

# Baptist and Reflector

Vol. 144/No. 25/June 22, 1978

News journal of Tennessee Baptist Convention

## SBC votes record Bold Mission budget

### Tennessean elected as vice-president

Southern Baptists in their largest gathering as a convention met in Atlanta last week to reaffirm their commitment to Bold Mission Thrust—an attempt to confront every person in the world with the gospel by the end of this century.

The 121st Southern Baptist Convention met June 13-15 at the World Congress Center in Atlanta.

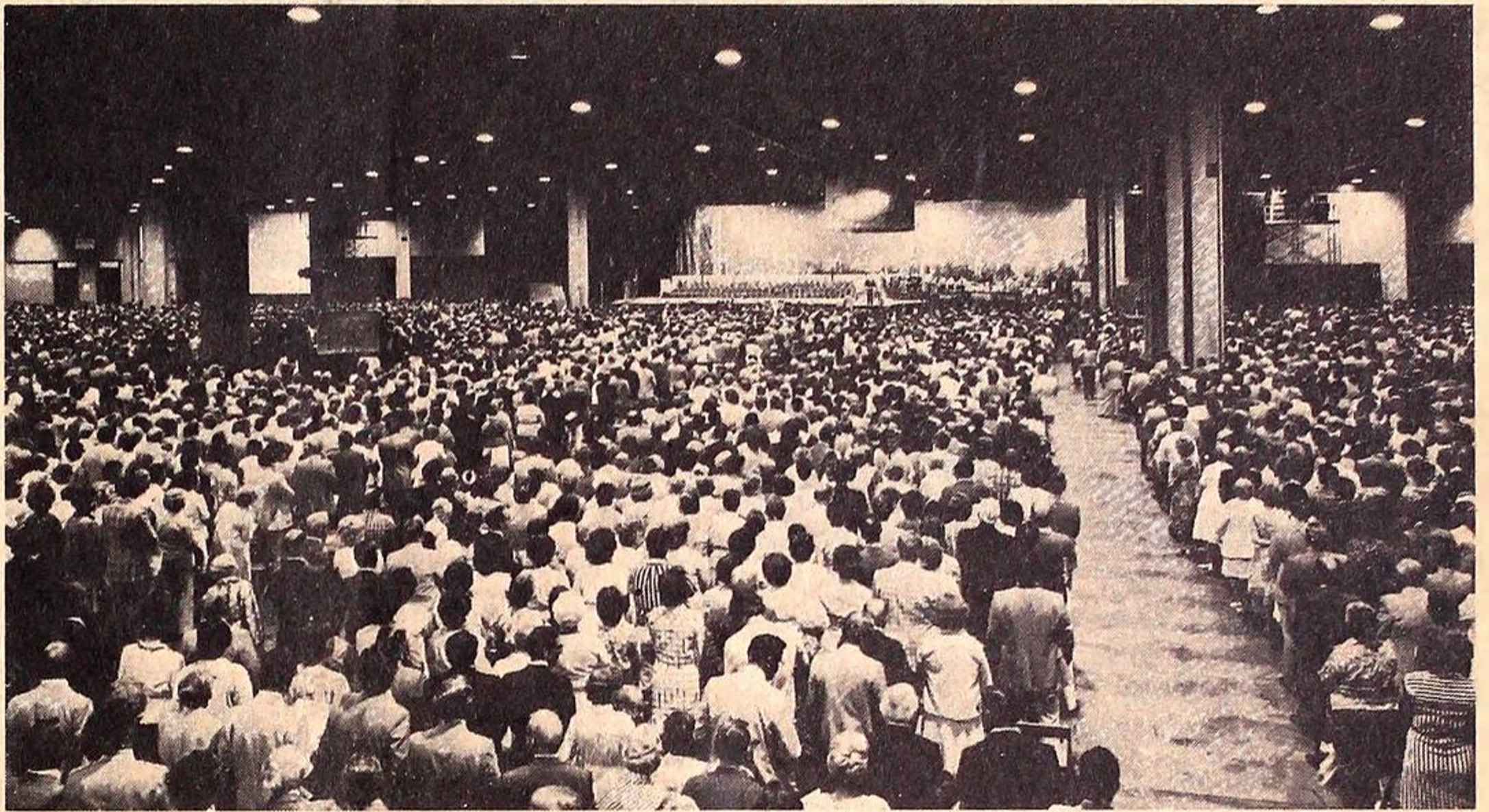
The theme for the annual meeting was "Let the Church Be Bold in Mission Thrust," with the three night sessions revolving around the church, the individual, and the family.

The major business item of the convention was the approval of a \$75-million Co-operative Program goal for next year. This is an 18.3 percent increase over the current year's budget-goal.

The new goal will allocate \$11-million for specific Bold Mission Thrust projects.

Jimmy Allen, pastor of First Baptist Church, San Antonio, Tex., was re-elected without opposition to a second one-year term.

Doug Watterson, pastor of Knoxville's First Baptist Church, was elected first vice-president over Anita Bryant, popular entertainer from Oklahoma who has gained national attention recently for her stand on homosexuality.



**LARGEST**—More than 22,000 messengers from Southern Baptist churches attended the 121st Southern Baptist Convention in Atlanta last week. The previous record attendance was 18,637 in 1976.

The new second vice-president is William Self, pastor of Wieuca Road Baptist Church, Atlanta.

Unofficial attendance at the three-day convention had reached a record 22,903 by last Thursday. The previous record was 18,637 at the 1976 SBC in Norfolk, Va.

Resolutions occupied most of the discussion time during last week's business sessions. There were 36 resolutions presented. Of these, 22 were recommended by the

Resolutions Committee.

Resolutions passed by the messengers expressed opposition to child abuse, pornography, world hunger, legislation which would limit religious organizations from lobbying, racism, abortion on demand, and tax credits for tuition paid to private and parochial schools.

Other resolutions endorsed multilateral arms control, religious liberty in Israel, and Anita Bryant's stand on homosexuality.

The committee's recommended resolution on the controversial Equal Rights Amendment to the U. S. Constitution was changed by the messengers in favor of a resolution which opposed an extension to the March 1979 deadline for ratification by state legislatures. The approved resolution also supported the right of states to rescind previous endorsement of the ERA amendment.

The committee's recommendation has simply asked for individuals to weigh carefully both the issues and the interpretations involved and "to act in the light of best judgment."

Three resolutions asked and received endorsement of stands taken in previous years. These were on beverage alcohol, abortion, and the Baptist Faith and Message statement on the Bible's inspiration and authority.

The messengers approved the selection  
(Continued on page 5)

## SBC missionary slain in Rhodesia

**SANYATI, Rhodesia**—Southern Baptist missionary Archie G. Dunaway Jr., 57, was stabbed to death, June 15, on the Sanyati Baptist Hospital compound in Rhodesia by an unknown assailant.

The time of death has been placed at about 6:00 p.m. June 15 (Rhodesian time), but the body was not found until about 7:00 a.m. June 16. Local security forces have confirmed that the killing was the result of Guerrilla activities.

Dunaway, hospital maintenance supervisor and area evangelist, is the first Southern Baptist missionary to die in service as a result of violence since missionary Gladys Hopewell was found dead from strangulation in her Taiwan apartment in 1973.

As a precautionary measure, all mission-

ary personnel stationed in the Sanyati compound were to be evacuated, except for one missionary couple, to Gwelo, Salisbury, and Que Que, all in Rhodesia. Mr. and Mrs. Maurice Randall will stay in Sanyati, at least for the present time, to care for seriously ill patients, but their four children will be evacuated.

Mrs. Margaret Dunaway was scheduled to fly to Nashville late Monday night of this week after memorial services were to be held in Gwelo. Dunaway's body is expected to be flown to Nashville late this week. Funeral plans were incomplete at press time.

In addition to his wife, the former Margaret Lanier of Nashville, he is survived by four children: Mrs. Gerald Dooley

(Continued on page 4)

# WMU views involvement in World's needs

By Eura Rich Lannom

Woman's Missionary Union held its annual meeting June 11-12 in Atlanta's Civic Auditorium prior to the meeting of the Southern Baptist Convention.

Mrs. A. Harrison (Christine) Gregory of Danville, Va., was re-elected president, and Mrs. William (Carolyn) Ellis of Shelbyville, Ky., was re-elected recording secretary. Carolyn Weatherford of Birmingham was also re-elected executive director. The state WMU presidents serve as vice presidents. Mrs. Claude (Jewel) Jennings of Lebanon serves in this position.

Nashville's Lisa Stockard was introduced as one of the six members of the Acteens National Advisory Panel. She also served as page at the WMU convention. Lisa, daughter of Mr. and Mrs. Howard G. Stockard, is a member of First Church, Donelson.

Beverly Hammack and Dan Martin of the Home Mission Board were featured in dialogue as they discussed the needs of the Mission Service Corps. Hammack, who serves as assistant director of the department of Christian social ministries, told the women and some men that over 1,000 specific places of need have come in, and less than 100 persons have made application.

Martin emphasizing that everyone can help said, "God can use whatever you have to give. Whatever time—a life or a day; whatever funds—a mite or a million; whatever gifts—big or small; God can use the 'whatever' you have to give."

William R. Wakefield of Richmond who



**WMU OFFICERS**—Mrs. William Ellis of Shelbyville, Ky., (left) was re-elected recording secretary; and Mrs. A. Harrison Gregory of Danville, Va., was also re-elected president.

serves as foreign missionary secretary for Southeast Asia, spoke of the various countries in his territory.

"People in many parts of Southeast Asia are responding to the gospel, but they are like the 140-million Indonesians, a vast potential time bomb," Wakefield said.

"Looking boldly toward the year 2000, I see the possibility and even signs of sweeping growth in Southeast Asia in keeping with our goals as God's servants. Present responsiveness indicates great promise," Wakefield added.

Helen Falls, professor of missions, New Orleans Baptist Theological Seminary, speaking on prayer said that intercession is one of the most effective ways of being a laborer with God.

"There is something democratic about intercessory prayer. We may differ among ourselves as to wealth, position, education, and native ability, but in the matter of prayer, we are all on the same footing. When we pray for others, we ourselves are transformed to nobler living."

Career missionaries interviewed during the sessions included Tennessee's own Crea Ridenour of Caryville. Ridenour shared her call to foreign missions and how she serves as a missionary teacher in Cali, Colombia.

Elizabeth O'Connor, author and counselor of Washington, D.C., said she believed that we're moving toward a day when men and women can be fully themselves with each other.

"Women are no longer willing for men to be the specialists in thought and live out the intellectual side for them. Women are insisting that the imbalance be corrected—that they, too, are intellectually gifted," O'Connor said.

"Men in large numbers are insisting on their right to a full range of emotions. Men

say they have a right to tears, embraces, and tender feelings. Many young men admit that they are afraid to be murdered in war, and they are paying the price of refusing to make war. Then, I am reminded of the women who are willing to be the clowns of history, marching down Fifth Avenue with their ridiculous banners claiming the vote for women," she said.

