

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Decisions expected this week on future Rhodesia missions

RIDGECREST, N.C.—Southern Baptist missionaries in Rhodesia, where missionary Archie G. Dunaway Jr., was murdered by guerrillas June 15, will make major decisions by early July on the future of their work in that country, according to an SBC Foreign Mission Board representative.

"The mission leadership is in contact with Rhodesian government officials with regard to the security situation," Davis L. Saunders, area secretary for eastern and southern Africa, said after receiving a telephone report from Rhodesia June 26.

Saunders said that the mission (organization of Southern Baptist missionaries in Rhodesia) "is not going to allow missionary personnel to go deliberately into an area that is known to be unsafe."

In the wake of Dunaway's murder at Sanyati Baptist Hospital compound and the more recent slaying of 12 British missionaries in a remote border outpost, Southern Baptist missionaries are in what Saunders called "a holding pattern."

Missionaries on furlough ready to return to Rhodesia have been asked to remain in the United States until decisions are made concerning missionary work there.

As about 2,300 met at the Ridgecrest Baptist Conference Center for the annual Foreign Missions Conference, Saunders was keeping close contact with the Rhodesia missionaries. All Southern Baptist missionaries have evacuated the Sanyati station.

Saunders said a team composed of the mission chairman and two medical missionaries were to go to Sanyati June 28 to survey the possibilities for the hospital and school there to continue without missionary presence.

A decision concerning the future of the school and the hospital was to be made July 1 in a meeting in Gatooma, Rhodesia, of the board of governors of the institutions and the executive committees of the mission and the Baptist Convention of Rhodesia. These boards are made up of both missionaries and local Baptist leaders.

On July 5, all the missionaries will meet in Gwelo, Rhodesia, to evaluate the Rhodesia mission effort as a whole. Saunders will attend the meeting.

Decisions to leave or stay are made by the missionaries. Each family or individual decides to leave the station or country at any time they feel best.

"We are realistic and careful," Saunders said, pointing out that there had been no indi-

cation that Sanyati was not safe until Dunaway's murder. "We as a board and the missionaries are supportive of all individual decisions, whether to stay or leave an area or country," he continued.

The field representative for southern Africa, Marion G. (Bud) Fray, has been to
(Continued on page 5)



ARTHUR L. WALKER, JR.
to succeed Ben Fisher

Education Commission chooses new director

ASHEVILLE, N.C.—The Education Commission of the Southern Baptist Convention elected Arthur L. Walker Jr., as its executive director-treasurer during the commission's annual meeting in Asheville, N.C.

Walker, vice-president for student affairs at Southern Baptist Theological Seminary, Louisville, Ky., will also serve as editor of *The Southern Baptist Educator*, the commission's publication.

He will succeed Ben C. Fisher by Jan. 1, 1979. Fisher will take early retirement, Sept. 1, 1978.

After 20 years as a faculty member and administrator at Samford University in his native Birmingham, Ala., Walker became dean of student affairs at Southern seminary in 1976 and was named vice-president earlier this

(Continued on page 5)

Madden elected officer for education agency

ASHEVILLE, NC.—Tom J. Madden, Brentwood, was elected as secretary of the Board of Directors of the Southern Baptist Education Commission at its annual meeting here last week.

Madden is director of convention ministries for the Tennessee Baptist Convention.

Other officers elected by the commission were chairman, Dan Grant, president of Ouachita Baptist University, Arkadelphia, Ark., and vice-chairman, John Johns, president of Furman University, Greenville, S.C. Grant is a former resident of Nashville, when he was a professor at Vanderbilt University.

In other business, the Education Commission voted \$304,000 annual budget and agreed with the association of Southern Baptist Colleges and Schools to hold a national Conference on Christian Education and Bold Mission Thrust, June 8-9, 1979, in Galveston, Tex. That meeting would follow the commission's annual meeting on June 7 and precede the annual meeting of the Southern Baptist Convention June 12-14 in Houston. (BP)

SBC missionary shot in Philippines fight

BISLIG, Philippines—James I. (Bo) Stanley, Southern Baptist missionary to the Philippines, has been released from Andreos Sorriano Hospital after being accidentally shot June 27 during a crossfire between the New People's Army and the Philippine military.

Stanley was driving through the area when he was hit in the shoulder by a gunshot not intended for him or other missionaries or whites, according to William R. Wakefield, the SBC Foreign Mission Board's secretary for southeast Asia.

The shooting occurred in the timberlands owned by Paper Industries Corporation of the Philippines. Stanley works closely with company personnel and lives on land purchased from it.

The New People's Army is part of a communist guerrilla movement in the Philippines. Fighting between these rebels and government forces has gone on for several years but had been slack during a cease-fire in recent months.

Stanley is the first Southern Baptist missionary to have been hurt in the fighting. (BP)

Congressional committee begins queries into 'white collar' crimes

WASHINGTON—White-collar crime is "the most serious, all-pervasive, insidious crime problem in America today," according to the chairman of the Subcommittee on Crime of the House Committee on the Judiciary.

U.S. Rep. John Conyers, Jr., opened a year-and-a-half long series of hearings on white collar crime in Washington, noting that the U.S. Chamber of Commerce and the Joint Economic Committee of Congress have "conservatively estimated that the price to the American public of white-collar crime—not including fraud against government programs and antitrust violations such as price-fixing—roughly amounts to \$44-billion per year. This compares with a figure of \$4-billion per year for all street crimes against property."

Conyers also said "the cynicism and disrespect for the law which the present general tolerance of white-collar crime engenders . . . destroys the moral fabric of our cultural values. Such losses cannot really be measured in terms of dollars and cents."

Examples of white-collar crime are consumer fraud, price fixing, illegal competition, embezzlement, fraud, tax evasion, corporate bribery, kickbacks, payoff, computer crimes, securities fraud, political corruption, and fraud against the government.

Donald R. Cressey, professor of sociology at the University of California at Santa Bar-

bara, said white-collar crime causes inflation, unemployment, international political scandals, bankruptcy, and ill health.

A fact sheet prepared by subcommittee staffers noted: "Contrary to popular misconceptions, 'white-collar crime' is not 'harmless' crime. Though committed by nonphysical means, white-collar crimes can cause injury and death. Examples include an industrial plant that allows carcinogenic wastes to pollute a water supply, or a pharmaceutical corporation that knowingly sells defective drugs or devices."

A U.S. attorney's study in 1972 indicated that the likelihood of imprisonment for bank robbery was 91.8 percent, with a sentence of 124.1 months. The possibility of imprisonment for embezzlement of banks was 19.5 percent, with an average sentence of 21.3 months.

Future hearings will consider the impact of white-collar crime on the price of goods and services, race and class bias of traditional attitudes toward crime, and the proper federal response to the problem, Conyers said. He also said that he hoped legislative reforms would emerge from the hearings. (BP)

Former Illinois leader wants Chicago seminary

HOUSTON—Six days after the Southern Baptist Convention in Atlanta voted to study the need for a seventh seminary somewhere in the northern part of the United States, the first known offer was made to contribute toward a site in Chicago, should the seminary materialize, and should Chicago be the choice.

Noel M. Taylor, president of Broadway Plan Inc. in Houston, Texas, wrote James H. Smith, executive secretary of the Illinois Baptist State Association, expressing hope that Chicago might be the eventual location, and that the Illinois association would raise funds for the site.

"If such a move develops, my wife and I would like to have the privilege of making a contribution toward the purchase of the site," he said. The decision to establish a seventh seminary has not been made.

Taylor was executive secretary in Illinois in 1957 when the Southern Baptist Convention turned down both Chicago and Denver as possible sites for what is now the Midwestern Baptist Seminary in Kansas City.

"I believe the time is ripe for a seminary in the North. The North Central Mission Thrust and Bold Mission Advance underscore the appropriateness of such," he concluded. (BP)

Seven more churches add state paper in budgets

Seven Tennessee Baptist churches have placed the **Baptist and Reflector** in their budgets.

The churches, pastors, and associations are:

Holladay Unity Church, Holladay, Bill Harris, Carroll-Benton Association.

Cross Roads Church, Bells, Paul W. Bryant, Crockett Association.

Laneview Church, Kenton, Russell Graves, Gibson Association.

Memorial Church, Crossville, O. M. Dangeau, interim pastor, Cumberland Plateau Association.

New Home, Martin, James O. Green, Beulah Association.

Wallace Memorial Church, Knoxville, James McCluskey, Knox Association.

Center Church, Trenton, Clyde Hamilton, Gibson Association.

Fifteen additional churches are participating in the **Baptist and Reflector** through the trial plan. The churches, pastors, and associations are:

The Community Missionary Baptist Church, Cleveland, James G. Moore Sr., Hamilton Association.

Faith Church, Loretto, N. A. Vacant, Lawrence Association.

Eastside Church, Burns, Patrick H. O'Kain, Nashville Association.

New Providence, Loudon, Obie Campbell, Loudon Association.

Gills Chapel, Mooresburg, Kenneth P. Luckadoo, Holston Valley Association.

Fellowship Church, Millington, Hershell R. Lindsey, Big Hatchie Association.

Walnut Grove Church, Decatur, Johnny S. Powers, McMinn Association.

Deep Springs Church, Dandridge, Bill Witt, Jefferson Association.

Dodson Branch, Cookeville, Charles W. Walker, Stone Association.

Smith Fork Church, Watertown, James G. Williams, Wilson Association.

Westwood Church, Nashville, James M. Gregg, Nashville Association.

Cedar Creek, Lebanon, Pete Roberts, Wilson Association.

Grace Church, Ripley, Bill Whitman, Big Hatchie Association.

Quebec Church, Quebec, Dennie Moore, Union Association.

Rocky Branch, Walland, James McCulla, Chilhowee Association.

Under the trial plan the **Baptist and Reflector** will be sent to each resident family in a church for two months. During that time the church is requested to vote in a business meeting whether or not to continue the publication at the regular price.

