

Baptist and Reflector

Vol. 144/No. 40/October 5, 1978

News journal of Tennessee Baptist Convention

Women's consultation focuses on church-related vocations

NASHVILLE—The local church and the call of God came to the fore repeatedly as the Consultation on Women in Church-Related Vocations, a first in the Southern Baptist Convention, grappled with the place for women in Christian witness today.

Speaking during the closing session, an Oklahoma churchwoman, Gladys Lewis, and SBC President, Jimmy Allen, of San Antonio, Tex., affirmed the church as the arena and the sense of God's calling as basic for ministry.

"No better laboratory for learning exists than the local church—especially for women," Mrs. Lewis said. "The church is where we begin and end, nurtured to a call to return to minister."

"Nothing can keep anyone from being successful if they are following the call of God," Allen counseled. "No matter their color or gender, the sense of God's calling makes for an undefeatable spirit."

In dialogue group participants summarized the relevance of the consultation and identified issues—those needing attention, those not surfaced during the three-day gathering.

Change is happening, the conferees agreed,

and with it must come new definitions, new statements of theological presuppositions, new understandings of roles, opportunities, challenges, and responsibilities.

Attention was called to the political processes operative in the Southern Baptist Convention.

Southern Baptist agency heads, while pledging more sensitivity to the professional needs of women, encouraged women to work through traditional channels to get on the boards of these agencies.

A research project conducted for the consultation showed almost 70 percent of the current women's work force in SBC agencies serve with a definite sense that God has called them to that specific job. It also showed 63 percent are convinced "no man would do what I do for the same pay." (Only female employees of the Sunday School Board and

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Chatt. BSU director killed in car mishap

Mark Tassie, Baptist Student Union director at the University of Tennessee at Chattanooga, was killed about 2 a.m., Oct. 1., in a two car accident in the Signal Mountain area of Chattanooga.

Tassie, who had held the BSU post since Feb. 1974, was returning one of his BSU members to her home in that area when the driver of an approaching car apparently lost control, veered into Tassie's lane, and hit the driver's side of his car. Tassie was killed instantly. The passenger in his car, Susan Bowman, was reported in special care at Erlanger Hospital in Chattanooga on Monday.

Born in Hawaii, Tassie was raised in Kentucky. He was a graduate of the University of Louisville and earned the master of divinity degree from Southern Baptist Theological Seminary in Jan. 1974. Following his graduation, he came to Tennessee.

Funeral services for the 29-year-old BSU director were held Tuesday, Oct. 3, from Lane Funeral Home in Chattanooga. Lester Hall, pastor of Oakwood Church, Chattanooga, led the funeral, with Glenn Yarbrough, Tennessee Baptist Convention student department director, assisting.

He is survived by his widow, Dianne Mount Tassie, and three daughters, Melissa, Laura, and Lisa Caren, Born in 1971, 73, and 75. He is also survived by his parents, Mr. and Mrs. W. H. Tassie, Louisville.

BSU to celebrate 50th year in Oct.

The 50th annual Baptist Student Union state convention is scheduled to be held Oct. 27-29 at Central Church in Bearden, according to Glenn Yarbrough, director, Tennessee Baptist Convention student department. Scott Singerman, president of the state BSU and a student at Vanderbilt University, Nashville, will preside over the sessions.

Speakers and seminar leaders slated are: Charles M. Roselle, national student ministries, Baptist Sunday School Board; Robert Norman, Nashville pastor; Glenn Igleheart, Home Mission Board, Atlanta; Calvin Metcalf, Fountain City pastor; Osta Underwood, Nashville attorney; Jerry Self, TBC public affairs and Christian life consultant; and Rogers Smith, Foreign Mission Board, Richmond.

Along with special recognitions of the first three full-time directors of the state BSU, a brochure will be distributed of the past 50 state BSU presidents, many of whom will be in attendance. The three directors included: Rogers M. Smith, FMB; Roselle; and Yarbrough.

The student missions report will be brought at each session by one of the students who served as a missionary this past summer. A special concert is planned for the Saturday night session by Ragan Courtney.

Seminars will focus on "Following Christ's Way."

Registration for the convention will begin at 4 p.m. (EDT) Friday, with the first session convening at 7:45. The final program is scheduled for 10:15 a.m. on Sunday.

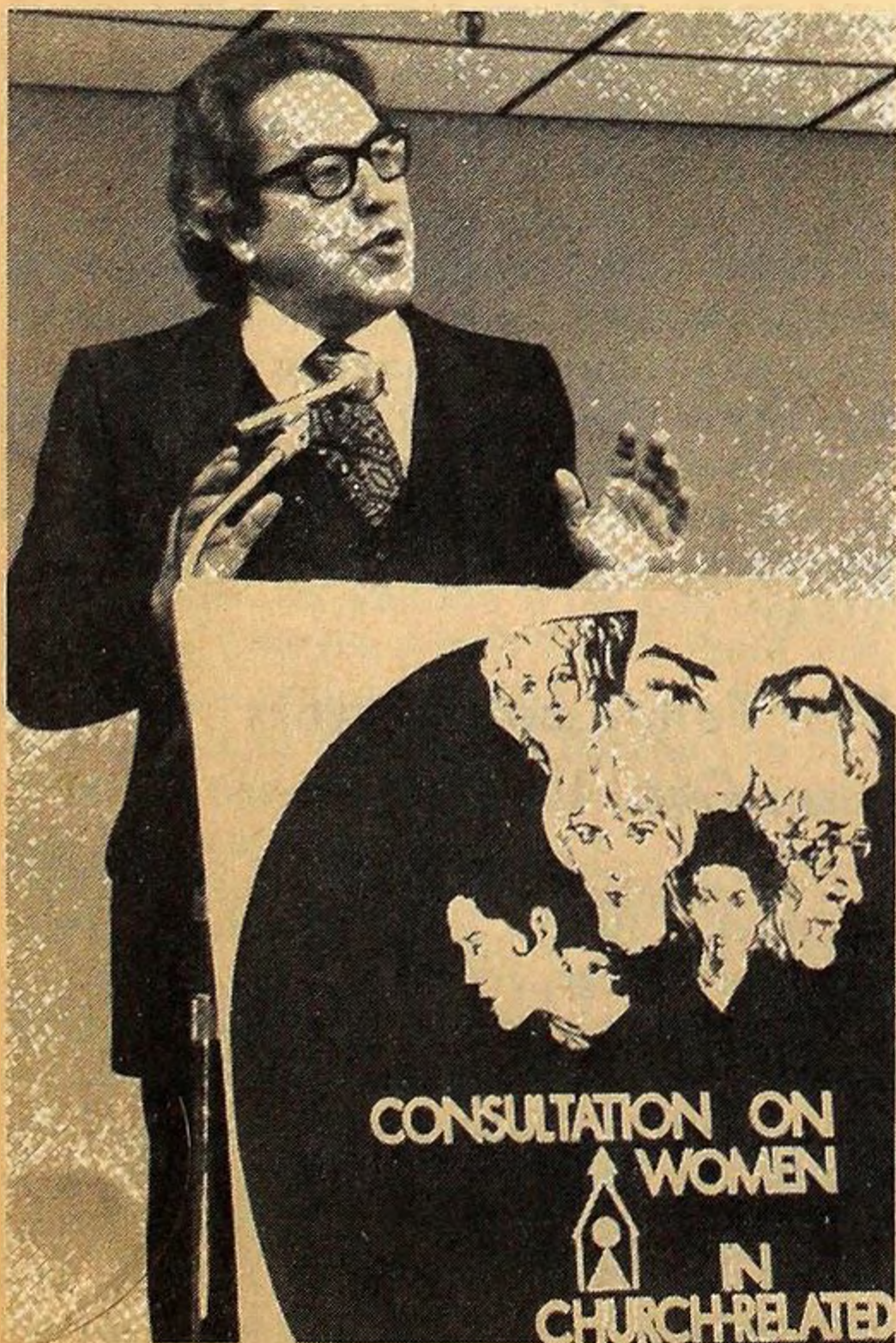
Brotherhood meet held in Brentwood

State Brotherhood men meeting in Brentwood Sept. 22-23 re-elected Morris Frank, Smyrna, as their state president and heard Tom Madden, Tennessee Baptist Convention director of convention ministries, say that God has a purpose in blessing Southern Baptists with 13 million members.

"God sets aside certain peoples for certain causes," he told the men. "This is the hour He has entrusted to Southern Baptists." He pointed out that Tennessee is in the middle of the denomination, both geographically and spiritually. "If we fail to utilize that blessing, we will be held accountable," Madden concluded.

Kenny Rains, state Royal Ambassador di-

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SPEAKER—SBC president Jimmy Allen presented the closing message to the Sept. 20-22 Consultation on Women in Church-related Vocations which was held in Nashville.

