

Baptist and Reflector

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News journal of Tennessee Baptist Convention

House approves income tax credit for parochial school tuition

WASHINGTON—The House of Representatives approved a tuition tax credit proposal for parents of students enrolled in nonpublic, parochial schools.

The action marked the first time the House has passed such legislation, although the Senate has approved tax credits on several previous occasions. That body is expected to pass a new tax credit bill within the next few weeks.

While the House action is a disappointment to opponents of tax credits, it may prove to be only a temporary defeat. President Carter has promised to veto any such legislation.

The narrow victory for elementary and secondary tax credits came on an amendment by Rep. Charles A. Vanik. Vanik cited figures estimating the cost of the measure to the U.S. Treasury at \$25-million in fiscal year 1978 in lost revenues. That figure would increase to \$1.26 billion by 1981, according to Vanik. Other estimates, including one cited by Associated Press, run much higher. The amendment was approved 209-194.

Opposition to extension of the tax credit to the elementary and secondary levels focused on civil rights and the separation of church and state. Rep. Parren J. Mitchell objected strenuously to passage of any part of the measure on the grounds that it would reverse desegregation efforts.

Rep. John Buchanan explained that he had supported tuition tax credits when the idea was first proposed but noted that "tuition tax credits have failed the test of open public debate and intense statistical and legal review." He pointed out that the attorney general has stated that tuition tax credits for nonpublic elementary and secondary education "appear to violate the First Amendment guarantee against the establishment of religion."

"I believe that we must be extremely careful that we do not take any action that may infringe on the very basic doctrine of separation of church and state," Buchanan said. "To force taxpayers of another faith to bear additional tax burdens so that my child can attend, by my choice, a sectarian school of my faith is of questionable constitutionality."

The measure, as passed by the House 237-158 after being amended, would allow

the taxpayer to reduce federal income taxes by 25 percent of the amount spent on college tuition up to a maximum of \$100 per student this year, \$150 in 1979 and \$250 in 1980.

At the elementary and secondary level the credit would allow 25 percent of tuition up to \$50 per pupil this year and \$100 in 1979 and 1980.

Several obstacles remain before the tuition tax credit becomes public law. The U.S. Senate must pass a similar bill to that passed by the House, an action widely expected. Six times previously, the Senate has passed similar legislation only to be stymied by the House's failure to act.

Even if both the House and Senate agreed to the measure, President Carter has repeatedly promised to veto any tax credit bill. He and HEW Secretary Joseph A. Califano Jr. have been pushing Congress for an expansion of the federal tuition scholarship programs for college students. Califano was outspoken in his criticism of House passage of the tuition tax credit measure, calling it an "unconstitutional" bill. (BP)

1977 Lottie Moon total reaches \$32-million

RICHMOND, Va.—Southern Baptists gave a record \$31,938,553 in the 1977 Lottie Moon Christmas Offering for foreign missions, final tabulation indicated.

The total represents an 11 percent increase over the previous year's offering of \$28,763,809, or a jump of more than \$3.17 million. The total was 93.9 percent of the \$34-million goal set for the 1977 offering.

"As far as we know, this is the largest single offering any Christian group has ever given to a mission cause," said R. Keith Parks, director of the mission support division of the Southern Baptist Foreign Mission Board.

"The significance of this increase is seen in the fact that most of it comes from grassroots Southern Baptists," he added. "This type of giving underscores the commitment which we as a people have to Bold Mission Thrust as expressed in world missions."

Books on the offering closed May 31. Any money received after that date will apply to the 1978 goal of \$40-million. (BP)

TBCH Board updates retirement policy, approves study of possible land sale

At its mid-year meeting in Memphis recently, the Board of Trustees of the Tennessee Baptist Children's Home Inc. took action on new federal regulations regarding retirement, approved the appointment of a committee to study a possible land sale, and honored a member of the central staff.

E. B. Bowen, executive director-treasurer, said that the board approved changing the policy manual of the Children's Homes to follow federal guidelines on retirement.

Bill Malone, Nashville, chairman of the board, was asked to appoint a special committee of west Tennessee Board members to investigate a possible land sale. Bowen said that the Children's Homes had been ap-

proached by the Tennessee Baptist Service Corp. about the sale of several acres on the campus of the home in Memphis. TBSC is interested in the development of a retirement center on the land.

Virginia Todd, bookkeeper at the central offices, was honored at a dinner prior to the meeting of the board. Mrs. Todd has served for 17 years in the position, beginning her tenure under W. D. Creasman. She also served under James Gregg until his retirement in 1975. Mrs. Todd received a gift certificate from the board in gratitude for her years of service.

The next scheduled meeting of the board will be held in December at the Children's Home in Franklin.

Volunteer interest increases for Mission Service Corps

ATLANTA—Mission Service Corps—a brand new baby one year ago with all kinds of speculation swirling about what it would grow up to become—is beginning to mature as a healthy, well-balanced new child of the Southern Baptist Convention.

Leaders of the MSC implementation group, formed last fall to flesh out details of the new SBC volunteer mission program, met in Nashville recently with leaders of many SBC agencies to draft MSC proposals for June 13-15 SBC annual meeting in Atlanta.

Gerald Palmer of the SBC Home Mission Board is chairman of the MSC implementation group, which answers to the convention through the SBC Executive Committee.

Palmer told SBC leaders in Nashville: "Basic understandings have been reached between state conventions, mission boards, and other SBC leadership. People are responding across the nation. As education and understanding spread among our churches, we predict that MSC volunteers will begin to step forth in amazing numbers."

David Bunch, Home Mission Board coordinator for MSC, said that more than 200 Southern Baptists had applied for MSC spots in the USA. "By the time the SBC meets in Atlanta, we expect to have at least 50 MSC volunteers approved for home mission work," Bunch said.

Lewis Myers, MSC coordinator for the SBC Foreign Mission Board, said that at least 10 overseas MSC volunteers will be

approved when the SBC meets in Atlanta. Several dozen more are in screening process for overseas service.

Mission Service Corps officials says they have received 2,500 to 3,000 inquiries about MSC, which represent about 5,000 persons. Of that number, they said, about 85 are either approved for service or far along in the process, as of June 1.

Myers said overseas MSC volunteers are being given specific jobs requested by overseas missions. Volunteers are carefully screened and oriented before appointment. And their financial support is thoroughly "nailed down" before assignment.

Bunch said more than half of Home Mission Board MSC volunteers have been able to provide all or most of their own support.

MSC volunteers are expected to provide their own support, or have financial sponsors for their one or two year terms at home or abroad. They will also provide their own hospital insurance and retirement coverage. The overseas age limit is 68. No age limit has been set for service in the U.S. (BP)

McKinney succeeds Burnette at Southside, Johnson City

Johnny McKinney has been called as pastor of Southside Church, Johnson City. He succeeds Jack Burnette.

A graduate of Milligan College near Johnson City, he earned the master of divinity degree from Southern Baptist Theological Seminary, Louisville, last December. He has pastored two churches in Kentucky and Enon Church in Jonesboro. He is a native of Johnson City.

Willis named as supervisor for adult church training

NASHVILLE—Avery T. Willis Jr., will become supervisor of the adult section in the Southern Baptist Sunday School Board's church training department, effective Aug. 1, church training director Roy Edgemon said.

A missionary to Indonesia since 1964, Willis has been president of the Indonesian Baptist Theological Seminary since 1973.

Calling the decision to leave Indonesia "very traumatic," Willis said it was more difficult for him to return to the United States than to go to the mission field 14 years ago. But he said he is convinced that adult training must be drastically improved if the goals of Bold Mission Thrust (evangelizing the world by the year 2000) are to be achieved.

Since returning to the United States on furlough in August 1977, Willis said he had become concerned about what is not happening in many Southern Baptist churches. "All God's people are to be ministers, and yet the average Southern Baptist lacks the information or skills to do the job," he said. (BP)

C. A. Hess dies in Nashville following bout with leukemia

C. A. Hess, 78, a pastor for many years in Alabama and Tennessee, died at Park View Hospital, Nashville, recently. The cause of death was leukemia.

At the time of his death, he was pastor of Kelleys Chapel in Waynesboro.

Funeral services were held from Deerfield Church in Lawrence County with Ed Lopp and Steve Lewis officiating.

He is survived by his wife who resides in Lawrenceburg and a son who resides in Huntsville, Ala.

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\$40,000 NOTE BURNING—A dedication and note burning service was held at First Church, Charleston, marking payment of a \$33,000 note on the church's parsonage and a \$10,000 note on the parking lot. The amount was paid in five-and-one-half years, according to pastor Byron Gibson. Participating in the service were former pastor Earl Northern, building committee chairman Roy Roberts, treasurer Paul Rogers, deacon and architect Sam Bettis, and Gibson.

Gladeville members observe 100th year

Gladeville Church, Gladeville, celebrated its centennial last month with Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, speaking at the services.

Following lunch, a service of thanksgiving including testimonies, recognition of guests, special music, and a message from former pastor Harry Nichols, highlighted the afternoon.

First services of what became Gladeville Church were held in a log building four miles east of Gladeville near Wetmore Spring. A pile of dirt and rock where the old chimney stood marks the location of the first building. Early records show the church to have been constituted in 1878.

Since this early beginning, the church has worshipped in three buildings and has been led by 23 pastors. Former pastors still living include H. C. Adkins, H. D. Burns, Luther Joe Thompson, Paul Hall, Hoyt Huddleston, Jack Kennedy, Fred Morgan, Harry Nichols, James Bond, and Billy Gregory.

Glade Church transferred from Concord Association to Wilson County Association in 1923. The church has 425 members with an average attendance of 230 each Sunday. Robert D. Agee is in his ninth year as pastor.