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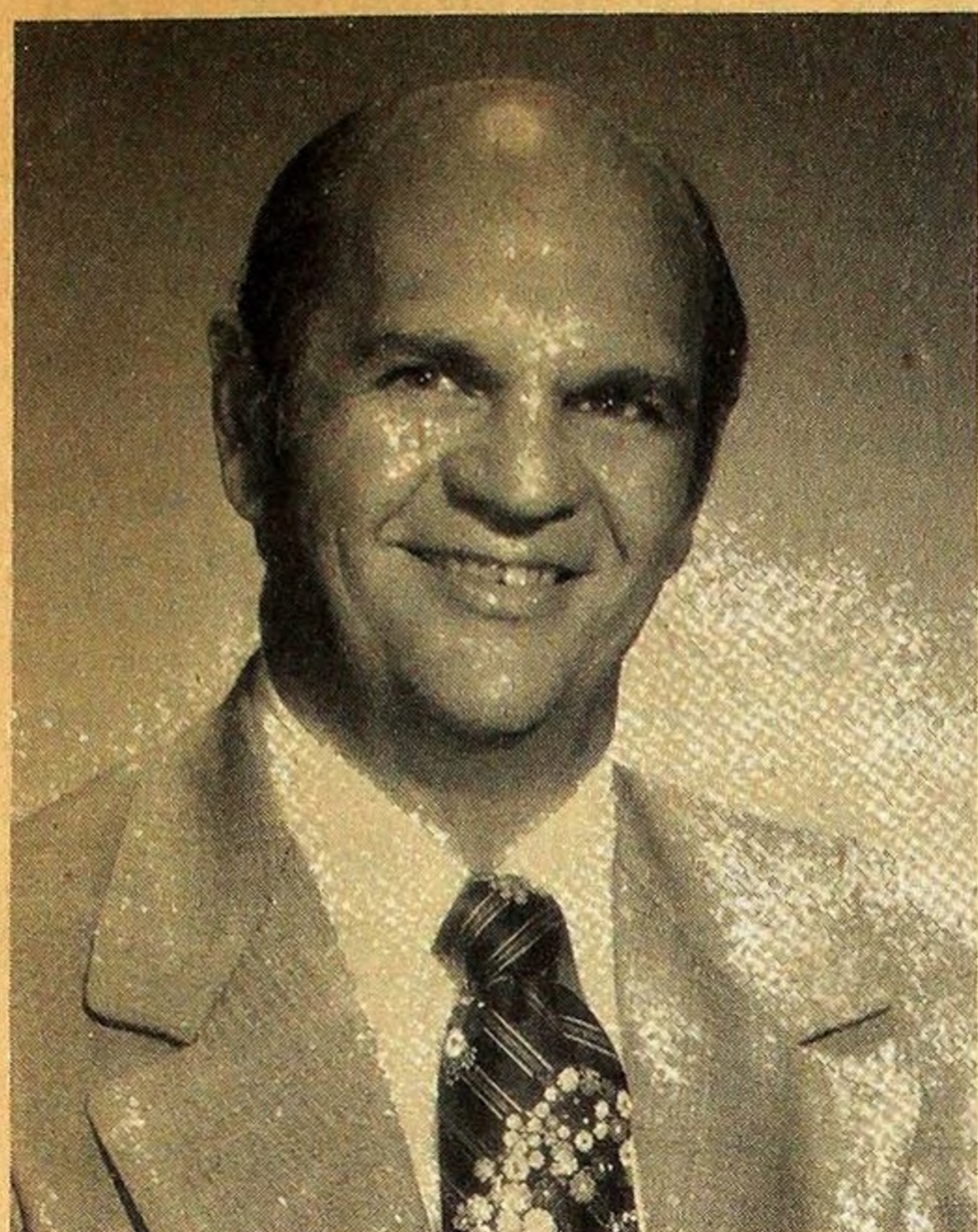
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MARK SHORT JR.
Nominated in Arizona

Ex-Tennessean chosen as Arizona executive

PHOENIX, Ariz.—Mark Short Jr., associate pastor and administrator at South Main Baptist Church, Houston, has been recommended unanimously by a search committee to become executive director-treasurer of the Arizona Southern Baptist Convention.

The Arizona convention will hold a special called meeting on July 7 at First Southern Baptist Church, Phoenix, Ariz., to vote on the nomination. Short must receive a two-thirds favorable vote. If elected he would succeed Roy F. Sutton, who retires Dec. 31, 1978.

Short, who will be 50 in July, joined the South Main staff in 1973 after serving seven years as manager of Glorieta (N.M.) Baptist Conference Center. Previously he was minister of education at Frist Baptist Church, Nashville, Tenn., and has served as minister of education and music at churches in Arkansas, Kentucky, and Oklahoma.

Currently, Short a native of Fort Worth, Texas, serves as a trustee of the Baptist Sunday School Board and holds committee posts in the Baptist General Convention of Texas and the Union Baptist Association in Houston. He is also used as a management consultant for churches and conference centers across the country and holds membership in the American Management Association.

He and his wife, the former Margie Horne of Magnolia, Ark., have five children, including a son, Mark Short III, minister of music at First Baptist Church, Fayetteville, Ark.

Short is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and attended Southwestern Baptist Theological Seminary. (BP)

Late cancellations at Glorieta keep others from attending

GLORIETA, N.M.—Last minute cancellations, especially for Sunday School weeks, continue to hold down attendance at summer conferences at Glorieta (N.M.) Baptist Conference Center.

Because persons with confirmed reservations can receive full refunds up to 30 days prior to a conference, the rush of cancellations by phone and mail began about May 1 and has not let up, said Bill Hendricks, supervisor of the business section which handles reservations.

One of the two reservations clerks is occupied nearly full time receiving and processing cancellations, while the other calls persons on waiting lists to let them know space is available.

For example, 5,000 requests for reservations for the third Sunday School week, June 24-30, were received Jan. 3, the first day reservations opened.

With the waiting list so long and Glorieta having a capacity of 2,500, Hendricks returned checks to 70 groups at the bottom of the list.

On April 30, Glorieta had confirmed reservations for 2,610 and by May 31, that figure was down to 2,080. A total of 530 cancellations were received during May.

As soon as reservations for any week drop below capacity, reservations clerks begin calling the waiting lists. However, many have already made other plans by that time.

Returning checks and calling the waiting lists have caused telephone and postage costs to skyrocket, Hendricks said. "Each check we write costs 13 cents, plus 15 cents postage, plus labor, and often a long distance telephone call," he said.

While the three summer weeks already completed had at one time capacity reservations with waiting lists, actual attendance for each dropped several hundred below the maximum.

Church training youth week (June 2-9) had 2,668 confirmed reservations as of March 31, but wound up with 2,124 in attendance. Attendance for the first Sunday School week (June 10-16) was 1,814, but 2,486 had confirmed reservations on April 30. The second Sunday School week (June 17-23), which had 2,718 confirmed reservations on April 30, wound up with an attendance of 1,960.

When persons or groups fail to cancel within the 30-day deadline and become ineligible for refunds, most don't bother to cancel at all. "Sometimes we learn about these, when a church with 40 reservations only sends in 20 names for room assignments," Hendricks said.

Because of similar cancellation problems at Ridgecrest (N.C.) Baptist Conference Center, trustees of the Southern Baptist Sunday School Board, which operates both centers,

have approved changes in registration procedures for 1979.

Reservations will open Feb. 1 instead of Jan. 1 to finalize summer decisions. Also, refunds will be granted on a graduated scale depending on cancellation time. (BP)

Time changes announced for youth conference

Dates and times for the 1979 Tennessee Youth Evangelism Conference have been set for March 9-10 in Nashville, according to Malcolm McDow, state evangelism director.

Two sessions will be held at Vanderbilt Memorial Gymnasium of Friday from 4:00-6:00 and from 8:10-10:00 p.m. Both services will be identical. On Saturday, two services will also be held, McDow explained. The first session will run from 9:30-11:00 a.m. with an identical service from 1:00-2:30 p.m.

A change was also noted in times for the personal witnessing conferences which are held on Saturday throughout the city. Thirteen conferences will be held from 9:30-11:00 a.m., and 12 other conferences will be held Saturday afternoon from 1:00-2:30.

McDow explained that the reason for the change in times for the sessions and the personal witnessing conferences was to allow everyone to take advantage of the program. In past years, the crowds have grown so much that some persons were unable to avail themselves of either the personal witnessing conferences or messages at the main session.

The evangelism director added that many churches are already registering motel rooms in the Nashville area. He urged church staff members to reserve rooms immediately for their youth groups.

Missionary dies of heart attack

NEW ORLEANS—Long-time home missionary, Mildred Streeter, director of Carver Center in New Orleans, died of a heart attack at her home two days before her 64th birthday.

Mrs. Streeter was scheduled to return to her home state of Oklahoma, July 1, to become director of the Women's Center in Oklahoma City. Before her death she fulfilled a special goal of having Herbert Martin, who as a youngster attended Carver Center, appointed director succeeding herself.

Mrs. Streeter also served five years as missionary in Denver, five years as Oklahoma Indian field worker, and in many Woman's Missionary Union capacities in Oklahoma. Her husband Lee Streeter of Claremore died in 1959. (BP)

Supreme Court rules for Bakke, upholds 'affirmative action'

By Stan Haste

WASHINGTON—The U.S. Supreme Court has ruled that state universities may not establish quota systems which set aside specific places for admission to minority students but held at the same time that race may be taken into account in admissions programs.

In a highly complex judgment, the high court ruled 5-4 that Allan Bakke, a white applicant to the medical school at the University of California at Davis—who was twice denied admission despite the fact that 16 less-qualified blacks, hispanics, and others from minority groups were admitted—must be admitted. The court ruled that Title VI of the Civil Rights Act of 1964 forbids state institutions and agencies from establishing so-called "quota systems" in admissions and employment.

But the court, in a similar 5-4 fashion, held that the constitution allows for race to be taken into account in such admissions and employment. Title VI, the majority of five held, forbids only those racial classifications that would violate the equal protection clause of the 14th amendment.

In announcing the "judgment," a word used to describe the high court's ruling when a clear majority cannot be achieved, Justice Lewis F. Powell, Jr., said that the court was faced with a "notable lack of unanimity." Pointing to the fact that more than 60 friend-of-the-court briefs were filed by interested parties in the case, he said: "We needed all this advice."

In his announcement that Bakke must be admitted, Powell spoke for himself, Chief Justice Warren E. Burger, and Associate Justices Potter Stewart, William H. Rehnquist, and John Paul Stevens.

But in upholding the concept of affirmative action as permissible in admissions, Powell was joined by the other four justices, William J. Brennan Jr., Byron R. White, Thurgood Marshall, and Harry A. Blackmun.

The "central meaning" of the court's decision, Brennan elaborated, is that government may take race into account in devising admissions and employment programs designed to offset past racial discrimination.

In a separate statement read from the bench, Blackmun expressed the same viewpoint, saying that "in order to treat some people equally, we must treat them differently."

Marshall, the high court's first and only black justice, reviewed the history of Negro slavery in the United States, saying that not even the adoption of the 13th, 14th, and 15th amendments to the Constitution after the Civil War, brought equality to the country's black population.

He said that while the Constitution itself over most of the last 200 years has not prohibited the "most ingenious" means of racial discrimination, "I cannot believe that this

same constitution now stands as a barrier to true equality.

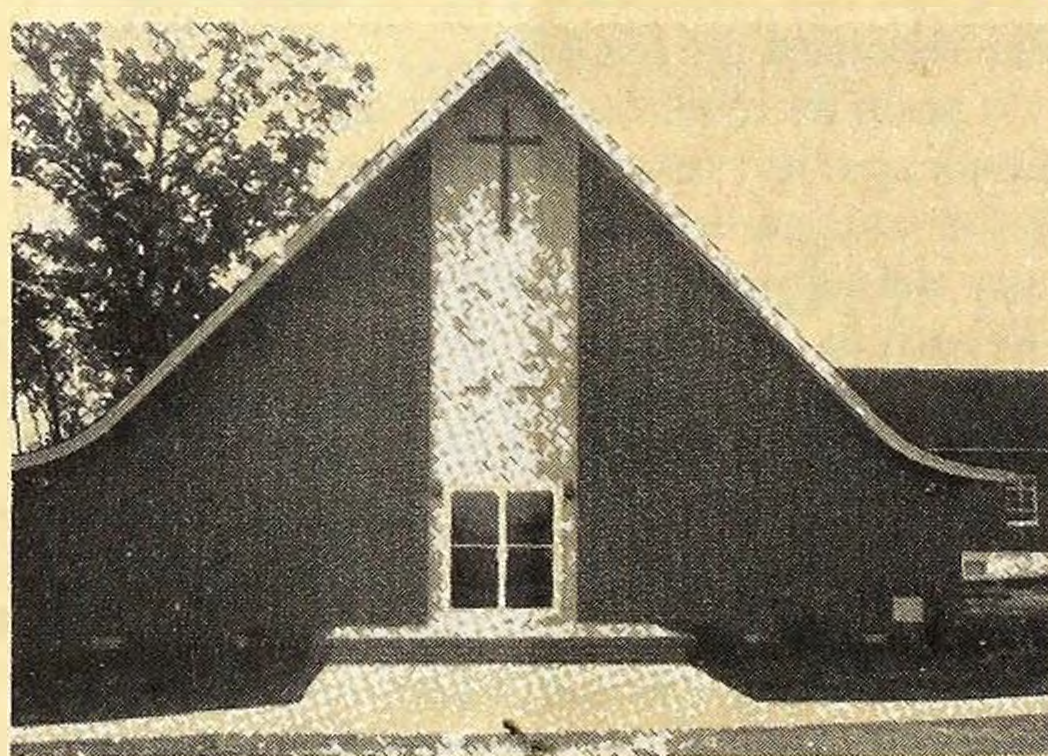
Referring to the hopeless cycle of many blacks' lives, in which discrimination is experienced "at every point, from birth to death," Marshall declared, "I do not believe that the 14th Amendment requires us to accept that fate."