Pioneer Baptist religious educator, Gaines Dobbins, dies of heart attack

BIRMINGHAM, Ala.—Pioneer Southern Baptist religious educator, Gaines S. Dobbins, 92, died Sept. 22 of an apparent heart attack at his home in Birmingham.

A native of Langsdale, Miss., Dobbins broke ground as the first Southern Baptist to teach Christian journalism, pastoral care, psychology of religion, and church administration. He was on the faculty of Southern Baptist Theological Seminary, Louisville, Ky., for 36 years and was the seminary's first dean of the school of religious education.

Retired Tenn. pastor, J.S. Deniston, dies

Retired Baptist preacher J.S. Deniston died at his home in Cleveland recently.

Born in 1883, he was ordained to the gospel ministry in 1911 by Liberty Hill Church, East Tennessee Baptist Association. He served churches in Jefferson, Hamilton, and Meigs Counties in the southeastern section of the state. He also led Oakland Church in Grainger County Association.

Active in his association, he was moderator in east Tennessee and served several years as historian in his section of the state. He was a member of Waterville Church in Cleveland at the time of his death.

Survivors include his wife, Nettie Brown Deniston, Cleveland; a daughter Victoria Love, Winston-Salem, N.C.; and a son, Woodrow Deniston, Cleveland.

Funeral services were conducted by Roger Hobbs, pastor at Waterville, and J.W. Rymer. Burial was in Cleveland.

CIRCULATION THIS ISSUE—78,920

Baptist and Reflector

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027

Phone: (615) 373-2255

Alvin C. ShacklefordEditor
Eura LannomAssistant to the Editor
Bobbie DurhamEditorial Assistant

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

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

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

News-Journal of Tennessee Baptist Convention
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In 1956, he retired and joined the faculty of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., as distinguished professor of church administration. In 1968, Southern Seminary named him emeritus dean of the school of religious education and later established the Gaines S. Dobbins Chair of Church Administration, a permanently endowed professorship.

From the age of 12 until his death, Dobbins considered himself primarily a journalist. A printer's helper at age 12, shop foreman at 17, city editor of the Hattiesburg, Miss., *Saturday Evening Eye* at 19, Dobbins later served for 20 years, in addition to his seminary duties, as editor of *Home and Foreign Fields*, predecessor of the SBC's present missions magazines.

Before joining the seminary, Dobbins spent brief periods as a pastor and college teacher and four years as an associate editor at the SBC Sunday School Board.

A prolific writer, Dobbins authored 32 books and was working on another at the time of his death. His most recent book, *Zest for Living*, was published in 1977 and was written when Dobbins was 90.

He is said to have written more Sunday School lesson expositions, more Training Union programs, and more articles dealing with religious education than any other person. (BP)

Baptist growth noted in Middle America

RICHMOND, VA.—In 10 years, work related to Southern Baptist missionaries in Middle America and the Caribbean has taken a dramatic step forward—in some cases attaining 1980 objectives two years early.

Missionary statistics have grown from 186 serving in 11 countries to 353 in 25 countries, according to Charles W. Bryan, area secretary for Middle America and the Caribbean for the Southern Baptist Foreign Mission Board. The original goal was 350 missionaries in 25 countries of that area of the world by the end of 1980.

In the meantime, other statistics—including growth in churches, mission points, Sunday School enrollment and church membership—have doubled and even tripled.

The message of "planning to grow," as Bryan termed it, also had bearing on growth on the field. "Deliberate plans and actions were made to encourage Baptist leaders and churches on the field to accept and practice New Testament stewardship," said Bryan. That accounts for the 203 percent jump—tripling from 298 to 903—in self-supporting churches.

The top growth rates include Sunday School enrollment, up 169 percent from 35,518 to 94,902. Baptist churches related to the service of missionaries in the area more than doubled, increasing from 544 to 1,120, as did church membership from 52,730 to 109,802, and mission points from 507 to 1,223. (BP)

Edwin S. Preston dies, past Baptist educator

Edwin S. Preston, former Baptist educator and college president, died Sept. 24 in Rex Hospital, Raleigh, N.C. He was 77.

Preston was president of Cumberland College in Lebanon from 1946-49, when the school was owned by the Tennessee Baptist Convention. Other denominational service included posts as president of Central Baptist College in Conway, Ark., executive secretary for Shorter College in Rome, Ga., and public relations director at Meredith College in Raleigh, N.C.

For 10 years, he was a member of the Radio and Television Commission of the Southern Baptist Convention. A graduate of the University of Tennessee at Knoxville, he earned the master of arts degree from Mercer University in Macon, Ga., and an LLB degree from Baylor University, Waco, Tex.

Preston's brother, William Hall, Nashville, was associate in student work for the Southern Baptist Convention for many years before his retirement in 1964.

BWA Day of Prayer scheduled for Nov. 6

"Lifting the World" is the program theme for the 1978 Baptist Women's World Day of Prayer Nov. 6. The day of prayer is observed annually on the first Monday of November.

Mrs. Marie Mathis, president of the women's department of the Baptist World Alliance, said that this year's program was written by Ana Maria Swenson, president of the Woman's Missionary Union of Mexico. It features stories of Baptist growth and spiritual victories in all parts of the world.

Almost 100,000 copies of the program have been printed and circulated to women's leaders in a hundred countries, Mrs. Mathis said.

Reports from last year's observance indicate that women gathered in their local areas "by twos and threes" or in large mass gatherings, as was most suitable in each location. In some developing countries, women were said to have walked for miles to meet with their fellow believers in the special day of prayer. (BWA)

East Tennessee pastors plan Oct. 12 session

The East Tennessee Pastors' Conference will meet at 10 a.m. EDT Oct. 12 at Carson-Newman College, Jefferson City.

The morning session will open with a devotional by Doug Watterson, pastor of Knoxville First Church. Al Shackleford, editor of the *Baptist and Reflector*, will speak on "Issues among Baptists Today," and Bill Blevins, Carson-Newman professor of religion, will preview the January Bible study on the Gospel of Mark.

After lunch on the campus, Shackleford will conduct a brief communications workshop, and Blevins will conclude the Bible study.



HELPING—Southern Baptist missionary L. Wayne Gresham (left) hands a bag of food to a flood victim in Baguio City, Philippines. Baptists have distributed more than 200 such bags to families affected by flooding and landslides.

Missionaries to Rhodesia face decision to stay or transfer

RICHMOND, Va.—Southern Baptist missionary personnel are deciding individually whether to remain in Rhodesia or leave the politically troubled area.

The Southern Baptist Foreign Mission Board supports all decisions of missionaries to leave or stay and gives the missionaries both collectively and individually the privilege of choice in dangerous situations, said Davis L. Saunders, the board's secretary for Eastern and Southern Africa.

Eight missionaries and one two-year missionary journeyman assigned to Rhodesia had decided to transfer to other countries or return home. Ten new personnel, including eight journeymen, were reassigned before ever reaching Rhodesia.

A total of 32 missionaries remained in the country at mid-September and 30 more are in the United States on furlough or leave of ab-

sence. Some of those on furlough plan to return as scheduled and others are waiting to see how the situation develops before making decisions.

Among those currently in Rhodesia are missionary physician Maurice L. Randall and dentist John W. Monroe, who continue to visit Sanyati Hospital two or three times a week. Southern Baptist missionary personnel evacuated the Sanyati compound in June following the stabbing death of missionary Archie G. Dunaway Jr. by guerrillas.

A letter from Rhodesia told Saunders that the only persons being admitted to the hospital were obstetric patients and the clinic load has declined. Attempts are made to provide alternative care for the persons from the Sanyati and Gokwe areas needing surgery.

Guerrilla activities have become more open in the townships of Rhodesia and missionaries are taking appropriate precautions, the letter added. The attitude is that missionaries will carry on their work as long as possible, Saunders said.

Classes are still being taught at the seminary near Gwelo, but missionaries travel 14 miles into town to spend the night. Also continuing are the Baptist Bible Way Correspondence School in Bulawayo and the Theological Education by Extension courses based in Gwelo.

Baptist publications work is continuing in Bulawayo, and the organization of Southern Baptist missionaries is maintaining offices plus a mass media ministry in Salisbury.

Throughout Bulawayo, Gwelo, Gatooma, and Salisbury, evangelism efforts continue. Evangelists are also stationed in Triangle, Fort Victoria, and Hartley, and evangelist missionaries on furlough are planning to return to Plumtree. Pastors and other African leaders are continuing services in most churches in the other areas.

Five native Tennesseans are currently assigned to Rhodesia by the Foreign Mission Board.