SBC mission gifts said up nearly 11 percent

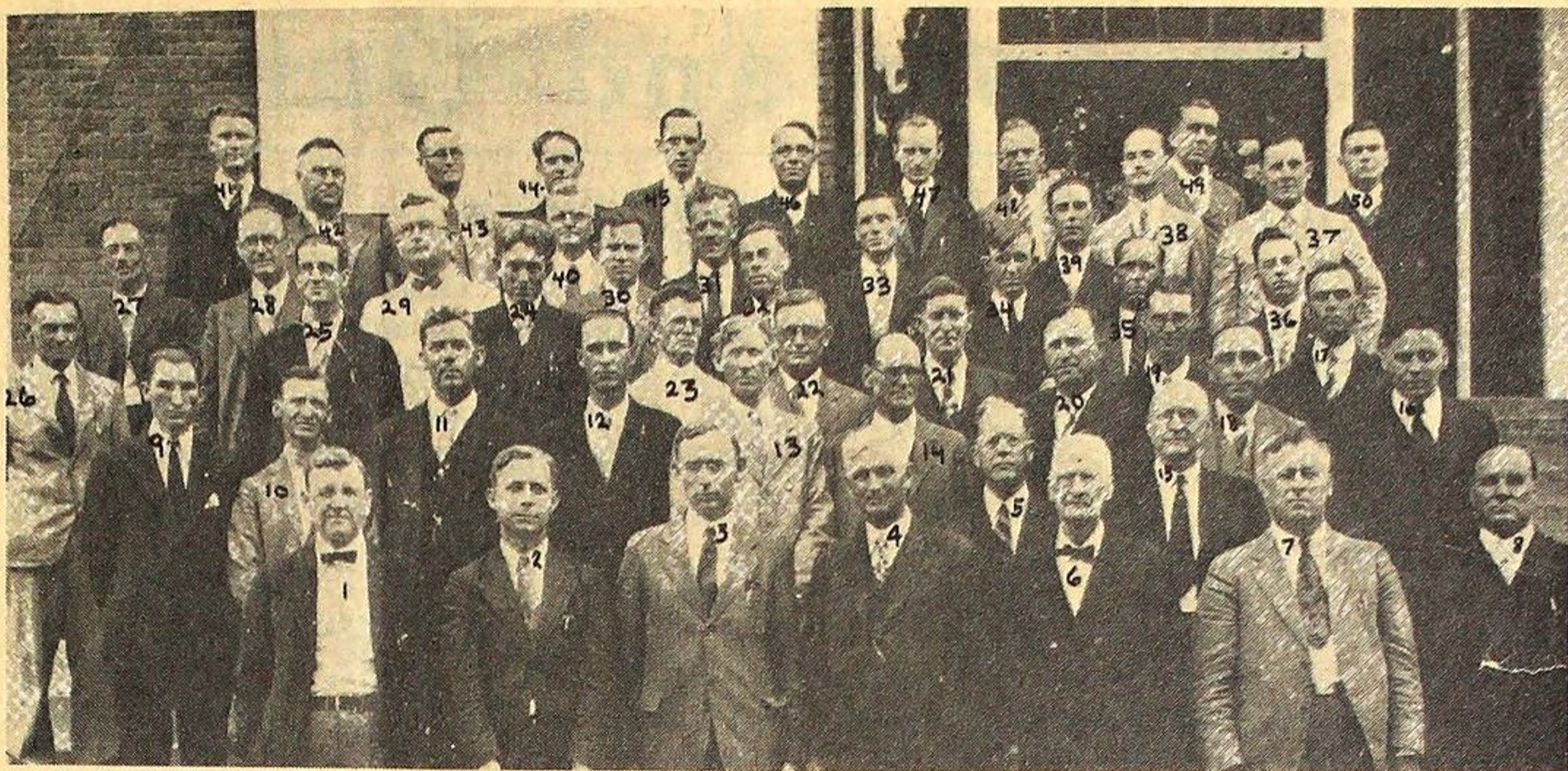
NASHVILLE—May receipts to the national Southern Baptist Convention Cooperative Program increased 10.9 percent over May 1977, bringing total receipts for the first eight months of the 1977-78 fiscal year to \$37,843,310.

Undesignated contributions are 9.66 percent ahead of last year's total for the same period. Contributions are about one percent ahead of the rate needed to meet the 1977-78 operating and capital needs budgets of \$55.1 million.

When an \$8.32-million Bold Advance challenge goal for unmet missions needs is considered, the total budget is \$63.4-million. The giving rate is 89.5 percent of what's necessary to meet that goal.

Designated contributions, heavily favoring the Annie Armstrong offering for the work of the Southern Baptist Home Mission Board, were up 19.71 percent over May 1977, to \$6,229,075. April's designated gifts had increased 35.5 percent over April a year ago. Over 62 percent of the \$13-million Annie Armstrong goal has been accumulated.

When May's \$4,735,048 in undersigned contributions for world mission needs of SBC agencies is added to the designated gifts, the total is 12.3 percent ahead of the total for the same period last year. (BP)



PREACHERS—These 50 Tennessee preachers attended the 1930 session of the East Tennessee Preachers' School on the Carson-Newman College campus.

E. Tennessee Preachers' School started 50 years ago at C-N

The East Tennessee Baptist Preachers' School will reach an important milestone at Carson-Newman College this summer, having been conceived 50 years ago.

Every session of the school, since its inception in 1929, has met on the Carson-Newman campus except for two years during World War II. Those two meetings were held at Harrison-Chilhowee. The Preachers' School is jointly sponsored by the Tennessee Baptist Convention through the Woman's Missionary Union and Carson-Newman College.

W. D. Hudgins, head of the TBC Education Department in the 1920's, conceived the idea of the Preachers' School as a means of helping to educate pastors who had not had benefit of extensive formal education.

This year the school will be held June 26-30. Charles T. Carter, pastor of Shades Mountain Baptist Church in Birmingham, Ala., will be preacher of the week.

Also on the program will be Wayne E. Ward, professor of Christian theology at Southern Baptist Theological Seminary; Don H. Olive, associate professor of philosophy, Carson-Newman; John A. Panella, college counselor and associate professor of psychology at Carson-Newman, and Alice S. Magill, vocational guidance specialist in the church ministries department, Baptist Sunday School Board.

Outstanding teachers in the school have included James T. Warren, president of Carson-Newman (1927-48); O. L. Rives, Bible professor at Carson-Newman; O. W. Carver, A. T. Robertson, E. K. Cox, J. W. Shepherd, W. T. Conner, H. C. Goerner, J. Wash Watts, L. G. Frey, J. T. Gillispie, Chas. W. Pope, J. McKee Adams, E. A. McDowell, Charles Trentham, Russell Brad-

ley Jones, John D. Freeman, Solomon F. Dowis, Courts Redford, Garland Hendricks, Robert G. Lee, Curtis Vaughn, Donald Ackland, Herbert Miles, Lewis Newman, Nat C. Bettis, E. Leslie Carlson, Gilbert Guffin, Hal D. Bennett, and Kyle M. Yates.

Those who have served as directors of the Preachers' School include: James T. Warren (1930-47), Francis Warden (1948), E. C. Masden (1941-51), Clarence Watson (1952-61), Nat C. Bettis (1962-74) and J. Donald Mitchell (since 1974).

Historically the Preachers' School has attracted large numbers. In 1945 the century mark in attendance was passed. The record attendance was set in 1963 when 368 enrolled.

Hoyt Wilson named to succeed Edwin Deusner at Lexington

Hoyt Wilson, Kenton, has been named to succeed Edwin E. Deusner as pastor of First Church, Lexington, effective June 25.

Wilson has been pastor at First Church, Kenton, for the past nine years. He has also led churches in Pulaski, Palmersville, and near Dresden.

The new pastor attended Murray State University, Murray, Ky.; Union University, Jackson, Tenn.; and Midwestern Baptist Theological Seminary, Kansas City. He earned the doctor of ministries degree from Southern Baptist Theological Seminary, Louisville.

Deusner, who was named pastor emeritus, served the Lexington church for 32 years before his retirement last September. Samuel R. Woodson, Jackson, was named interim pastor following Deusner's retirement.

Our People and Our Churches . . .

CHURCHES . . .

Clingan Ridge Church, Bradley County Association, dedicated their remodeled and enlarged auditorium and their new educational addition.

Michigan Avenue Church, Cleveland, announced that construction is underway on a building for the membership.

Pigeon Valley Church, East Tennessee Association, organized a Girls in Action organization. **Clell M. King** is pastor.

Park Avenue Church, Nashville, organized in 1888 by First Church of Nashville, celebrated its 90th anniversary last month. At its organization, the church was called **Howell Memorial Church**, after **R. B. C. Howell** who served as pastor of First Church for 25 years. Former pastors **Roy Hinchey** (1949-54) and **Tom Wells** (1955-57), were scheduled to speak. **Bob Mowrey** is pastor.

Bowmantown Church, Holston Association, voted to build a sanctuary. The present building will be converted into classrooms, according to Pastor **David Tydings**.

First Church, Greeneville, burned two notes totaling \$160,000 on its educational building. **James Best** is pastor.

Lovelace Church, Fall Branch, paid off the note on its new church building. **Joe Wall** is pastor.

Eastdale Church, Chattanooga, had ground breaking for a building at its new location on Ringgold-Ooltewah Rd. **Ray Walker** is pastor.

Dalewood Church, Nashville, is scheduled to observe its 25th anniversary Aug. 20-27.

Ground breaking services were held June 4 at Springhill Church, Western District Association. A new educational building is under construction.

Alamo Church, Beulah Association, organized Girls in Action and Royal Ambassador chapters. **James Castleman** is pastor.

First Church, Chattanooga, voted to build a chapel-educational building adjacent to its present educational building. **Jack McEwen** is pastor.

REVIVALS . . .

There were two professions of faith and several rededications during revival services at First Church, Niota. **Bill Bruster**, pastor, Central Church, Bearden, was the evangelist. **Charles Gardner** directed the music. **Bob Kelley** is pastor.

PEOPLE . . .

First Church, Oakland, ordained **Carl Doyle** and **Rudy Doyle** as deacons last month. **Raymond Hollaway**, director of missions, Fayette Association, brought the message. Pastor **Ralph Williams** delivered the charge.

Mike Ashford and **J. T. Tacker** were ordained to the gospel ministry by Morris Memorial Church, Moscow. Pastor **Lynn Eagan** delivered the charge to the candidates. **Ashford** is planning to attend Southwestern Baptist Theological Seminary this fall.

Dave A. Paxton is the new assistant director of admissions at Harrison-Chilhowee Academy, Seymour. Active in Baptist work for several years, he is a former Baptist Student Union director of Maryville College, was an associational youth director with responsibilities in over 80 area churches, and was minister of youth directorship at Dotson Memorial Church, Maryville.