John R. Cheyne, associate coordinator of relief and disaster response, Foreign Mission Board, presented the needs of the hungry. He called for volunteers in the congregation such as nurses, engineers, builders, and agriculturists to volunteer to go as teams to some area for a year with the Mission Service Corps.

"This hunger battle calls for better agricultural methods, sanitation, nutrition, family planning, and other ways that lead to a better way of life," Cheyne cited.

Elizabeth Newby, lecturer and author of Cincinnati, Ohio, spoke of her childhood as the daughter of migrant workers, living out of the back of a 1942 army surplus truck, as they traveled through many states.

"By His grace," Newby said she was introduced to the Christian faith through a Southern Baptist Mexican Mission Church.

"After a life of discrimination, I faced one of the most difficult periods of my life when my parents disowned me because I wanted to go to college and step out of the traditional role of the migrant woman. The members of that little mission reached out to me by sending letters of encouragement and praying for me," she added.

"Although I was freed from the life of a migrant and now live by a different set of circumstances, the pain and anguish I experienced as a part of these 'forgotten people' remain with me. In the dark, perspiring faces of my people, one can read discrimination, poverty, and poor health," Newby said.

Speaking on the "Moment of Truth," Grady Cothen, president of the Baptist Sunday School Board, asked the question, "Will my church and I be comfortable simply to melt into the society and culture while America struggles, gasps, and dies and while the world stands on the brink of an unparalleled holocaust?"

Cothen told the 3,000 women that the appropriate Christian response is to take our places as a sharer of the gospel personally. "I'm well aware of the age-worn excuse, 'I can't speak well,' or 'I don't know how to witness.' Perhaps this is true, but every one of us has the ability to share what God has done for us. It does not matter what else we do, if we fail to share the gospel, we will not fulfill Christ's command," Cothen said.

**CIRCULATION THIS ISSUE—78,938**

## Baptist and Reflector

Established 1835

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

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

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

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

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# 20,000 attend SBC Pastors' Conference

By Bobbie Durham

One of the largest crowds in the history of the Southern Baptist Pastors' Conference attended opening night services at Atlanta's World Congress Center last week. Over 20,000 jammed into the 19,400-seat auditorium Sunday night to hear singer and anti-gay rights activist Anita Bryant, and preachers Fred G. Sampson and John R. Bisagno.

The size of the crowd diminished somewhat Monday, but record attendance was still reported.

Memphis preacher, Adrian Rogers spoke to the conference Monday, along with former Nashville pastor, Jim Henry. Rogers is pastor of Bellevue Church, one of the nation's largest congregations. Henry led Two Rivers Church in east Nashville until he accepted the pastorate of First Church, Orlando, Fla., last fall.

The congregation also heard the wife of Memphis pastor Acie Ford give her testimony. Marolyn Ford told fellow Baptists that through 12 years of blindness she learned that it is one thing to believe in God and another thing to put your faith in Jesus Christ. She challenged them to share Jesus with everyone they met.

Rogers told Southern Baptists that it is time they get out of the boat of security and become evangelistic for God, no matter what the consequence. "You are safer on the waves with Jesus than you are in the boat without Him," he assured.

Henry admonished the preachers to take strong stands in their messages on social

and moral issues. "But," he added, "get ready to be persecuted if you preach on sin, homosexuality, greedy economics, racial injustice, and abortion." He reminded them that people can only be confronted with God as they are confronted with the Word. "They can only see the face of Jesus as we preach the text," he concluded.

Earlier, several persons came forward at the close of Bisagno's message which encouraged Christians to give their lives to missions. He said he felt convicted that it is this generation's task to win the world to Christ. Bisagno, pastor of First Church, Houston, felt that the next few years will be crucial and critical years ecologically, sociologically, politically, financially, and prophetically.

Detroit pastor Fred Sampson described the world's condition as "a famine of faith, a famine of hope, and a famine of love." But he reassured them that while we are in a world of darkness looking for the Father, the Father is also seeking out His creation. In his second message before the group, he warned that churches must come back to the center of Christ "or we will be congratulating ourselves over things which Jesus cried over."

Words of chastisement also came from W. A. Criswell, First Church, Dallas, and James Draper, First Church, Euless, Tex.

The pastor of Southern Baptists' largest congregation asked attenders why American churches are beginning to embrace a theology that has already emptied all of the churches in Europe and is threatening to



**SPEAKER—Adrian Rogers of Memphis tells the SBC Pastors' Conference in Atlanta that Christians need to stand for Christ regardless of problems.**

destroy the churches in the Southern Baptist Convention.

Criswell attacked "the dribble that some men preach today while the world is falling into hell." He said that what must be central in all preaching is naming the name of Jesus and calling for the remission of sin.

Draper called on the preachers to reaffirm their call to God and humbly serve their master.

The final service of the conference turned into a time of commitment following a message by James Robison, Southern Baptist evangelist from Hurst, Tex.

The 34-year-old evangelist pleaded with the pastors and laymen to look across denominational lines and barriers and tell other Christians "that you love them even if you don't agree with them."

"Let's love across all issues—not across compromise—but across issues," he urged. "We are divided among ourselves. The devil is going to keep us knifepicking until we fall apart." True spiritual depth is how much we love one another and how well we get along when we don't agree, he concluded.

Others delivering major messages to the pastors were: Don Moore, Grand Avenue Church, Fort Smith, Ark.; Billy Weber, Northway Church, Dallas; Sam Cathey, evangelist, Owasso, Okla.; Tom Elliff, Eastwood Church, Tulsa, Okla.; and Joe Underwood, director of evangelism and church growth for the Foreign Mission Board.

## Anita thanks Baptists for support

Anita Bryant publicly thanked Southern Baptists for their support in Atlanta Sunday night while admitting that there have been many times this year that she has been discouraged and questioned her place in today's society.

Miss Bryant spoke to the SBC Pastors' Conference which gave her a standing ovation, while outside the Georgia World Congress Center about 1,500 persons picketed her stand on homosexuality.

She recalled that Southern Baptist support for her came in Houston at a time when 6,000 persons were picketing against her. "It was at that time when I saw in the newspaper, 'Southern Baptists Support Anita Bryant.'"

Even through her discouragement, she related, God has given her love for the

homosexual. She said that she has heard from over 1,000 former homosexuals who have thanked her for her stand. "This has made it all worthwhile," she stated.

Relating her conviction that America's major problem is persons only thinking of self, she said, "I used to be concerned with man's criticism, but I am no longer concerned with that. I am only concerned with God's criticism. We don't have to be afraid of what man can do to us." The day of the "comfortable" Christian is over, she testified.

"If you claim to be born again and don't take a stand on certain moral issues, you will have to answer to God. Time is short. I thank God for men who are willing to stand on moral issues and stand for God's issue regarding legalization of abortion, equal rights, and homosexuals."

## SBC missionary

(Continued from page 1)

of Kingston Springs; John A. and Martha Dunaway, both of Madison; and Mark, a student at Auburn University in Alabama.

Political tensions have been evident in Rhodesia during the past month and several missionaries of other denominations have been killed in guerrilla attacks.

Southern Baptist missionaries have limited their travel at night. Most are stationed in urban areas where dangers are somewhat less. Until now, the missionaries have had no indication of threats to their personal safety.

Appointed to Nigeria by the Foreign Mission Board in 1947, the Dunaways worked the Yoruba tribe until 1949, when they began the first Southern Baptist mission work with the Batonu tribe in Okuta in northern Nigeria. That work lasted 17 years.

Dunaway and his wife also had served for one year as houseparents for children of missionaries attending a Christian school in Jos, Nigeria.

They came to Nashville in 1967 for furlough, and planned to return to Nigeria in 1968, but were denied visas by the Nigerian government because of a civil war. After two years of attempting to obtain visas, the Dunaways asked the FMB for reassignment and were transferred to Rhodesia.

During this period, he served as associate pastor of Nashville's Inglewood Church for nearly three years.

The Dunaways returned to Africa in 1971 and, after one year of language study, they went to work in Sanyati.

A native of McComb, Miss., Dunaway was graduated from Southwest Jr. College, Summit, Miss.; Mississippi College, Clinton; and Southern Baptist Theological Seminary, Louisville, Ky.

Before appointment as a foreign missionary in 1947, he was pastor of Taylors Chapel Church, Murfreesboro, and Christiana Church, Christiana, Tennessee, and in Indiana.

### **Hermitage Hills announces call of pastor Richard Herrington**

Kentucky pastor Richard Herrington has accepted the call of Hermitage Hills Church, Nashville, to serve as pastor. The 34-year old Mississippi native is scheduled to be on the field July 9.

He has been in Kentucky since 1972, serving as pastor at First Church, Clay. He also held pastorates in Tchula and Benton, Miss.

Herrington is a graduate of Mississippi College, Clinton, and earned the bachelor of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville, Ky. He is the son of Herbert Herrington, Southern Baptist pastor in Rayville, La.

# Carter challenges Baptist men to share their religion boldly

Speaking as a Southern Baptist interested in his denomination's mission outreach, President Jimmy Carter told the National Conference of Baptist Men in Atlanta last Friday that they should avoid timidity in their approach to Bold Mission Thrust.

Carter spoke to nearly 8,000 men and women who remained in the Georgia city following the close of the Southern Baptist Convention on Thursday. His speech, which he wrote, climaxed a morning of activities pointing toward Baptist involvement in missions and denominational representation throughout the world.

"Bold Missions is surrounded with the possibility of failure," he said. "Sometimes we feel that the best way to avoid failure is to not give a 100 percent effort." But, he admonished, if we fail in this effort, we have failed to demonstrate Christ's agape love.

He admitted that he has never given a 100 percent sustained effort to serving God, but that new mission frontiers demanded commitment.

The president also stated that he saw no conflict in his personal life and his political life. He expressed his conviction that "there



**AVOID TIMIDITY — President Jimmy Carter told the National Conference of Baptist Men in Atlanta last Friday to avoid timidity in their efforts to win the world for Christ.**

is nothing wrong with bringing these two together in a personal way."

"I never experienced any conflict between God's will and my political views. If I violate one, I violate the other."

He warned against Baptists' inclination to "turn inward." This can be a defect he said. "Because of searching for an inner peace, we cannot neglect the rest of the world." He expressed the conviction that the United States will be strong because of a moral factor, not because of a might factor. "A nation without morality will soon lose its influence around the world," he suggested.

He concluded by putting forth the goals of a denomination as a desire for peace, a need for humility, a commitment to human rights, and an eagerness to share one's faith with others.

A small group of Revolutionary Communist Youth Brigade demonstrators disrupted Carter's message at one point, but the demonstration was quieted within a few moments. The president left immediately following his speech for Panama where he exchanged documents on the Panama Canal Treaty.

Preceding his speech, attenders witnessed a parade of flags representative of ethnic congregations and mission outreach, a concert by the Atlanta Symphony Orchestra, and testimonies from leaders in various vocations.

