Deacon Family Ministry Plan as a means to improve the overall ministry to church families.

Charles Treadway, national consultant in deacon ministry at the Sunday School Board, said the plan is a relatively new effort, in which local churches divide congregations into equal groups and assign deacons for personal ministry.

In the Deacon Family Ministry Plan, deacons minister to families in hospitals, during family difficulties and at other times of special need. Sometimes deacons refer members to someone else in the church, such as the pastor, Sunday School director, or church training leader for more specialized consultation.

The 1977 Uniform Church Letter was the first time churches have been asked to indicate whether or not they had a Deacon Family Ministry Plan. Of churches reporting use of the plan, nearly half in medium or large cities and in churches with 300 members assign deacons specific families for a personal ministry.

"Every church, regardless of size or location, can profit from the plan," Treadway said. "In the family ministry plan, deacons are concerned about people more than things."

Treadway said several pastors had expressed support for the plan, saying the fellowship in churches is stronger and mem-

bers receive a more thorough ministry as a result of it.

"As deacons seek to minister to families, their own spiritual lives are strengthened, and they have a clearer concept of the mission of the church and their personal relationship with Christ," he continued.

Through the Deacon Family Ministry Plan, he said, the "Deacons grow in their own Christian experience and have the satisfaction of seeing their church become a more meaningful institution in the community."

Treadway said churches using the plan experience a "strengthened fellowship and encouragement of members to minister to one another, plus a pastor, church staff, and deacons who become a ministry team and are drawn into a more meaningful fellowship."

National deacon ministry conferences are scheduled regularly around the country and supportive materials are produced by the church administration department of the Sunday School Board. (BP)

Letters

(Continued from page 9)

or the cause of Christ when they campaign for a favorite candidate through secular media?

The first wire service reports of Miss Bryant's possible nomination stated she was "offered the vice-presidency of SBC." Did secular wire services rewrite the release or was the originating organization misleading in their announcement?

Should an elected SBC post be extended as regard for a meritorius effort in another area of Christian living; or, should officials be elected because of their ability to accomplish the task?

Did the organization who released the announcement consider the fact that many would link the release to Baptist Press when it carried a Nashville dateline? Would it have been more accurate for the dateline to have read Texas?

Jack Parker
Box 8
Telford, TN 37690

Thomas Robinson returns to Tennessee pastorate

Thomas D. Robinson has accepted the call to serve as pastor of First Church, Henderson. He is scheduled to be in the pulpit Sunday, June 4, coming from the pastorate of Trinity Church, Blytheville, Ark.

A native of Mercer, Tenn., he attended Union University in Jackson. Before assuming the pastorate in Arkansas in 1972, Robinson was pastor of five churches in Tennessee. These included: Poplar Corner in Madison County; Harmony at Brownsville; Mt. Lebanon and Charleston, both in Covington; and Green River, Waynesboro.

Active in denominational work, he was a member of the Executive Board of the Tennessee Baptist Convention, moderator for two Tennessee associations and one Arkansas association; and was active in various ministerial associations.

Robinson succeeds Richard Wakefield in the Henderson pastorate. Tom Smothers served the church as interim.

THURSDAY, JUNE 8, 1978

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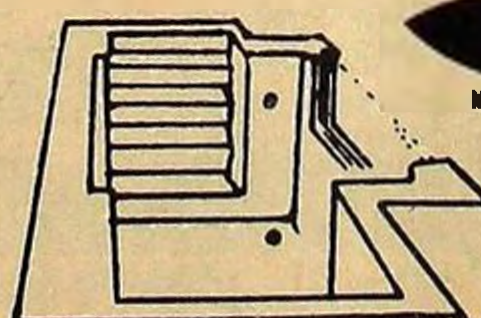
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Pulpit To Pen

By Jim Griffith

ATLANTA — We Georgians take pleasure in welcoming thousands of fellow Baptists now gathering in our state for the Southern Baptist Convention.

Atlanta has flung wide the gates, honoring every reservation request except the good brother who "wanted a large, inexpensive room in or near the Convention hall."

With that kind of determination, he is one Baptist who should "boldly advance on any mission."

Still, if you look in any direction you will see that Baptists are present and accounted for on every front. This is Baptist territory! But there is no truth to the rumor than an Episcopalian would have to display a special permit to get through town after dark.