First Church, Newbern, licensed **Mike Ashcraft** to the gospel ministry. He plans to enroll at Southern Baptist Theological Seminary in Louisville this fall. **Max Walker** is pastor.

Stanton Church, Haywood Association, ordained **George Robert Yarbrough** as a deacon.

Beech Grove Church, Dyer Association ordained **Billy Binkley** as a deacon on Sunday, May 21. **James Cross**, pastor; **Terry Gamble**, deacon at Calvary Hill Church; **Ned Davis**, pastor of Miston Church; **Leon Dyer** pastor of Evansville Church; **W. W. Shanklin**, director of missions, assisted in the service. **Robert Prince**, pastor of the Beech Grove Church, delivered the ordination message.

New Hope Church, Hohenwald, ordained **Larry Walton** and **Bill Keaton** as deacons. **Charles Livengood**, director of missions, Alpha Association, delivered the ordination sermon. **Jerry Milan**, pastor of First Church, Wrigley, gave the charges to the candidates and to the church, and **Thomas Mayberry** led the questioning. **Dan Parker** is pastor.

Tony Carroll, associate pastor in charge of music and youth, South Seminole Church, Chattanooga, was honored June 4 by that congregation on the occasion of his fifth anniversary with the church. **Carroll** and his family were given a surprise reception following the evening worship hour. They received a cash gift and print by chairman of deacons **Jim Renegar**. **Bill Delaney** is pastor.

LEADERSHIP . . .

LeRoy Elliott, pastor of Thompson Springs Church, Bradley County Association, resigned because of his health.

Earl Lamb resigned as pastor of Wilsonville Church, East Tennessee Association.

Frank Wood resigned as pastor of Hickory Grove Church, Fayette Association, to accept the pastorate of a church in New York.

Nolan Houser II is the new minister of education and youth at Second Church, Union City. **Noel A. Edwards**, pastor, said that the church sanctuary has been renovated completely and a new Conn electronic pipe organ installed.

Donny Sherman is serving as interim youth director for the summer at Woodmont Church, Nashville. **Bill Sherman** is pastor.

Eastland Church, Nashville, called **Roland Hudlow** as minister of education. **Hudlow** has served as a pastor, consultant, and superintendent of missions. **J. L. Ford** is pastor.

Robert Startup has been called as minister to senior adults at First Church Morristown.

Alpha Church, Nolachucky, called **Mark Key** as minister of youth. A native of South Carolina, he is a student at Carson-Newman College, Jefferson City.

Don Layman resigned as pastor at Samburg Church, Beulah Association.

Milford Cox resigned as pastor of Chinquauin Grove Church, Bluff City.

Richard Harris resigned as pastor of Cedar Creek Church, Holston Association. He has served that church since November 1972.

Ninth Street Church, Erwin, called **Randall Grace** as assistant to the pastor. A native of Bluff City, Tenn., he attended Cumberland College of Tennessee, Lebanon.

J. C. Cartee resigned as pastor of Sunrise Church, Bluff City. He was pastor there for five years.

Vern Duncan resigned as pastor of New Bethel Church, Hamilton County Association, to accept the pastorate of Golf View Church in Lake Wales, Fla.

Michael Bailey resigned as pastor of Falling Water Tabernacle, Hamilton County Association.

Southeastern students receive 'check' from Southern Baptists

WAKE FOREST, N.C. — Students at Southeastern Baptist Theological Seminary in Wake Forest, N.C. looked twice recently when they got a "check" for \$1,763.80. Although the "check" couldn't be cashed, it did tell the story of how much money the Cooperative Program of Southern Baptists had put into their seminary education this year.

The "check" from the Cooperative Program represented the difference between the academic and administrative costs of \$2,317.80 at Southeastern for the 1977-78 year and the amount paid by the students and received by the seminary from investments and other income.

In a message which accompanied the "check," President W. Randall Lolley told the students that Southern Baptists in 1977-78 channelled more than \$12,000,000 into the training of ministers. (BP)

2,100 young people attend first Glorieta Youth Week

GLORIETA, N.M.—Church training director Roy Edgemon compared the movie "Close Encounters of the Third Kind" with the Christian experience when he opened Youth Week, the first full session of the summer program at the Glorieta Baptist Conference Center for 2,100 young people from around the country.

Edgemon said there are parallels between the popular science fiction movie where people are drawn strangely and surely to a mountain, and in the Christian experience where people are drawn to the cross. "Intensity and quality in living, not piling up years is what makes a life worthwhile," he told the crowd, which was slightly larger than for the same conference last year. (BP)

Arsonists blamed for \$250,000 fire

At least \$250,000 in damage resulted after arsonists set a fire recently at the Hickory Valley Church in Chattanooga. All four units of the church structure, which are built around a courtyard, were either destroyed or suffered heavy smoke and water damage, according to Pastor Bill Plemons.

Nine units of the Chattanooga fire department answered the pre-dawn alarm. The fire was set in the kitchen.

Destroyed were the sanctuary, a new grand piano, organ, pews, kitchen, one-half of the youth building, classrooms, offices, 1,000-volume library, the pastor's office, and his personal library. Heavy smoke and

Five Southern Baptist endorse nuclear proliferation petition

NASHVILLE — Five Southern Baptists are among the signers of "A Call to Faith" opposing the "research, development, testing, production, deployment, and actual use of nuclear weapons."

The statement, using strong biblical terminology, calls America's security systems "demonic" and says the nation is "possessed" by the spiralling momentum of nuclear weapons production.

"Most Christians have ignored the strong biblical warnings against placing our trust in weapons of war," the statement admonishes. It says many leading scientists and arms control experts now call nuclear war "probable" by the end of the century.

The signees call upon those who preach the gospel to "make it clear that to turn to Christ will lead us to turn from the ac-

ceptance of nuclear weapons, so that converts become known as peacemakers."

The statement indicates America should have absolutely nothing to do with nuclear weapons of any kind and should take the initiative to eliminate them from the earth.

Among the signers was Bob Adams, professor of Christian ethics at Southwestern Baptist Theological Seminary; John R. Claypool, pastor of Northminster Baptist Church in Jackson, Miss.; James M. Dunn, director of the Texas Baptist Christian Life Commission; D. Glen Saul, professor of Christian ethics at Golden Gate Baptist Theological Seminary and Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary. (BP)

N.C. General Board approves compromise

MURFREESBORO, N.C.—The general board of the Baptist State Convention of North Carolina has approved the "compromise decision" reached by its executive committee and trustees of Wake Forest University in March.

An authority crises between Wake Forest trustees and Baptist state convention leadership erupted last Dec. 9 when a majority of trustees voted to accept without restriction a \$299,600 grant from the National Science Foundation. Messengers of the state convention had requested in November that Wake Forest not spend a designated \$85,000 of the grant on an animal care-green house facility.

Wake Forest trustees however voted to use the entire grant, including the \$85,000 for the biology department facility.

General board members okayed the compromise between their executive committee and Wake Forest trustees in which WFU agreed to spend \$85,000 from university funds to symbolically replace the money spent for the animal care facility. They also agreed to lengthen by one year the research program financed by the rest of the National Science Foundation grant.

The chairman of the Wake Forest-Convention relationship committee, Tom Dorman, told the general board that attitudes seem improved between the university and Baptists in the state since the grant issue. "The event tested our ties and found them stronger than many believed them to be," he said. (BP)

Executive vice-president named for New Orleans

NEW ORLEANS—Don Stewart, head of the religion and philosophy department at William Carey College, Hattiesburg, Miss., has been named executive vice-president of New Orleans Baptist Theological Seminary.

He will begin his new duties June 1, replacing Ray P. Rust, who resigned in February to become president of Anderson (S.C.) College.

Stewart has been at William Carey College since 1963. Prior to that he was pastor of the Perkinson Baptist Church, Perkinson, Miss., and had been associate pastor of the Immanuel Baptist Church, Hattiesburg. (BP)

water damage occurred in the nursery and other parts of the church. The church is only partially covered by insurance.

Plemons said that no arrests have been made in the case, and there are no leads. He did indicate that the person or persons responsible broke into the church and emptied six fire extinguishers before they started the fire.

The congregation has been meeting in the sanctuary of a Pentecostal church next to theirs. They hope to continue meeting there until construction is completed on new facilities. No date has been set for ground breaking, Plemons said.

At each session of the Southern Baptist Convention, the agencies of the convention are required to give an annual report. Here are a few highlights from the reports of these agencies to this week's convention which is meeting in Atlanta.

Reports from Southern Baptist agencies

Southwestern Seminary

The enlargement in the seminary's work is revealed in the unprecedented enrollment and graduates which the seminary matriculated during the 1977-78 academic year, 4,136 students were enrolled.

The report also reflects the enlargement of the seminary's off-campus study center program. The seminary began offering degree level courses in San Antonio on the campus of the Mexican Baptist Bible Institute. It joins similar programs in operation in Houston, Texas, and Shawnee, Okla. The centers provide seminary training to pastors and church staff persons who serve local churches with benefit of little or no seminary training.

Enlargement of campus facilities was highlighted by construction of 48 additional apartments for married students at a cost of \$859,000, and a \$221,000 renovation of the residence hall for single women were completed. Construction on a physical fitness center, costing \$1.2-million, has begun with completion anticipated by September 1978.

Midwestern Seminary

The seminary, newest of Southern Baptists' six seminaries, reported a record enrollment for the fifth straight academic year in regular degree and diploma programs in 1977-78.

A program of restoration and renovation of all seminary buildings (excluding relatively new married student housing) was initiated in 1976. Phase I, the modification of the classroom/student center and classroom/faculty office building was completed in February 1977. This project increased present classroom facilities by 30 percent. Phase II renovation of the single residence hall was begun in April 1978 and is expected to be completed by August.

Southern Baptist Foundation

Book value of total funds reached a new high of \$21,089,026, representing a net increase of \$3,610,346 for a 20.7 percent advance over the previous year's total, the report said.

Earnings from these assets totaled \$1,140,149, which marked the third year the \$1-million mark has been exceeded.

Over half of the growth for the year resulted from the largest gift by an individual donor, who asked to remain anonymous, ever made to the foundation. The \$1,836,750 gift will produce over \$100,000 annually in income for various denominational causes.

Seminary Extension

Endorsements from two nationally recognized educational bodies capped another record-breaking year for the Seminary Extension Department of the six Southern Baptist theological seminaries, the department reported.