"It is because of a legacy of unequal treatment," Marshall concluded, that the institutions of America must provide for special opportunities for black citizens. (BP)

Constitution services planned at Fairfield Glade Mission

Fairfield Glade Baptist Mission near Crossville is scheduled to be constituted as a church on Sunday, July 16. Fred Ogilvie is pastor.

Fairfield Glade has been a mission of First Church, Crossville, since 1973. They will constitute with approximately 60 members. Ogilvie stated that the morning service would include special music by the church's choir and lunch at the building following the activities.



CHURCH DEDICATED—Members of Whorton Springs Church, Smithville, are worshipping in a new \$92,000 auditorium which they dedicated recently.

Whorton Springs Church dedicates auditorium

A \$92,000 auditorium was dedicated recently in ceremonies at Whorton Springs Church, Smithville.

Special guests on the program included: Wayne Tarpley, pastor of the church from 1975-77; Abe Silliman, director of missions for Salem Association; Alvin Shackelford, editor, *Baptist and Reflector*; and Beth Lanham, sacred concert artist.

Ben Owen, pastor, reported that of the \$92,000, the church had raised \$62,000, borrowed \$30,000, and the now owes \$25,000. Educational space was provided by remodeling the old auditorium, Owen said. The labor was donated, and the cost was \$4,169.

Converted Buddhist Now Serves Christ

FORT WORTH, TEXAS—An Hawaiian native, who for some time prepared and planned to become a Buddhist priest, now attends Southwestern Baptist Theological Seminary, studying to enter the Christian ministry.

Gene Takaki who converted from Buddhism in 1971, says a couple from Grand Prairie, Texas, showed him the concept of love. "They told me that God loved me and through his love they too loved me," he said. "No one had ever told me that they loved me, not even my parents."

"Accepting Christ was difficult for me to do," Takaki confessed. "Buddha was supposed to be before Christ. We were taught that he fasted for 40 days, went through temptations and trials. People shared the same thing about Jesus Christ—he fasted, was tried and tempted."

Working through this, Takaki pointed out, became easier when he began to feel the love that Christianity shared.

During a stay in Vietnam prior to his conversion, Takaki experienced what he believes to be the power of God's love. "In 1969 I was wounded. I cried out because I didn't want to die. I prayed to Buddha—I prayed to the God I believed in, but there was no power. Then I prayed to the real God. I knew He had heard. There's something innate in the God of this universe," he added.

Takaki's family is still Buddhist, except for his younger sister, a student at the University of Hawaii, who recently became a Christian. "The only reaction my parents had was that my Dad at first didn't want me to come home. But that's straightening out. He's changing and doesn't reject my coming to the seminary," he added.

The hardest adjustment he had to make in distinguishing the two religions was to shed the Buddhist indwelled "good deed theory of working for salvation," Takaki said. "I still have that complex in me. I see the benefits of grace and how works fit. I was struggling to do good until it was killing me."

The desire to go into the Buddhist priesthood came at an early age, Takaki concluded. "Grandfather always chanted with the priest when he would visit our house. I always thought that was commitment. It has been implanted in me since I was young." (BP)

First St. Vincent church observes anniversary

KINGSTOWN, St. Vincent—About 300 townspeople attended a service commemorating the first anniversary of St. Vincent Baptist Chapel, begun in May 1977 by the first Southern Baptist missionaries to this tropical island in the south Caribbean.

Since the arrival of missionaries Don and Marti Overstreet in December 1976, the St. Vincent ministry and chapel have experienced steady growth. At the time of the anniversary, there were 60 church members. (FMB)

Mob attacks Israel Bible study; Baptists receive bomb threats

JERUSALEM—An angry mob attacked Christians meeting for prayer and Bible study June 17 in Rishon Letsion as harrassment against Jewish-Christian believers intensified, following the passage of "anti-missionary" legislation.

Some 200 religious extremists forced entry into the home of Arthur Goldberg where Christians were gathered for their regular Saturday morning Bible study and prayer.

They tore up Bibles and hymnbooks, brandished their fists and shouted abusive language as they rampaged through the house.

Threats were made to run the believers out of town or to hang them on telephone poles. The mob also talked of arson and bodily harm. They attacked a car bringing a blind visitor to the meeting, tore off its door, and tried to pull the occupants out.

The Jewish-Christian group was accused of kidnapping 12 children and locking them in a room to await "shipment to the mission in Jerusalem."

Once again the wording of the recent "anti-missionary" legislation, known as the Abramovitz Law, was used to explain the reason for such violence. The attackers returned during the night and tried to stir up neighbors by describing the Goldbergs and their friends as "traitors," "buyers of souls," "enemies of the state," and as "using their unlimited financial resources to corrupt the minds of the young."

Goldberg, an employee of a large airline, is an Israeli citizen who immigrated in 1971. He also holds United States citizenship. He said in a press release issued June 18 that this event is "another link in a chain that is now disconcertingly and rapidly growing and indicates the kind of climate the recent anti-mission law

is creating." He believes that "pressure must be brought to bear on the Israeli government to put an immediate end to these events."

The United Christian Council in Israel sent a telegram of protest to the new president of the state, Yitzhak Navon, with copies to the prime minister, the minister of justice, and to other key officials in the government. Part of the text read, "The UCCI wishes to express ever deepening concern and to strongly protest the breakdown of public order whereby citizens of this country have become the target of violent attacks and harrassment simply on the basis of their religious belief."

Dale G. Thorne, administrator of the Baptist Convention of Israel, said "Baptists must continue to work with the UCCI in the fight against this law which has given religious extremists some type of official justification and stamp of approval for their anti-mission activities and harrassment of Jewish believers."

Robert L. Lindsey, pastor of the Baptist church in West Jerusalem, said that it is not likely that such a mob would attack his congregation because "it is not considered Jewish-Christian."

Lindsey also said that there was probably no direct connection between the Rishon Letsion incident and the June 9 bomb threats to Baptist House next door to his church and to the Baptist Book Store in East Jerusalem. "They are related to the general incitement to hatred of Christians engendered by the Abramvitz law," he stated.

On Saturday, June 9, in the interval between sabbath school Bible studies and the worship service, the special bomb squad of the Jerusalem police searched both the Baptist House and the Baptist Book Store after telephoned bomb threats. Nothing was found on either of the Baptist properties. (BP)

Education commission

(Continued from page 1)

year. He has also taught church history at the seminary.

At Samford, where he received his bachelor of arts degree in 1949, Walker taught in the department of religion and philosophy and served at various times as dean of students, vice-president for student affairs, and vice-president for administrative affairs, 1956-76.

Before joining Samford, Walker was pastor of churches in Indiana, Kentucky, Louisiana and has served as interim pastor of 35 churches in Alabama and Kentucky since 1956.

He served as parliamentarian of the Alabama Baptist Convention, 1967-76, and for the Southern Baptist Convention annual meeting last year in Kansas City, Mo.

After graduation from Samford, he earned the master of divinity degree from Southern seminary, and the doctor of theology degree from New Orleans Baptist Theological Seminary. (BP)



BOOKS FOR ZAMBIA—The WMU and Brotherhood organizations of the Chamberlain Avenue Church, Chattanooga, sponsored a campaign to collect Bibles, commentaries, study books, and other Christian materials to be sent to Zambia, Africa. Mrs. Ernest E. White, WMU director, and Jack Carlisle, Brotherhood officer, are shown with some of the books which comprised a shipment of 14 packages.

Alton Garrard to assume pulpit at Boiling Springs, Union Assn.

Boiling Springs Church, Union Association, called Alton Garrard as pastor. He comes to the post from the pastorate of Smyrna Church, New Duck River Association.

The new pastor is scheduled to be on the field Sunday, July 16. He has led churches in middle Tennessee for 30 years, and was pastor at Smyrna for over six years.

Baptist editor resigns

N.C. advisory post

RALEIGH, N.C.—J. Marse Grant, editor of the *Biblical Recorder*, official journal of the Baptist State Convention of North Carolina, has resigned as chairman of the State Goals and Policy Board because of tactics used to push a mixed drink bill through the legislature.

Grant was appointed to head the 15-member top citizens advisory group a year ago by Gov. James B. Hunt, Jr.

He added in his resignation letter, "In the weeks and months ahead, I will reassess my feelings as to where my time and energy can best be spent. For the past year, I have been happy to devote considerable time to the State Goals and Policy Board in an effort to help it get back on its feet. I have tried to do this job as I have other volunteer work, unselfishly and in a spirit of complete dedication." The board had not met in 2 1/2 years when Grant took over the chairmanship.

He said he still has an interest in prison inmates, those in mental hospitals, the physically handicapped "and others who don't have highly-paid lobbyists like the liquor industry has." (BP)

Decisions expected

(Continued from page 1)

Rhodesia to counsel with missionaries; and Saunders has remained in close telephone contact with both Fray and the missionaries.

"Contingency plans for carrying on the work of the hospital and school have been two years in the making, in case missionaries did have to withdraw in response to specific incidents," Saunders said. "It was worked out in advance who would take on leadership responsibilities and how funding would be continued."

Saunders said that similar plans had been made in Ethiopia where missionaries had to evacuate in June 1977. "When those missionaries had to be gone for a year, the work continued on limited scale," he said. "Now missionaries have returned and are resuming responsibilities."

Contingency plans, basically legal trust agreements between missionaries and local Baptists have been drawn up, delegating specific responsibilities, for the Rhodesian work. (BP)

1,000 religious communicators expected at Nashville meeting

NASHVILLE—More than 1,000 religious journalists, broadcasters, publishers, and film makers are expected to attend a Religious Communications Congress, known as "RCC/80," and headquartered at Nashville's new Opryland Hotel, May 12-16, 1980.

"This will be the first time in a decade and the second time in this century such a gathering has been held," said Curtis Chambers, Dayton, Ohio, chairman of the interfaith committee planning the event. A similar event was held in Chicago in 1970.

Thirty-five Protestant, Jewish, and Catholic groups are participating in the planning and as sponsors, said Chambers, general secretary of United Methodist Communications.

Many will hold their 1980 annual meetings in conjunction with the congress. At this point four organizations, Baptist Public Relations Association, Associated Church Press, Religious Public Relations Council, and Catholic Press Association of the United States and Canada, have voted officially to hold annual meetings in conjunction with RCC/80. Other organizations are in the process of voting official approval.

Wilmer C. Fields of Nashville, director of public relations for Executive Committee of

the Southern Baptist Convention, is congress coordinator. Other officers of the planning committee include John F. Fink, president of *Our Sunday Visitor*, Inc., and Judith Herschlag Muffs, director of research and curriculum of the Anti-Defamation League.

Chambers said RCC/80 will examine the role of religious communications in the 1980's, update participants on new technology in communications, provide insights from the most seminal thinkers in communications, and share information between participating groups.

The program will also give participants a chance to discuss communications issues such as professional ethics, the free flow of information, access to media, investigative reporting, and advocacy roles for religious communicators, Chambers added.

Fields said Nashville was chosen as the site for the congress, because it has become a major national communications center and because technical facilities in the city are "truly outstanding." "We will also be participating in Nashville's bicentennial celebration that year," Fields added. (BP)

Southern Seminary's campaign passes \$4-million plateau

LOUISVILLE KY.—The \$10-million endowment and capital needs campaign of Southern Baptist Theological Seminary here has topped the \$4-million mark, according to seminary president Duke K. McCall.