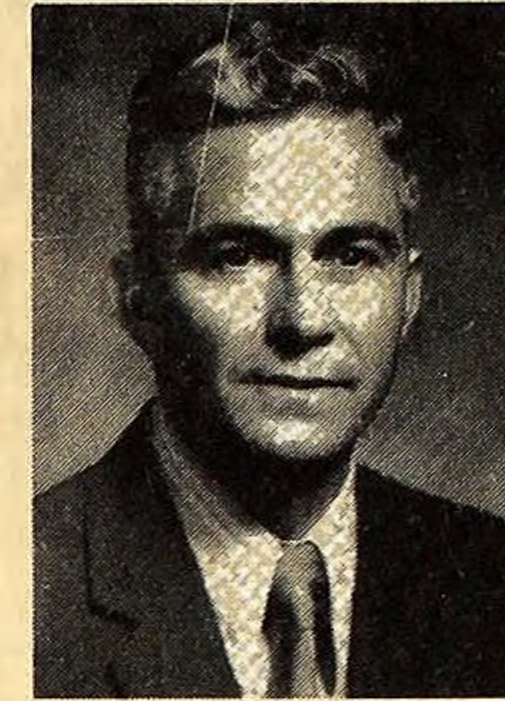
However, with this vast gathering of messengers there just may be more Baptists here than you can shake an argument at. But let us be glad that as a denomination we are active and alive enough to enjoy lively discussion. In this complacent age, we ought to be grateful that Southern Baptists still have something to get excited about.

Devotional

The gift of ministry

By Ray E. Fowler

The Apostle Paul, in Romans 12:7, speaks of the gift of "ministry." The Greek word for "ministry" used here is the same word



from which we get the words: servant or service. Many Greek words express the concept of serving, but the word Paul uses here has the meaning of a very personal, self-sacrificial, and loving service rendered to another.

Fowler

Some of the most needed persons in

New Testament churches today are those who have the gift of "ministry." Of the many gifts of grace which Paul enumerates in Romans 12:6-8 and I Corinthians 12:8-10, the one needed most in the church today is the gift of "ministry." This gift describes those individuals who in a self-sacrificing way are always doing some good deed for others—giving food and drink, providing shelter and clothes, visiting the sick, bereaved, and the imprisoned. They can readily spot needs in other persons' lives and quickly attend to those needs. Somehow, they never grow weary or tired of serving and doing for others.