Three of these are on regular furloughs, Robert Beaty is in Memphis, David M. Coleman is in Chattanooga, and James N. Westmoreland, a native of Culleoka, is spending his furlough in Oklahoma.

Mrs. Archie Dunaway Jr. is on a leave of absence, living in Nashville.

Mrs. John P. Griggs continues to serve with her husband in Fort Victoria, Rhodesia.

Mars Hill receives \$1-million

MARS HILL, N.C.—J. Wesley Grayson of Laguna Hills, Calif., has donated \$1,000,000 to Mars Hill (N.C.) College, the largest gift in the 122-year history of the Baptist college. Mars Hill President Fred Bentley said the money will be used to establish the Grayson Scholarship Endowment, out of which the college will offer \$4,000 scholarships to outstanding high school students who graduate in the upper 10 percent of their class. (BP)

Theme set for 1980 BWA Congress

WASHINGTON—"Celebrating Christ's Presence Through the Spirit" will be the theme of the 75th anniversary Baptist World Congress in Toronto, Canada, July 8-13, 1980.

Warren Magnuson, chairman of the congress program committee, said that the theme was chosen to mark the congress as a time for celebration and as "an opportunity to demonstrate an exciting and bold Christianity in today's world."

The Toronto sessions will be the 14th in a series of congresses that began in London in 1905. An attendance of at least 20,000 persons from 80 countries is expected. Most meetings will be held in Maple Leaf Gardens, a sports area, with a final Saturday night session at the Canadian Exhibition Grounds.

Magnuson, who is general secretary of the

Baptist General Conference with offices at Evanston, Ill., said that his committee of 19 members from nine countries, is seeking program elements that will make the occasion "a time for inspiration, a time for information, a time for interaction, and a time for instruction."

The program theme is based on John 16:13: "...when the Spirit of truth comes, he will lead you into all the truth. He will not speak on his own, but will tell you what he hears, and will speak of things to come."

The Toronto committee on local arrangements has urged that Baptists make the occasion a family affair. Reduced air fares will be an attraction for denominational leaders from overseas to bring their families with them. Camp grounds and trailer parks in the Toronto environs are being arranged to accommodate hundreds of American family groups who come in recreational vehicles and continue their trips into the Canadian north woods. (BWA)

Joseph D. May called to lead First, Cowan

Joseph D. May, pastor of Zion Church in Brownsville for the past three-and-one-half years, has accepted the call to lead First Church in Cowan as pastor. Sunday, Oct. 1, was his first service at the new field.

Prior to his tenure at Brownsville, he led First Church, Greenfield, for over six years. He also pastored several churches in west Tennessee and one in Texas.

A graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., May is a member of the Executive Board of the Tennessee Baptist Convention and of its denominational cooperation committee.

Moscow Baptists launch music leadership course

MOSCOW—In addition to the Bible Correspondence Courses which enroll about 100 persons each session, the All-Union Council of Evangelical Christians-Baptists in the USSR has begun a continuous training program for music workers.

About 40 local church choir directors are expected at each session of the six-month leadership course.

An additional floor is currently under construction at the AUCECB headquarters building in Moscow, which will provide more offices and rooms for the Bible and music courses. It will bring the building to a height of three stories.

A second volume of hymns also is being printed to follow an initial hymnal which appeared in 1975. The new edition of about 7,000 copies contains 150 selections by modern Baptist composers. (EBPS)

Our People and Our Churches . . .

PEOPLE . . .

Bartlett Church, Bartlett ordained **Harold Fambro**, **David Payne**, and **Dick Stanton** as deacons. **F. Irvin Hays**, pastor, preached the ordination sermon.

First Church, Waynesboro, ordained **Charles Jeffery Barnett** and **Richard Steven Barnett** as deacons. **Norman O. Baker** is pastor.

Philip Densford was ordained to the diaconate by Kirkland Church, William Carey Association. The ordination sermon was preached by **Kenneth Phillips**, pastor of the church.

In a Sunday evening recently, Bellevue Church, Nashville, ordained **Don Curtis** to the deacon ministry. **Randy L. Hyde** is minister.

Members of Ridgedale Church, Chattanooga, honored their pastor, **Kenneth C. Hubbard**, on his fifth anniversary with the church.

Riverside Church, Nashville, ordained **Ralph Bain**, **Doug Bain**, **Rodney Martin**, **Howard Moll**, **Dan Randalls**, **Brooks Sartain**, and **Steve Shehane** as deacons. **William M. Beene** is pastor.

Mr. and Mrs. Lewis Moore, Park Avenue Church, Nashville, celebrated their 50th wedding anniversary on Sept. 29. **Bob Mowrey** is their pastor.

Don Smothers was ordained as a deacon by Westwood Church, Nashville, recently. The ordination sermon was delivered by Pastor **James Gregg**, and the charge was given by **Joe Cimino**. **John Lowrance** led the ordination prayer.

Shane Flanagan and **Jack Watson** are scheduled to be ordained as deacons on Sunday, Oct. 8, at Island Home Church in Knoxville. Pastor **David G. Peach** will deliver the ordination sermon.

Red Bank Church, Chattanooga, will ordain **Clyde Baker**, **Albert Kiser**, and **Richard Miller** as deacons in the near future. **Fred Steelman** is pastor.

Pastor **Norris Smith**, Ardmore Church, Memphis, delivered the special message for deacon ordination services there recently. Assistant pastor **Walter Taylor** delivered the charge. **R.D. Bomar** was ordained as a deacon.

Ted Taylor was scheduled to be ordained as a deacon on Sunday, Oct. 1, by Meridian Church, Knoxville. Pastor **James A. Hutson** was to deliver the ordination sermon.

Darlene Carr, 15, a member of Haywood Hills Church in Nashville, was the recipient of the highest honor in Acteens, the service aid award. She has been a member there for four-and-one-half years and is the daughter of **Mr. and Mrs. Richard Carr**. **Roger Shelton** is her pastor. Acteens is a mission organization for girls in grades 7-12.

Bible Union Church, Weakley Association, licensed **Robert Garner** to preach the gospel ministry. He is a student at Union University, Jackson.

Gary Akins was ordained at Hillcrest Church, Wilson County Association, recently. Twenty-six ordained deacons and pastors participated in the service. **Don Owens**, Immanuel Church, preached the sermon and presented the charge. **Akins** is serving as pastor of Dry Creek Church in Salem Association.

Deacon ordination services were held at Miston Church, Dyer Association, for **Paul Nale**. **Ned Davis** is pastor.

LEADERSHIP . . .

First Church, Clarksville, called **Felts Dent** as assistant pastor. A native of Georgia, he is a graduate of Mercer University, Macon, Ga., and Southern Baptist Theological Seminary, Louisville, Ky. He served as assistant pastor of Dauphin Way Church in Mobile, Ala.; pastor of First Church, Wauchula, Fla.; and pastor of First Church, Lakeland, Fla. This past year he was assistant to the executive director of the Florida Baptist Children's Homes as public relations director. **John David Laida** is pastor at Clarksville.

Freddie Castleberry resigned as minister of education at Fairview Church, Western District Association.

Rentz Barkley resigned as minister of music at Georgian Hills Church in Memphis and has accepted the call of Forest Hills Church in Nashville. He served the Georgian Hills congregation for over seven years. In his new post, he will work with Pastor **Lloyd Lawrence**.

Clark Street Church in Johnson City called **Billy Hinson** as minister of music. He moved to Johnson City recently from Louisiana where he was a part-time minister of music. He received a B.A. and an M.A. degree from Northeast Louisiana University, Monroe, and a Ph.D. in history from the University of Mississippi, Oxford. He is assistant professor of history at East Tennessee State University. **Dale R. Martin** is pastor of the Clark Street Church.

Bobby Sanders resigned as pastor of Friendship Church, Western District Association.

REVIVALS . . .

Revival services at Northside Church, Chattanooga, resulted in 16 coming for baptism, five additions by letter, one by statement, and several rededications. **Henry Linginfelter** led the services, and **Dick Barrett** directed the music. **Arthur Bruner** is pastor.

Full-time evangelist **Benny Jackson**, Memphis, led revival services for Toone Church in Toone. There were eight professions of faith, and one addition by letter. **Kirby Johnson** led the music. **Jerry Foust** is pastor.

Parrans Chapel Church, Bolivar, reported nine professions of faith and more than 50 rededications following a lay renewal weekend there. **Buck Wood**, Parkin, Ark., was the coordinator, and **Warren Nixdorf**, Parrans Chapel, was the church's coordinator. **Doug Baker** is pastor.

Antioch Church, Madison-Chester Association, held revival services with evangelist **Ray-Richerson**, Jackson, Tenn. Pastor **Richard W. Owens** reported six professions of faith.