The financial effort, entitled "Resources for Excellence," was launched with denominational approval last year, and is authorized to run through Jan. 1, 1981.

Southern seminary's campaign has had state-wide efforts kicked off in Georgia, Alabama, Arkansas, Tennessee, and Kentucky so far, with plans to expand throughout the rest of the nation in the coming months. (SBTS)

Middle Tenn. Historical Society to meet in Brentwood next week

The Middle Tennessee Historical Society will hold its quarterly meeting in Brentwood on Monday, July 10, according to Jean Adkinson, convention ministries division, TBC. The meeting will be held at the TBC building, beginning at 6 p.m. with supper.

The scheduled program will include a presentation of the history of Harrison-Chilhowee Academy, Seymour, by a staff member of that institution. Following the program, a business session will be held.

Reservations should be made through Adkinson's office.

Tennessean elected to SEBTS faculty

Tennessean Claude York Stewart, Jr. has been elected to the faculty of Southeastern Baptist Theological Seminary, Wake Forest, N.C., by the seminary trustees. He will serve as assistant professor to theology.



Stewart

Since 1971, Stewart has been assistant professor of religion and philosophy at Maryville College.

He is a graduate of Harrison-Chilhowee Academy, Seymour, where his father was principal; Carson-Newman College, Jefferson City; and Harvard Divinity School.

An ordained Baptist minister, he has served as pastor of churches in Tennessee and Massachusetts.

Two other faculty members were also elected by SEBTS trustees.

Mrs. Suzanne Martin Davis, an ordained Baptist minister, has been named associate director of student-field ministries.

Luke B. Smith, associate professor of religion at Averett College, Danville, Va., was elected as professor of supervised ministry. (BP)

Paul Watson closes pastorate after 14 years at New Union

Members of New Union Church, Dayton, honored their pastor and his wife, Paul and Ruth Watson, last month on the occasion of his retirement. Watson has led the Dayton congregation for 14 years and seven months.

A native of Etowah, he is a graduate of Carson-Newman College, Jefferson City. He led 13 Tennessee churches during his 43 years in the ministry. In addition to his last pastorate, he served in McMinn, Bradley, Jefferson, Blount, and Tennessee Valley Associations. He also taught several courses under the Seminary Extension program of the Southern Baptist Convention.

Watson plans to reside in Rhea County where he will continue his teaching and do supply and interim work.

Alabama Baptists enter first retiree facility

TUSCALOOSA, ALA.—Ownership of a 13-story, 201-apartment complex has been transferred from the Alabama Retired Teachers Association to the Alabama Baptist Retirement Centers Incorporated, newest ministry of the Alabama Baptist State Convention.

Construction is expected to begin in August on a second facility in Dothan in the southeast corner of the state at a cost not to exceed \$3-million according to Andrew W. Tampling, executive director of the retirement center.

Built in 1975 for \$4-million the first center is located near the University of Alabama and becomes the first operable unit under the direction of the convention agency.

"The purpose of our ministry is to assist senior adults in retaining the dignity, best possible health, sense of belonging and being wanted, and to assure meaningful retirement living," Tampling told the residents at the ceremony transferring ownership. (BP)

Carter reminded of SBC stand on tax credits for tuition

WASHINGTON—The Baptist Joint Committee on Public Affairs has sent President Carter and the U.S. Senate copies of a resolution passed by Southern Baptists at their annual meeting in Atlanta, June 15, outlining long standing Baptist opposition to tuition tax credits.

James E. Wood Jr., executive director of the Baptist Joint Committee, reminded the president and senators that the committee "is comprised of eight national Baptist bodies in the United States with a combined membership of approximately 27 million."

The committee has represented the concerns of all eight of the groups in opposing tuition tax credit proposals, including the version already passed by the House of Representatives. (BP)

Our People and Our Churches . . .

CHURCHES . . .

First Church, Church Hill, voted to give an offering of \$1,445.46 toward repair work of the Rescue Squad building in that city. The building was damaged severely by an explosion recently. Repair estimates were set at \$500,000. In addition to the building, several vehicles were damaged and must be replaced. **Ara Derrick**, a deacon from First Church, and **Frank Lethcoe**, pastor, presented a check to the Rescue Squad treasurer.

Hopewell Church, Savannah, held dedication services for an educational building. The two-story structure was occupied for the first time after 24 months of planning and construction. Cost of the building was \$160,000. During construction, the sanctuary was also enlarged and renovated. **John R. Walker** is pastor.

Main Street Church, Lake City, celebrated its 50th anniversary recently, according to **Ray Jones Jr.**, pastor. Former pastors **C.N. Warren** and **Edsel West** spoke prior to the anniversary celebration. **James E. Wood Jr.**, executive director of the Baptist Joint Committee on Public Affairs, was the guest speaker at the occasion. **Wood** was pastor of the church during the 1940s.

Members of Telford Church, Holston Association, presented their pastor, **Jack Parker**, with a new car last month. **Parker** attended the Southern Baptist Convention in Atlanta, and received the keys upon his return from that engagement.

Central Church, Chattanooga, celebrated an anniversary last month of 20 years in its present location at Woodmore. **Ansell T. Baker**, pastor at the church for 20 years, was a special guest speaker. An historical pageant was presented which included many former members and leaders. **Jerry A. Songer** is pastor of the church.

Union Church, Holston Association, dedicated its new auditorium recently. A record Sunday School attendance of 273 was recorded on dedication day, according to Pastor **Richard Taylor**.

Southwest Church, Concord Association, voted to build a multi-purpose building to be used for education, fellowship, and recreation. **Don Edwards** is pastor.

John McCommon, pastor of Pleasant Plains Church, Madison-Chester Association, reported that the church voted to erect an educational building.

Members of Cedar Hill Church, Stone Association, held note burning services last month. **John Davis** is the new pastor at the church.

Note burning and homecoming services were held at Southside Church, Savannah last month. Burned were the first church bond, issued in 1957, and the last bond issued in 1965. The two bonds represented III series of bonds issued by the church during the past 21 years. A note for \$5,000 used for a passenger van, and a \$4,000 payment on a new Baldwin organ, were also paid. According to Pastor **J.T. Drace**, the note burning signified the first time the church has been entirely out of debt since 1957. A special guest at the homecoming was former Pastor **Lamar Ball**.

First Church, Woodlawn, has begun construction of an auditorium.

Oakwood Church, Gibson County Association, broke ground for a fellowship hall earlier this month. Construction is scheduled to begin this summer.

Shop Springs Church, Wilson County Association, was scheduled to dedicate its new activities building earlier this month. The new area covers approximately 3,700 sq. ft. and contains Sunday School rooms, office, pastor's study, and fellowship hall.

PEOPLE . . .

J.C. Parrott, pastor, Black Oak Heights Church, Knoxville, was honored by his congregation on Sunday, June 4, with a "This Is Your Life" program. **Lynn F. Denton**, former music director, was master of ceremonies. The church is currently in the process of completing a sanctuary with a seating capacity of 1,000.

Mrs. Bessie Fawver Palmer, mother of **Mrs. Homer Cate** and **Mrs. Wray Smith**, died last month. **Cate** is pastor of Lonsdale Church, Knoxville, and **Smith** is director of education and promotion for Knox County Association. **Mrs. Palmer** was buried in Woodlawn Cemetery, Knoxville.

Henry Church, Western District Association, ordained **Bobby Butler**, **Clifton Cruse**, **Jerry Miller**, and **John Steele**. Pastor **Paul Conquest** gave the ordination sermon and the charges to the candidates and the church.

East Jackson Church, Jackson, ordained **Bill Stewart**, **Danny Walker**, and **Randy Harris** as deacons. **Jimmy Scott** is pastor.

Friendship Church, Medina, ordained **Tal-madge Dwayne Vinson** to the gospel ministry. **George McMinn** is pastor.

Harold Dickerson and **Donald Estes** were ordained as deacons at Highland Church, Whitesburg.

Billy C. Smith was ordained as a deacon at West Side Church, Dyer Association. Messages were brought by **Jackie Harris** and **W.W. Shanklin**. **James Cross** is pastor.

LEADERSHIP . . .

Marty R. Parks accepted the call of Chamberlain Avenue Church, Chattanooga, to serve as minister of music. He is a junior at the University of Tennessee-Chattanooga and is already on the field.

Hopewell Church, Savannah, called **Ricky Isbell** as minister of music and youth. He comes to the post after having served two years at Bethel Church, Gibson County Association. **John R. Walker** is pastor.

Charlene Robinson was called as summer youth director by First Church, Erwin. She will serve until mid-August. **Melvin Faulkner** is pastor.

Randy Fowler has accepted the call as minister of youth and education at First Church, Jefferson City. Pastor **Larry M. Taylor** said that **Fowler** would be coming onto the field this month.

James W. Cox, former pastor at Central Church, Johnson City, is serving as interim pastor of that church this summer. He led the congregation there from 1954-59. Since 1959 he has been on the faculty of Southern Baptist Theological Seminary where he is presently professor of Christian preaching. **Cox** is a graduate of Carson-Newman College, Jefferson City, and received the master of divinity and doctor of philosophy degrees from Southern Baptist Theological Seminary, Louisville.

Judson Church, Nashville, called **Jamie Kimbrough** as summer youth worker for 10 weeks. **Raymond Langlois** is pastor.

Gayle L. McGlothlen has accepted the call as interim pastor at Dalewood Church, Nashville. He served for many years as pastor of Immanuel Church in Nashville. Following his retirement, he led in an interim capacity at Brainerd Church in Chattanooga. He has served the Tennessee Baptist Convention on many committees and boards of trustees and is a past president of the convention.

Randy Garner, a student at Bethel College, McKenzie, is serving as summer youth worker at First Church, McKenzie.

Messengers reaffirm Bible-based evangelism

By Robert O'Brien

Baptist Press news director

The only stampede which took place at the Southern Baptist Convention annual meeting in Atlanta in June occurred when the 22,903 elected messengers scrambled toward the jammed escalators at the Georgia World Congress Center.

Following a pattern of bygone conventions, the Southern Baptists adhered to the middle of the road, bypassing controversy, veering neither to the left nor right, and affirming Bible-based missions and evangelism.

That analysis comes from state Baptist editors who have taken an editorial look at the 121st annual meeting of the 133-year old SBC. But that analysis doesn't mean they viewed it as sterile, dull, or meaningless.

While praising messengers for not stampeding toward extreme viewpoints and lauding their maturity, spirit, concern for human rights and the denomination's Bold Mission Thrust, the editors did take a swipe at one problem—the acoustics of the World Congress Center. That problem made it difficult for the awesome number of messengers and visitors—which set an all time SBC record—to hear what they were seeing on the giant image magnification screens in the mammoth hall.

It evoked a refrain the editors touch on every year in convention post-mortems—how can the SBC accommodate its growth and nationwide interest, and still maintain its effectiveness as an annual meeting of grassroots Baptists?

But, aside from the scattering of negative criticism about various aspects of the convention, such as not enough time for business session, the editors generally felt it was not only the biggest but the best in recent years.

They especially praised the way messengers handled the Anita Bryant phenomenon, which captured headlines in and out of denominational circles.

Miss Bryant, who has received an awesome amount of criticism, pro and con, for her stand on homosexual rights, received thunderous applause and obvious adoration from more than 21,000 persons at the SBC Pastors' Conference preceding the convention. Even gay rights activists demonstrating outside did not deter the spirit—nor did they generate any open hostility.

But, three days later when her name was placed in nomination for first vice-president of the SBC, A. Douglas Watterson, pastor of First Church, Knoxville, defeated her by a vote of 6,807 to 3,272.