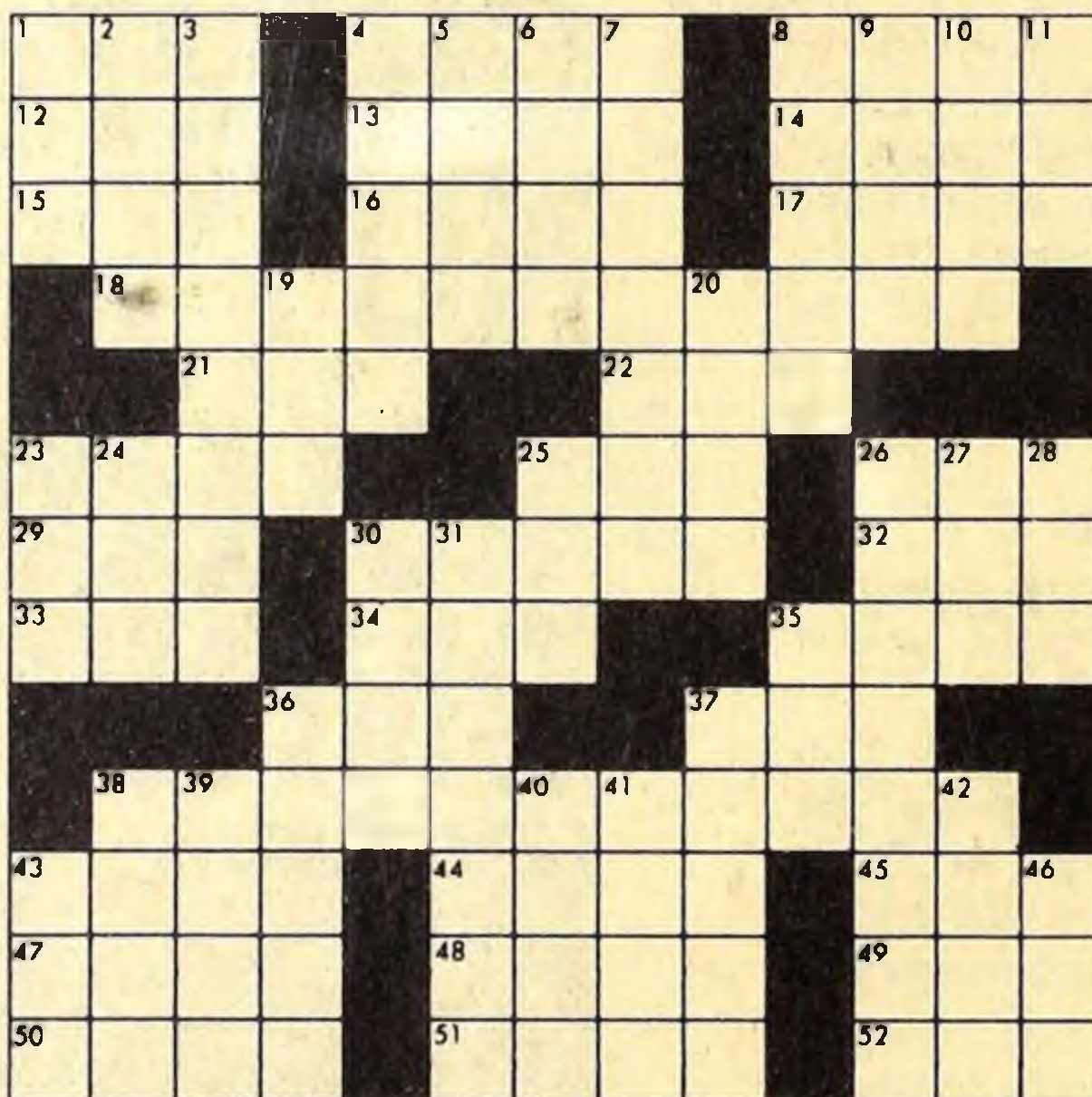
So often this type individual may depreciate himself and feel that he is contributing very little compared with others who work in the church. He feels that since he cannot teach or preach or sing or do some other important task, he is of little value to the Lord. Yet, I am convinced that some of the most important people in our churches today are those who have this gift of "ministry." Through their love and sacrifice and unselfishness in serving others they meet many needs in the lives of the saved and unsaved which would otherwise go unmet.

According to the New Testament, all Christians do not possess the same gifts. The Holy Spirit, in His sovereign wisdom, endows us as Christians with differing abilities. Yet, one gift, so often given little attention, is the gift of "ministry," which is so important and vital to the work of the church. Thank God for those "special people" who find great Christian joy in serving the needs of others.

Fowler is pastor of White Oak Church, Chattanooga.

Bible Puzzle

Answers on page 14



ACROSS

- 1 Afternoons: abbr.
- 4 Goods
- 8 "Spirit — life" (Gal. 6)
- 12 The tumeric
- 13 French name
- 14 Wapiti and lama
- 15 "— — a king" (John 18)
- 16 Town (Josh. 15:52)
- 17 Character (1 Ki. 15:16; poss.)
- 18 "as an — —" (Psa. 38)
- 21 Hind's partner (Prov. 5:19)
- 22 "— of knowledge" (Luke 11)
- 23 Saul (Acts 13:9)

- 25 "the light of —" (John 1)

- 26 Lump
- 29 State: abbr.
- 30 Body part
- 32 Danish coin
- 33 Letter
- 34 Fall month: abbr.
- 35 Smear
- 36 Totality
- 37 The Father (Jude)
- 38 Blessed (Matt. 5:8; 3 words)
- 43 Farm building
- 44 Compensated
- 45 Annoy
- 47 Jason's ship
- 48 Kind of arm
- 49 He was not found: abbr.

- 50 Certain age
- 51 Son of Ram (1 Chron. 2:27)
- 52 Obtain

DOWN

- 1 Place of confinement: abbr.
- 2 Tower (Neh. 3:1)
- 3 "walk by the — —" (Phil. 3)
- 4 Sober
- 5 Weird
- 6 Place (Josh. 11:21)
- 7 "— of them all" (Hos. 5)
- 8 Prepared
- 9 Other
- 10 Man (Gen. 36:27)
- 11 Letter parts: abbr.
- 19 Absent over leave: abbr.
- 20 Revenue
- 23 Swine
- 24 English rural festival
- 25 Pad
- 26 "with a — —" (Jas. 2)
- 27 Spanish gold
- 28 Wager
- 30 "— in the wall" (Ezek. 8)
- 31 Surpass
- 35 Snake
- 36 In the wilderness (Num. 21:13)
- 37 "king of —" (Josh. 12)
- 38 Peel
- 39 Encourage
- 40 Leader in India
- 41 Keep secret
- 42 Gum or ash
- 43 Baseball equipment
- 46 — and caboodle