Chattanooga RA completes fifth service aid award

Randy Thomas, a member of Central Church in Chattanooga, has completed five service aid awards in the area of education under the Royal Ambassador program of the Southern Baptist Convention.

The award requires 750 hours of work in the RA program and has earned Thomas \$1,200 in scholarship money to be applied to college tuition over a period of four years. He was also the recipient of the "Service Aid National Award" for the Brotherhood Commission of the SBC.

Thomas is president of the 1978-79 RA Congress. His pastor is **Jerry A. Songer**, and his RA counselor is **Max Thomas**.

Consultation

(Continued from Page One)

Annuity Board did not participate for what the agencies said were legal reasons peculiar to those agencies.)

However, in an unscheduled meeting, about 50 challenged its findings on grounds it did not fully represent views of women in the SBC. They urged that its findings not be released.

At the beginning of each session, Evelyn and Frank Stagg, husband-wife Bible teaching team, focused attention on the situation of women in the world of Jesus. In so doing, they spotlighted how to measure women's criteria for handling the Word of God. "The purpose and obligation of anyone who has heard the Word of God is to proclaim it," Stagg said.

In the consultation's opening session, Catherine Allen of the SBC Woman's Missionary Union, consultation chairperson, sounded a clarion call for the denomination's scrupulous honesty in educating and guiding young women about their reasonable expectations for Christian service.

Noting the gap between their expectation and job availability, Mrs. Allen said the gap must be bridged or the result would be disastrous for individuals and programs, and even the denomination's future.

Ruth Harvey Charity of Danville, Va., a lawyer who specialized in employment discrimination cases involving race and sex, said women often flounder in jobs with inferior pay and prestige because government policies that sound like open doors to equal opportunity are, in practice, opened barely enough for a majority male to enter. "We've got the philosophy, but not the practice."

Andrew Lester, associate professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Ky., described some of the barriers women ministers may expect to encounter.

He included the average man's lack of experience in relating to a woman in the role of minister, which creates problems concerning normal sexual attraction; the psychological areas of competition and authority, made more difficult by the cultural myth that women are inferior; the current interest in submissiveness of women; and competition for jobs with both men and women. (BP)

Brotherhood

(Continued from Page One)

rector, told the men that they should lead in helping the young men in their associations realize their place in missions.

Testimonies were given by state RA officers Randy Thomas, Dennis Dearing, and Roger Scott, all members of Central Church, Chattanooga.

Elected to serve with Frank were: vice president Leonard Brannon, Chattanooga; RA vice president Max Thomas, Chattanooga; lay renewal vice president Paul Pratt, Clinton. Also, lay revival vice president J. Fred Pinckard, Cleveland; mission study vice president W. C. Brooks, Knoxville; pastor advisor Sidney Waits, Memphis; and secretary John R. Myers, Jackson.

FMB sends team to Ruschlikon, provides salary adjustments

RICHMOND, Va.—The Southern Baptist Foreign Mission Board has dispatched a three-man team to help European Baptists understand the need to assume greater financial support of the Baptist Theological Seminary in Ruschlikon, Switzerland.

Also at their September meeting, board members heard a strong plea that Southern Baptists back Bold Mission Thrust not only with their lives but with their dollars.

Even amid reports of record Cooperative Program receipts, the board grappled with ways to provide more money to meet rapidly rising cost-of-living needs of missionaries overseas and to provide housing and work budgets for record numbers of missionaries going overseas this year.

At its June meeting, the Foreign Mission Board voted to provide a maximum \$300,000 subsidy for the international seminary in 1979 if the European Council accepts responsibility for the institution.

During the meeting, board members voted \$61,800 to raise cost-of-living support of missionaries in 11 countries, with the largest increase going to Okinawa and Japan where the yen has continued to gain ground against the dollar. Adjustments also were granted to missionaries in Bangladesh, Argentina, Ivory Coast, Malawi, Switzerland, Austria, Cyprus, the Cayman Islands, and Jamaica.

Responding to growing numbers of missionaries appointed to Spanish-speaking countries, the board reallocated \$25,000 to help furnish housing for missionaries attending the language school in Costa Rica. An airplane for Botswana, Bibles for Ethiopia and

an English-language magazine for the young people of eastern and southern Africa were also approved.

In keeping with Bold Mission Thrust goals for increased use of literature, the board acted on the recommendations of an area wide literature conference held recently in Nairobi, Kenya. The board approved \$30,000 for an English-language magazine and another \$25,000 was designated for English-language tracts. Because English is widely spoken in eastern and southern Africa the literature can be widely used. Preparation and publication of Christian books for this area were approved along with \$20,000 to establish a revolving fund for financing them.

The board approved more than \$10,500 for Bible distribution in Ethiopia on the basis of what missionaries there called "an eagerness for and acceptance of the Bible." (BP)

Singles' retreat program readied

Lee Prince, pastor of Union Avenue Church, Memphis, will be the key note speaker as single adults from Tennessee Baptist churches gather at Montgomery Bell State Park, Oct. 13-14, for a state-wide retreat.



Prince

The Memphis pastor will speak during the first session on Friday night and will also conduct the Bible study Saturday morning and afternoon.

Prince has served as minister of the 2,100-member church since June 1971. He is the author of weekly editorial columns including "Point of View," "Worth Repeating," and "Successful Singlehood" for eight newspapers. He has spoken at several single adult retreats recently and was featured speaker for the single adult national retreat recently at Ridgecrest Baptist Conference Center in 1976.

Conferences will be offered for the never married, the formerly married, and for leaders working with singles.

Conference leaders slated include: Ann L. Smith, family ministry department, Baptist Sunday School Board; Jerry Self, Tennessee Baptist Convention public affairs and Christian life consultant; and Charles Edward Smith, marriage and family counselor, Nashville.

Reservations for the retreat should be made immediately through the TBC church training department, according to Johnnie Hall Jr., director.

Darrell Wood to direct SBTS communications

LOUISVILLE, Ky.—Darrell W. Wood, director of communications for the Southern Baptist Education Commission in Nashville, has been named director of communications at Southern Baptist Theological Seminary. Wood, will also teach courses in journalism and public relations at the seminary.

Before joining the Education Commission, Wood was editor of youth Sunday School materials at the Southern Baptist Sunday School Board. Previously, he directed international student ministries for the Missouri Baptist Convention; served as a missionary to Hong Kong, campus minister at Wichita State University; and communications/promotions specialist, Kansas-Nebraska Convention of Southern Baptists. He has also had newspaper and advertising agency experience.

Wood has served additionally as an instructor in journalism, advertising, public relations, and communications design at Belmont College, Nashville; the University of Tennessee at Nashville; the University of Missouri, Columbia; and Hong Kong Baptist College. (BP)

Baptists stretch imagination in Spanish work

Nearly 70 Spanish speaking people gathered in the chapel of the small funeral home in Memphis to say farewell to their good friend, Emilio Saumell. For many of them, the day was a time of inconsolability and distress. A few felt that they would never see their friend again. They anticipated a sad service.

But Elias Pantoja, pastor for the Spanish in Memphis, felt differently. As he stood to speak to the group, he turned his Bible to John 14:1 and read in Spanish: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

He then told the group, many of whom were not Christians, that when a follower of Jesus dies, he leaves his earthly home for a heavenly home. "Jesus comes for us," he said. "He doesn't send someone else."

The message became one of comfort instead of grief, one of victory instead of remorse, for Saumell was a Christian, the pastor assured the group. Several came to him after the service expressing thanks for the knowledge that there is hope for man and there is a way for eternal life through Jesus Christ.

Pantoja's message was just one of many similar messages being brought to hundreds of Spanish-speaking neighbors by numerous Tennessee Baptist churches.

The area of Spanish work in the state has just begun, Pantoja feels. "We are beginning to scratch the surface," he said. "All across the state we find people who do not speak the same as we do and do not look the same as we do. But they still need the love of Jesus shared with them."

Pantoja is the only full-time missionary in Tennessee full-time among Spanish-speaking people. He serves in Memphis and the surrounding areas in a joint effort of the Home Mission Board, the Tennessee Baptist Convention, Shelby Baptist Association, and Temple Church. This joint effort has helped begin Spanish work in three areas of the city of Memphis and an additional two areas in Arkansas.

The work in Memphis has been slow, Pantoja related, because of the distance of the people within the city and because there are about 3,000 Hispanics living in Shelby County. The majority of them are Roman Catholic.

Unlike work with many other language groups, ministry to the Spanish must be administered seasonally rather than as a permanent on-going work in some parts of the state. The majority of those living in Tennessee have Cuban, Mexican, and Puerto Rican backgrounds and are in the state only about five months of the year. They come from Florida, Texas, and Mexico to work for farmers harvesting tomatoes and potatoes. In a few instances, such as in Memphis and Nashville, they are permanent residents of the state.