## Family Living

by DAVID EDENS

### **Divorced fathers relationship with child fades**

Many divorced fathers allow their emotional ties to their children to go slack during the year following divorce. By the end of the second year, they often withdraw physically as well by seeing the youngsters less often, a study of 48 divorced and 48 intact families indicates.

Most of the fathers studied had less and less contact with and influence on their preschoolers as time passed, a team of Virginia psychologists found.

Children flourished when fathers maintained close contact **provided** the parents had a good relationship with each other and similar views on child-rearing, according to Mavis Hetherington and Martha and Roger Cox. Otherwise, youngsters' times with Dad seemed only to add to the difficulties they were experiencing.

At the end of the second year, 19 of the 48 divorced fathers were seeing their children weekly or more often; 14 every two weeks, seven every three weeks and eight once a month or less.



**SBC OFFICERS**—Elected as officers by last week's Southern Baptist Convention were (from left) president, Jimmy Allen, San Antonio, Tex.; first vice-president, Douglas Watterson, Knoxville; and second vice-president, William Self, Atlanta.

## Allen re-elected SBC president; Watterson named vice-president

Jimmy Allen was re-elected as president of the Southern Baptist Convention without opposition at last week's meeting in Atlanta, while most of the election emphasis focused on the vice-presidency.

Allen is pastor of First Baptist Church, San Antonio, Tex.

Douglas Watterson, pastor of Knoxville's First Baptist Church since May 14, was elected first vice-president over Anita Bryant. Miss Bryant's candidacy has been promoted by a "conservative" group within the convention. She had said in a June 11 press conference that she would allow her name to be nominated, if the position were honorary.

The vote total was 6,807 for Watterson and 3,273 for Miss Bryant.

Watterson was pastor of Cliff Temple Baptist Church, Dallas, for seven years before moving to Knoxville last month.

William Self, pastor of Wieuca Road Baptist Church, Atlanta, was elected second vice-president over two other nominees. In the first balloting, Self received 4,053 votes (47 percent) to 3,242 for Oklahoma evangelist Sam Cathey and 1,236 for Charles Holland, pastor in Longview, Tex. In the

runoff, Self defeated Cathey 3,341 to 2,083.

Three men from Nashville were re-elected to other convention posts: Porter Routh, executive secretary of the SBC Executive Committee, as treasurer; Martin Bradley, Sunday School Board, as recording secretary; and Lee Porter, Sunday School Board, as registration secretary.

### HMB names William Lee to ministries position

William Lee, Baptist student director at the University of Tennessee, Knoxville, has been named assistant director of the Home Mission Board's department of special ministries.

He was named to the position at a meeting last week of the HMB executive committee.

In his new position Lee will supervise and correlate student summer missions and semester missions.

Lee has been at UT since 1969. Previously he was BSU director in Memphis.

Also reassigned at the same meeting was Ramon Martinez as assistant director of the HMB language missions department. He presently is field consultant on language materials at the Baptist Sunday School Board, Nashville, serving under HMB appointment.

## Fletcher cites crisis in discipleship at SBC

Jesse Fletcher, former pastor of First Church, Knoxville, now president of Hardin-Simmons University, Abilene, Tex., told Southern Baptists in Atlanta last week that present indications of a crisis in evangelism may, in reality, be a crisis of discipleship on their part.

He cited the 10 percent decline of baptisms in churches throughout the convention and suggested that Baptists do not understand "the hope of their calling."

"Too many baby Christians know that they belong to Jesus Christ, but they don't know what happens next. They have been told to wait for His coming, but they don't understand the meaning of the inbetween time."

To use the Christian's time effectively, he suggested three answers. Primarily, he said, we must be willing to be pilgrims. "He will not leave us where he found us," he promised. He added that to be a pilgrim, the Christian must be willing to leave the old places, go where God leads them, and not settle in the wrong places.

Other suggestions included utilizing the church for becoming mutually nurtured in Jesus Christ, and allowing Christ to change the believer into the image of His Son.

## SBC votes record

(Continued from page 1)

of New Orleans to host the 1982 Southern Baptist Convention and of Pittsburgh as the site of the 1983 session.

William H. Hinson, pastor of First Baptist Church, New Orleans, was named as convention preacher for 1979 SBC, with Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N. C., as alternate.

In other action, the messengers approved a motion which asks the SBC Executive Committee to study the feasibility of establishing a seventh convention owned and operated seminary, probably in the north-eastern part of the nation.

After brief discussion, the convention approved a Declaration of Human Rights which was presented by its Christian Life Commission.

The messengers tabled, and later refused to reconsider, a motion that a "straw poll" be taken of the messengers about their opinion on ordination of women. The discussion centered around Baptists' belief that ordination is a local church ritual and not a convention activity, and the possibility that such a poll would be interpreted as an "official" position by the convention.

The 1979 Southern Baptist Convention will be held June 12-14 in Houston, Tex.

**More convention news  
in next week's  
Baptist and Reflector**



**SHOPPERS**—Looking for bargains at the Baptist Book Store exhibit at the Southern Baptist Convention in Atlanta are Mr. and Mrs. Terry Cothran of Nashville.

## WMU board approves magazine, projects new offering goals

The Executive Board of Woman's Missionary Union, auxiliary to Southern Baptist Convention, meeting prior to WMU's national annual meeting in Atlanta, adopted a budget of \$4,236,653 for 1978-79.

Revenue for the record budget will come from sales of WMU's missions magazines, including a new one unveiled at the Executive Board session.

The new periodical, called **Share**, the first Baptist missions publication for preschool boys and girls, will accompany mission studies beginning in October.

The WMU Board affirmed extra high goals for the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions, major fund-raising projects led by WMU. Projected to cover new programs in the SBC Bold Mission Thrust, the foreign mission goal will be \$40,000,000, and the home mission goal will be \$15,000,000.

## Family problems viewed by religious educators

Southern Baptist education workers were admonished not to forsake their family responsibilities in fulfilling their church work during the 23rd annual Religious Education Association meeting prior to the Southern Baptist Convention.

Elmer Bailey, associate pastor of Bellevue Church, Memphis, presided at the meeting.

J. Allan Peterson, executive director of Family Concern, Inc., Wheaton, Ill., said he had seen church workers' families break up all over the country because the man of the family zealously "shares the bread of life with others but has only the moldy crust for his own family."

Peterson was one of several speakers who talked to the 387 participants at the two-day conference keyed to the theme of "The Church Reaching Out Through Religious Education."

"I see families of Christian workers shattered all over the country because we don't get our acts together at home. A man who builds the greatest Christian education empire in the country but loses his family in the process gains nothing."

The educational leaders heard success stories from a number of peers and reports from several key personnel in denominational work.

Reggie McDonough of Nashville, secretary of the church administration department at the Sunday School Board, said church members who once asked what they owed their church are now asking what the church owes them.

This change in attitude is part of a skepticism of the public toward the integrity and style of institutions and leaders, McDonough said.



**ENTERING**—John Daley of Nashville makes his way toward the auditorium for a session of the Southern Baptist Convention in Atlanta last week.

## Four Tennesseans serve on committees at SBC

Four Tennesseans served on two key committees during last week's Southern Baptist Convention in Atlanta.

J. C. Chapman, Kingsport pastor, and Joe R. Haynes, Knoxville layman, were on the Committee on Boards which brought nominations to the convention for vacancies on various boards of SBC agencies.

Alan K. Jones, Tennessee layman, and Robert L. Orr, retired Dyersburg pastor, served on the Committee on Committees. This group makes nominations for SBC standing and special committees.

These two committees are composed of one pastor and one layman from the area of each affiliated state convention.



**ARRIVING**—Pausing outside the World Congress Center in Atlanta are Mr. and Mrs. Clarence Stewart (left) and Mr. and Mrs. David Rose of Pulaski.



**FELLOWSHIP**—Chatting between sessions of the Southern Baptist Convention are (from left) Ernest Condee, Etowah; Bob Peek, Athens; and James Holloway, Doyle.

## Musicians conference examines new trends

When President James McKinney said the theme of the 1978 Southern Baptist Music Conference at Wieuca Road Baptist Church, Atlanta, was "Worship and New Developments," he wasn't just whistlin' Dixie.

A variety of music focusing on worship and two speeches which could be considered controversial in part by Southern Baptist standards, lent credence to McKinney's stated theme.

The criteria for deciding a woman's role in the ministry should be the same as those used for men," said John Claypool, pastor of the Northminster Baptist Church, Jackson, Miss. "I don't think gender should even be a determining factor in deciding woman's role in the ministry."

Gladys Lewis, free lance writer from Midwest City, Okla., also spoke of the woman's role in the ministry. "A woman's reproach among men and women is the religious community where many of us live today is to sense a call from the Lord to be a leader of men and women and to do ministry in the same robes, vestments and titles that our men use," she said.

Such a call, Lewis explained, can become a "reproach" to a woman when it is accompanied by three frustrating disadvantages, identified the disadvantages as withstanding negativism, winning acceptance, and working in symbolism.

Attendance at both the sessions numbered about 2,500. A total of 500 new members registered for the conference, increasing the organization's entire membership to about 1,000.



**WHERE?**—Studying the map to see where they need to go are (from left) Joe Stacker, Concord; Lee Griggs, Clarksville; and Earl Wilson, Knoxville.



**LEARNING**—Charles Hatch (left) and Jerry Foust, both of Toone, examine the display of Union University in the SBC display area.