CRYPTOVERSE

LW CMW QL UMGWAPK GU LW PV
SXCDKVWIWM G FVQQCAP LVR

BAPTIST AND REFLECTOR
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NEW WORK UNDERWAY—Barney and Jessie Anderson, Camden, discuss plans for their work as mission service corp volunteers with the Baptist State Convention of Michigan.

Tenn. couple starts work in Michigan

Retired school teacher Barney Anderson, Camden, has been named under the Mission Service Corp program to coordinate volunteers for the Baptist State Convention of Michigan. Under such an appointment, he becomes the first mission service corp volunteer to serve as a coordinator for a state convention.

Anderson and his wife, Jessie, spent five weeks in Michigan last winter as Christian service corp volunteers, serving as teachers in First Church of New Baltimore. Their work also included counseling and visitation.

In his new assignment, he will assist Michigan churches that need short-term or long-term volunteers. He also desires to assist Michigan volunteers to find a place of service in Michigan or in other states. In addition to his primary assignment, he will work as a consultant in Baptist Men's work and work with senior adults. He and his wife will be involved personally in beginning a mission which they hope will develop into a church.

Before their retirement, the Andersons were active members of First Church of Camden. He held several positions in Baptist Men's work, serving as state Brotherhood president in 1961-62.

The Mission Service Corp program is an effort to field 5,000 home and foreign mission volunteers by 1982.

Zaire survey completed with travel adjustments

RICHMOND, Va. — Fighting in the Shaba Province of Zaire forced the cancellation of a flight which two Southern Baptist Foreign Mission Board officials planned to make into that area.

But otherwise it had no major effect on their survey in eastern Zaire of the possibility of Southern Baptist missionaries beginning work in Zaire.

John Mills, the board's secretary for west Africa, reported by telephone from Nairobi, Kenya, that he and Billy L. Bullington, west Africa's field representative, had to enter Zaire by land from the neighboring country of Rwanda. Originally, they had planned flights to four cities in Zaire aboard local airlines.

Mills said they stayed within Zaire's eastern region and did not come in contact with any military action. A scheduled stop in Lubumbashi, the capital of Shaba Province, was cancelled after internal airline flights in Zaire were stopped.

Mills said he would make recommendations to the June meeting for the Foreign Mission Board concerning possible Southern Baptist work in Zaire. Any hesitation about sending missionaries there would not be because of fear for their safety, he said, but to make certain they are needed.

An invasion army of Katanga rebels seized towns in the Shaba Province the week of May 15, killing more than 150 whites. Belgian and French forces mounted a joint effort to end the fighting and rescue the expatriots living in the area. Part of the 4,000-man army, which invaded Southern Zaire, were tribesmen who had fought unsuccessfully for independence in Shaba (formerly Katanga) Province in the early 1960's and had been driven into Angola. (BP)