The work at Nashville is carried on through First Church. For the past six years, the church has held a Spanish language Sunday School class.

A "World Wide Wives" fellowship, made up predominately of Spanish speakers, has met once a month for several years. The sessions, taught in English and translated into the various languages represented, offer helps in cooking, shopping, banking, etc. There is a waiting list of persons wanting to take a language class offered at the church on Wednesday evenings.

An anticipated ministry of the church will be the beginning of a bi-lingual worship service in Spanish in the near future. According to Bill Blackwell, minister of missions and outreach, an interpreter will be stationed in a sound booth and will translate all services from English to Spanish. Participants will use head phones stationed throughout the auditorium.

Several churches in the Tennessee Valley Association have been faithful in proclaiming the gospel to migrant workers in their area. Over 500 Mexican Americans and Mexican Nationals travel to that south-eastern section of the state each year to work in the tomato crop. Since August 1973, when the association initiated and sponsored the first migrant mission work in the Volunteer State, the churches of that association have conducted summer vacation Bible schools which have produced several professions of faith. Ben Walker, director of missions, said that this year's school enrolled 104 children and young people in five departments. The youth group was the largest of the five groups.

Following the Bible school, a week long associational evangelistic revival resulted in 23 professions of faith. Churches in neighboring McMinn-Meigs Association provided 150 health kits through their local Acteens.

As a follow up ministry to the yearly Bible school and revival services, the association offers a Spanish Bible class each week at Walden's Ridge Community Center in Dayton. Glen Leibig, professor of Spanish at Bryan College in Dayton, teaches the Bible to 10-15 students per class. Leibig said that the follow-up concentrates on those who have made professions of faith.

Baptists in Duck River Association have found a unique way to minister to migrant workers digging potatoes in the area during the summer months.

Hoyt Jennings, director of missions, told **Baptist and Reflector** that the federal government sponsors an educational program from Hillsboro to Tullahoma. Public school teachers are employed to work with children of the migrants in a special education program. Duck River Association obtained permission to meet with the children for 30 minutes each day, four days a week, to conduct a Bible school.

Several individual churches in the state

have active programs underway which demonstrate creative methods of ministry and dedication to the furtherance of God's love.

A summer ministry for Mexican migrant children is provided at Calvary Church in Erwin. At no charge to the parents, women from the church care for the children from 7 a.m. until 5 p.m. while the adults work in the fields.

"It is a ministry of love," said Linda Treadway, director of the program. "But there are many barriers." The small children do not speak English, nor do the parents. So the church staff must rely on the older children to interpret. First Church in Erwin, Southwestern Church in Johnson City, and Central Church, Johnson City, have displayed an interest in the program. The center is open June through August.

Members of Ninth Street Church in Erwin literally "go out" to the migrant labor camps to conduct services in the evening. Fifty workers from the fields attended recent services, and nine made public professions of faith.

For those who speak English, the church provides a bus ministry to regular worship services. Several have taken advantage of the opportunity, including a few who do not speak English.

Steve Gouge, pastor, feels that the church should not lose contact with their "mission field." In laying the groundwork for next year's work, the church has obtained the addresses of those migrants who leave the area in September and October. "For the next six or seven months," Gouge said, "these people will live in Texas, Florida, and Mexico. We plan to write to them while they are away assuring them of our love and concern and telling them of our anticipation of their return next spring and summer."

Tentative plans calls for the establishment of literacy work by the church, the preparation of a health package for incoming migrant workers, and the possibility of appointing two doctors for medical work in the migrant camps one day a week.

Marshall Gupton, pastor at First Church, Camden, described the Cuba Landing settlement near the river in their community. Approximately 75 Cubans live in the area, and at least two-thirds of that number do not speak English. This group, not migratory, find employment through trucking firms and in the local steel foundry.

"We are really finding out what the barriers are," Gouge said. The church has no one trained in the area of language ministry and is trying to decide what course to follow. An English class was held this summer with the help of a Vanderbilt student, Bart Grooms.

As several churches in the state continue to minister throughout the year to those who speak Spanish, other Baptists are preparing through prayer and work for an effective ministry next summer.

Spain to consider religious liberty

MADRID, Spain—The new Spanish Constitution, now before Spain's Congress of Deputies, carries guarantees of religious liberty, according to European Baptist Press Service.

Article 15, recently approved by the congress, contains these paragraphs:

1. Religious liberty and individual and collective worship is guaranteed as well as the liberty to profess any belief or ideology. This is limited in its outward manifestations only by the need for public order protected by the law.

2. No person can be required to declare his religion, belief, or ideology.

3. There will be no state religion. Public authorities, in considering the religious beliefs of Spanish society, will maintain cooperative relations with the Catholic Church and the other confessions.

According to the **Paris Bulletin d'Information Protestant**, the special mention of the Catholic Church, finally admitted in the text, led to considerable debate with paragraph 3 being approved by 197 votes and 112 abstentions. Paragraphs 1 and 2 were carried with 312 votes and three abstentions.

Article 25, concerning public education, also was approved, not without tension over the mere recognition, rather than outright guarantee, of private schools.

The Constitution must be approved by the Spanish Senate, then by a national referendum, before being proclaimed into law by King Carlos. (BP)

Wood asks Carter not to name Vatican envoy

WASHINGTON—James E. Wood Jr. of the Baptist Joint Committee on Public Affairs has called on President Jimmy Carter "to terminate the very recent practice of sending a presidential envoy to the Vatican."

Wood, the agency's executive director, specifically asked Carter not to name a successor to David M. Walters, the president's personal envoy to the Vatican.

Appointed by Carter in July, 1977, Walters resigned in August, 1978, after the death of Pope Paul and before the election of Pope John Paul I. He explained that he did so to clear the way for the appointment of a new presidential representative to the new pope.

Wood reminded Carter that at the time of Walters' appointment he had "expressed to you on behalf of eight national Baptist bodies our profound disappointment in your appointment of an envoy to the Vatican." He charged the president with raising serious constitutional questions by the appointment and that the president was showing preferential treatment to the Roman Catholic Church.

He maintained in his letter to Carter "that the Vatican can and should communicate with the U.S. government in the way any religious group communicates with it." (BP)



RECOGNIZED—Honored by the TBC Executive Board for service anniversaries were (from left) Jim Sparks, Jane Garvin, Norma Harper, Jonas Stewart, Phyllis Bates, and Joyce Alden.

Board notes employee anniversaries

The Executive Board of the Tennessee Baptist Convention TBC honored seven staff members at its meeting in Brentwood Sept. 19.

Recognized for 15 years' service each were Joyce Alden, secretary, evangelism dept.; and Jim Sparks, Baptist student director, Vanderbilt University, Nashville.

Alden began her work in the Baptist and Reflector office. Later she served in the Brotherhood department before being transferred to the Evangelism dept.

Sparks was BSU director at Austin Peay State University, Clarksville, before going to his position at Vanderbilt.

Honored for 10 years' service each were Norma Harper, machine operator, program service dept.; and Jonas L. Stewart, executive secretary-treasurer, foundation dept.

Harper was receptionist for the TBC prior to beginning her work in the program services dept.

Also recognized for five years' service each were Jane Garvin, secretary, Cooperative Program and stewardship promotion; Phyllis Bates, secretary, executive secretary-treasurer's office; and Barry Vincent, Baptist student director, Peabody College, Nashville.

Jaroy Weber sets early retirement

LUBBOCK, Tex.—Jaroy Weber, former president of the Southern Baptist Convention, has resigned from the pastorate of First Baptist Church here on the advice of his physician.

Weber, 57, said he will take early retirement because of three severe coronaries a year ago which caused extended hospitalization at that time.

During his five years as pastor of the large Lubbock church, he has continued an emphasis on evangelism and church growth which has resulted in 3,732 additions to the membership, expanded facilities, and a \$1.6-million annual increase in budget.

Before coming to Lubbock, Weber was pastor of churches in Alabama, Texas, and Louisiana, including the Dauphin Way Baptist Church, Mobile, Ala., and the First Baptist Church, Beaumont, Texas. Before accepting the Beaumont pastorate he was evangelism secretary of the Louisiana Baptist Convention.

A native of Louisiana, Weber has served in numerous denominational responsibilities on the local, associational, state and national levels. He was president of the Southern Baptist Convention for two years, 1975-1977, and is also a former president of the Southern Baptist Pastors' Conference. He currently serves on the General Council of the Baptist World Alliance.

Weber will continue to live in the church parsonage and maintain an office at the church for six months. During that time he will decide on a place of permanent residence. (BP)

Sapp, Burns to resign from HMB positions

ATLANTA—Two resignations from leadership staffers were accepted by Southern Baptist Home Mission Board directors during their September executive committee meeting in Atlanta.