That vote surprised state editors, because Miss Bryant had been predicted as a shoo-in after the pre-convention news that her name would probably be placed in nomination. "The decision (to elect Watterson over Miss Bryant) reaffirmed the Baptist conviction that when people are given adequate information, the majority is more apt to make the right decision," said R. G. Puckett, editor of *The Maryland Baptist*. "Only when messengers are deprived of the fact and/or stampeded by the motions do they make erroneous decisions. This was not the case in Atlanta!"

The vote for Watterson, the state editors said, did not reflect a repudiation of Anita, whom the convention later commended in a resolution as it has done previously, nor did it indicate opposition to what she stands for.

But it did reflect, the editors declared, a maturity on the part of the messengers who could admire a person for one thing but decline to confer an office on someone not prepared to fill it. Miss Bryant had said in pre-convention statements that she didn't have the background or

knowledge or the time to contribute beyond an honorary role. Several editors commented that those statements played a role in the ballot outcome.

Some editors such as Marse Grant of the *Biblical Recorder*, Raleigh, N.C., and Theo Sommerkamp of the *Ohio Baptist Messenger*, noted that she had been pushed for the first vice-presidency by the Baptist Faith and Message Fellowship, an unofficial group of Southern Baptists dedicated to ferreting out what it calls "liberals" in SBC ranks. Sommerkamp said some messengers "were bothered by reports that Baptist Faith and Message Fellowship was backing her candidacy in an effort to gain more power within the SBC."

Several editors, such as William O. Crews of the *Northwest Baptist Witness*, Portland, Ore., saw the defeat keying the fact that she was "a heartbeat away from the SBC presidency." Others such as Julian Pentecost, of the *Religious Herald*, Richmond, Va., added that Southern Baptists see an office as an honor but *not* as honorary. Others, such as Sommerkamp and Al Shackleford of the *Baptist and Reflector*, saw hesitation to place a woman in such a role, in addition to other reasons cited. Others such as John Roberts, *Baptist Courier*, Greenville, S.C., added that Southern Baptists refused to get bogged down with a one-issue officer.

Gene Medaris of the *Indiana Baptist*, Indianapolis, saw it as ironical "that Anita Bryant was defeated by a man who caused such a stir last year when the church he (then) pastored (Cliff Temple, Dallas) ordained a woman to the ministry (to serve as a chaplain). We are unpredictable, us Baptists," he said.

Jack Harwell of the *Christian Index*, Atlanta, and chairman of the SBC local publicity committee, summed up how the majority of state editors viewed the convention.

"Anybody who thinks the Southern Baptist Convention is going off on some extreme tangent, to the right or left, just doesn't know how to read the 'signs of the times,'" he wrote. "They spoke out in enthusiastic support of Anita Bryant in her stand against homosexuality; but they refused to elect her as vice president; they spoke out against extending the deadline for ratifying the ERA Amendment; but they refused to poll the messengers for some kind of 'official' reading on ordination of women. They left that to the local churches where it belongs.

"SBC messengers voted solidly on behalf of Biblical authority; but they reaffirmed the priesthood of believers by refusing to add such restrictive words as 'verbal, plenary, infallible' to their 1963 doctrinal statement on the Bible. They spoke out for family life and against pornography and child abuse; they refused to move away from their centrist positions of 1976 and 1977 on abortion."

The emphasis at the convention on Bold Mission Thrust, SBC goal to evangelize the world in this century, drew widespread commendation from the editors although one, Puckett of Maryland, expressed concern that it might be more of a slogan than a groundswell from the grassroots.

The majority of editors, such as James Lee Young, of the *Rocky Mountain Baptist*, Denver, saw it as a strong thread of convention and SBC life which places Southern Baptists on the threshold of evangelistic breakthrough.

Robert Hastings of the *Illinois Baptist*, Springfield, summing up a widely held view, referred to the 1978 SBC in Atlanta as "the overarching spiritual emphasis, echoed on every side by commitments to Bold Mission." (BP)

Cicero's comment



By the editor

"Cicero, did you see this article in the newspaper about there being an abundance of ministers?," asked Percy Nall as he handed me the clipping.

Cicero began to read the researchers at Duke University and Hartford Seminary had determined that several denominations are suffering from an oversupply of ministers.

"Read this sentence," Percy persisted, "that says that one denomination has so many seminary students that under current trends by the year 2004 A.D., there will be as many priests as lay members."

I found that sentence, and sure enough, that is what the article reported.

Nall noted that the more he thought about it, the better it sounded. "Imagine this, everyone should have his very own personal priest!"

Percy Nall figured he just might join that denomination.

"But, why?," Cicero inquired.

"Well, for one thing, if I had my own personal preacher, I wouldn't have to go to worship services—he could come to my house. And I could have services whenever I wanted them . . . not just at 11:00 a.m. on Sunday."

Percy added that it was exciting to think that he would have his own private minister praying specifically for him alone. "And I could call him up anytime I had a spiritual problem and not have to worry about his line being busy or his being tied up counseling some other member."

Cicero agreed that this might help all those people who use the excuse that "nobody cares about me."

"And, consider this," Percy pondered. "Since there are 10 people in my family and every one of us would have our own priest, we could form our own association or diocese, bearing the family name, of course."

Percy proposed that he had always liked the idea of having a guardian angel, but this is even more personal. "What could be more personal than having your own personal priest."

"But," Cicero interrupted, "have you thought what this might cost you? Since you would be his total parish, you alone would have to support him financially. That would take far more than a tithe."

Percy Nall paused. "I guess I'll stay a Baptist. There is also some joy in hiding in a big flock!"

Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

God's 'human rights'

Dear editor:

May I offer a few comments on the Declaration of Human Rights that was approved by the messengers at the Southern Baptist Convention.

The term "human rights" involves a wide spectrum of values and activities, and the messengers should be highly complimented for their determination to reduce or eliminate inhumanity to all mankind.

However, there seems to be a weak link in the program—an omission of specific, such as, what do we approve and what do we disapprove. We should never compromise our convictions of what is right and what is wrong. Instead, we should determine to whom we do owe our allegiance. We should take a stand with Christ as the center of our endeavors and rely on Him for guidance.

Also, it is inconceivable—in fact, it boggles the mind—to learn that out of all the pastors, evangelists, teachers, and educators present, no one mentioned the fact that God instituted the human rights program in 1491 B.C. when He gave Moses the 10 Commandments which are all inclusive.

The book of Exodus is replete with admonitions and guidelines of what is required of mankind to enjoy a mutual relationship with Christ and man.

When we have complied with the admonitions of Matthew 22:37-39, we have fulfilled the requirements for a mutual and eternal relationship with Christ and mankind. At which time, man's devised human rights program will not be necessary.

Human rights can be summed up in one short sentence, "My rights begin where my brother's rights leave off."

How can we impress the world about us with our sincerity and intent of reaching the lost? By following the example of Paul, teaching and preaching the holy, inspired Word of God.

Jack W. Goans
1723 Albert Ave.
Knoxville, TN 37917

Questions Allen's statement

Dear editor:

SBC President Jimmy Allen is quote (June 22) as saying, "The basic position of Baptists is a middle of the road belief in the infallibility of the Bible."

I am not sure what Allen considers to be "middle of the road." I hope this is not an implication that we are somewhere left of those who believe that the Scriptures in their entirety are the Word of God, without autographical error of any kind ("truth, without any mixture of error").

Opposition to ERA

Dear editor:

At our recent Southern Baptist Convention, we dealt with a number of resolutions that included pornography, terrorism, abortion, religious liberty in Israel, the Bible, alcohol, and others. Many of these come up every year.

There is one issue, however, where I feel Southern Baptists "missed the boat." I appreciate the fact that our convention did go on record as opposing the extension of time concerning the Equal Rights Amendment ratification. But we had a never-to-be-brought-back opportunity to tell the world where we stand concerning the ERA. What a great testimony it would have been to declare our opposition of this amendment to President Carter and the world.

I realize this controversial amendment is ambiguous in its description, and that there is an unbelievable wide-spread ignorance about it.

In talking with our Christian Life Commission, it is true that Southern Baptist have not taken a stand about it. I find this amazing and disturbing.

During the recent Lifestyle Seminar in Nashville, our WMU leader, Carolyn Weatherford, stated that she would not take a public stand either for or against it.

We need to stand against ERA and do it NOW! President Carter is seemingly for it. Big businesses and Hollywood stars are giving their time and money in pushing for its acceptance. Other denominations are more organized in their understanding and opposition of this amendment than are Southern Baptists.

Please read and consider all the facts concerning the ERA. For the sake of our homes, our children, and our nation's future we need to speak out against the Equal Rights Amendment and do it NOW. The 1978 Southern Baptist Convention is past . . . and we are not decided.

Billie Friel
First Baptist Church
Mt. Juliet, Tn.

In another article of the same issue, Allen is quote as saying, "We don't have the time or the need to be debating the inerrancy of the Bible." In a sense that statement is true. We should not be debating the inerrancy—we should be proclaiming it. But Allen seems to be saying that the question of inerrancy is not really a significant issue.

The fact is, it is one of the most critical issues our denomination has ever faced. There are those who call themselves Southern Baptist.

(Continued on page 12)

An island of love

By Herschel H. Hobbs

"And there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—John 19:25

Jesus died in an ocean of hate. But in it was an island of love. Both Matthew (27:55-56) and Mark (15:40) mention certain women who watched the crucifixion from a distance. But John notes this group standing by the cross, along with the disciple whom Jesus loved. The first two Gospels do not mention Mary the mother of Jesus. Perhaps she had been near the cross all the while along with the "disciple," and later was joined by the others. By a comparison of the three Gospels, it is possible to see Salome as the mother of the sons of Zebedee and Mary's sister. If so, then Jesus, James, and John were first cousins. See my *An Exposition of the Gospel of John* (Grand Rapids: Baker, 1968), pages 265-266.

But the point here is that while Jesus died surrounded by His enemies, He also died in the presence of an inner circle of love. As His mother looked on, the prophesied sword of Simeon (Luke 2:35) was plunged into her heart. The others stood by her in her grief as they stood by Jesus in His death. This little

group could not prevent the crucifixion. But they could show Jesus that they loved Him to the end. And we must not forget the courage required for them to do this surrounded by a hate-filled frenzied mob.

The cross of Jesus is a fact of history. There is nothing we can do to erase it. But we can believe in Him as our Saviour, and by our lives show an evil world that we love Him. It takes more moral and spiritual courage to live for the Lord than to die for Him. The world may hate, jibe, and sneer, but we can offset this with our love.

In an art gallery a finely dressed rich man and a poor man in rags stood looking at a painting of Jesus on the cross. So caught up in it were they that neither was conscious of the presence of the other. But as the rich man gazed at the pictured scene, he said, "I love Him!" Even without thinking of his words the poor man said, "I love Him too!"

Let the redeemed of the Lord say so! The world is filled with hate and divided by class and race. But the least common denominator of all believers is love for Jesus. Let us love Him with our lips and lives. Thus bound together we can form an island of love in an ocean of hate.

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Hopkins named interim editor of Kansas-Nebraska paper

TOPEKA, Kans.—John Hopkins, Christian social ministries consultant for the Kansas-Nebraska Convention of Southern Baptists, will assume the editorship of the convention's *Baptist Digest*, July 15, while maintaining his present responsibilities.

Hopkins will fill the role on an interim basis, succeeding Lynn P. Clayton, who will become editor of the *Baptist Message*, newspaper of the Louisiana Baptist Convention. Clayton had also served as evangelism director.