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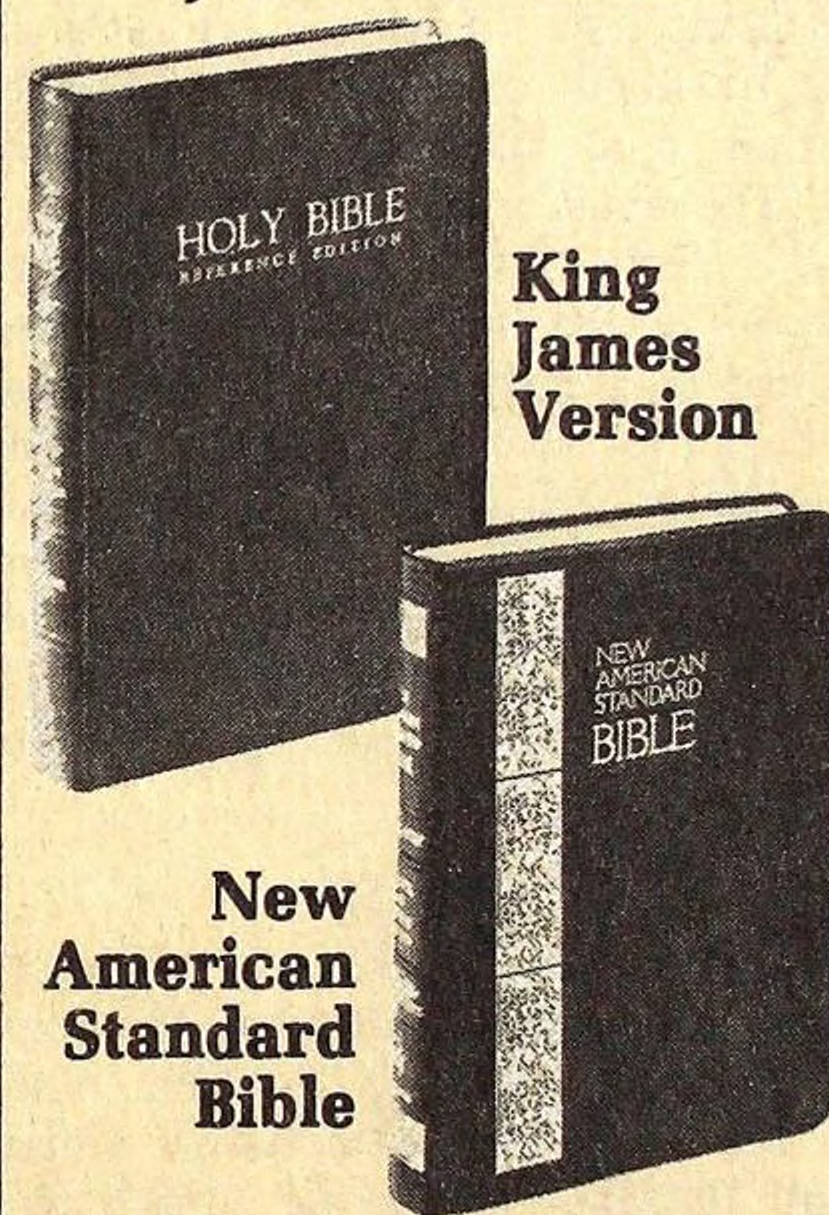
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Genesis

22 And ing, "Be f fill the wa birds multi 23 And th ere was mo Then Go bring for

all feed on nt shall have in the morn- uty shall con- ve from their rule

redeem my soul ★ Then Go bring for

the grave: for v. 16:6

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Focal Passage: Acts 15:1-2; 22-31

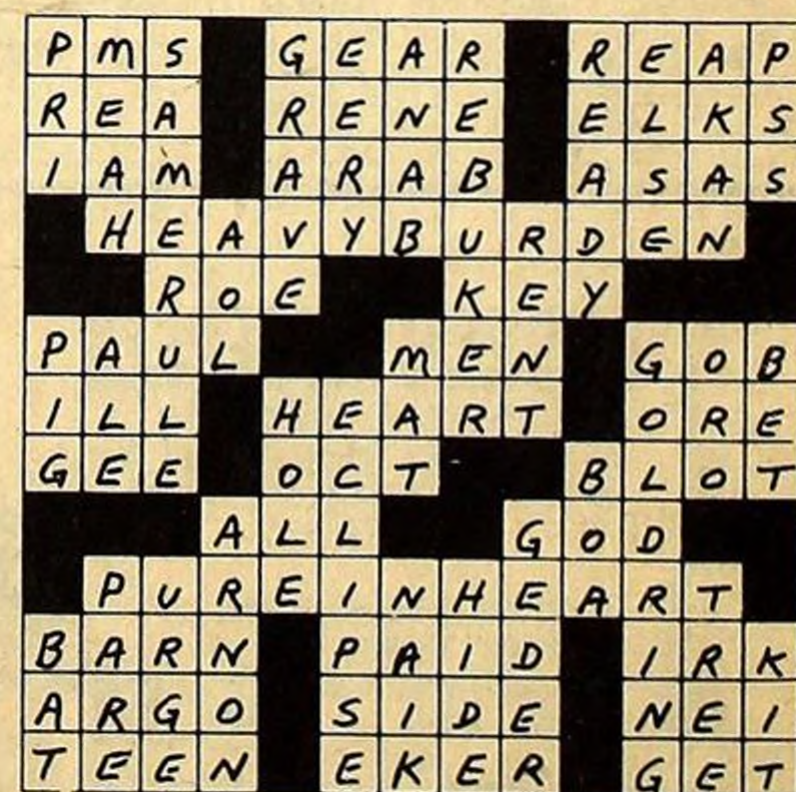
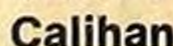
It is evident that the church at Antioch was a spirit-filled church. It is equally evident that complete harmony was not achieved. The church became involved in a dispute as a result of its tremendous missionary success among the Gentiles. Certain Jewish Christians came down from Jerusalem and began to raise questions about their work. Instead of joy over the conversion of the Gentiles they opposed the mission of Antioch. It is to the everlasting credit of the church at Antioch that it did not sacrifice the truth of the Gospel in order to maintain harmony.