## Research fellowship organizes, elects Tennesseans as officers

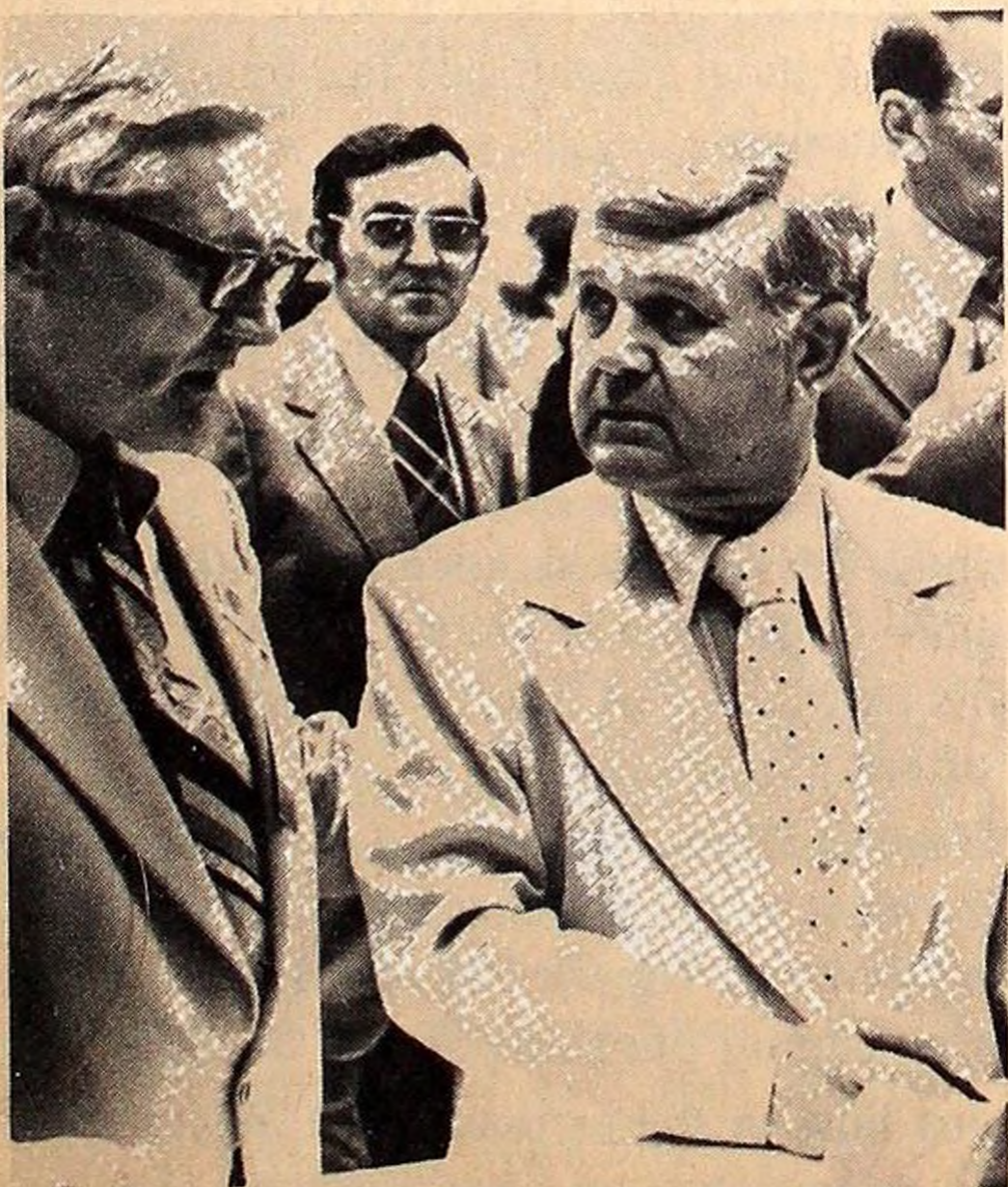
A Southern Baptist Research Fellowship was organized in Atlanta with the adoption of a constitution, election of officers, and identification of areas in which Southern Baptists need research.

About 20 persons, many of them with research responsibilities in Southern Baptist agencies, met at the Southern Baptist Home Mission Board to write a constitution containing the purpose of "providing an informal forum for Southern Baptists with professional interests in and/or assignments for religious research."

The group elected Leonard Irwin of Atlanta, director of the planning section of

the home mission agency, as their first president.

Other offices filled were program vice president, J. V. Thomas of Dallas, church evangelism consultant for the Baptist General Convention of Texas; membership vice president, Jim Lowry, of Nashville, denominational statistics coordinator, Baptist Sunday School Board; secretary-treasurer, Roy Jennings of Memphis, administrative assistant, Brotherhood Commission; and awards chairman, Martin Bradley of Nashville, director of the research services department, Sunday School Board.



**RECORD-BREAKER**—David R. Walker (right) of Cleveland breaks the attendance record by becoming the 18,638th messenger to register at last week's Southern Baptist Convention. Lee Porter, registration secretary, examines his credentials.



**DEMONSTRATION**—Over 1,000 demonstrators held a rally in support of gay rights outside the World Congress Center in Atlanta on June 11, while Anita Bryant was speaking to the SBC Pastors' Conference. Georgia State patrolmen watch the peaceful rally.

# Messengers undeterred from mission emphasis

Southern Baptists did not allow themselves to be deterred from the emphasis on **world evangelism** by squabbles on lesser priorities at their annual convention in Atlanta last week. And there were a number of opportunities to be sidetracked, for example, 36 resolutions were introduced on a wide variety of subjects.

The focus of the convention was on **Bold Mission Thrust**, the denomination's approved goal of sharing the gospel of Jesus Christ with every person in the world by the year 2000. Most of the agency reports, sermons, and other features—as well as all three night sessions—highlighted the mission theme.

The convention attendance, to say the least, was the **most ever**. By Thursday afternoon unofficial registration revealed 22,903 messengers—completely smashing the previous record of 18,637 messengers who registered at the 1976 SBC in Norfolk, Va. This record figure raises two questions: (1) With continued growth, where can we find places in which to meet?, and (2) Where were these 23,000 when it came time to vote? The largest vote count on any ballot was 10,314.

**What about Anita?** She received three standing ovations from the 21,000 people at the Pastors' Conference, but only 3,273 votes on Tuesday afternoon (only 32 per cent of the votes cast). And on Thursday the messengers passed a resolution commending her for her firm stand on the issue of homosexuality.

We see four reasons she was not elected. (1) Messengers dislike the fact that a "conservative" group had departed from a traditional pattern by selecting a candidate and campaigning for her election. (2) She had sought the office, which is not tradi-

tionally done. On Monday she told a press conference that she would accept the office if it were honorary. So, she became a pre-announced candidate and also illustrated that she did not know what are the responsibilities of first vice-president. (3) She is a woman—which, unfortunately, influenced some people's ballots. (4) Most importantly, she lacks experience in Southern Baptist life. Her fame comes from one issue—homosexuality—and that is not the major issue of Southern Baptists.

**Baptists and business meetings.** Most pastors know that a church business meeting—unless there is controversy—brings low interest and attendance. But, church autonomy demands that such meetings be held.

The meeting of the messengers is **THE** Southern Baptist Convention. Once each year we come together to elect our leaders, elect trustees for our agencies, determine our goals and emphases, and pass motions and resolutions which determine our relationships with ourselves, with others, and with our tasks.

The Order of Business Committee apparently has not fully grasped this significance, if you judge by the agenda they presented. During the three days of the convention, there were scheduled to be 23 hours and 15 minutes in session. Of this only 2 hours and 40 minutes were set aside for miscellaneous business and consideration of resolutions.

Note that more time was allotted for the introduction of resolutions (85 minutes) than for the presentation, discussion, amending, substituting, debating, and voting on resolutions (55 minutes).

There are two report periods by the Resolutions Committee. The first came even before the deadline for submitting resolutions and therefore the committee must submit its least controversial resolutions. The second report session with 25 minutes allotted was to consider 12 critical resolutions (all but two were debated) and three other motions.

Also, the last two business sessions were scheduled to **BEGIN** at 11:55 a.m. on Wednesday and 11:50 a.m. on Thursday. Perhaps the Order of Business Committee feels that hunger will cause the messengers to hurry their voting, or even go on to lunch.

There were no business sessions scheduled Thursday afternoon or Thursday night—although technically the Thursday morning session (with its extensions of time) ran past the scheduled beginning of the afternoon session!

The **Declaration of Human Rights** drew more discussion **after** it was passed than at the time of its presentation and approval. After passage it was held up as supporting the Equal Rights Amendment and opposing capital punishment and abortion.

Atlanta was a **gracious host** to the estimated 30,000 Baptists which jammed its hotels, restaurants, and parking lots. Our host city and its Baptists gave a new meaning to "Southern hospitality."

The 1978 Southern Baptists Convention will be remembered for its primary emphasis on world missions and the messengers' willingness to thrust their leadership.



This empty expression and blasphemous sign outside the SBC Pastors' Conference visibly illustrates our failure to communicate the love of Jesus Christ to an unconcerned individual. Do we really love the homosexual—while despising his sin? Are we truly committed to sharing Christ's concern to everyone—including this young man?

## Cicero's comment



### By the editor

Cicero was standing at the bus stop in Atlanta after the closing session of the Southern Baptist Convention when two of his Tennessee friends walked up—**Minnie Tyme**, who was attending her 39th SBC, and **Newt Joyner**, at his first.

"There sure was a big crowd here," commented Minnie, referring to the estimated 30,000 messengers and visitors in town. "I haven't seen this many Baptist preachers since Sears had a sale on **black suits!**"

"Right," Joyner joined in. "The largest crowd of Baptists I ever saw was the dinner on the ground at the association meeting."

Cicero was looking for ideas for an editorial evaluation of the convention.

Newt noted that the dominating thing was **ERA**. At the convention the messengers kept talking about the Equal Rights Amendment, and at the Braves' baseball games the same messengers kept talking about earned run averages."

Minnie sighed, "Well, at least, the Braves won. But I think we women are making strides. I even hear that the Baptist Faith and Message Fellowship is changing their name to 'Personship'."

Cicero asked, "What about the poll the lady wanted on ordaining women?"

Minnie paused. "If they ever do ordain her, I want to be there to lay on my hands on her—repeatedly and with intensity."

Newt wondered about the messengers not voting that **Bold Praying** be added as a fourth emphasis along with **Bold Growing**, **Bold Going**, **Bold Giving**."

"It's all a matter of **alliteration**," Minnie mused. "Looks like God in all His infinite knowledge would have given us a synonym for prayer that starts with the letter '**G**'."

Newt said that being new to conventions, he never did find the **right** eating places.

"What do you mean?," Cicero asked

"President Jimmy Allen asked us Wednesday night to **give as much toward world hunger as we spent on dinner**. Well, with 23,000 messengers and that offering of only \$14,250, they must have found a place to eat dinner for **62 cents!**"

More convention news  
in next week's  
Baptist and Reflector

## 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.

### One-issue candidates

Dear editor:

There are some people who indicate that we must not vote for a candidate on one issue.

However, if the lives of all religious newspaper readers were threatened because militant atheists were legally allowed to kill us, we would only vote for those candidates who would stop such slaughter. In fact, we would not support candidates, who are otherwise qualified, if they refused to vote for legislation to protect our lives. We would realize that a fruitful economy, good medical care, economic justice, and excellent education are useless if we do not have the most basic right—the right to life.

Thus, why should some people criticize those who only vote for pro-life candidates? Are these individuals so selfish that they place less value on the lives of the handicapped, the disadvantaged, the elderly, and the unborn than their own lives?

We must demand proper moral standards from our elected officials. Those who appropriate public money for their own use or who sexually molest little children are morally unfit for any public office. Likewise, those who are willing to allow the present slaughter of millions of innocent preborn children are not morally acceptable either. We must not support such candidates. Only morally upright officials who support a human life amendment deserve our votes.

Jeremy Jackson  
12924 Crisfield Rd.  
Silver Springs, MD 20906

### Against 'Human Rights'

Dear editor:

I read in the **Baptist and Reflector** that you were to take a vote June 14 on human rights.

Please study the issue and what it contains. The King James Version Bible read, "The man is the head of the household and the wife to be under subjection to her husband." It also reads, "Neither was the man created for the women but the women for the man" (I Cor. 11:9) and the woman is first of all to be chaste—keeper at home (Titus 2:4-5).

KJV says to give honor to the wife as the weaker vessel (I Peter 3:7). I think common sense should reveal to anyone that when women are drafted into the service, we are defeated.