James M. Sapp, director of the communication division since 1972, resigned requesting early retirement, and Max Burns, director of data processing services since 1973, resigned to accept a position with Oxford Industries in Atlanta.

Sapp, a long-time Southern Baptist leader, will retire to Austin, Tex., to be near family and work in Highland Park Baptist Church.

A native of Tulsa, Okla., Sapp graduated from Oklahoma Baptist University, Shawnee, and worked at the school as public relations director. He also served a number of churches until 1951 when he joined the Southern Baptist Brotherhood Commission in Memphis as promotion director.

In 1964, he joined the staff of the Baptist Joint Committee on Public Affairs in Washington, D. C., and edited "Report From the Capital" until joining the Home Mission Board in 1972. (BP)

The consultation and women's ordination

For three days last month, about 300 Southern Baptist leaders met in Nashville in what was called a "Consultation on Women in Church-Related Vocations." The consultation was a project of the SBC Inter-agency Council and was sponsored by 11 SBC agencies.

The stated purpose of the meeting was "to develop a body of findings for use by all denominational agencies in employment, policy making, education programs, and vocational guidance."

The consultation had three objectives: (1) to define the present situation in the SBC with regard to women in church-related vocations, (2) to provide a platform for the presentation of a balanced variety of views on the topic, and (3) to identify and explain the options now available for women and girls now considering church-related vocations.

The attendance at the consultation was heavily dominated by denominational workers. Of the 296 registered, 198 or 67 percent were employed by an SBC or state convention organization. Of the other 98, there were 23 pastors or church staff members, 30 were college or seminary students, and 45 were church members who did not fit in any other categories.

More than one-half of the registrants were women.

One of the conference leaders observed that about two dozen who have been ordained to some sort of ministry attended.

The subject of ordination of women was not on the agenda—but as the program planners found, it is difficult to discuss women in church-related vocations without raising questions about the ordination of women to the ministry. Many of the speakers made references to ordination, and the subject seemed to dominate the question and answer periods and the small group discussions.

It appeared that those favoring ordination of women were the more vocal, more hostile, and more outspoken of those attending.

Perhaps this preconceived bias was most evident when one considers the purpose of the convocation—to develop a body of findings.

One of the findings was the opening night report of a survey authorized by the convocation planners. An extensive survey was conducted among women who are employed by SBC agencies. The survey noted that 63 percent of the female employees consider their tasks as "a calling of God." Three-fourths feel they are treated fairly.

"This survey didn't unearth any inner core of women radicals, no deep-rooted hostility. But we did find a tremendous corps of women whose primary commitment is to God, who are eager to work alongside men as equals," the report said. There were questions as to whether or not these organizations had programs that encourage women to advance up the career ladder.

Some of the radicals held an unscheduled meeting with the survey director, and vented their opinions that the "findings" were not accurate. Later, the request was made that the research not be made public.

It was also evident that some of the attenders were unaware of Baptist policy in their urgings that agencies and churches be forced to employ more women and assign them to key leadership positions.

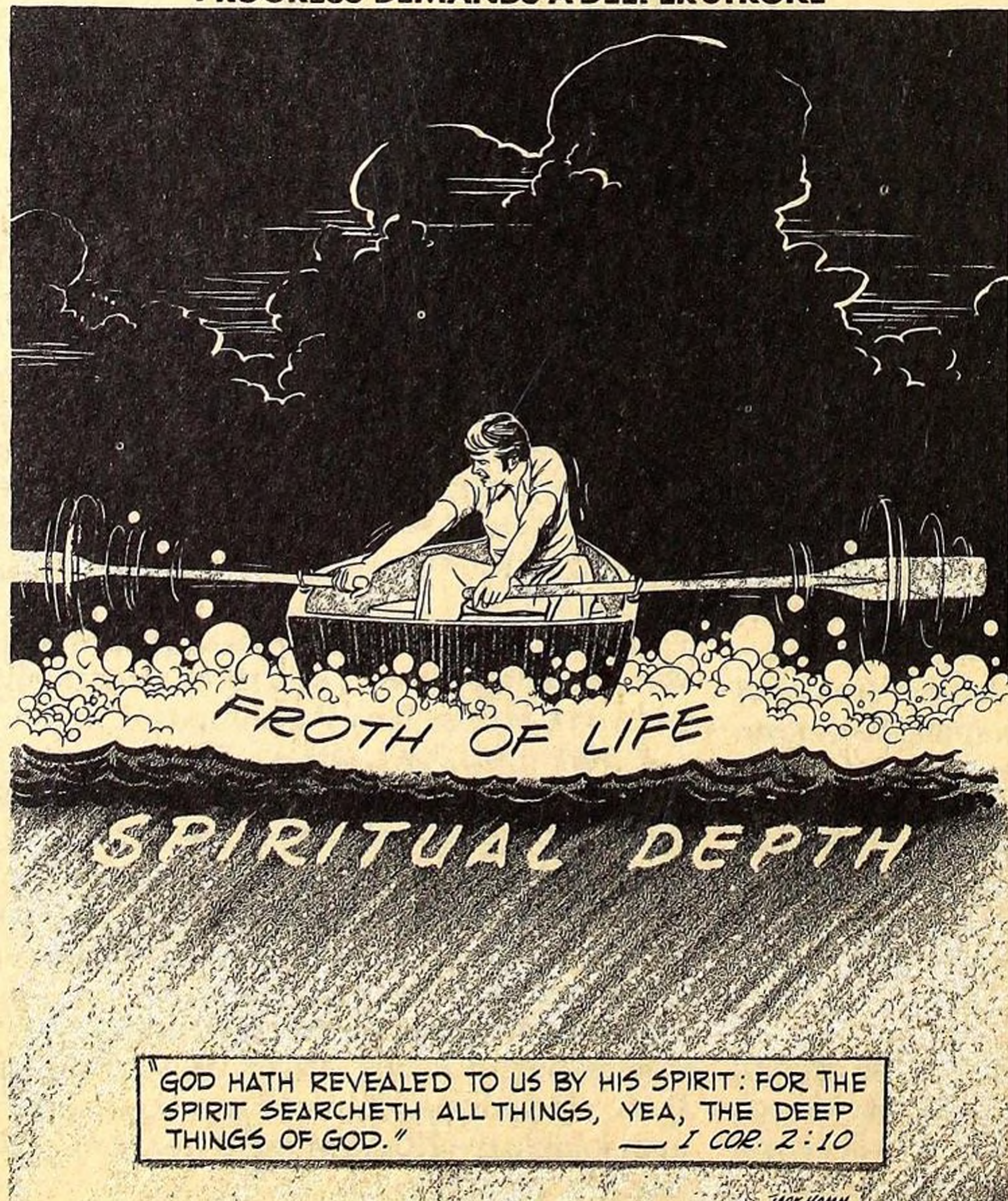
There were some positives for the convocation. It was the first time that Southern Baptist agencies had held a meeting to openly examine the role that women are playing in our denomination and will be occupying in the future.

The second objective—a balanced variety of views—was not achieved. Although some of the speakers did not advocate a radical solution, there were no program personalities who defended the "traditional" role of women in the churches and the denomination.

The consultation was not a conference on women's ordination. It had no power to tell any church or organization what should be done about the employment status of women. It had no authority to issue any decrees or demands.

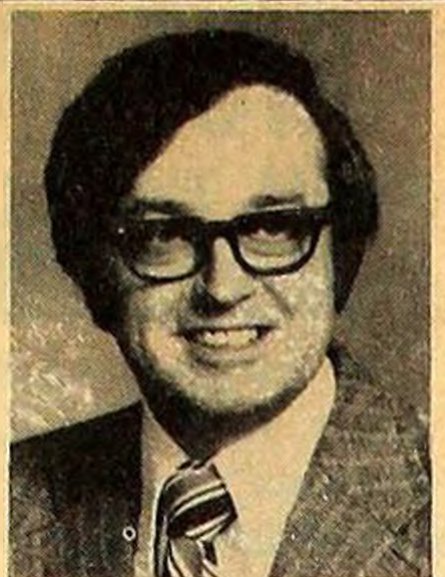
It is our hope that the Consultation on Women in Church-related Vocations will accomplish exactly what it was designed to achieve. Its findings should be made available, studied, and extended, so that we as Southern Baptists are sure that we do not fail to utilize the God-given abilities and talents of all His disciples.

PROGRESS DEMANDS A DEEPER STROKE



Cicero's comment

By the editor



"Cicero, I thought you would want to put an article in the paper that I have been called as pastor of **Gridiron Baptist Church**," announced **Hud Dell**, former football coach.

"Sure," I responded. "We always print articles about new pastors. How has the transition been from coach to pastor?"