The success of the Gentile mission brought to the forefront a deep, underlying theological division which needed to be faced. What was the real relationship between Christianity and Judaism? When the church first began its mission in history, the first converts naively assumed that the church was just another sectarian movement within the broader Jewish religion of the day. They all accepted circumcision as a mark of their religious commitment. They also knew and accepted the authority of the Jewish Scriptures, and they worshipped at the Jewish temple. The Jewish Christians felt the necessity for maintaining this relationship to Judaism. Many long years of tradition were at stake for them. They were fighting to maintain their deeply ingrained feeling of superiority as God's chosen ones. How could a rank pagan who had never been connected with Israel in any way be accepted into the

A matter of such importance could not be settled in isolation from other churches. Paul, Barnabas, and others were appointed to go to Jerusalem for consultation and to find a way to settle the issue. On their way they reported to churches in Phoenicia and Samaria about the success of the mission to the Gentiles and received widespread support. Upon reaching Jerusalem a complete report was made there also. The issue was clearly drawn.

Luke gives a great deal of space to this council at Jerusalem which indicates the importance it had in his thinking. There was much debate, but Luke gives only the gist of three speeches. Peter spoke first and cast his weight on the side of Antioch. Paul and Barnabas took the floor next and told of the signs and wonders which God had wrought among the Gentiles. James assumed the responsibility for summing up the de-

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galatians 3:28-29)



"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Jacob--when a man meets God

By Eugene Cotey, Pastor
First Baptist Church, Murfreesboro

Basic Passage: Genesis 27-32

Focal Passages: Genesis 37:7-12, 17-18, 29-30

Have you ever heard the expression, "The chickens will come home to roost?" I've heard that all my life, but I guess I was grown before I really knew what it meant. The corresponding spiritual truth to that bit of homespun wisdom is "Be sure your sins will find you out."

The lesson for today presents a living example of the above expressions. Jacob with the aid of his mother had manipulated his brother Esau out of his birthright and tricked him out of his father's blessing. Even when his deceit forced his flight from home, he continued his crafty ways in his business dealings with his uncle Laban. Jacob was a trickster and a supplanter. The only thing that he had going for him was his natural sensitivity. Buried beneath the selfishness and trickery was a deep desire to follow the Lord.

A person can be changed. When God comes into the life of a person, a transformation takes place. There is a new look and a new life. As Jacob left Haran to return home, he appeared to be the same old trickster, but God was waiting along the way to provide Jacob with a life-changing experience.

I. The Fear of a Face-Off (Genesis 32:7-12)

A face-off is the term for putting the puck into play in the game of hockey; however, it has come to mean figuratively the confrontation that takes place between two opponents. Jacob's decision to leave Padan-aram and go back to Canaan was no easy one. He knew there were some old scores that would need to be settled. Sure enough, the scouts (32:6) reported that Esau was between Jacob and home, and Esau had with him four hundred men.

Jacob did not like confrontations; he did not want to come face to face with Esau. Someone usually gets hurt when there is a confrontation, and Jacob was afraid that someone would be Jacob; facing the four hundred men of Esau. First, he divided his flocks and people into two bands and had them go separate ways. Thus, whichever band Esau should attack, one group would have the chance to escape. Jacob was still resorting to his old wily ways to gain goals in life. If his trick worked, he would save half of his possessions and still be a rich man.

Like most uncommitted men, Jacob felt that prayer by itself was not enough, but a

little prayer on the side couldn't hurt anything. So he prayed, reminding the Lord who He was (the God who acted in the lives of his fathers). He reminded the Lord that he, Jacob, was full of humility and yet crafty, too (v. 10). Then he prayed that God would deliver him because he was afraid (v. 11), and because God had promised he would bless him (v. 12). Jacob was no different from the rest of us today. How often we remind God of his duty, and how often we forget our responsibility to Him!