A native of Houston, Texas, Hopkins serves under joint appointment of the Southern Baptist Home Mission Board and the Kansas-Nebraska Convention. Previously, he spent more than 20 years in federal service. (BP)

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Two Tennesseans receive scholarships at SBTS

LOUISVILLE, KY—Two Tennesseans, Martha Jean Woody of Hendersonville and Kenneth Dale Smith of Trezevant, are among the 16 Luther Rice Scholars for 1978-79 at the Southern Baptist Theological Seminary here.

Miss Woody is a graduate of Baylor University and a member of Columbus Avenue Church. Smith is a graduate of Union University and a member of New Hope Church.

The Rice Award is an annual \$500 grant for those students who plan to enter church-related work in the United States.

HISTORICALLY

FROM THE FILES

> 50 YEARS AGO <

James Sherwood was ordained to the gospel ministry by First Church, Erwin. He was a recent graduate of Furman University and had been called as pastor of Embreeville. A. C. Sherwood, his father, was pastor of the Erwin Church.

Broadway Church, Knoxville, let contracts for its educational plant.

> 25 YEARS AGO <

The Church at Halls broke ground for a new \$86,000 educational building. Jesse H. Newton was pastor.

Madison Scott was the new pastor of First Church, Oak Ridge.

> 10 YEARS AGO <

McKnight Fite, pastor of St. Elmo Church, Chattanooga, resigned to accept the call as pastor of Arlington Church, Knoxville.

First Church, Greeneville, entered its new educational addition. Cost of the building was \$180,000. Joe R. Stacker was pastor.

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Pulpit To People

by Jim N. Griffith

The observance of Independence Day—July 4th—gives us the opportunity to once again ask the question: Wherein does the hope of America lie?

We cannot place our hope on politicians—on great statesmen, yes. But not on mere politicians—some of whom are as hard to corner as a race horse in a roundhouse.

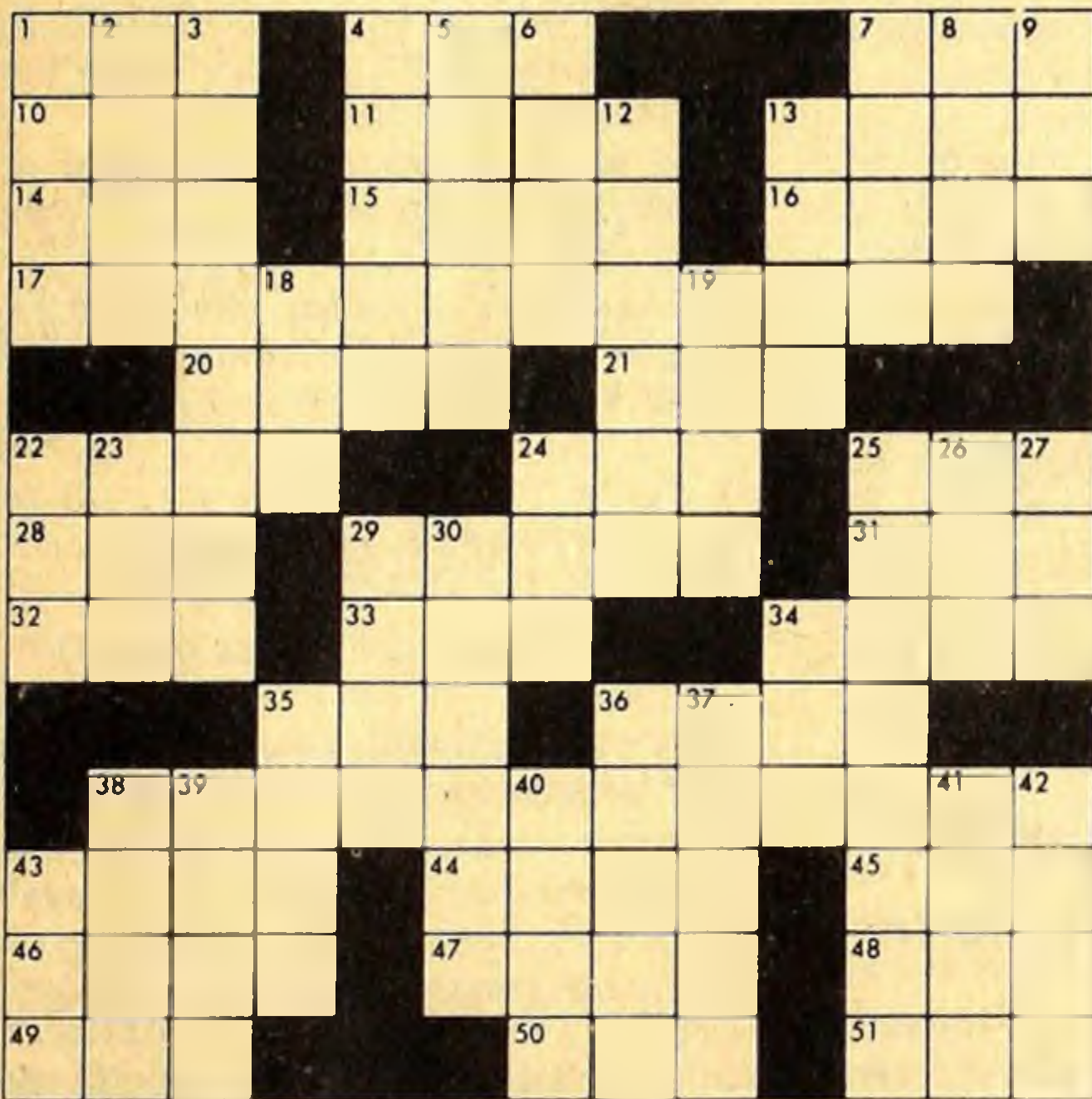
We cannot place our hope on America's great wealth—not unless we invest it more wisely in the future than we have in the past. Americans gamble away more money than they give to God and drink away more than they drop in the collection plate.

Churches, the cause of Christ, and other great needs often get the left-overs from America's table.

The hope of America, then, lies in our return to God and religious integrity—with each day being a dependence day—dependence upon God.

Bible Puzzle

Answers on page 14



ACROSS

- 1 Hoover or Boulder
- 4 — Khan
- 7 Tree (Hos. 4:13; sing.)
- 10 Fish
- 11 Romanian boundary river
- 13 Indonesian boat
- 14 Globe
- 15 Hindu queen
- 16 Gem (Job 28:18; sing.)
- 17 "keep him in — —" (Isa. 26)
- 20 Otherwise
- 21 "— the spirits" (1 John 4)
- 22 Potter's need (Jer. 18:6)
- 24 Wheel part
- 25 Satisfied

- 28 Little island: Brit.
- 29 Myrrh's complement (John 19:39)
- 31 Ovum
- 32 O. T. book: abbr.
- 33 Father of Kish (1 Chron. 8:33)
- 34 Pigeonhole
- 35 Dentist's concern: abbr.
- 36 Boat part
- 38 "— — — toward them" (Col. 4)
- 43 He went before the ark (2 Sam. 6:4)
- 44 Golfer's needs
- 45 Exclamation
- 46 Word with blown or breaker
- 47 Cursed mount (Deut. 11:29)

- 48 Humor
- 49 Paul's writings: abbr.
- 50 Inhabitant: suffix
- 51 Not otherwise enumerated: abbr.

DOWN

- 1 "shall — as the rain" (Deut. 32)
- 2 River in Europe
- 3 Corrupt (Job 17:1; 2 words)
- 4 Afterward: Lat.
- 5 Noah found it (Gen. 6:8)
- 6 Relative
- 7 Palm cordage fiber
- 8 Ear part
- 9 Flowery month
- 12 Silent
- 13 "When ye —" (Luke 11)
- 18 Insect
- 19 Work units
- 22 Able to do
- 23 Untruth
- 24 Measure (Ezek. 45:14)
- 25 "elders — —" (Rev. 5)
- 26 Personality
- 27 Family member: abbr.
- 29 Father of three sons (Judg. 1:20)
- 30 Barnabas (Acts 4:36)
- 34 See 27 Down
- 35 Dull fellow
- 36 As great drops of blood (Luke 22:44)
- 37 Passageway
- 38 — into shape
- 39 City (Josh. 21:16; poss.)
- 40 Babylonian god (Isa. 46:1)
- 41 State
- 42 Hill
- 43 Reverence

CRYPTOVERSE

J I X W G L L F G E G J N G D C S D X U Z W G O I
T D Z U F G J U L K

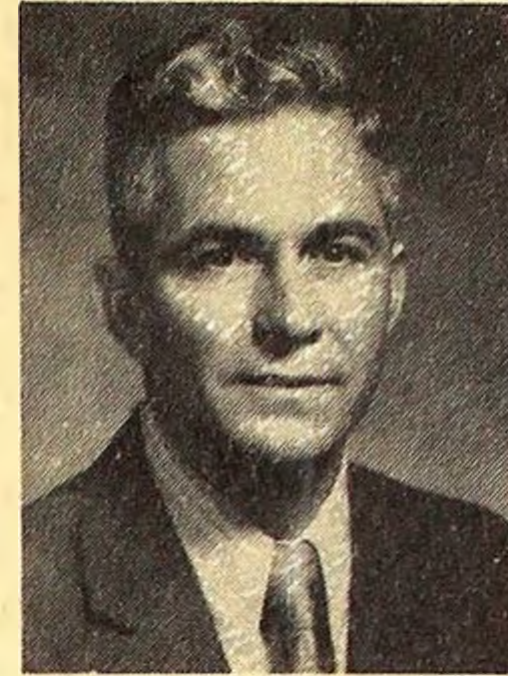
Today's Cryptoverse clue: W equals L

Devotional

Cause and cure of despondency

By Ray E. Fowler

Multitudes of people today suffer from despondency. Elijah experienced a devastating period of despondency (I Kings 19:1-18).



Fowler

Perhaps, from Elijah's experience we can learn some of the causes and cures of despondency.

The cause of despondency in Elijah's experience likely resulted from: (1) his fear of man (19:2-3); (2) his fatigue of body (19:5—"sat . . . slept"); (3) his forgetfulness of what God

had done (18:1-ff); (4) his feeling of loneliness (19:10—"I only"); and (5) the failure of his efforts with people (19:10, 14).

Perhaps, in Elijah's experience of despondency, you can discover one or more causes for your despondency. Discovering the cause of your despondency is of such vital importance to the cure of despondency.

Quite often, most persons suffering from despondency search for the cure in the wrong things and wrong places. What can be said of the cure of despondency? Again, Elijah's experience of despondency can serve as a model for us as we seek a cure for our despondency.

God gave Elijah several things which helped to put him on his feet again: (1) rest for his fatigued body—(19:5—"he lay and slept"); (2) refreshment for his famished body—(19:6—"a baken cake . . . a cruse of water"); (3) revelation—(19:11-12); (4) responsibility or reassignment—(19:15); and (5) reassurance—(19:18).

Perhaps, again, in Elijah's cures for his despondency, you can discover one or more cures for your despondency.

But note very carefully that it was God acting in Elijah's life to bring about the cure. Without God's help, Elijah may have sat under his "juniper tree" of despondency much longer than he did.

If you would have a cure for your despondency, you must allow God to help, too.

Despondency not only affects your relationship to others, it also affects your relationship to God, your service to Him and your witness for Him. Discover the cause(s) of your despondency and allow God to effect the cure for it in your life.

Fowler is pastor of White Oak Baptist Church, Chattanooga.

East Tennessee Baptist Hospital battles rising medical expenses

East Tennessee Baptist Hospital, Knoxville, has launched the first stage of its effort to make good on a pledge to area business leaders to battle the rising cost of hospital care.

Earl Skogman, hospital president, said the hospital's 1,200 employees have responded to an employee contest with suggestions which will result in thousands of dollars of savings.

Ruby Caughron, a worker in the hospital's dietary department, won the top award for observing that over 30 different menu forms purchased outside the hospital could be printed in the hospital's own print shop at far less cost.