Early in 1978, Seminary Extension's Home Study Institute received, without stipulation, reaccreditation by the Accrediting Commission of the National Home Study Council, the correspondence school affiliate of the Council on Post Secondary Education.

Also during the year, the American Council on Education, in a project to assess the amount of credit individual correspondence courses should carry when applied on degree programs, evaluated 14 courses in Seminary Extension's College-level Curriculum Series as worthy of at least three semester hours of credit each.

There were 8,773 persons from all 50 states and 19 foreign countries enrolled in Seminary Extension courses, almost 7,000 of them in a record 328 extension centers across the country. Student enrollments have increased by 98.5 percent since 1970.

Annuity Board

In 1977, total assets administered by the board as of Dec. 31 amounted to \$498,977,661.

Most annuitants received permanent increases of 8.33 percent in their checks. The increases were retroactive to Jan. 1, 1977, and replaced the "13th Check," an extra benefit the board has paid since 1966 when the earnings have permitted.

The board paid \$19,085,316 in retirement and protection benefits. Insurance benefits through the church, agency, and seminarian programs reached more than \$12-million. These figures combined to reflect some \$31-million which went from the board to the SBC.

The board enrolled 545 new churches in the basic retirement program in 1977. New pastors and church employees enrolled in Plan A numbered 2,169. The programs of 3,000 members were upgraded. Such totals mirrored the Annuity Board's best year ever in enlistments, Morgan said. Reaching new churches remained a top priority, and other record enrollments were set in both agency and seminarian accounts.

Sunday School Board

The Bible Book Series, the new Sunday School curriculum designed to study all 66 books of the Bible in a nine-year period, will be available to churches in October 1978. More than 70 interpretation clinics were held across the country this spring to introduce Southern Baptists to the new curriculum line.

Total sales for the Sunday School Board were reported as \$64.2-million last year, an increase of two percent over the previous year.

The new Radio-Television Bible Correspondence programs and materials also will premiere nationwide in October 1978. The television programs are a joint effort between the Southern Baptist Radio and Television Commission and the Sunday School Board. Select television stations will carry the new outreach effort, expected to reach new people for Bible study and give church members an additional opportunity for home study of contemporary topics.

In the area of supporting and enriching family life, it was reported that more than 33,000 persons attended Family Life Enrichment Conferences.

Education Commission

The continuing results of two "landmark events"—the National Colloquium on Christian Higher Education in Williamsburg, Va., in 1976 and the McGrath Study of Southern Baptist Colleges and Schools, conducted during 1976-77 as part of the colloquium followup were reported.

The McGrath Study, the most comprehensive self-study ever undertaken by Southern Baptist colleges and universities, has been widely acclaimed by educational leaders throughout the country. The study among 49 Baptist schools conducted by Earl J. McGrath, former U.S. commissioner of education and eminent educational researcher, encouraged the schools to re-examine their Christian purposes, as well as their educational programs.

During the past 10 years Baptist colleges have increased their enrollment by more than 30 percent, far above the national average.

During 1977-78, the Education Commission continued to implement the "Mission Support" program adopted by the commission and the Association of Southern Baptist Colleges and Schools in 1971.

Foreign Mission Board

A record 279 new missionaries, advancement into eight new countries or territories, and an all-time high of 98,715 baptisms on mission fields "made 1977 an outstanding year for the overseas portion of Bold Mission Thrust," the report said. Bold Mission Thrust is the SBC's effort to proclaim the gospel to the whole world by the year 2000.

The 279 missionaries—a new appointment high for the third straight year—included 127 career missionaries, 18 reappointments, 31 missionary associates, 94 journeymen and nine special project workers.

Southern Baptists' entry into eight new mission fields—the largest number in one year—brought the total to 90 countries and territories. The new countries or territories included Sri Lanka, Scotland, the Caymen Islands and Martinique in the Caribbean; Rwanda, South Africa, and the South African homeland of Bophuthatswana in Africa; and the Seychelles in the Indian Ocean.

Baptists overseas in churches related to Southern Baptist mission work in 1977 numbered more than one million for the first time, including the 98,715 baptisms. The number of overseas churches grew from 8,017, with 906,542 members in 1976, to 8,533 churches and 1,071,922 members last year.

Stewardship Commission

For the first time in history, the total Southern Baptist Convention portion of Cooperative Program receipts has exceeded \$51-million, the SBC Stewardship Commission reported.

At the close of the fiscal year 1976-77, SBC Cooperative Program receipts amounted to \$51,940,459—11.16 percent, or \$5,214,737, more than the 1975-76 receipts, the report noted.

The two most significant facts in the area of Cooperative Program promotion, the report said, are the 11.16 percentage increase in Cooperative Program receipts, and the increase in division of Cooperative Program gifts between SBC and state convention from 33.44 percent to 34.23 percent in favor of the SBC.

Another major event cited was adoption, by the convention meeting in Kansas City, Mo., in 1977, of the commission's recommendation to double Cooperative Program giving by 1982, and to encourage each church and state convention to increase its percentage division of funds.

Historical Commission

The commission implemented its goal of "taking the staff to the people" by conducting 12 history workshops in South Carolina, North Carolina, Kansas, Nebraska, New Mexico, and Tennessee.

The commission cited an increase to 9,000 in the annual circulation of its journal, **Baptist History and Heritage**. The special issue on "The Role of Women in Baptist History" proved to be the most popular issue in the 13-year history of the publication.

The commission's microfilm program involved the microfilming of 50,000 pages of annuals and periodicals of three major Black Baptist conventions in America, and 71,000 pages of evangelical materials from eastern Europe. According to the commission, 948 items of Baptist materials were added on microfilm valued at \$5,800, and 1,542 books, annuals, periodicals, church histories, and other items valued at \$4,255 were obtained.

Southern Seminary

With the largest student body, largest graduating class, and largest faculty in the 119-year history of the school, Southern Seminary continues to grow in size and quality to meet the increasing needs facing Southern Baptists, the report said.

In the past year, Southern Seminary became the first SBC seminary and perhaps the first accredited seminary in the nation to offer the doctor of philosophy degree in evangelism, the report continued.

Southern seminary also seeks to provide theological training, through its Boyce Bible School, for the estimated 8,000 SBC ministers who do not have college degrees, the report said. Now in its fourth year, the Boyce program continues its rapid expansion, recently adding a third off-campus Boyce School center in Springfield, Ill. Two other centers are located in Little Rock, Ark., and Columbus, Ohio.

Radio & TV Commission

An \$11.1-million gift to Baptists in the form of free broadcast time, 2,000 decisions for Christ, continued cooperation with sister agencies, and a number of industry awards highlighted the Radio and Television Commission's report.

Baptist-produced programs were aired weekly on 2,386 radio or television stations.

Figures show that 184,000 individual letters poured into the Radio and Television Commission last year from first-time writers responding to one of the Baptist-produced radio or television programs. That total included 14,000 letters, mostly from young people, seeking counseling about personal and spiritual problems. More than 2,000 people wrote back to say they had either accepted Christ as Saviour or rededicated their lives to Him.

Brotherhood Commission

The commission expanded efforts in 1976-77 to develop Brotherhood training specialists, arrange world missions conferences, introduce Brotherhood work to ethnic groups, and increase mission volunteers.

Assisted by state Brotherhood departments, the commission stages six regional training institutes. Those efforts prepared 475 training specialists to help state Baptist convention and associations start new Brotherhood units and orient church leaders in Brotherhood work.

The commission arranged world missions conferences in 188 associations, an increase of 19 percent, and 3,565 churches, an increase of 7 percent.

Statistically, the agency disseminated missions information to 245,000 Southern Baptists through seven publications. It also involved more than 5,000 persons in national lay renewal work, spent 1,823 days in the field interpreting Brotherhood work and recorded a Brotherhood enrollment of 473,309, a decline of one percent.

New Orleans Seminary

Increasing enrollment continued to dominate interest with 1,344 students enrolled through the end of the summer session in July 1977. The seminary had experienced an 18 percent increase in student enrollment over the previous academic year, enabling it to maintain its position as the third largest of the six Southern Baptist seminaries.

During the year, the school of Christian training completed its first year of operation, experiencing a 45 percent increase in enrollment. It moved into its new building on campus, one which had been remodeled to meet the specific needs of that division of the seminary.

Other building improvements included the refurbishing of Carey Hall, the women's dormitory; renovation of the Preschool Education Center; and renovation of several classrooms.

Christian Life Commission

Distribution of literature related to family, race, citizenship, daily work and special moral concerns has practically doubled in sales during the past year. A new series of pamphlets under the general title, "The Bible Speaks," was issued on ten subjects: aging, alcohol, citizenship, ecology, family, hunger, money, race, sex, and peace.

A program, "Help for Television Viewers," was launched with packets of information mailed to Southern Baptist pastors and other church leaders.

World Hunger Day has been added to the denominational calendar, and materials are being prepared to help churches properly observe that event.

(Continued on page 10)

Bill would violate church-state separation

A bill which would seriously affect the cherished principle of separation of church and state is making its way through the United States Congress. The questionable measure, which would allow federal income tax credits for tuition paid to private and parochial schools, has already passed the House of Representatives and is expected to be passed by the Senate.

The House was considering a bill which would allow tax credits for tuition paid to colleges, when an amendment was presented to extend this practice to sectarian elementary and secondary schools. The representatives accepted the amendment and then passed the bill by a narrow 209-194 vote.

Our distress comes when you realize that most private schools are established for the expressed purpose of teaching a fourth "R"—religion, in addition to "reading, riting, and rithmetic."

Certainly, we have no objection to the existence of such sectarian schools. Nor do we question the right of parents to choose to send children to such schools, instead of public schools. However, these private schools must be supported by parents and other non-governmental sources.

The bill as it now stands would allow taxpayers to reduce federal income tax by an amount equal to 25 percent of the tuition paid. The limit would be \$50 for this year, and \$100 in 1979 and 1980.

Obviously, federal income tax money—money which would have gone to the federal government—will go to pay tuition cost for private and parochial education.

This is a **complete violation** of First Amendment guarantees—a principle which has been upheld repeatedly by the U.S.

Supreme Court when various states, under pressure from Roman Catholics and other religious groups, have tried to devise ways to violate this treasured freedom.