II. A Face-Saving Strategy (Genesis 32:17-18)

Jacob, desiring not to meet his brother head-on, decided to save face by presenting Esau with expensive gifts. He sent before him two hundred female goats, twenty male goats, two hundred ewes, twenty rams, thirty milk camels with colts, forty cows, ten bulls, twenty female donkeys, and ten foals.

Jacob thought that he would be able to "appease" Esau with the gifts. The word translated appease means to "cover his face." So in the Scripture (Genesis 32:20) it is stated that Jacob will see Esau's face only after he has covered it (appeased) him. He thought that the presents would soften up Esau for their meeting.

So much of Jacob's life was spent in saving face by covering face before seeing his opponent face to face. How much time and effort is spent on preparing for the worst. Out of fear Jacob prepared in a crafty manner to meet his brother in the spirit of appeasement. Fear always keeps us from being our best; it reduces us to levels unbecoming full maturity.

III. A Face-to-Face Confrontation (Genesis 24:30)

It may be possible for a person to appease another, even an angry brother, but not so with the Lord. Jacob had come to the time of life when he must learn to face up to responsibility; so God met him at the brook Jabbok.

Jacob wrestled all night with the Lord, and he was unable to defeat the Lord. Jacob, the cunning and crafty trickster, had not lost many battles in his life. By hook or crook he had always been able to prevail. This was one time that Jacob had to fight face to face. He was forthright and open in the confrontation. God blesses those

who stand up to Him face to face. God does not approve those who try to get by in life by means of a selfish craftiness, but honest confrontation is a means of being accepted by the Lord. Jacob was accepted by the Lord.

The place where they met was called Peniel, face of God, for Jacob saw God face to face. Having met God face to face, Jacob was a changed man. No longer was he called Jacob, supplanter; instead he was named Israel, he who strives with God.

How would Jacob have been received by Esau if he had not met the Lord face to face? Would the covering of Esau's face (appeasement) have worked? We will never know. We do know that the changed life of Jacob (Israel) made him acceptable to Esau. For the Scripture tells us: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." (Genesis 33:4) When a person gets right with God, then it is possible to straighten out all other relationships.

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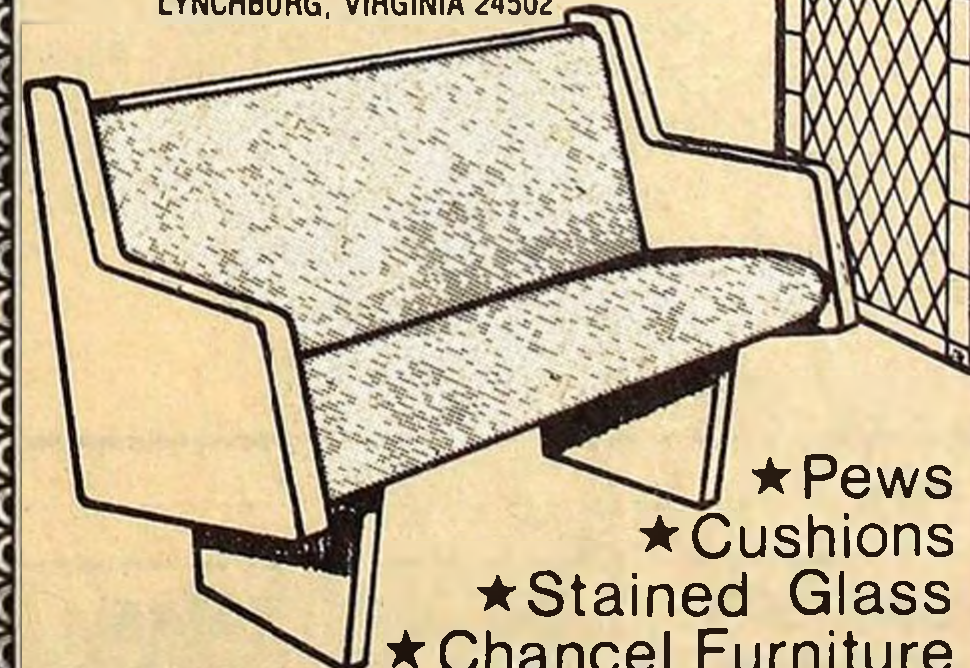
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Editor's Note: This Declaration of Human Rights will be recommended by the Christian Life Commission to the Southern Baptist Convention next Wednesday for approval. It is printed here in its entirety, so that our readers will have the opportunity to study it and make their own judgments before it is presented.