Take another look at the (proposed) 27th amendment: "Section 1: Equality of rights under the law should not be denied or

abridged by the United States, or by any state because of sex."

I don't want my daughter or granddaughter drafted. I don't want a homosexual teaching my child. I am against homosexual rights, the sin that destroyed Sodom (Rom. 1:25-32).

I appreciate Anita Bryant for taking her stand for God, our family, and country.

Please don't let our Baptist back this human evil rights that will destroy our nation. When the wicked rules, the nation falls.

Mrs. Delcie Stinson  
Route 1, Box 508  
Jamestown, TN 38556

**The Declaration of Human Rights statement was passed by messengers to the Southern Baptist Convention last week. The statement does not specifically mention the Equal Rights Amendment nor homosexuals, but unfortunately it will be interpreted by some to support several controversial issues.**

(editor)

### Anita is qualified

Dear editor:

May I offer a few comments on the letter of Jack Parker (June 8) concerning Anita Bryant's qualifications to serve in the office of vice-president.

It seems that the tenor of his letter indicates that he is not overly familiar with biblical history.

In 1926 B.C. when God called Abram out of Ur in the land of Chaldees, qualification was not mentioned. Again in Matthew 10:1-4 when Christ called His disciples, qualification was not mentioned.

One of the underlying causes that affects our church and our national life is that of too much stress placed on academic achievement versus common sense and dedication.

Indications are that Anita believes with all her heart that she has a mission to perform; and she is determined to perform the mission for the best interest of all concerned, not by her strength and knowledge, but the dependence on Christ, the Giver of all good and perfect gifts.

Anita Bryant is highly qualified to serve in the official position as vice-president of SBC satisfactorily and efficiently.

Let's get back to basics, although we cannot minimize the all importance of education alone will not produce the desired results.

Anita is wholly dedicated to Christ, her family, and our nation, and she is pursuing  
(Continued on page 13)

# SBC passes 22 resolutions

Women's issues dominated a spirited discussion of resolutions at the 121st annual meeting of the Southern Baptist Convention in Georgia World Congress Center.

The convention adopted resolutions opposing extension of the ratification deadline for the Equal Rights Amendment, reaffirmed its previous stance on abortion, and commended Anita Bryant's opposition to homosexual rights.

In other actions, messengers declined to go beyond the convention's 1963 statement on the authority of the Bible, expressed opposition to pending tuition tax credit legislation in Congress, asked the state of Israel to respect the religious liberty of Christian missionaries, and condemned political terrorism, racism, pornography, and alcoholic beverages.

Discussion of ERA and abortion occupied the messengers far beyond the allotted time for debate, causing the committee on order of business to extend the deadline repeatedly.

On ERA, the convention adopted a substitute resolution presented by Charles Stanley, pastor of Atlanta's First Church, calling for rejection in Congress of proposed legislation to extend the March 22, 1979, deadline for ratification. When Congress passed ERA six years ago, it gave the states seven years to ratify the controversial proposal.

While nothing in the federal Constitution mandates a specified period for the ratification process, Congress has traditionally allowed seven years for three-fourths of the states to ratify. To date, only 35 state legislatures have given approval to ERA, leaving it three short of ratification with only nine months remaining before the deadline.

Besides rejecting its resolutions committee's report to take no specific action on ERA, the convention also adopted an amendment to Stanley's substitute denouncing agencies of the federal government for boycotting states which have yet to ratify.

In its action on abortion, the messengers refused to go beyond its 1976 and 1977 actions affirming the "sanctity of human life" and condemning abortion-on-demand. The convention turned back a determined effort by two messengers from St. Louis, Mo., to endorse the drive for a constitutional amendment to ban abortions.

As expected, the convention adopted without debate the statement commending singer Anita Bryant's campaign against homosexual rights.

In a brief debate on the authority of the Bible, messengers decisively defeated an effort on the floor to have the convention assert the "infallible, inerrant, verbally inspired Word of God" in addition to its 1963 position as stated in the Baptist Faith and Message.

Messengers seemed unwilling to reopen publicly a debate which badly divided the denomination in the early 1960s before the 1963 statement was adopted in Kansas City.

In expressing its continuing opposition to tuition tax credit legislation, the convention called on President Carter to veto the measure if Congress passes it.

In its two resolutions dealing with foreign affairs, the convention expressed "confidence in the commitment of the state of Israel to religious liberty" but asked that government to rescind a December, 1977 law calling for fines and imprisonment for those found guilty of offering "material inducements" to convert from Judaism to another faith and condemned political terrorism such as that used by Ugandan dictator Idi Amin.

The resolution on racism called attention to "new expressions of racism" which have blunted the thrust of progress in race relations during the 1970s.

In other actions adopted with little or no debate, the convention condemned pornography as a "tool of Satan" and a "growing detriment to the moral climate of our nation and world" and reaffirmed Southern Baptists' traditional opposition to alcoholic beverages, calling on Congress to forbid all advertising of such products and urging the surgeon general to declare that "alcoholic beverages are a hazard to health."

## Austin Peay BSU director named campus minister veep

Sam Carothers, Baptist Student Union director at Austin Peay State University, Clarksville, was elected as a vice-president for the Association of Southern Baptist Campus Ministers in Atlanta last week. Carothers has led the work on the Clarksville campus for three years.

Don Gurney, United States Air Force Academy, Colorado Springs, was elected president. Other vice-presidents are: Mike Lundy, Texas Tech University, Lubbock; Ron Brown, area campuses, Roanoke, Va.; and Geneva Metzger, University of North Carolina, Greensboro.

During the meeting, the campus ministers focused their attention on how to identify and respond to depression among college and university students.

## Missionaries discuss support of pastors

More than 200 Southern Baptist associational directors of missions touched on a variety of subjects dealing with boldness in missions at a two-day meeting which ended Monday at Rainbow Park Baptist Church in Decatur, Ga.

These topics included challenges to recruit and use volunteers, broadening of efforts to provide pastoral support to pastors, encouraging churches to embark on a ministry of family as a method of reaching the unchurched, and utilizing the resources of the denomination's laity.

The conference preceded the 121st annual meeting of the Southern Baptist Convention.

The group elected Herman Wooten of Orange, Calif., as their new president. Eddie Gilstrap of Atlanta, the new president-elect, is expected to succeed Wooten next year.

In an address urging directors of associational missions to take seriously their role as pastor to pastors, Bruce Grubbs of Nashville warned that "pastors are hard to pastor. They are better at giving help than they are at receiving help."

He said one of the reasons pastors may be difficult to minister to may be because many of them have had no experience with associational missionaries and those who have found such experiences unpleasant.

"I have come to believe that the renewal of the ministry in the person of the pastor is the key to the renewal of the church."

Grubbs, a pastoral ministry consultant for the Baptist Sunday School Board, said associational missionaries could assist pastors through several phases of their ministries.

## Brooks Wester elected chairman of SBC Executive Committee

Brooks Wester, pastor of First Baptist Church of Hattiesburg, Miss., has been elected chairman of the Southern Baptist Convention Executive Committee.

Wester, who succeeds W. Ches Smith III, pastor of First Baptist Church of Tifton, Ga., also is chairman of the search committee to find a successor for Executive Secretary Porter W. Routh who retires in August of 1979.

Also elected as officers of the Executive Committee were vice-chairman, Conrad Johnston, pastor of Salem (Va.) Baptist Church, and recording secretary, Preston Callison, Columbia, S.C. attorney.

### Buses for Sale

One 1969 Ford, 54-passenger, new motor, good travel bus. One 1967 Chevrolet, 54-passenger, power steering, new motor, two-speed rear axle, good travel bus. Priced to sell. Call Clarence Kirk, Ethridge, TN. 615-762-2729 or 615-762-2603.

More convention news  
in next week's  
Baptist and Reflector

# Pulpit To Pew

By Jim N. Griffith

A recent book contained the startling news that at the end of each year a large Baptist church in Texas prints the names of all members and their total contributions.

All things considered, it might be better to do this around the Fourth of July. In this way, it would coincide with other fireworks.

Publishing names and total contributions! Why, in most churches this action would cause more explosion than a spark in a dynamite factory.

In some instances, it is not known whether the church giving record is a well-kept secret or, as children say, "a sneakret."

Naturally, some church members will say they want only God to know what they contribute, but considering how little some give, I'm not sure they really want God to know.

When it comes to stewardship of possessions, there are a good many persons who don't want their left hand to know what their right hand is doing—because both hands would be embarrassed.

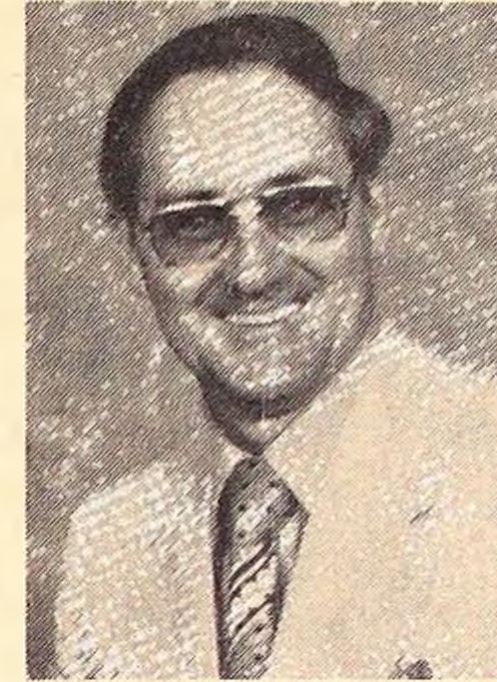
## Devotional

### Me and my shadow

Acts 5:12-16

By Robert W. Campbell

One day I had come home from the study for lunch when Ann said, "A funny thing happened this morning. Melanie came into the house crying."



Campbell

"What was the matter?" I asked.

Ann told me that Melanie said that someone was following her. Seeing no one, Ann tried to assure Melanie that no one was following her.

But then, Melanie grabbed her mother around the legs and said, "There it is, see,

there it is!"

Melanie had discovered her shadow for the first time and thought it was someone following her.

A shadow is a reflection that is cast. Therefore, all of us are casting a shadow. What kind of shadow are you casting in your home life? The way you treat the person who sits across the dinner table from you, or shares a bedroom with you does matter. There are those silent influences, shadows cast so subtly that may have a far-reaching effect.

Then, there is the shadow you cast in your social life. Young people cast a shadow in their school life. As Christians, we must refrain from doing anything that will reflect badly upon the Name of Jesus.

After the funeral of one seventeen-year-old girl, the remark was made by a classmate, "It was easier to be good when she was with us." The shadow she cast was so positive.

All of us cast a shadow in our spiritual lives. Jesus said, "Let your light so shine that others may see your good works and glorify your Heavenly Father." The shadow we cast daily should point people to Christ.