Should this bill become law, the federal government would be in the questionable position of encouraging sectarian education, in spite of our nation's heritage that government should neither advance nor inhibit the establishment of religion.

There are other problems with the proposed legislation.

Such tax credits would reduce federal income tax receipts by an estimated \$1-billion dollars. The other taxpayers would have to make up this deficit—meaning that all of us would be paying more tax, and thereby we would be **forced to support** with our tax money the teaching of religious doctrines.

Another factor is that the federal government would be encouraging some private schools which were created with the purpose—stated or unstated—of providing segregated education.

And, the passage of this law would create even more problems for already troubled public schools. More students would leave public schools, and most of those left in public schools would be the poor, disadvantaged, and those rejected by private schools.

Since the House of Representatives has passed the controversial bill and the Senate is expected to follow suit, our main hope for escaping this violation of religious liberty rests with President Jimmy Carter and the Supreme Court. Carter has promised to veto any such bill, and the vote in the House would indicate that there is not enough votes to override his veto.

We strongly oppose this bill.

Our nation must not sacrifice the principle of separation of church and state to appease religious pressure groups. Government has no business, whatsoever, in financing the teaching of any religious beliefs.

INTEGRITY STARTS IN THE HOME



Unfounded fears

By Hudson Baggett, editor

"The Alabama Baptist," Birmingham, Ala.

Some people fear that the Southern Baptist Convention is or may become too liberal. These fears are expressed now and then, especially each year at convention time.

It is my conviction, however, that most of us Southern Baptists are theologically conservative. Yet, even as conservatives, we are liberal in many respects. To me this is commendable.

But we must not be so naive as to think that it is possible to be conservative enough or liberal enough for some folks. It depends largely upon one's definition of the terms. Furthermore, being liberal or conservative is a matter of degree.

It is unfounded to claim that many Southern Baptists, for example, do not believe the Bible. By whose survey? It is my opinion that 99 percent of Southern Baptists believe the Bible—at least theoretically, even if we do not agree on its meaning.

As a young preacher I was astonished to learn that a preacher friend wanted no fellowship with a mutual pastor friend because there was a disagreement between them about the "split rapture." Both were conservatives. Both believed the Bible. To assume that a person is a heretic, unChristian, or does not believe the Bible just because they disagree with us is a witness in reverse for Christianity.

We believe that most so-called conservatives have liberal attitudes toward their fellow men. This is what has made the Southern Baptist Convention give a feeling of "at homeness" to millions of people.

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.

Avoid power politics

Dear editor:

As a young minister I deeply appreciate your June 1 editorial concerning Southern Baptist Convention political campaigns. As a committed Southern Baptist, educated in Southern Baptist colleges and seminaries, my feeling is that such power politics run contrary to Baptist unity, Baptist tradition, and Baptist theology.

Your perceptive statement, "Our problem does not lie with this possible nominee—but with the process being used," hits the nail squarely on the head.

When special interest groups within the convention become power brokers who decide for Baptists what's best for Baptists, the frightening result will be a polarized people who will become paralyzed to continue the theme of Bold Mission Thrust. When lobbyists such as the Baptist Faith and Message Fellowship are allowed to push a nominee upon us, then polarization will be the frightening reality.

Government is made ineffective by lobbying pressure of special interest groups. The Southern Baptist Convention can also be made ineffective in carrying the gospel into all the world by the same pressure and influence. Let us pray that this will never, never happen.

Lloyd R. Humphrey
4087 Silverleaf Rd.
Memphis, TN 38138

Baptizing preschoolers

Dear editor:

I read the article, "Tennessee pastor urges care in baptizing children" (May 4) and have been waiting for someone to respond. No one has, and that bothers me some.

We ought to heed what Richard D. Patton says—and if we are baptizing 2,061 preschool children every year, we should hang our heads in shame.

What's the fastest way to stop this trend? Simple. Quit publishing and praising the "top 25" in baptisms in the state and SBC. I am sure that most of the churches that "make" the top 25 deserve to be there, and are not guilty of this wholesale dipping of babies, but there are a few beavers eager for headlines that will "dip" anyone they can get into the water in order to make that list. And you know it.

Tom Biggar
343 Oak Street
Maryville, TN 37801

Valentine responds

Dear editor:

As the executive secretary of the Christian Life Commission of the Southern Baptist Convention, please allow me to respond to your editorial, "What's rights?" (June 1).

Firstly, I was extremely disappointed by your decision to print an editorial which was critical of the commission's "Declaration of Human Rights" without also including in the same issue either the declaration itself or the Baptist Press news story about the document. By so doing, you deprived your Tennessee Baptist readers of the opportunity to evaluate for themselves an important decision facing the Southern Baptist Convention.

Secondly, I found it ironic that with the same editorial you should criticize the declaration both for being too lengthy and for not being specific. As explained in the Baptist Press story which you chose not to print, the purpose of the declaration was not to offer a list of specific human rights issues (which, of course, would have made the declaration lengthier), but to provide a general statement of Bible-based principles related to human rights.

Thirdly, I was further disturbed by your statement that the declaration was written in vague language. The declaration actually received not only the careful attention of the entire commission staff, but it was also studied and approved by each of the 30 elected commission members.

Southern Baptists do have a special stake in this important issue of human rights; and we believe Baptists from this Volunteer State of Tennessee will join other Southern Baptists in strong support of human rights at home and abroad.

Foy Valentine
460 James Robertson Parkway
Nashville, TN 37219

Firstly, the declaration was printed in our June 8 issue. It was so long (one of our pages) that it was not easy to work it into our schedule.

Secondly, length is not required to be specific. The most specific and best understood answers are often only one word.

Thirdly, regardless of how many people approve the declaration, I still feel it can easily be interpreted as taking a stand on several emotional, controversial issues. (editor)

Christian fatherhood

Dear editor:

Christian fatherhood is ever the divine ideal!

Fortunate indeed are you if there is a fine, true Christian gentleman at home who is rejoicing with you in life's plaudits and standing by to shield you from life's blows. He neither expects nor asks for any reward, save that of a life worthy of a bit of sacrifice and selfless love.

If you are the daughter of such a dad, you can and undoubtedly will frequently let him know of your loving appreciation.

If you are his fortunate son, standing upon his shoulders today, you can in a measure repay him by being his second chance to live. He wants you to be an even finer dad than he has proven to be.

If you are the cherished wife and companion of a noble husband and father, the indispensable guardian and guide of your home, assure him of your abiding love.

We honor ourselves by honoring with our lives Christian fatherhood at its best—our dads on Father's Day—June 18.

William Hall Preston
3503 Foxhall Road
Nashville, TN 37215

Foundation of the church

Dear editor:

Concerning your column of May 25, when Jesus declared (Matt. 16:18) that He would build His church, it has been our conviction that He meant that He would do so personally. Then Mark 3:13-14 records for us what would seem to be a fulfillment of that statement. This coupled with I Corinthians 12:28 gives evidence that the church was in existence before the Day of Pentecost.

Still further proof would be the statement in Acts 2:41 that there were added unto them about 3,000 souls.

In the light of the above, would you not therefore agree that the church was probably established before Pentecost and then empowered on the Day of Pentecost?

Norman O. Baker
P.O. Box 365
Waynesboro, TN 38485

Maybe our disagreement comes at the distinction between a local church and the universal church.

Jesus is still building His universal church and will continue to build it until He takes it to heaven as His bride.

The calling of the 12 disciples (Mark 3) could be interpreted as the founding of His universal church, but I have never interpreted the disciples as a local church.

The I Corinthians passage speaks of God's selection and empowerment of certain church leaders. Since Paul is writing here to a local church, I fail to see how this specifies when the "church" was established.

The phrase "unto them" (Acts 2:41) is not in the Greek text—so it would be (Continued on page 10)

Letters

(Continued from page 9)
difficult to know if the King James Version translators meant "the 120," the universal church, or a local church at Jerusalem.

Perhaps I should have written, "The local church at Jerusalem founded on the Day at Pentecost. . . ." (editor)

Likes treasurer's report

Dear editor:
I noticed the quarterly treasurer's report of the Tennessee Baptist Convention in the May 25 issue of our state paper and am delighted with the very readable print.

J. W. Bargiol
P.O. Box 444
Harriman, TN 37748

It took four extra pages to print the treasurer's report in the May 25 issue rather than reproducing the computer printout as we have in the past (10 pages instead of six). Those four pages cost us \$1,053, plus increased postage since part of the mailing charge is based on total weight. The Executive Board and I need to know if our readers think this extra expense is worth it. (editor)

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Appreciates BFMF's concern

Dear editor:
I was not aware of the Baptist Faith and Message Fellowship's activities to nominate Miss Bryant as vice-president.
I am in full support of Miss Bryant's anti-homosexual activities. I think every born-again believer should pray for her and support her in every way possible. She may or may not be God's choice for the vice-presidency. I don't know. One thing for sure, should she be elected, our convention would be saying to the world what the Bible has always stated, that homosexuality is sinful and not to be condoned in any legal way.

I appreciate the Baptist Faith and Message Fellowship's concern for our convention. I believe they are right in their approach for bringing about change in our convention. High officials with a firm commitment to the inerrant Word of God must be elected, if we are to succeed in purging ourselves from cancerous liberalism that is infecting many of our agencies and institutions.

I feel your objection is not so much to their process for nominating people, but to the existence of the fellowship itself and what they stand for. Is there some silent fear you possess?

K. K. Walker
140 Hillcrest
Knoxville, TN 37918

For the record: I did not say that the Baptist Faith and Message Fellowship is to nominate Miss Bryant. As far as I know, this is not an official activity of the fellowship or its Board of Directors.

We do not have to elect Miss Bryant as an officer to clarify Southern Baptists' stand on homosexuality. This has been expressed in a number of resolutions over the years (including the 1977 SBC).

Concerning your question: If I were to have "silent fears" and were to voice these, they wouldn't be silent, would they? (editor)

Nashville pastor to assume leadership of Stones River

James Growden, pastor of Hillcrest Church, Nashville, for the past four years, has accepted the call of Stones River Church, Myrna, effective June 18.

A native of Tullahoma, he is a graduate of Belmont College, Nashville, and attended New Orleans Baptist Theological Seminary.

He has led congregations at College Street Church, Tullahoma, and First Church, Mississippi City, Miss.