Declaration of Human Rights

PREAMBLE. Human rights is a major moral issue of our time. It has captured the attention of the world. Introduced into the political equation it has threatened world peace on the one hand and engendered new hope for the oppressed on the other. Widespread abuses of human rights have helped create a rising tide of concern for the poor, for minorities, for dissenters, and for political prisoners. Baptist churches have a stake in the issue of human rights for our own Baptist history and heritage have been formed in a crucible which has both demanded and produced human rights.

DEFINITION. Southern Baptists believe that humanity is created by God in God's own image (Genesis 1:26-27). We believe that in Jesus Christ, God "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We believe, as our nation's founders said in the Declaration of Independence, that all persons "are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." And we believe with the framers of the United Nations' Universal Declaration of Human Rights that human rights include freedom from involuntary servitude, arbitrary arrest and imprisonment, torture, unfair trial,

cruel and unusual punishment, and invasion of privacy; rights to family life, property, work, and equal pay for equal work as well as food, shelter, health care, and education; and freedom of thought, speech, assembly, religion, movement, and participation in government.

BIBLICAL BASIS. Southern Baptists stand for the worth of the individual, the priesthood of the believer, freedom of conscience, and the sanctity of life. We hold that these human rights are the gift of God. We believe that they spring from the Bible's revelation that all persons are made in "the likeness of God" (James 3:9, RSV). We believe that they are vitally related to Christ's life and work and death and resurrection whereby, "having slain the enmity" (Ephesians 2:16) by bringing alienation and hostility to an end, He brought into being a new humanity oriented toward "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). We believe that they coincide with the Bible's teachings in support of justice, mercy, peace, and righteousness. We believe that every human being has basic human rights which may not rightly be relinquished, abridged, or denied. Moreover, we believe that Jesus Christ revealed His own support for human rights when He declared, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19, RSV).

SCOPE. Today we are confronted with abuses of human rights at home and abroad. As in the days of the prophets, God has looked for justice among the people of the earth and too often has found exploitation; He has looked for peace and too often has found bloodshed; He has looked for righteousness and too often has found the cry of the poor, the hungry, the orphaned, the widowed, and the oppressed (Psalm 10:18; Isaiah 1:23, 3:14-15; Amos 2:6-7; James 1:27-2:1-9). We are gravely concerned about the widespread denial of human rights at the hands of our political allies as well as our political adversaries. Our concern for tortured, unjustly imprisoned, and politically oppressed persons abroad is matched by our concern for the rights of women, blacks, ethnic minorities, the poor, the aging, the sick, and abused children in our midst. Christians are obligated not only to provide in Jesus' name cups of cold water for indi-

viduals whose human rights have been violated but also to deal in a forthright and corrective way with structures and systems which abuse and violate human rights. We are determined not to take our own rights and freedoms so lightly that we ignore the rights and freedoms of others no matter how far away or how small or weak they are; and we are determined to be courageous defenders of human rights who will not be deterred in the fight to make all people free.

CALL TO ACTION. We therefore issue this call to action on behalf of human rights.

Let Southern Baptist citizens be committed to political action on behalf of human rights at home and abroad, responsibly involving ourselves as God's salt, God's light, and God's leaven in the whole political process.

Let Southern Baptist pastors, knowing that "where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17), preach the word of God without fear or favor as it highlights human rights.

Let Southern Baptist churches be boldly involved in championing justice for the oppressed, providing food for the hungry, supporting changes in those laws and systems which manipulate the poor while providing welfare for the rich, doing the things that make for peace, and effecting change where change is needed to support basic human rights.

Let Southern Baptist agencies demonstrate by words and deeds an unswerving loyalty to Christ issuing in uncompromised and uncompromising commitment to human rights.

Let Southern Baptists not be weighed and found wanting in commitment to God-given and Bible-based human rights. Let us heed Jesus who said, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, and I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me As you did it to one of the least of these my brethren, you did it to me" (Matthew 25:35-36, 40, RSV).

RECOMMENDATION. The Christian Life Commission recommends the adoption of this Declaration.

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