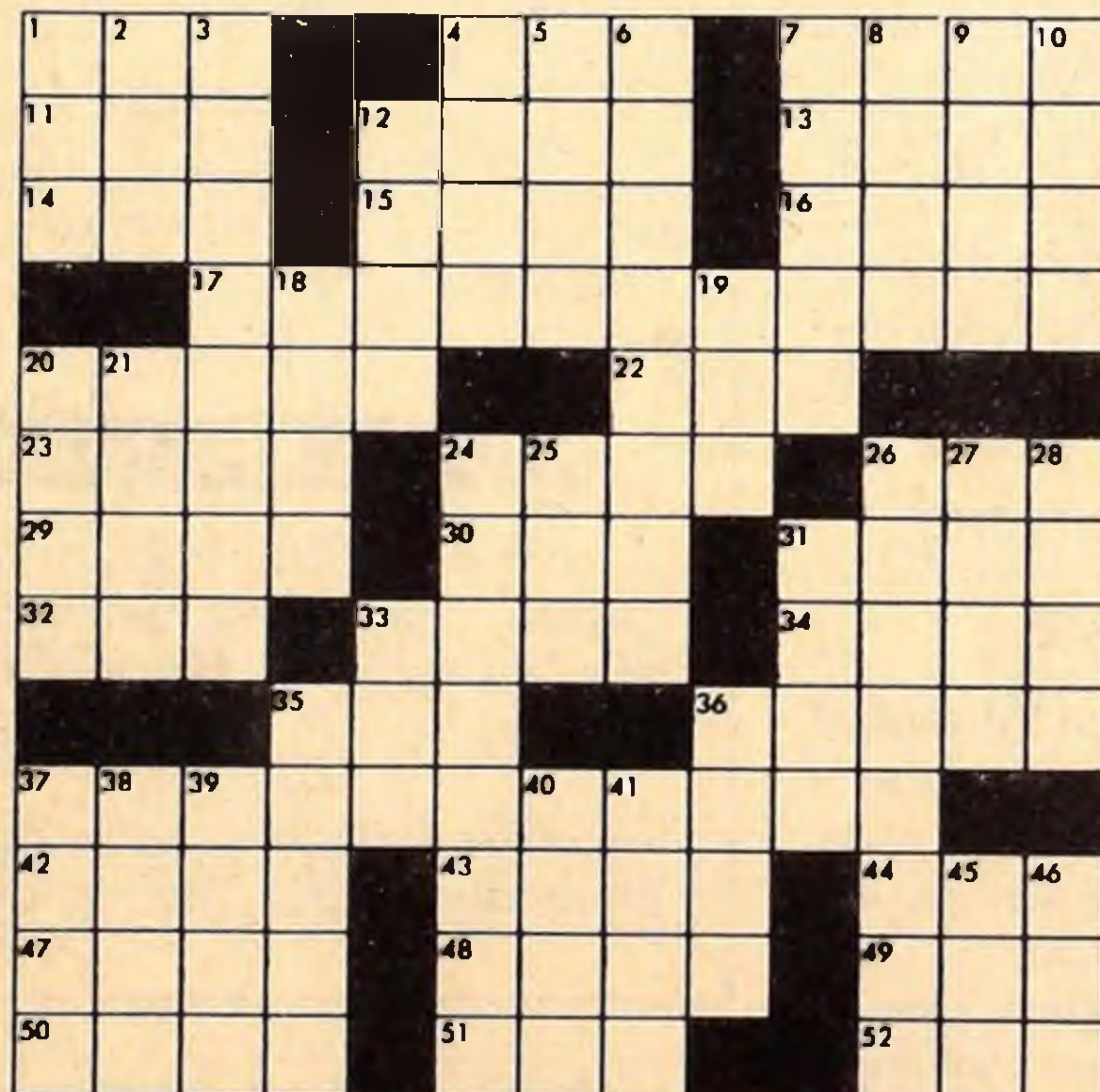
Simon Peter, encountered by the lame man desiring something specific from him, said: "Silver and gold have I none, but such as I have, give I thee. In the Name of Jesus, rise up and walk."

The shadow Peter cast had brought him fame, but no money. The important thing to remember is this: Peter shared that which he had, and shared it in the Name of Jesus. The shadow Peter cast was positive. What about the shadow you are casting today?

Campbell is pastor of First Church, Rockwood.

## Bible Puzzle

Answers on page 14



### ACROSS

- |   |   |
|---|---|
| 1 Father of Canaan<br>(Gen. 9:18)             | 26 First after one                                |
| 4 Academic degree:<br>abbr.                   | 29 Color  |
| 7 Tissue layer                                | 30 Intersperse                                    |
| 11 Presidential<br>nickname                   | 31 "went into a —"<br>(Luke 8)                    |
| 12 "put off thy —"<br>(Isa. 20)               | 32 Weather word: abbr.                            |
| 13 Esau's father-in-law<br>(Gen. 36:2)        | 33 Dry  |
| 14 The lot (Esth. 9:24)                       | 34 "as a shepherd's —"<br>(Isa. 38)               |
| 15 Most of oarsman                            | 35 Flightless bird                                |
| 16 Shark or value                             | 36 Gas and oxygen                                 |
| 17 Gift (Rev. 2:10;<br>3 words)               | 37 Life of the flesh<br>(Prov. 14:30;<br>3 words) |
| 20 Son of Carmi<br>(Josh. 7:1)                | 42 Hebrew letters                                 |
| 22 — Vegas                                    | 43 Intermediate:<br>comb. form                    |
| 23 Lament                                     | 44 Aged   |
| 24 Where Jacob was<br>mourned<br>(Gen. 50:10) | 47 Kind of skirt                                  |
|   | 48 Descendant<br>of Muhammad                      |
|   | 49 Born   |
|   | 50 — the Red                                      |

### CRYPTOVERSE

H I B O   B O   U P   J Z U U F E T U A E H   H I F H   P A   S Z M A  
Z E A   F E Z H I A Q   F O   B   I F M A   S Z M A T   P Z V

Today's Cryptoverse clue: T equals D

- 51 A communication:  
abbr.

- 52 Long time

### DOWN

- 1 Thigh's partner  
(Judg. 15:8)
- 2 Oceanic bonito
- 3 Kind of man  
(Matt. 13:45)
- 4 Melt
- 5 Measure of oil  
(1 Sam. 16:13)
- 6 "— hath many  
more" (Gal. 4)
- 7 Mounds
- 8 Word of Jesus  
(Mark 15:34)
- 9 Be idle
- 10 Girl's name
- 12 Before long
- 18 "the second —"  
(Num. 2)
- 19 Craze
- 20 Units of electricity
- 21 Spiral
- 24 "blood of — — —"  
(Rev. 16)
- 25 Rocky hill
- 26 "and seeth — —"  
(John 20)
- 27 Brief sleep
- 28 Chooses
- 31 Heavenly body
- 33 "— Timothy"  
(1 Tim. 1)
- 35 Rock or pop
- 36 She was fair  
(Esth. 2:7)
- 37 — haarez
- 38 Esau's mountain  
(Gen. 36:8)
- 39 Universal:  
comb. form
- 40 Place of torments  
(Luke 16:23)
- 41 Delete
- 45 Zodiac sign
- 46 Animal's home

# SBC elects 25 Tennesseans to denominational boards

Messengers to the Southern Baptist Convention, meeting last week in Atlanta, elected 25 Tennesseans to serve on board of agencies of the Southern Baptist Convention.

Named to serve on the SBC Executive Committee until 1982 was William J. Purdue, pastor of First Church, Kingsport.

Jonas L. Stewart, Brentwood, was re-elected to a four-year term on the Foreign Mission Board. He is executive secretary of the Tennessee Baptist Foundation.

Howard Cockrum, pastor of Cumberland Church, Knoxville, was re-elected to a four-year term on the Home Mission Board.

Three were elected to serve until 1982 on the Sunday School Board. They are Frederick G. Schlafer, pastor of Knoxville's Fifth Avenue Church; Edward H. Watson, Knoxville layman; and Robert C. Taylor, Nashville layman.

Named to a new five-year term as a trustee of Southern Baptist Theological Seminary was James G. McCluskey, pastor of Wallace Memorial Church, Knoxville.

Mrs. Betty Cothen, Nashville, was elected to fill the unexpired term of Jesse Fletcher on the board of Golden Gate Baptist Theological Seminary. The term runs until 1981. Fletcher moved from the state when he was named president of Hardin-Simmons University, Abilene, Tex.

Carl B. Allen, pastor of Immanuel Church, Murfreesboro, was re-elected to the Annuity Board for a term that expires in 1982.

Seven from Tennessee were elected to the Southern Baptist Foundation board. Robert A. Alexander of Murfreesboro and Robert E. Brown, pastor of Trenton's First Church, were elected to a new term, with five others re-elected: William H. Coles, Nashville; Baxter E. Hobgood, Murfreesboro; Ernest J.

Moench, Nashville; C. Leroy Norton, Jr., Nashville; and James B. Nugent, Nashville. All will serve until 1982.

Tom Madden, Brentwood, was re-elected to a four-year term on the Education Commission.

Named to the board of the American Seminary Commission with terms expiring in 1982 were: John D. Jicka, pastor of First Church, Daisy; Donald E. Mauldin, Brentwood; E. Smith Robertson, Nashville; and Troy D. Woodbury, Nashville.

Two Tennesseans were elected to the Brotherhood Commission—Kenneth R. Rose, Maryville, and Gerald A. Arnold, Humboldt. Their terms will run until 1982.

Elected to four-year terms on the Historical Commission were Mrs. Carolyn D. Blevins, professor at Carson-Newman College, Jefferson City, and Stan Rushing, pastor of Newport's First Church.

The election of these came when the messengers to the convention approved nominations from the SBC Committee on Boards.

## Breakthrough coming, SBC president says

Southern Baptist Convention President Jimmy Allen promised Baptists in Atlanta last week that Bold Mission Thrust is catching fire and that this denomination has caught a vision to set people free.

At the Atlanta World Congress Center, attenders heard Allen say that Southern Baptists may be living on the edge of the greatest explosion of Christian expansion in the history of Christianity. "We may be ready to celebrate a breakthrough which none of us have dared to dream about," he said.

In the message to the opening session, he added a warning against becoming trapped in the debate over the authority of the Bible. "We don't have the time or the need to be debating the inerrancy of the Bible. We need to be living His word, sharing His word. While we are debating, the world is splitting," he admonished.

He listed concrete steps toward accomplishing the goal of witnessing to the entire world. Among these were repenting of timidity, reaffirming the importance of the church, reordering priorities, and recovering spiritual vitality.

He added that if the bold mission vision becomes a reality, it will occur through the local church. He then called for Baptists to demonstrate bold growing, bold going, bold giving, bold doing, and bold praying as part of their Bold Mission Thrust effort.



**PASTORS' OFFICERS**—New officers of the SBC Pastors' Conference are (from left) Cecil Chambers, Anderson, S.C., as vice-president; Homer Lindsay Jr., Jacksonville, Fla., as president; and John Hatch, Lakewood, Wash., as secretary-treasurer.

## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

L. W. Ferrell has resigned as pastor at Dyer to accept a call to D'Lo, Miss. He was a recent graduate of Union University.

Inglewood Church, Nashville, broke ground for its new building. William McMurray was pastor.

#### 25 YEARS AGO

Grand Junction Church, Hardeman Association, ordained George E. Capps Jr. to the gospel ministry. He was a student at New Orleans Baptist Theological Seminary. Roy J. Ferguson was pastor.

J. Howard Williams was elected president of Southwestern Baptist Theological Seminary, Fort Worth, effective Aug. 31.

#### 10 YEARS AGO

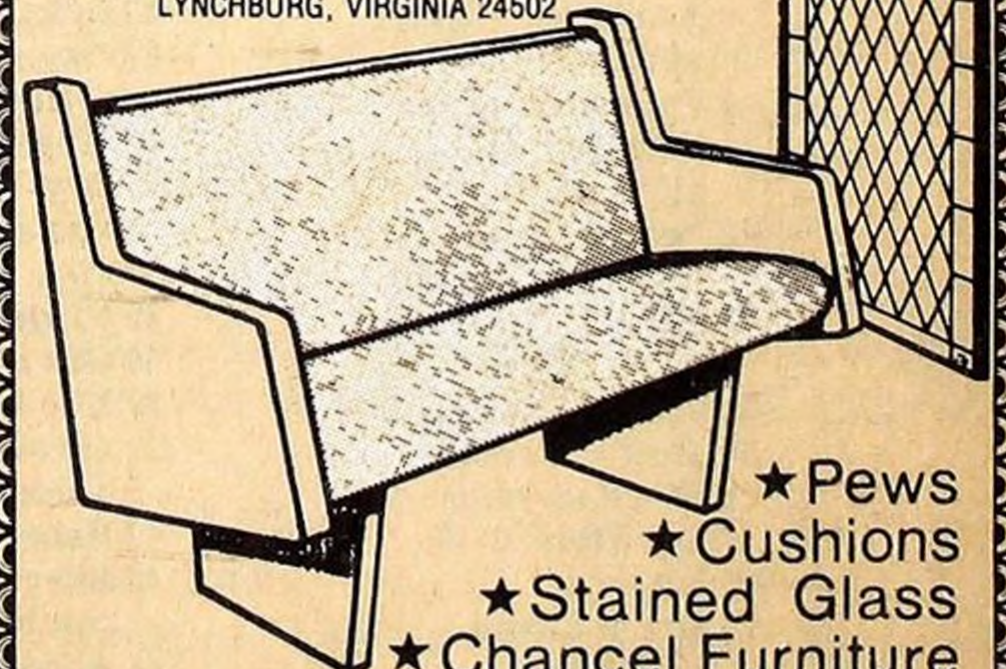
R. G. Elliott, pastor of First Church, Selmer, was appointed business manager of Union University, Jackson.

Robert Fesler was the new pastor of Prosperity Church, Wilson County.

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## Southeastern creates minister's wife fund

WAKE FOREST, N.C.—A fund to help women prepare for the challenges of being a minister's wife has been established at Southeastern Baptist Theological Seminary in honor of Esther Jillson Adams, the wife of Theodore F. Adams, pastor-emeritus of the First Baptist Church of Richmond, Va.

"When we arrived on the Southeastern campus ten years ago for Ted to be visiting professor of preaching," Mrs. Adams said, "I noticed that many of the student wives just didn't have that happy feeling. The pressure of the husband's studies created some problems for the wives, and things weren't what they had hoped for. I found out that some of them never expected to be a minister's wife. Some had poor concepts of what was involved in being a minister's wife."

The Adamses soon found themselves involved in discussions and conferences for student wives. "Many times," Adams said, "the wife will feel that her husband is growing away from her intellectually." So the Adamses held a conference for more than 100 on the role of the minister's wife. Other members of the faculty taught Bible courses to help narrow the academic gap between wife and husband.

"We wanted the seminary to be able to invite outstanding persons to come to the campus and lead discussions for the student wives," Adams said. "There are many women we know who have had wonderful experience in being a minister's wife because they have had happy marriages. We're grateful that the fund will provide resources for the seminary to do this for the wives." (BP)

## Ministers' wives encouraged to help counsel suffering

Wives of Tennessee ministers joined with more than 600 Southern Baptist pastors' wives in Atlanta last week to elect officers and hear speakers.

The women were advised to glean lessons from personal experiences and to help others who suffer similar problems. Marge Caldwell, author, counselor, and lecturer from Houston, told the women that the valleys in their lives could be used to help them understand people.

Mrs. George Busbee, wife of Georgia's governor, asked the women to pray for "all those who work in making the democratic process function."

Officers installed for 1979 were Mrs. Virjama Hamilton, Ames, Iowa, president; Mrs. Grace Langley, Houston, Tex., vice-president; Mrs. Lola Meek, Syracuse, N.Y., recording secretary-treasurer; and Mrs. Margaret Peterson, Roanoke, Va., corresponding secretary. Mrs. Carolyn Coggin, Fort Worth, was elected president for 1980.

## Interpretation

# "Father, forgive"

By Herschel H. Hobbs

*"Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23:34*

Usually when men died on crosses, they shrieked, railed, and cursed those who crucified them. But Jesus prayed. Not for Himself but for others. "Said" is a verb tense which means He "kept on saying." Perhaps He began as they nailed Him to the cross, and continued to do so.

His prayer to the Father was to forgive, not to curse those involved. "Them" certainly included all who were involved in the event: Sanhedrin, Pilate, soldiers, mob. But in the long run He prayed for us—the "crucifiers, then and now"—for we were there in our sins when they crucified the Lord.

How may we understand "forgive"? The exact Greek verb is used as "suffer" or permit in Luke 18:16. Thus we may see a prayer that the Father will let the crucifixion continue (see Matt. 26:52-53). Do not let the twelve legions of angels rescue me (v. 53).

In a similar vein this very verb form is found in Matthew 27:49. When a soldier was about to press moisture to Jesus' lips, the others said, "Let be, let us see if Elias will come to save him." They had mistaken Jesus' word "Eloi" (Mk. 15:34 for "Elias" or Elijah. "Let be" or "wait" renders this verb. Wait until after the resurrection before condemning. Furthermore, in Matthew 18:27 the verb is used of forgiving a debt by absorbing the loss yourself (see also Matt. 9:2; Rom. 4:7). So the verb may mean permit, wait, or forgive at one's own expense. As we have suggested, we can see "forgive" in all these meanings.

This prayer is based on the fact that the people did not "know" or "really know" what they were doing. They did not know or believe that Jesus was the Son of God. Paul says that "had they known it, they would not have crucified the Lord of glory" (I Cor. 2:7-8). But after his resurrection they will know. Then their sin will be unforgiven apart from repentance and faith.

It is not simply what we know, but how we react to it. The Sanhedrin knew about the resurrection, but lied about it (Matt. 28:11-15). Saul of Tarsus believed this lie until he met Jesus on the Damascus road. Knowing He was alive, he believed in Him (Acts 9:3-6).

Jesus could pray this prayer because of His redeeming work. Almost two thousand years of Christian history testify to the fact that Jesus is God's Son and man's Savior. So we really know. Forgiveness for us rests in our will to receive Christ as our personal Savior.

## Seminary lists 'swapped'

In an article listing recent graduates from Southern Baptist Convention seminaries (June 8, page 3), the graduates from Southwestern Baptist Theological Seminary and Southern Baptist Theological Seminary were accidentally switched.

Those listed under Southern Seminary were graduates of Southwestern Seminary, Fort Worth, Tex.

Those listed under Southwestern Seminary were graduates of Southern Baptist Theological Seminary, Louisville, Ky.

## Letters

(Continued from page 9)

the course that she believes to be important in the present and future generation way of life.

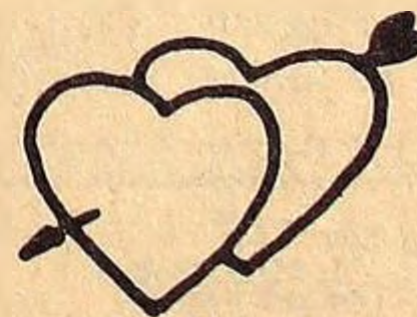
Consequently, we Baptists now have a leader unafraid for self and family, so let's give her 100% cooperation.

Jack W. Goans  
1723 Albert Avenue  
Knoxville, TN 37917

Anita Bryant was nominated for first vice-president, but received only 32 percent of the vote. (editor)

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# Success and persecution

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

Basic Passage: Acts 17  
Focal Passage: Acts 17:1-13

In this lesson the missionary outreach of Paul gathers around Thessalonica and Berea. There was a great difference between these two cities. Thessalonica was on the main travelled highway and was the chief city of Macedonia. It served as a great trade center, possessed a large, much-used harbor, and was a cross road between Europe and Asia Minor. Berea, on the other hand, was on a by-way and not widely known.

At Thessalonica: Acts 17:1-9

Paul's strategy in his missionary efforts involved him in a continuing effort to reach important urban areas. Here he could evangelize greater numbers of people in a much shorter time. From this hub the message could then be spread to areas around the city.

Because of the commercial activities in Thessalonica, Paul knew he would find an active synagogue. Over a period of time he presented a message aimed at reaching those attending the synagogue with the Gospel. He challenged them to think concerning the teachings of their own Scriptures. He offered evidence that their own messianic expectations were not well founded in the Old Testament. From the Scriptures he showed them that their messianic hope was fulfilled in Jesus.

The words "opening and alleging" in verse three reveal Paul's method clearly. The word "opening" is used only one other time by Luke. After the resurrection, Luke tells how Jesus joined some disciples on the road to Emmaus and "opened" the Scriptures to them. It refers to making plain or giving an exposition. Paul interpreted the Scriptures concerning the Messiah.

The word translated "alleging" may not be clear in the English translation. It does not mean that he stated his views dogmati-

cally. It refers to his method of setting in order or displaying the teachings in a systematic manner. Paul was sharing a theological interpretation of the Scriptures. He shows them that their Scriptures teach that the Messiah must die and be resurrected. The one who has fulfilled the suffering servant role is Jesus.

Luke carefully records the response to Paul's teaching. Some of the Jewish people were convinced. Some of the "God-fearing" Greeks were persuaded and believed. Some wives of the leading men were also convinced by his arguments and believed. It is of interest to note that in both his Gospel and Acts, Luke is careful to record how Jesus was as deeply interested in women as in men. This attitude was rare in the ancient world.

As a result of the success, the religious leaders grew jealous and stirred up some of the city "rabble" to attack the house of Jason where the missionaries were staying. When they could not find Paul and Silas, they brought Jason before the authorities. They charged Jason with housing dangerous revolutionaries. Thessalonica was a free city and was very sensitive to such charges because their free status could be revoked by Rome. The city rulers were further put on the defensive by the suggestion that all Christians were disobeying the decrees of Caesar by setting up Jesus as another emperor.