"Pretty good," Dell declared. "There are a lot of similarities."

Cicero asked for examples.

"Well, I spend a lot of my time **recruiting** prospects. I've discovered that a lot of '**injured**' players—I mean, members—need special attention. And, it seems I have to spend a lot of my time on **defense**."

Cicero nodded.

Hud continued. "Our church is guilty of a lot of **piling on**—we keep putting more and more responsibilities on those already burdened willing workers."

He added that Gridiron Church had its own version of the **bowl game**. That's trying to decide who brought which bowl to the covered dish supper.

The former coach noted that church business meetings are most like a football game. "There are a lot of **audibles called**, and it seems that a lot of members prefer to **pass or kick**. Some just **pass up** the meeting, or if they are there, they **pass up** taking any stand. Others are always **kicking** about what is being proposed. "Sometimes I think there shouldn't be a penalty for **roughing the kicker**."

Cicero wondered if there were other problems in being a former coach.

"Yes," the coach countered. "Too many members think that **tossing the coin** is what you do when the collection plate is passed. Then, they always complain when my sermons go **overtime**. And, they are **guilty of intentional grounding** most plans which the church council proposes."

But Hud Dell said he wasn't discouraged, even though he believes he had more **moral victories** when he was a coach.

Ray Stonecypher accepts Faith Church in Loretto

Ray Stonecypher, Gadsden, Ala., has accepted the call of Faith Church in Loretto to serve as pastor. His first Sunday in the pulpit was Oct. 1.

The new pastor succeeds Jerry Ferguson, who resigned to accept a call to a church in Alabama.

Stonecypher received his undergraduate degree from Samford University in Birmingham, Ala., and the master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has served as a minister of education and youth and as pastor of Cresson Church in Cresson, Tex.

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.

New associations, conventions?

Dear editor:

We Southern Baptists are in an exciting period called "Bold Mission Thrust," and the times demand men of courage and commitment. In our promotion and program, the designers have a flaw in their system and rationale, stating that every local church ought to establish and build other local churches, and limiting that building and establishing only to the local church. This is inconsistent with practicing what we preach.

We know from Scripture that everything is to bear fruit after its kind. That is the law of reproduction. The flaw in our design is that we have associations encouraging local churches to multiply without the association building and establishing another association. It should be that associations multiply to take care of all the new daughter churches.

We find state conventions encouraging only the local churches to reproduce without asking association to "do ye likewise." This is grossly inconsistent in the principle of practicing what you preach.

The Southern Baptist Convention's agencies and boards are asking the local churches to build another local church, while they are not asking associations or state conventions or even themselves to "do ye likewise." The matter of the whole business is these associations, state conventions, and the Southern Baptist Convention do not expect to reproduce other bodies like their own.

For all of us to be consistent in the matter of reproduction, it is incumbent that every local church produce another local church, every association produce another association to take care of the mission work of the new local churches, and that even the Southern Baptist

Convention be consistent in Bold Missions and produce another convention just like itself.

Wendell F. Wentz
500 Griswold St.
Lowry City, MO 64763

Should there be a tremendous increase in the number of local Southern Baptist churches, it could well be that there will be the need for other units of cooperation.

The flaw in your argument is that associations, state conventions, and the SBC are organized and operated by messengers elected by local churches. Whenever these messengers decide that there is a need to start another association, state convention, or even national or regional conventions, they have the authority and responsibility to create such new organizations. (editor)

Objects to poll

Dear editor:

The report of the SBC in Atlanta really peeves me ("Poll taken at June's SBC shows most Baptists support Carter," July 20, 1978). I do not believe such popularity exists. Neither do the polls show such!

I talked to an individual, an attendant of this meeting, about the conditions existing and the number of people not attending such meetings.

If such political propaganda is to continue to be in the **Baptist and Reflector**, please remove my name from your mailing list and refund my cost to First Baptist Church of Erwin.

Charles Ellison
443 Gay St.
Erwin, Tn 37650

If the poll had agreed with you, would you have objected to it being printed? (editor)

Two Baptist documentaries scheduled for national TV

FORT WORTH, Tex.—Two Baptist documentaries will run on network television in October and November.

"Youth in Profile," a one-hour documentary about young people, who they are and what they think, will run on NBC at 5 p.m., EST, Nov. 5. It was produced by NBC in cooperation with the Southern Baptist Radio and Television Commission.

"A River to the Sea," a half-hour documentary produced by the Radio and Television Commission for release in its 1979 "Human Dimension" series will premier as a segment of CBS Television's long-running "Look Up and Live" series at 10:30 a.m., EST, Oct. 29. (BP)

Six students from Tennessee receive SBTS scholarships

LOUISVILLE, Ky.—Six Tennessee students have been awarded scholarships for 1978-79 at Southern Baptist Theological Seminary here, according to Branson B. Isley, director of admissions and financial aid.

The students, hometowns, and colleges include: David Baker, Jackson, Union University; Kay Rodgers, Kingsport, Carson-Newman College; Marvin Cameron, Jackson, Union University; Debbie Harless, Corryton, Belmont College; Jim McDowell, Memphis, Memphis State University; and Brenda Stanisfer Fuhrman, Chattanooga, University of Tennessee at Chattanooga.

Pulpit To Pews

By Jim Griffith

In this day, when some hold rather loosely to the doctrinal position of our denomination, it is refreshing to occasionally hear of "deep water" Baptists.

"Deep water" Baptists, you know, are not so much concerned that someone will say that they are "all wet" as they are that they might not be wet enough.

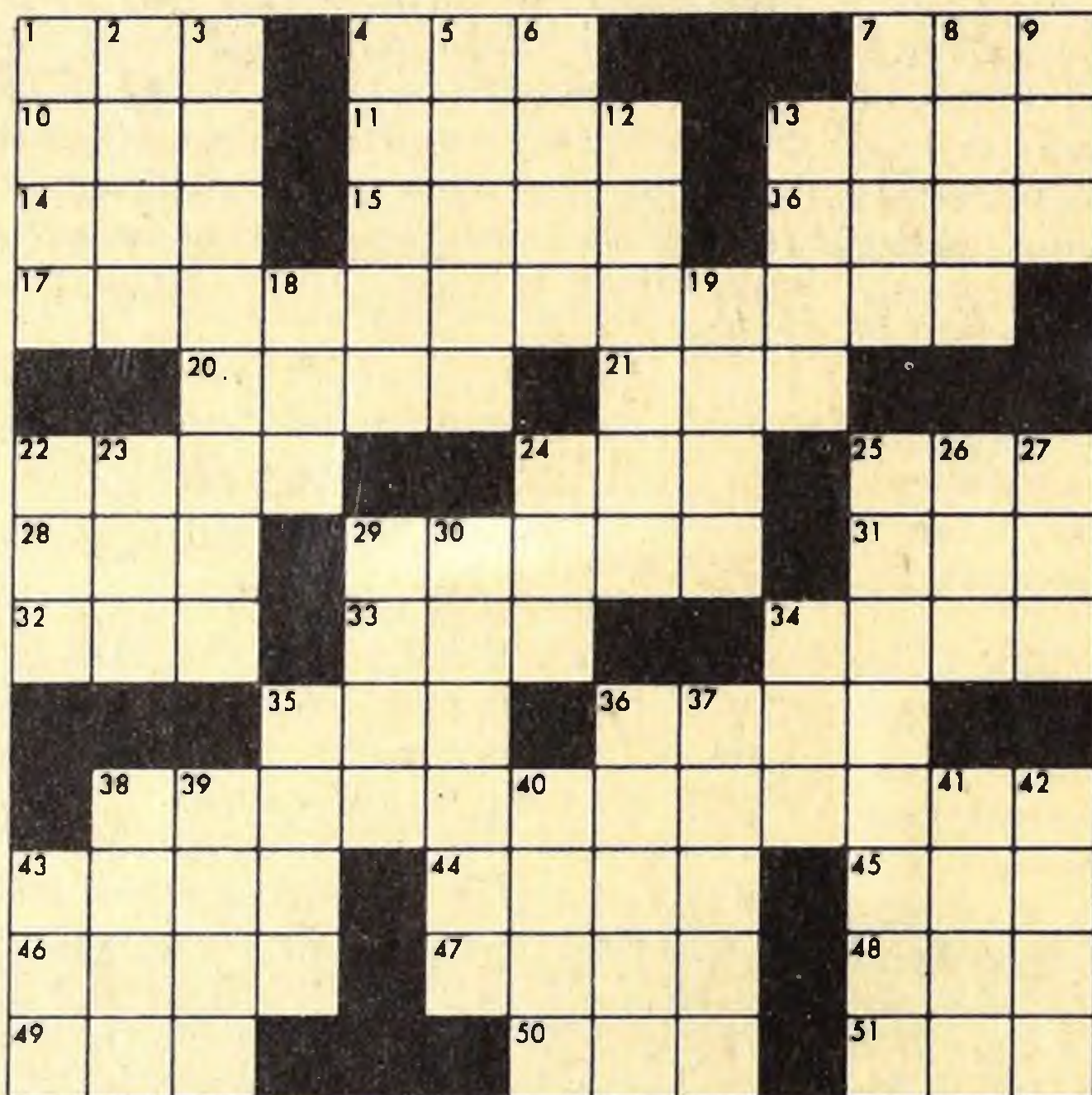
A lady says that she has a great aunt who is a Baptist through and through.