Barbara Bateman, RN, found that the hospital spent thousands of dollars annually on pre-moistened towelettes for patients to use after meals. However, Mrs. Bateman

also noticed that almost invariably each patient using the towelettes also asked for a washcloth afterwards to wash off the towelette solution.

The third place award went to Clara Norton of the hospital's personnel department, who suggested that considerable savings could be made by a more widespread use of bulk mail by all hospital departments.

Skogman, chairman-elect of the Tennessee Hospital Association, said area hospitals are cooperating in a voluntary effort to reduce the soaring costs as much as possible. He urged other hospitals and even local business and industry leaders to join in the fight against rising hospital costs.

"Because more than nine dollars of every person's earnings go to pay the health care costs of someone in this country, either in higher taxes or higher insurance rates, it's up to everyone to contain the rising spiral of medical costs in America," he said. "It's easy to be led into the belief that the only thing hospitals are doing is raising charges. This is far from the truth. In fact, the average cost for a patient's stay in the Knoxville area is far below the national average." (BP)

James Garner Swift retires, led churches in middle Tenn.

James Garner Swift, pastor of Immanuel Church, Cunningham, for the past six years, has announced his retirement from the active pastorate.



Swift He plans to reside in Cunningham and will do supply and interim work.

Swift led several churches in Montgomery, Dickson, and Humphreys Counties. The churches included First Canan Church, Palmyra; Southside in Cunningham; Blooming Grove in Montgomery County; McEwen; and Slayden in Dickson County.

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Manual gives answers for mission tours

ATLANTA—A manual for Mission Youth Groups is available from the Home Mission Board Special Mission Ministries Department.

Two years planning and designing went into the manual *As You Go*, which answers questions about how to serve as a mission youth group.

Joel Land, who coordinates assignments of mission youth groups for the HMB, wrote the manual after input from experienced mission youth group volunteers and supervisors.

It includes typical project assignments like holding backyard Bible Clubs in Pensacola, Fla., and giving puppet shows on downtown sidewalks in Gatlinburg.

The manual lists 51 kinds of ministries mission youth groups can perform from providing medical and dental care for needy persons to reading to the elderly.

It leads a group considering missions through all the steps necessary to convert the idea to reality.

Even ways of raising money for expenses, suggestions for health forms, and what kind of clothes to wear are given. (HMB)

More letters

(Continued from page 9)

tists who occupy key positions of instruction and leadership who deny inerrancy. In other denominations, the slide toward liberalism (accompanied by a decline in evangelistic effectiveness) began with a similar relaxation of a firm hold on the inerrancy of the Scriptures. Baptists should no more tolerate a leader who denies inerrancy than we would tolerate a leader who denies the doctrine of believer's baptism. Some deviations are just too serious to tolerate.

Now on the threshold of the possibility of reaching more people for Jesus Christ than at any time in history, we must not be subtly persuaded that our sword is anything less than 100 percent reliable. We must hold it firmly and use it confidently.

The Scriptures are inerrant!

Steve Hall
P. O. Box 467
Lenoir City, TN 37771

Put the two statements together. Since Baptists accept the infallibility of the Bible, why should we expend our energies debating if it is and debasing those who believe this? Your letter is a good example. You make broad, blanket charges of liberalism in SBC leadership—without names nor proof. You even question Allen's intent in his SBC sermon without noting that his very next sentence as reported June 22 said, "We need to be living His word, sharing His word." (editor)

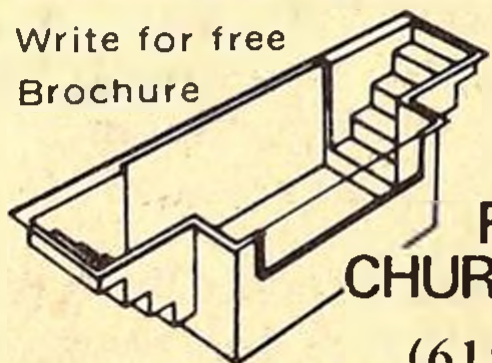
Two Baptist colleges receive new grants from foundations

NASHVILLE—Two Baptist schools have received grants totalling over \$475,000.

Stetson University, Deland, Fla., has received grants of \$349,074 from the Jessie Ball duPont Religious, Charitable, and Educational Fund to go into a special fund for faculty salaries.

Faculty members at Baylor University, Waco, Texas, will study teaching methods and procedures under a new three-year faculty program beginning in August funded by a \$126,000 Lilly Endowment, Inc., grant and matching funds from the university. (BP)

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Family Living

by DAVID EDENS

Acceptable writing needed

"Anything Goes" is a great song title but, an unworthy slogan for teachers of English. When "anything goes" in a kid's writing assignments, everything goes in the way of clarity, grammar, and style, as a substantial percentage of college entrance exams and job resumés reveal.

The reluctance of elementary school English teachers to supply their pupils with standards for writing is one of the preliminary findings of a survey conducted by the National Council of Teachers of English.

It is no secret that youngsters are leaving elementary school with no idea of what constitutes acceptable writing, or how to go about producing it. Certainly, it's not news that their handicap, untreated, accompanies them through high school and trips them up when they try to enter college or get a job. The shocker is that so many elementary school English teachers **do not believe** in setting or enforcing writing standards and consequently, do not correct grammatical and spelling errors on pupils' papers, or demand clearer, more forceful expression of ideas.

Association of Baptist Schools names Dobyns as secretary

ASHEVILLE, N.C.—Roy Dobyns, academic dean of Carson-Newman College in Jefferson City, was elected as secretary of the Association of Southern Baptist Colleges and Schools during its annual meeting here last week.

The association, made up of 71 Southern Baptist related seminaries, colleges, and schools, voted to revise its membership requirements and honored H.I. Hester for 30 years service as secretary-treasurer of the association and more than 40 years of service to Southern Baptists.

The new membership requirements stipulate that a school, to become a member, must be directly accountable to a state Baptist convention or the Southern Baptist Convention. (BP)

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668 young people make decisions during church training weeks

NASHVILLE—More than 10 percent of the 6,000 young people involved in church training-sponsored weeks at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers made decisions for Jesus Christ.

Larry Yarborough, program director for the back-to-back June weeks in New Mexico and North Carolina, said he expected the results of the week to have a heavy impact on Southern Baptist churches across the convention.

"We presented programs that emphasized the importance of a young person's encounter with Jesus Christ—using examples from the Old and New Testaments in more than nine hours of daily activity scheduled during the six day sessions," Yarborough said after returning to his office at the Sunday School Board.

Yarborough said 96 youngsters made professions of faith, 45 committed their lives to a denominational vocation and 527 rededicated their lives after the evening worship services.

"Our hope is that the youngsters will return to their churches and duplicate the spirit and contagious 'koinonia' that was present at both of the weeks," he said. "We stressed the need for the development of young disciples in Southern Baptist churches through the use of the church training youth curriculum."

Having directed the youth weeks for seven consecutive years, Yarborough said he found that many of this year's youngsters are more interested than their predecessors in making a contribution to their churches immediately.

"They didn't want to be trained for the future; rather their desire was to learn what they can do right now."

He said this year's participants were also "more hungry for spiritual direction" in their lives. "They were also more open and receptive to persons of authority."

Yarborough said the June sessions provided an excellent opportunity for the youngsters to share their experiences and difficulties with young persons from many other parts of the country. (BP)

Fairview Baptists name pastor

George Strickler Jr., former pastor of Piney Grove Church, Harriman, has accepted the call as pastor of First Church, Fairview. He plans to be on the new field the last week in July.

A native of Kingsport, he has served as a pastor in Kentucky, Indiana, Ohio, and Virginia, in addition to the Piney Grove Church. He has been active in state and associational work, serving on the Executive Board of the State Convention of Baptist in Ohio for two years.

Strickler is a graduate of Carson-Newman College, Jefferson City, and earned the master of divinity and master of theology degrees from Southern Baptist Theological Seminary, Louisville.

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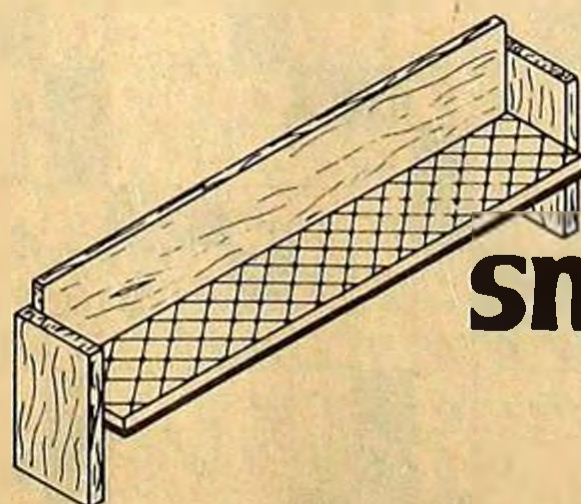
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The preeminent Christ

By Lee Prince, Senior Minister
Union Avenue Baptist Church, Memphis

Basic Passage: Colossians 1:15-29

Focal Passage: Colossians 1:15-23, 27-29

According to Douglas McGregor there are two basic theories for, "what makes us act as individuals."



Prince

One theory suggests that man is generally lazy, will not think for himself, and must be told what's good for him.

The other theory says that man is generally a self-starter, enjoys both work and play, and has a lot of creative drive.

I believe in the second theory because we are made in the image of God, but most of us don't reach our best without a challenge.

Paul is faced with the Gnostic challenge to a simple gospel. The Gnostics believed all physical matter was evil. Only the spiritual could be good.

Getting a look at God (V. 15A).

What is God really like? Look at Christ. Christ is a "double-image." (1) He is God in a form we can see and understand. (2) he is man as we are capable of becoming. Complete and given to the glory and honor of God.

Understanding Creation through Christ (V. 15B-17).

Christ is called the "firstborn" as an expression of position and relationship. In the ancient world the "firstborn" had a place of special honor as well as a place of special authority (V. 15B).

Christ is the agent God used to create everything (V. 16). All we see and touch and know was created through Christ. There is much we do not know and understand which has also been created through Christ.

Christ is the focus of creation (V. 17).

(1) Because Christ is the agent of all creation (except God Himself), all creation gives honor and authority to Christ.

(2) Today Christ actually holds all creation together. We speak of laws of physics, the laws of gravity, or the laws of the universe. All these "laws" as we call them are the mind of Christ holding the universe in operation.

Christ as Head of the Church (V. 18-19).

Three ideas attract our attention in these verses:

(1) As the church we have an opportunity to be the agent of Christ at work in the world. It is true, "Christ has no hands but my hands."

(2) Christ is alive. He faced death and beat it. This reminds us He has power over all events. This power of the resurrection is

available to help us resist the binding of fear, anxiety, selfishness, and other attempts of Satan to control our lives.

(3) The fullness that "dwells" in Christ is forever. The Greek scholars remind us the intent of the word "dwell" is to establish a permanent site not just an "over-night-camp-out." The fullness of God is in Christ forever.

Christ as the Way of Salvation (V. 20-23).

The purpose of God comes clear in this passage (V. 20). God intends to (1) reconcile (2) through the blood of His cross (3) all things. Christ is the way of our salvation.

Again the Greek scholars point to the neuter form for "all things." If you expand on this idea, you see God's plan to reconcile not just mankind but every element of creation.

We will be presented as (1) "holy"—as set apart for God's uses; (2) "unblamable"—as totally acceptable; and (3) "unreprovable"—not exposed to any criticism (V. 22).

We will continue to abide in our relationship with Him because of our love. We respond to Him in love (V. 23). "I know you love me. And I love you. Loving you means I know my attitudes and actions can cause you joy or pain. Loving you means I care what I do to your feelings." Christ loves me! I love Christ!