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Reports

(Continued from page 7)

Golden Gate Seminary

The seminary continued to register growth with enrollment at record heights. New housing units were completed. Financial contributions to the seminary were the highest in its history.

In addition to work at the Southern California Center in Los Angeles, the seminary offered courses in Phoenix this year. A number of special conferences were held on campus, including the first Church Growth Institute.

Southeastern Seminary

Enrollment has increased steadily since 1970, passing the 1,000 mark last fall.

During the past fiscal year a "Long Range Plan of Action" was adopted, setting forth 20 objectives for every phase of the seminary. A master campus plan has been adopted, outlining capital needs for the next 10-15 years.

SBC Commission on American Baptist Seminary

A new scholarship program funded by the Southern Baptist Convention has been implemented. This first year, 25 scholarships were awarded for students from National Baptist churches.

Last year there were 152 students on campus with 95 percent coming from National Baptist churches, representing 20 states. There were 22 graduates in May.

Baptist Joint Committee on Public Affaris

The 16th Religious Liberty Conference was held in Washington last October with 150 attending.

The office provided 147 news stories of public affairs issues for Baptist news media through Baptist Press.

Many services were provided, on almost a daily basis to Southern Baptist churches, pastors, agencies, state conventions, associations, and other denominational leaders in the area of public affairs.

Home Mission Board

At the end of 1977, a total of 2,830 persons were under Home Mission Board appointment—a net gain of 338 over the number reported at the end of 1976. New positions and the inclusion of the wives of those receiving Church Pastoral Assistance account for this increase.

We are now in the process of evaluating the agency's work of the 1970's and developing bold long-range plans to extend to the end of the century.

Pulpit To Pew

By Jim N. Griffith

There is a Tennessee Baptist church whose pastor mimeographs his sermons before he preaches them and then, after Sunday School, goes to the parking lot to distribute them to church members who are sneaking away!

Apparently, this preacher must be perceptive, innovative, and quick on his feet!

Have you noticed how swiftly the Sunday morning church-skippers do the vanishing act? They are as difficult to catch and hold as a cool breeze on a hot summer's day.

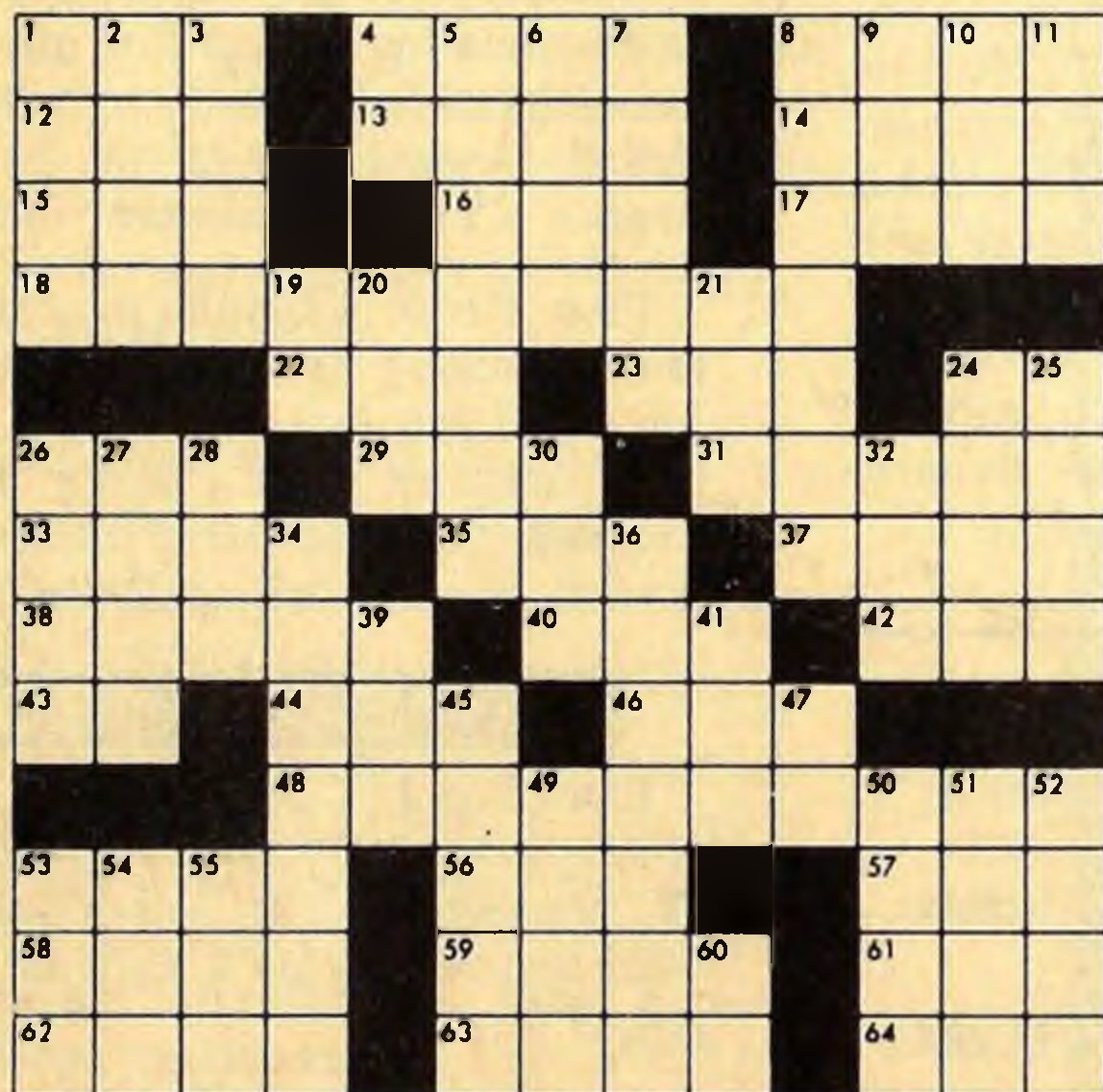
In fact, the church members get away so quickly after Sunday School that the preacher probably has to mail his sermons to some who are skilled at disappearing in a cloud of dust and excuses.

Of course, the response at receiving the printed sermon from the preacher's hand is pretty much the same with all: the fleeing sheep look sheepish.

All of which suggests an appropriate text-title for the preacher's next sermon handout: "Will you also go away?"

Bible Puzzle

Answers on page 14



ACROSS

- | | |
|------------------------|-----------------------|
| 1 To and — | 31 Jesus (John 1:38) |
| 4 "— to anger" | 33 Fish |
| (Prov. 15) | 35 Hound |
| 8 Unquenchable | 37 Matgrass |
| (Luke 3:17) | 38 "— the Gentiles" |
| 12 Color | (Acts 15) |
| 13 Coordinate | 40 Christian address |
| 14 Agitation | form: abbr. |
| 15 "that wicked —" | 42 Army enlisted men |
| (1 John 3) | 43 Noun plural suffix |
| 16 Native: suffix | 44 Sol |
| 17 "— of the earth" | 46 Female person: |
| (Acts 13:47) | suffix |
| 18 "the — —" | 48 "to the — —" |
| (Heb. 13) | (1 Pet. 4) |
| 22 Gazelle of Tibet | 53 Concern |
| 23 Head covering | 56 Slippery one |
| 24 Illustration: abbr. | 57 Frost |
| 26 He saw them | 58 King of Amalek |
| (2 Sam. 17:18) | (1 Sam. 15:20) |
| 29 "Do they not —" | 59 Concept |
| (Prov. 14) | 61 N. T. book: abbr. |

CRYPTOVERSE

DKIY SY TCRYOMFECKCD ECR K MZEQQ
VYYJ FZN QEA

Today's Cryptoverse clue: D equals G

- 62 "— and caves"
(Heb. 11)
63 Small boys
64 Enlarge: abbr.

DOWN

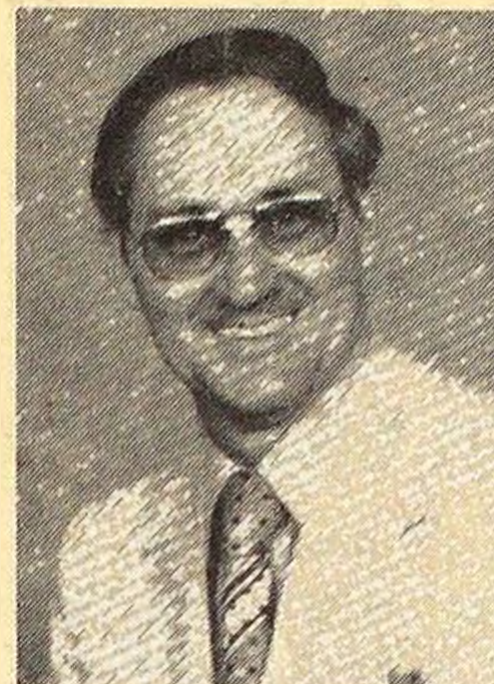
- 1 Plague (Ex. 8:2;
sing.)
2 Nevada city
3 Prophet
(2 Chron. 15:8)
4 Small: abbr.
5 Animal (Rev. 13:2)
6 Bone: comb. form
7 Grain
8 "every — —"
(Rev. 6)
9 Electrified particle
10 Free
11 Some trains
19 King (Num. 21:33)
20 Enemy
21 Sedan or coupe
24 Man (1 Chron. 24:27)
25 Covers
26 Covers all sins
(Prov. 10:12)
27 Bee genus
28 Hindu slave
30 Steal
32 Container
34 "— — of iron"
(Dan. 2)
36 "speckled, and —"
(Gen. 31)
39 King (1 Chron. 18:9)
41 Wahoo
45 "— — lawfully"
(1 Tim. 1)
47 Letter
49 Tibbu
50 Nursery rhyme
characters
51 School subject: abbr.
52 Feminine name
53 Roue
54 Mature
55 Operated
60 Persian card game

Devotional

Following In His Steps

By Robert W. Campbell

When I was a young lad growing up in Sharon, Tennessee, we lived exactly one-half mile from town, down 45E. Many a day



Dad would say, "Bob, I'm going to town, want to go with me?" Most of the time I was not only willing, but I was anxious to go.

We would leave the house, walk down the steps to the highway, and, facing the traffic, head to town on foot.