These charges still raise serious questions. The enemies of Christianity can say with some justice that Christians are out to turn the world upside down. The message of the Gospel is revolutionary. But a distinction must be made between setting out to destroy and a message of life which turns some systems of thought upside down. The word of the cross strikes at many value systems. In Thessalonica it overthrew the god-system—it shattered their central beliefs. They could not accept the message of a suffering Messiah. To them such a message reduced God to human level and was blasphemy. The God who loves enough to go to a cross in humility is still embarrassing to many. Only to those who believe does it speak of transforming power. What it does reveal is that the deepest meaning of life is not found in power grabbing but in giving.

At Berea: Acts 17:10-13

Even though he was opposed by syna-

gogue leaders at Thessalonica, Paul did not change his tactics. He left hurriedly for Berea and after his fifty mile journey, he went directly to the synagogue at Berea. The synagogue was a central gathering place, and thus provided an excellent opportunity for him to witness.

At Berea the success of the Gospel was so great among the Jews that Luke makes special note of it. When Paul referred to the Scriptures, they studied for themselves to check his teaching. After their study, many of them believed. There was no local opposition, but the news of the success soon was carried back to Thessalonica. Because of their blind prejudice, Paul left Macedonia altogether and went on to Athens.

Luke comments on the nobility of the Bereans as contrasted with the Thessalonians. What is this characteristic which he describes as nobility? It evidently was not a naive and ready acceptance of what Paul preached for they were skeptical at first. The redeeming feature is that their skepticism was accompanied by an open mindedness that determined to find out the truth. A noble hearer evidently is one who seeks honestly to know the truth.

It is an interesting fact that the word used for believe at Thessalonica is not the same one used to describe the Bereans. They are both from the same root stem, but there is a significant shade of difference. They were persuaded at Thessalonica, but they believed at Berea. They were convinced by Paul's arguments at Thessalonica, but at Berea their fulness of belief indicates that they were not only persuaded but apprehended the fulness of meaning. It seems that Luke was impressed with the way the Bereans used their minds.

It would seem that such faith as that expressed by the Bereans would bear great fruit. The only drawback to such a conclusion is that we hear not one word further about them! Paul left Thessalonica under pressure, and it became a center from which the Gospel sounded to the whole region. No mention is made of Berea's ministry. One thing is certain—God's ways are not always easy to understand!

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"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

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# Judah—The Growth of Concern

By Eugene Cotey, Pastor  
First Baptist Church, Murfreesboro

Basic Passage: Genesis 37:42-45

Focal Passages: Genesis 37:26-27; 43:8-10; 44:30-34

Life can be lived on several different levels. The easiest thing is to exist on the lowest level where one simply takes care of Number One without concerning himself about anybody else. On the other hand, a rich, full life includes a great amount of sacrifice. Judah's life is a study in the search for meaningful living.

## Selfish Living (Genesis 37:26-27)

Self-esteem is necessary to a well developed personality. Joseph's brothers were denied a good feeling about themselves because of their father's inordinate affection for Joseph. The Scripture tells that Israel loved Joseph more than all his children.

To add to the problem, Joseph was a typical daddy's boy—a spoiled, goody-goody, tattletale. It would have been difficult to be like Joseph at this point in his life, and because of their jealousy, the brothers made no effort to love the young Joseph.

Joseph's "—brothers saw that their father loved him (Joseph) more than all the brothers, and they hated him, and could not speak peaceably unto him." (ASV, Genesis 37:4)

A person deprived of self-esteem turns inward and becomes self-centered and angry. When the brothers had the opportunity to vent their pent up anger, they seized it with open arms. The brothers, Judah included, had little or no concern for Joseph, but Judah who had a cunning above all the rest, saw a way to make some money while getting rid of the despised Joseph. Instead of killing Joseph, Judah suggested that they sell him and make something on the deal.

A person has reached the depths when he profits at the expense of others, especially his own family. It would have been a sad commentary on Judah if this is all that was ever written of him. God was good in allowing Judah to live long enough to overcome gross greed and deep-seated hatred. Life can be unfair along the way, but God is able to supply the grace whereby men are able to live above the injustice that life metes out.

## II. Responsible Living (Genesis 43:8-10)

A later chapter in the life of Judah shows him with more compassion and growing maturity. During the intervening years Judah has developed a sense of responsibility. It would be interesting to know what caused Judah to change. Perhaps he was ashamed of his actions towards his little brother Joseph and therefore, allowed

God to make him a more caring person.

The spotlight focuses now on Judah at a time of famine when the brothers need to buy grain in Egypt. On an earlier buying trip to Egypt Judah and his brothers dealt with the Egyptian leader, Joseph, whom they did not recognize. Joseph, wanting to see his full brother Benjamin, made Benjamin's presence a stipulation to their ever being able to buy more grain. Imagine Judah having to put this proposition to the aged Israel, who had never entirely recovered from the loss of Joseph.

Judah was ready to stake his life for the life of Benjamin. This was more than he had been prepared to do for the last favorite son of Israel's Joseph. In the very strongest words Judah promised to safeguard the life of Benjamin.

Such responsible action was unknown to Judah only a few years before. But with experience and age comes compassion and understanding. It was to Judah's credit that he was prepared to make a contribution to the welfare of the family, where in the instance of Joseph he was unwilling to take a stand for a family member.

## III. Sacrificial Living (Genesis 44:30-34)

Meaningful fulfillment is found at the level of selfless giving. Until one learns to live for others, he is not ready to live for self. Those who learn only to get and never to give find life to be as dry as sawdust and just as tasteless.

Judah's journey toward a higher level of living met another challenge when the Egyptian official's cup was discovered in Benjamin's sack of grain. When Judah learned, to his horror, that Joseph would keep the alleged thief as his servant, he offered himself in Benjamin's place. Judah and his brothers were free to go home if they left Benjamin, but Judah had grown as a man since the last time he grieved his father. Not only had he become a responsible person, but he had learned what it meant to offer self for the sake of another.

Judah begged Joseph to let Benjamin go home with the rest of the brothers. He gave three arguments. First the father, Israel, would die of grief if the young lad did not come home. Second, Judah had sworn to bring the boy home safely. If he did not do so, he would bear the blame for his remaining life. And thirdly, Judah said he couldn't come before his father if the boy were not with him. Judah had learned

a great lesson, that there are some things more important than one's own life. In Judah's case the life of his little brother was more important than his own.

Judah had grown from a selfish, callous, vindictive man to a loving, caring, giving person. Judah had a younger brother Benjamin to whom the father was partial. The circumstances had changed little since the selling of Joseph into slavery; the great change was in Judah.

Judah learned a lesson that Jesus taught many years later, "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." If Judah lost something precious to the meaning of life in selling Joseph, he found something even more precious in his willingness to give himself for his brother Benjamin.



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# Allen answers charges of SBC liberalism

Newly re-elected Southern Baptist Convention President Jimmy Allen said in a news conference that he has confidence in the Biblical fidelity of Southern Baptists.

"We'll always have folks on both sides of the road who will try to find flaws in someone's statements," he said.

Allen, pastor of First Baptist Church, San Antonio, Tex., was responding to a charge by Harold Lindsell, Alexandria, Va., newly elected president of the Baptist Faith and Message Fellowship, that some Southern Baptist executives, seminary professors, and professors in Baptist college do not believe in the inerrancy of the Bible.

Allen expressed confidence in the trustees and leadership in the seminaries, saying that if there are serious theological problems in what is being taught, the regular process will be sufficient to correct time.

"The basic position of Baptists is a middle of the road belief in the infallibility of the Bible," Allen said. "Some folks are always going to be dissatisfied when it comes to the authority of the Bible."

When asked his view on the nomination of Anita Bryant as first vice president of the convention, Allen said, "I'm going to work with whoever the Southern Baptist Con-



**JIMMY R. ALLEN**  
Re-elected SBC president

vention elects. It will be a heavier challenge to communicate because she has been associated with one issue."

Many of the questions directed to Allen related to the nomination of Bryant as first vice president of the convention, since the news conference was held shortly before it

was announced that Douglas Watterson, pastor of First Baptist Church, Knoxville, had defeated Bryant by a two-to-one vote ratio.

He denied, however, that her possible election would put SBC leadership behind her plans to expand her work on one issue of concern—homosexuality.

Allen added that the SBC had twice taken a strong stand on homosexuality as "disordered lifestyle," and had specifically commended Miss Bryant for her leadership in the Dade County referendum last year.

Allen said he would have no problem in working with Miss Bryant, but her stand on prayer in public schools is radically different from his own position, and it might "create debates between us."

"I'm strongly opposed to publicly sponsored prayer," said Allen, who explained that he did not feel that government-sponsored prayer in public schools was the way to bring about a spiritual awakening in America.

Allen said he sees his first year as president of the convention as an important one in which Baptists dealt with the "problems and snags" of Bold Mission Thrust and the Mission Service Corps, a plan to involve 5,000 lay volunteers in one or two-year programs of mission service.

He said the "launching time" is upon us, and he is excited about "the responsiveness of people across our land," but added that next year will be a "time of testing" as Baptists seek to implement Bold Mission Thrust.

Asked if he felt President Carter had taken a strong enough stand on moral issues, Allen replied that the president, a Baptist layman, has "taken a lot of flack" for several moral stands he has taken, including encouraging people who are living together to get married.

Asked what had displeased him most and encouraged him most, about President Carter's administration, Allen said that he was most disappointed when the president named a personal envoy to the Vatican. He claimed this appointment was "an unconstitutional thing."

He was most pleased by President Carter's own personal lifestyle as a Christian in the nation's highest elected office, including teaching a Sunday School class and attending worship services as major priorities in his life.

## Spanish official visits SBC

The religious affairs director for King Juan Carlos of Spain came to Atlanta to observe the Southern Baptist Convention because "it's one of the most important religious meetings in the United States."

Eduardo Zulueta, an attorney and diplomat for Spain's "government of the monarchy," as he described the rule of Carlos, traveled to the United States as an official representative of the government to gather information and suggestions for Spain's religious freedom law.

Zuleuta said he expects the religious freedom law to be the first one passed by the Congress shortly after the new constitution is approved by public referendum and the Congress.

## BFMF elects Lindsell as board president

Harold Lindsell, editor emeritus of **Christianity Today**, has been elected president of the Baptist Faith and Message Fellowship.

Lindsell, who retired May 1 from the editorship of the evangelical magazine, succeeds LaVerne Butler, pastor of Ninth and O Baptist Church in Louisville, Ky., who was president of the conservative organization for three years.

"I have lent my name to them (BFMF) because I am very much afraid of what will happen to the Southern Baptist Convention down the road. I think the convention has got to face the question of what constitutes a true Baptist. . . . Southern Baptists have not faced this honestly.

"Every Baptist has the freedom to come to the Bible and understand it as he sees fit. But does a man have the right to be a Unitarian and still remain a Baptist?"

According to Bill Powell, editor of the **Southern Baptist Journal**, publication of the BFMF, the organization believes the "question of the inerrancy of the Scriptures is a watershed question for the denomination."

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