God's Open Secret (V. 27-29).

God's plan is not a secret. It's not hidden from ordinary folks.

Paul presents Christ as the answer to the Gnostic heresy. Remember the Gnostics thought the basic gospel was "too simple." They saw themselves as "the intellectuals."

As Baptists we have developed an understanding that our mind is a great gift of God for development. But salvation is not a question of "book learning."

BIBLE PUZZLE ANSWERS

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E	P	S			O	T	E		N	O	E	

"And let the peace of God rule in your hearts" (Col. 3:15).

We can use our minds without looking down on those who haven't had educational opportunities. The Gnostics were intellectual snobs! We believe the Holy Spirit often does more with a trained mind than with an untrained mind. We should never glory in our ignorance, nor should we boast of our learning.

The "open secret" means God is not limited to a special few.

God is for every man. Christ can be in every man if invited.

Our relationship to God through Christ does not depend on our ancestors, our brilliance, our ability to keep rules, or our status.

Our relationship to God depends on His act of redemption, and our willingness to respond to His love with our confession of sin and naming Him as our Lord.

I find myself giving thanks that I don't need to prove myself worthy of His love. I'd never make it.

Home missions exhibit judged as SBC 'best'

ATLANTA—The Southern Baptist Home Mission Board display in the exhibit hall at the annual meeting of the Southern Baptist Convention in Atlanta, June 13-15, was judged "best in show" by a panel of professional judges outside SBC ranks.

The award, along with category awards, was presented by the Baptist Public Relations Association, made up of Southern Baptist communicators across the nation.

In Category A, consisting of exhibits ranging from \$1 to \$500 in value, Baylor University, Waco, Texas, won first place and Louisiana College, Pineville, and the Baptist College at Charleston (S.C.) tied for second.

A display by the North Central States took first place in Category B, made up of exhibits ranging in value from \$501 to \$1,000, and Grand Canyon College, Phoenix, Ariz., was second.

In Category C, made up of exhibits valued from \$1,001 to \$2,000, the SBC Brotherhood Commission, Memphis, took first place, and the SBC Foreign Mission Board, Richmond, Va., was second.

The Home Mission Board exhibit, which won the "best in show" award, was first in Category D, comprised of exhibits valued at \$2,001 and up, while the SBC Annuity Board, Dallas, and the office of communications of the SBC Sunday School Board, Nashville, tied for second. (BP)

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People with hope

By Paul D. Brewer

Chairman of the Humanities Division
Carson-Newman College, Jefferson City

Basic Passage: I Thess. 4:1-5:28

Focal Passage: I Thess. 4:9-18

If Paul appeared in our midst today, he would probably laugh aloud at some of the interpretations of his letters. He did not write



Brewer

them for scholars to analyze word by word, nor for people to use to prove certain outlandish schemes concerning the end of the world. His letters were written to help young churches deal with problems they were facing. They reflect the specific problems of the churches and

the efforts of Paul to help in dealing with those problems. They must be read as letters not as theological essays or books of proof texts if they are to be understood at all.

It seems that Paul's letter which we know as I Thessalonians could easily end at chapter three. What caused him to write further we do not know, but we are grateful for the two chapters which follow his "finally" (4:1). The context of today's lesson is found in a message which Paul had received that the church was being tempted by the pagan environment of Thessalonica and certain misunderstanding of the faith within the church.

Brotherly Love: I Thess. 4:9-10

In the face of continued temptation to do wrong, Paul urges that a mutual concern and care can strengthen the weak. The word for brotherly love which he uses (verse 9) is our word "philadelphia." It is not the more common word used for Christian love (agape) which is to be practiced toward all men. Paul here is commending a special kind of concern which members of God's family have for one another. Paul assures them that there is no need for him to exhort them about the matter because God has taught them to love (agape) all men. When there is a genuine yielding to God's love, it follows that His children will be united in a family love.

The people at Thessalonica were conspicuous for the way they practiced love for all the Christians in the area. The verb "do" should be translated "you continually do" this. The exhortation "increase more and more" carries the idea of abounding. This phrase is a key to the whole letter. It is Paul's desire that this mutual concern and abounding love not only continue, but overflow through the life of the churches.

Reproof: I Thess. 4:11-12

Following his suggestion that they abound in love, Paul exhorts them to behave sanely. He is dealing with some distorted views about

the end of the world which led to instability in the fellowship. Phillips translates the command as "make it your ambition to have no ambition." This translation suggests the paradoxical language which Paul is using.

It is interesting that Paul's advice for those who have lost their heads over speculation about the Lord's return is to live quietly, mind their own business, and work with their hands. Many were ambitious to be part of the spectacular, but Paul urges the quiet life. Irrational behavior and mistaken zeal are not commended as Christian virtues. Zeal and enthusiasm are good only when guided by truth.

He reproves them because the effect of their actions may bring discredit on the faith. It seems that some may have sold their material goods and were depending on the charity of others in their misguided zeal to prepare for the Lord's coming. Paul counsels them to act with a little more common sense and thus "have need of nothing." He wants all of them to work and make provision for living. The method of preparation for the Lord's coming is to continue living in His will, rather than following after senseless speculation.

The Return of Christ: I Thess. 4:13-18

It is fascinating to see how Paul ties together Christian love, common sense, and the return of our Lord. Most of us separate all three! Because some people abuse this teaching

about our Lord's return, it is not made less important. But can we not follow Paul and avoid the senseless speculation while seeing this hope as a means to strengthen brotherly love?

Some of the Thessalonians evidently had misunderstood Paul and thought that their beloved dead would miss this great event. Paul points out to them that their despair is more akin to paganism than to God's children. The basis of the Christian hope is that the same God who raised Jesus from the dead will receive all His children. The grace of God which intervened in history to bring salvation will have the last word. Not one of His children will miss the glorious event which brings history to a close. Notice that Paul makes this teaching authoritative with his comment that he speaks "by the word of the Lord" (verse 15).

In verses 16 and 17, we find the fullest description of the coming of Christ found in the New Testament. Paul's main point is that none other than "the Lord Himself" will come for His people. The end of the age will not be ushered in by some lesser being, but by the one who rules over history. The word "shout" is a word of command. The words "caught up" carry the idea of force and suddenness. Altogether they paint a picture of the irresistible power of God. This scene of grandeur and awe should be a source of continual strength to the child of God. It is the triumphant word that the way of God is not to end in defeat but in complete and final victory. His Lordship will finally be made manifest to all.

In the face of such great hope, we can only say with John "Even so, come, Lord Jesus" (Rev. 22:20). It is a word with which we can comfort one another. It should inspire us to love one another also. Above all, it should guide us to "walk honestly."

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An 'ugly duckling' crowned as Miss Deaf Texas

DALLAS—Soon after Kim Woolridge was born prematurely, her father gazed anxiously through the nursery window, trying to locate his daughter among all the babies.

Someone nearby pointed to an infant and exclaimed, "What an ugly baby!"

When Kim's father discovered the tiny "ugly baby" was his daughter, he wept. Doctors had called her a borderline baby.

A man nearby sought to console him. "Don't worry, later on in life she'll become the most beautiful."

Before he died, Woolridge had a chance to see the man's prophecy being fulfilled through his radiantly, beautiful Christian daughter. Unfortunately, he missed the recent chapter when Kim was crowned "Miss Deaf Texas" at a pageant in Houston.

Kim, who never developed hearing because of her premature birth, will represent Texas and Christ in the "Miss Deaf Texas" at a pageant in Houston.

Her Texas title carries with it a \$1,000 scholarship which will help the sophomore at Eastfield College, Dallas, achieve her goal of becoming a social worker.

Kim's experience and empathy as a deaf person herself are valuable assets for her role as a teacher of deaf children in the Silent Friends Chapel at the First Baptist Church,



KIM WOOLRIDGE
Deafness and dedication

Dallas. She also teaches sign language to hearing children at Eastfield College and works as a file clerk at Sears Roebuck and Co. in Dallas.

A dark-eyed brunette with a ready smile and

hands that talk in unison with her pleasantly-cultivated voice, Kim was elected "Most Friendly" student at W. W. Samuell High School, Dallas. She was active in athletics, was secretary of the Fellowship of Christian Athletes, and was in Young Life.

Kim said she accepted Christ as her Savior when she was 13 but didn't really give her life to God until the Christmas her father died. Then she was impressed with his having said to her, "Your life really needs to be given totally to the Lord."

Ironically, Kim's father called her "Little Miss America" when his "ugly duckling" was compelled, as a result of her premature birth, to wear braces while being taught to walk.

But everyone who's heard the children's classic knows that ugly ducklings do grow into lovely swans.

After she was chosen "Miss Deaf Texas," Kim said, "I believe God is going to use my deafness for His purpose."

Before the pageant, she prayed with her chaperone, Vesta Bice, that the girl who was selected would glorify Christ.

Deaf young people don't have many role models to look up to, says Kim. "I would like to be the kind of Christian they can look up to." (BP)

Memphis meeting set on rural evangelism

ATLANTA—"A Revival for Pastors"—that's how many participants in the 1977 National Rural Evangelism Conference described their experience.

This year's conference, Sept. 25-27 in Memphis, expects to generate even more enthusiasm.

In addition to workshops and sermons popular last year, the 1978 conference will feature special conferences for women and a separate conference for associational and state leadership.

The second annual conference designed especially for the 21,000 rural churches of the convention—or nearly two-thirds—will begin Monday evening and continue through Wednesday noon, giving pastors time to preach Sunday morning and pray Wednesday night.

Brochures explaining special room rates and registration procedures are available from state directors of missions and state evangelism directors. (HMB)

John Lewis Baber, Nashville, Cumberland College, California;

Steven Keith Copeland, Oliver Springs, Beane State Community College, Florida;

Gary Micheal Collines, Rutledge, Cumberland College, South Carolina.

22 Tennessee students serve as HMB summer missionaries

ATLANTA—Some 22 Tennessee college students will serve as summer missionaries this year.

These students are among approximately 1,448 students serving throughout the United States, Puerto Rico, and Americana Samoa.

Of the nearly 1,500 students, 830 are supported by the Southern Baptist Home Mission Board through the Annie Armstrong Easter Offering; the remaining 618 are funded by state Baptist Student Unions.

Tennessee students sponsored by the Home Mission Board, listed by name, hometown, college and place of service are:

Janet Claire Wilson, Brentwood, Mississippi College, Pennsylvania;

David Thomas Rodgers, Charleston, Chattanooga State Tech. Community College, California;

James Ricky Williams, Chattanooga, University of Tennessee, Arizona;

Linda Jayne Anderson, Clifton, Tennessee Technological University, New York;

Ana Lucia Cunha DeSouza, Kingsport, Wingate College, Kansas-Nebraska.;

Myrl Dianne Dykes, Kingsport, Carson-Newman College, Missouri;

Eldridge Virginius Cullum, Knoxville, Carson-Newman College, the Northwest;

David Ross Sayne, Knoxville, Golden Gate Seminary, New York;

Arthur Wayne Howard, Knoxville, University of Tennessee, District of Columbia;

Margaret Elaine Cook, Lafayette, Belmont College, Maryland;

Deborah Jean Brown, Lawrenceburg, Middle Tennessee State University, New York;

Shannon Aloha Smith, Memphis, Hannibal-LaGrange College, Northern Plains.;

Kent Jefferson Smith, Maryville, Southern College of Optometry, Alaska;

Judy Diane Scott, McKenzie, University of Tennessee, Michigan;

Cynthia Ann Godfrey, Memphis, Memphis State University, New Mexico;

Suzanne McCarty, Memphis, Union University, New York;

Phyllis Carol Scott, Memphis, Blue Mountain College, Ohio;

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