Campbell

So many times I had heard older folks say, "Bob, I'd know Mr. Guy a half mile away, if I could see him walking." This always fascinated me and put a desire in my heart to walk like my Dad.

As we walked toward town, I followed closely behind him, stepping where he had stepped, and making my legs bow just like his. I wanted to walk just like my Dad.

A few years later, some of these same folk said, "Bob, I'd know you a half mile away, if I could see you walking, because you walk just like your Dad." That would please me good! I have often thought, to a lad, about the biggest man in the world is his Dad. He wants to look like him, act like him, be like him, and yes, even walk like him!

Now that I am married and have children of my own, I often ask myself this question, "What kind of a Dad do my children have?" I want them to be by me as I was by my own Dad, "To walk in his footsteps would be a delight, and would lead one to walk in the paths of righteousness for His Name's Sake."

Dad, someone is walking in your footsteps. Where are they leading? "... Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. ..."

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Remember! remembered!

By Herschel H. Hobbs

"Today shalt thou be with me in paradise."—Luke 23:43

Two thieves prayed two prayers. One was lost, the other was saved. Why the difference? It is seen in the nature of their prayers. Both perhaps had followed Barabbas, thinking that he was the Messiah. It led them to their deaths. Jesus claimed to be the Messiah. Was He also false or for real?

Any request made to Jesus may be considered as a prayer. The one thief prayed, "If thou be Christ, save thyself and us" (Luke 23:39). Literally, "Are you not the Christ?" If so, save yourself and us from the cross. He said nothing about repentance, faith, salvation, or heaven. He only wanted physical rescue from the cross. Had it happened, he probably would have returned to being a robber—since he evidences no change of heart. So he walked through the gates of hell with a prayer on his lips. But it was the wrong kind of prayer.

On the other hand, the other thief ceased to curse and began really to pray. What the Sanhedrin, Pilate, and the mob could/would not see, he saw—that Jesus really was the

Christ. So he prayed, "Lord [best texts read 'Jesus'], remember me when thou comest in thy kingdom" (v. 42). In parting Jews said repeatedly, "Remember me." As this Jew was in the throes of death along with Jesus, he said over and over again (verb tense), "Jesus, remember me." He prayed as a dying sinner to a dying Savior. He prayed with respect to Jesus' kingdom and his desire to be a part of it. He said nothing about rescue from the cross but much about a King on His throne. He prayed out of a broken and contrite heart (Luke 23:40-41).

Jesus granted his prayer, but in a more glorious way than he expected. He thought of a kingdom of the future. Jesus spoke of "To-day." Literally, "*To-day, with me* you shall be in *paradise*" or heaven. Note the emphatic words denoted by my italics. "*To-day with me . . . in paradise.*" Here is fellowship unmarred by sin. Soon darkness would cover the land. But he had eternal light in his soul. Soon an earthquake will shatter the rocks. But he had a sure foundation. And before the sun set that day, he marched arm in arm with Jesus through the gates of glory! And for us also it says, "Blessed assurance, Jesus is mine!"

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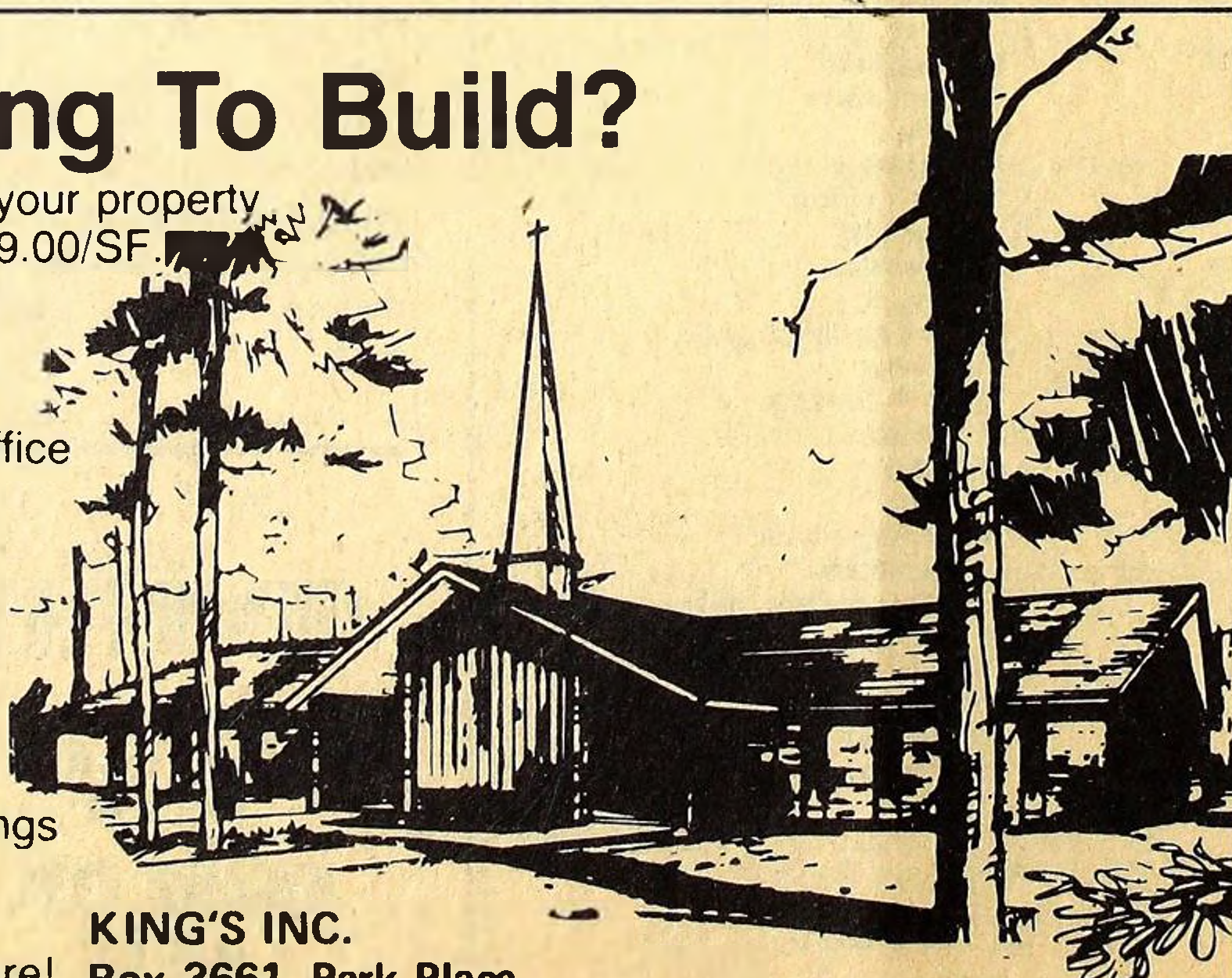
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FROM THE FILES

50 YEARS AGO

Mine City Church, Ducktown, was supporting a full time pastor for the first time without the aid of the Executive Board of the Tennessee Baptist Convention.

A special session of the Baptist General Convention of Texas was called to settle the question of moving Baylor University from Waco to Dallas. It was decided that the university remain in Waco, and the people of Waco raised \$1,000,000 in cash and pledges for Baylor to remain there.

25 YEARS AGO

The new joint library of the Baptist Sunday School Board and the Historical Commission of the Southern Baptist Convention were dedicated.

Pine Grove Church, near Lexington, dedicated its building debt free. Joe Acuff was pastor. Edwin E. Deusner, pastor of First Church, Lexington, was instrumental in the organization of Pine Grove in 1948.

10 YEARS AGO

Eva Church, Carroll-Benton Association, honored W. E. Chadwick with all day services. It was Chadwick's 50th anniversary as a minister of the gospel.

Richard N. Owen said in an editorial: "Decisions by the Supreme Court have so leaned toward protecting rights of the individual that the rights of society are imperilled. The welfare of our country is jeopardized. Unless there is an immediate turn toward quick, impartial enforcement of laws, and protection of the vast majority of the people, who are upright and law-abiding citizens, the fabric of our social order will be torn asunder."

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Southwestern Seminary graduate called to Jonesboro church

Ron Barker, a recent graduate of Southwestern Baptist Theological Seminary, Fort Worth, has been called as pastor of Oak Grove Church, Jonesboro. His first Sunday in the pulpit was June 4.

Barker is a native of Kingsport and grew up in the Colonial Heights Church. Before going to seminary, he was pastor of Harmony Church, Holston Association, and was a youth director at Ninth Street Church, Erwin.

The new pastor succeeds John Gilbert, who accepted the pastorate of West Colonial Hills Church, Kingsport.

Hamilton County pastor, William Mauldin, retires

William Mauldin, pastor of Meadowview Church, Georgetown, Hamilton County Association, retired last month. He is residing in Geneva, Fla.

Mauldin led the Georgetown church for three years. He has also led congregations at Kings Point and Bartlebaugh, both in Hamilton County Association, Burning Bush in Georgia, and others.

A reception was held at the church prior to Mauldin's retirement.

Texas pastor slated to speak to Tenn. conference of deaf

Carl Earwood, pastor to the deaf at the Congress Avenue Church, Austin, Tex., will be the featured speaker for the 1978 Tennessee Baptist Conference of the Deaf, according to Jarvis Hearn, TBC missionary to the deaf. The three-day meeting will be held June 23-25 at Camp Carson, near Newport.

The theme, "His Power in Me," is based on teachings found in the 21st and 22nd chapters of Matthew.

Serving as conference pastor will be Clifford Bruffey, chaplain at Gallaudet College, Washington, D.C. Bruffey is also missionary to the deaf for the Maryland area.

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Responding to the Good News

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

Basic Passage: Acts 16
Focal Passage: Acts 16:25-34

From this point on in the book of Acts Luke tells us how the Gospel operates in a Gentile and pagan context. After the Jerusalem conference the church moves out into the whole world. In a great missionary campaign, first with Barnabas and then without him, Paul preaches to the Gentiles.

During these missionary efforts, Paul is gradually driven from the synagogues by those who disagree with him. As he goes to the Gentiles, he encounters many new problems. He has to face the mercenary interests of a secular world, the skepticism of Greek philosophy, and the challenge of pagan religions. The victory won by his message should be an encouragement to the church today.

The Situation

Chapter sixteen could be entitled "strange saints." In this chapter Luke tells how God's grace comes to Lydia, a rich business woman with a deep religious interest. Then through Paul the message transforms a half-demented, greatly exploited slave girl. She could symbolize the tragedy of a thousand ghettos. Finally, the Gospel reaches a public official—not a mayor, judge, nor alderman, but a jailer. God took three lousy candidates for sainthood and built a church on them. God's kind of business is really good news.

The story of the Philippian jailer is the key passage for seeing the message Luke is preaching in the book of Acts. It concerns the conversion of a pagan apart from any previous knowledge of Judaism or the law. Heretofore, Luke has told us of how Samaritans, Proselytes, and God-fearers who had previously studied Judaism were converted. The way of salvation offered

here, if valid for such a man as this, will be valid for anyone regardless of ethnic or racial background. There is no barrier to God except man's failure to trust Him for salvation.

Imprisoned but Free: Acts 16:25-26

It is fascinating to be aware of the drama of this situation. Luke carefully describes how Paul and Silas had been placed in the inner prison with their feet in stocks. They had previously been beaten in public disgrace until their backs were a bloody pulp. The terrible odors and the dampness of the dark dungeon added to their miseries.

In such a situation, these witnesses of the living Christ knew that God was not absent. They occupied themselves with praying and singing hymns. In their praying, they were not asking God to vindicate and deliver them. The word translated "prayer" is the word which refers to the act of adoration and worship. Their praying and singing were exercises of spiritual joy because God was with them! The words in the original language also indicate that they continued their worship over a period of time.

Luke suggests how the other prisoners in the jail reacted to this strange pair. The English translation "listened" doesn't give the whole flavor of Luke's comment. It is a very strong word and would probably be better translated "listened attentively." The other prisoners were very much attracted and marvelled continuously that people in such circumstances could worship God.

A lesson all of us can learn is that the Christian has the spiritual power to deal with difficult circumstances and bear witness to God's grace. When faced with problems, Paul and Silas did not fall into despair and feel that God had somehow died. They expressed their worship of the God who is with His people in all circumstances. Any person can sing when he is happy and free. It is the Child of God who is free in all circumstances and can sing even in a prison cell when he is doing the will of God.

Not even a prison wall can shut a Christian out from fellowship with God. It is an interesting fact that Paul never refers to himself as a prisoner of Rome but always as a prisoner of Christ. No human power can imprison the spirit of a person who has been set free by Christ. Fellowship with Him creates the song of contentment.

God's Salvation: Acts 16:27-32

When the earthquake occurred, the jailer awoke and could not readily figure out what had happened. He did see the doors of the jail open and, fearing that his prisoners had escaped, he attempted suicide. He knew the penalty for failure to retain the prisoners and was trying to escape responsibility by ending his life.

The sound of Paul's voice stayed his hand, and he fell down in fear before his prisoners. He addressed them with a term of deepest respect. The word "sir" is really the same word as "Lord" which Paul uses in speaking of the Lord Jesus Christ. When he cries out of his fear for salvation, Paul, in essence, tells him that he is addressing the wrong Lords. The only Lord who is capable of delivering from the difficulties of life and making life whole is the Lord Jesus Christ. The crisis had created an opportunity for him to hear the Gospel.

We must not minimize the fact that Paul took time to teach the panic stricken jailer the Gospel. Over a period of time, he explained the way of the Lord to the man and his family.

Truly Converted: Acts 16:33-34

A question that is raised by this story is "What do you do after you have said yes to God?" This man tried to repair the damage to Paul and Silas. He washed their wounds, took them to his home, and literally, "spread a table before them." Luke finds in this man's conversion the unanswerable argument to all of Paul's foes. A Christian miracle occurs when the jailer washes and feeds his prisoners.

This lesson should teach us that God is not as choosy as we are! Most of us would not have selected a hardened man such as this to begin a church. A mayor would have been a more likely prospect. Of course, this difference in attitude may indicate why the early church changed the world and our church today is almost like the world. We are interested in attracting the people we like and who like us rather than those who have great needs. But with such an unlikely candidate for sainthood as a brutal jailer, God started the Gospel westward.

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"Give me understanding, and I shall
keep thy law" (Psa. 119:34).

Joseph—man's faith and God's providence

By Eugene Cotey
First Baptist Church, Murfreesboro

Basic Passages: Genesis 37:39-41; 50

Focal Passages: Genesis 39:7-9; 41:14-16; 50:15-21a

Joseph was a person who had everything and was able to put it all together. Spiritually, he was dedicated and faithful. Psychologically, he was a self-actualizing individual. Mentally, he was alert. Socially, he was accepted in any gathering; and in business, he was astute and prosperous. Joseph was indeed a fruitful bough, a fruitful bough by a well whose branches ran over the wall (Genesis 49:22). Let us look at the remarkable man as he related to different people in the course of his life.

I. Faith Tried (Genesis 39:7-9)

Genesis 39 shows Joseph in a tight spot. After the heartbreak of being sold into slavery by his brothers, Joseph had risen to a position of trust in his master's household. The handsome young man was faced with the same sort of temptation that confronts many Christian people today. Do you compromise your convictions in order to make success in business? When the master's wife propositioned Joseph, he knew his job was on the line. It would not have been surprising according to the standards of Joseph's day, or the standards of today, for Joseph to save his position by accepting the woman's proposal.

The temptation was to practice religion while forgetting morals. Too many people want to serve God through worship exercises and also serve their own desires, no matter how immoral. How easy it is to rationalize the moral cracks in our make-up, but the prophets spoke forthrightly about the need for religion and morality to be united. Jesus in the Sermon on the Mount spoke with emphasis concerning the necessity of religion and morality being one. To be truly Christian one must be moral.

Joseph knew where the crux of the matter lay. The problem was not just his relationship with a married woman nor the relationship of trust with his master, but the overriding issue was his faith commitment to the Lord. The primary consideration was what the act of unfaithfulness would do with Joseph's relationship with his Lord; he said plainly that if he should succumb to such wickedness, he would be sinning against God. He did not have to ask, as many Christians do, "Can I do this and still be accepted at church?" He knew beyond a shadow of a doubt that he would be unacceptable to himself before God if he should enter into the affair.

Joseph's faith brought him through the time of trial with flying colors. Faith was triumphant because his relationship with his Lord was more important than any other relationship no matter how enticing it might be.

II. Peace Proclaimed (Genesis 41:14-16)

One cannot win friends and influence people all the time, especially when one is living by God-given convictions. Joseph had to pay a price for refusing his master's wife. He was falsely accused and sent to prison. His faith cost him his freedom, but it also offered new opportunities to serve.

The king was worried about a dream he had. He could not find proper interpretation, and in his restlessness and dismay the king sought someone who could bring him peace. Joseph had a reputation in the prison of being able to interpret dreams correctly. The chief butler who had been imprisoned with Joseph told the king he knew someone who could help him.

Joseph could have sulked in prison grieving over the unjust treatment he had received, but he quickly seized the chance to use his gifts in service for others. The king was in need, and Joseph knew that he could be an instrument in meeting that need; so he put aside his own troubles to bring peace unto the life of another. To settle disputes, to counsel in marriage difficulties, to bring people together in harmony, to relieve troubled minds, can lift us above our own problems.

When the king called for Joseph to tell him the meaning of his dream, Joseph was wise enough not to take credit for abilities that came from God. How often we desire to play God in our pronouncements and the exercising of our various gifts when all the time it is God who has presented us with our various abilities.

The peace of God is different from any other peace known to man. It is a peace that passes all understanding, that begins in the heart of God and flows into the life of man. Joseph was right when he stated, "It is not in me: God shall give Pharaoh an answer of peace." (Genesis 41:16)

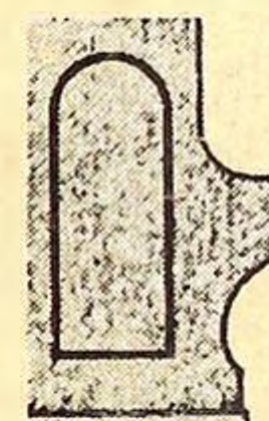
III. Forgiveness Received (Genesis 50:15-21a)

A definite part of the faith commitment one makes to God is the involvement in the

area of forgiveness. Joseph was a man who could readily ask for and receive forgiveness from God. Also, he was a man who could readily forgive when asked.

Joseph's brothers never could bring themselves to ask for forgiveness while their father lived. Possibly, they thought their father would serve as a buffer between them and Joseph, but after his death they knew they were on their own. They came to Joseph admitting their wrongdoing concerning him. Because of their own attitudes, the brothers probably expected Joseph to nurse his grievance. Imagine their surprise when Joseph told them not to worry. He wasn't by any means attempting to take the place of God. Joseph, in effect, was saying their sin was a matter between them and the Lord. As for himself, Joseph said he felt all right about it all. In fact he said, like Paul, that God took their evil and worked good out of it (Romans 8:28).

How much better life is when one has the ability to be forgiving, rather than trying to exact justice at every step of the way. Truly blessed is the man that can be persecuted for righteousness sake and still not lose his spiritual equilibrium.



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Family Living

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

Society doesn't count dads in

The inexorable changes in the U.S. family wouldn't be creating such a bleak landscape for children if society put fathers into the picture, reminds James A. Levine of Wellesley College. As it is, even professionals, government agencies, and businesses that give lip-service to sexual equality, continue to act on the assumption that "the children are mother's and mother's alone," and still define child care as "a woman's problem," says the author of *Who's Raising the Children?* (Lippincott).

At present, "even day care has a tendency to reinforce the notion that the care of children is and should be relevant only to the lives of women," he points out in *Childhood Education*.

If there were a turnaround in attitudes, and the welfare of children were seen as the concern and responsibility to two parents—and if that change in thinking were reflected in changes in business practices—many fathers would grab the opportunity to move more deeply into their growing youngsters' daily lives, Levine is convinced.

Some child development specialists have expressed the fear that male participation in child rearing would give children the equivalent of two mothers in place of the masculine and feminine models regarded as essential for the development of sexual identity. What's wrong with kids having two parents as active forces in their childhoods? asks Levine.

In his opinion, the work sector is the logical place to initiate changes that would turn the changes occurring in the family to the children's advantage. Needed: realistic revisions of jobs and work hours that "would support both men and women working out new options for work and family life."

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