After much argument, the old lady reluctantly consented to attend the "baptism" ceremony for a friend's child in a church of another denomination.

This elderly aunt, a staunch believer in total immersion, watched in firm mouthed disapproval as the minister placed a few drops of water from his fingers on the baby's head during the service.

"You call that baptism?" she whispered to another relative standing nearby. "I get wetter than that eating watermelon!"

Bible Puzzle Answers on page 14



ACROSS

- | | |
|--|----------------------------------|
| 1 "I shook my —" (Neh. 5) | 22 "not — out his name" (Rev. 3) |
| 4 Kind of boat: abbr. | 24 Spotlight |
| 7 Vehicle | 25 Juan's aunt |
| 10 With a needle: comb. form | 28 Cloth measure |
| 11 Minute particle | 29 "He that hath the —" (John 3) |
| 13 "to — diseases" (Luke 9:1) | 31 Kind of number (Num. 3:48) |
| 14 Monomeric unit of polymer | 32 Total |
| 15 A good worker (Rom. 16:6) | 33 Man (Ruth 4:19) |
| 16 Seed covering | 34 Academic degrees: abbr. |
| 17 Loved by Demas (2 Tim. 4:10; 2 words) | 35 Hawaiian food |
| 20 "— yourselves" (Joel 1) | 36 Paper mulberry |
| 21 Canadian province: abbr. | 38 "Woe to the — — —" (Isa. 28) |
| | 43 Province (Dan. 8:2) |
| | 44 Goddess of discord |
| | 45 Veteran's organization: abbr. |

CRYPTOVERSE

Q H C I I C Y U I M R C V L M U K V E R K I C
J K Y U I M R C H K B Y

Today's Cryptoverse clue: H equals L

- 46 "Take a — of figs" (2 Ki. 20)
47 Venture
48 Caustic agent
49 Arab garment
50 Permit
51 Letter

DOWN

- 1 "— of God" (1 Sam. 3)
2 Maple genus
3 "street of the city was — —" (Rev. 21)
4 Less wild
5 — one's ground
6 Kind
7 Coil
8 Jejune
9 Babylonian god (Jer. 51:44)
12 "trembleth at — —" (Isa. 66)
13 Sulky
18 Be in session
19 Fairy tale word
22 Diminutive of Beatrice
23 Academic degree: abbr.
24 Mark
25 "learn — — —" (1 Tim. 5)
26 Girl's name
27 Paid notices
29 Hill part (Luke 4:29)
30 "it — fire and brimstone" (Luke 17)
34 Car part: abbr.
35 "with great —" (Acts 25)
36 Aflame
37 Overturn
38 Rotary, for one
39 "In —" (Matt. 2)
40 Kind of test
41 Time periods
42 Late afternoons
43 High note

HISTORICALLY FROM THE FILES

50 YEARS AGO

A telegram to Baptist and Reflector from Bellevue Church, Memphis, stated: "Bellevue Silver Anniversary yesterday, 1,249 in Sunday school, 71 additions to the church, making a total of 255 additions since Robt. G. Lee became pastor in December. signed G. I. Fraser, chairman of the deacons."

Highland Heights Church, Memphis, made a payment of \$1,000 on an indebtedness of \$2,500 on the church's annex. E. F. Curle was pastor.

25 YEARS AGO

Louis O. Ball Jr. resigned as minister of music at Inskip Church, Knoxville, to begin graduate study at Southern Baptist Theological Seminary, Louisville, Ky.

Trinity Church, Nashville, was erecting an educational building and auditorium. John F. Cavanah was pastor.

10 YEARS AGO

Riverdale Church, Knoxville, entered its new \$120,000 auditorium. Ed A. Young was pastor.

Brentwood Church, Brentwood began as a mission under the sponsorship of Woodmont Church, Nashville. The group began meeting on Sunday afternoon in the chapel of the Tennessee Baptist Children's Home. The mission had property on Franklin Pike on which to build a building. Bill Sherman was the Woodmont pastor.

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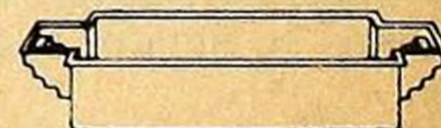
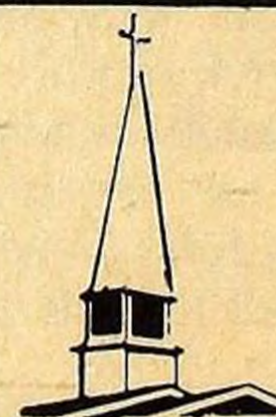
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Homosexuality

By Herschel H. Hobbs

"For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature: And likewise also the man, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet (fitting)."—Romans 1:26-27.

Romans was written from Corinth. Paul lists the most blatant sins of paganism, probably the ones which characterized the Corinthian life-style of his day (1:21-32; 1 Cor. 6:9; 1 Tim. 1:10). It was the most morally corrupt city in the Roman empire. In English we have the words "sodomy" and "sodomite" based upon the unnatural sex practices in ancient Sodom. In Paul's day "to corinthianize" referred to the basest of immoral living.

At the heart of pagan sins was homosexuality (vv. 26-27). Without exception when this sin is mentioned in the Bible, it is condemned. In Leviticus 18:22 through Moses the Lord said, "Thou shalt not lie with mankind, as with womankind: it is abomination." To get the full import of this read verses 20-30. And what is said of men applies to women as well. Leviticus 20:13 says that such should be put to death. Of course this verse should be read in light of Jehovah's extreme efforts to guard His people from the pagan sins of the Canaanites. But it shows how great an abomination this was to the Lord.

Despite these clear teachings of the Bible, strong pressures are being brought to bear today to clothe such a life-style with respectability, even to putting the stamp of religious approval upon it! We should read the thrice-used "God gave them up" in Romans 1:24, 26, 28. In Greek, verse 28 reads the same as verses 24, 26. These are like clods falling on the coffin of a dead civilization.

No number of laws passed, no number of church approvals can change one letter of God's condemnation of homosexuality. We accept it and/or approve it to our own peril.

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 "Join my 11th Holy Land Tour" (Adv.)

Editor's note: The Foreign Mission Board says that 29 physicians and an equal number of nurses are needed immediately to aid in medical missions for periods of three weeks or more. Recently, E. Dewey Gunn, a member of Woodmont Church of Nashville, served as a volunteer at Wallace Memorial Baptist Hospital in Pusan, Korea.

The joy of volunteer missions

By E. Dewey Gunn

Volunteer Christian service can certainly enrich a person's vacation! I have experienced a combination of medical and Christian work that blessed my life as I helped others.

The Baptist Hospital in Pusan, Korea, looks like the Baptist Hospital in Nashville. At this time there is no missionary physician. The hospital is staffed with Korean doctors. It is a 240-bed teaching hospital for interns and residents.

During my four weeks of work in Pusan, I gave 12 lectures to the physicians, helped on hospital rounds, and saw English-speaking patients in the outpatient clinic. An area of service is available for most people in the health care field—whether in medicine, dentistry, laboratory, x-ray, library, or other health care position.

Sharing the Christian faith while working together is mutually rewarding. Giving a testimony in chapel or a worship service strengthens one's faith.

The logistics for work at the hospital were easily engineered by our missionaries. Being part of our Pusan mission for a month was most enjoyable and spiritually enlightening. The personal encounters with Korean people, foreigners in Korea, and other Christian missionaries are cherished memories.

Many small incidents now seem so beautiful.

A missionary's wife was seen washing the dirty hands of a mentally defective child in a mountain stream.

A Korean physician and his wife sang a Christian hymn at a gathering of Christian friends in their home. Family worship was observed in a Korean home while seated on the floor around a low table.

Missionaries were counseled regarding the health of a son and a daughter.

The 6:00 a.m. daily prayer meeting is remembered with awe as the time the Korean worshipers all pray orally simultaneously.

In a visit to the rural health clinic, children were given their physical examinations for school.

At the worship services, I remember the enthusiastic singing, the vigorous message of the pastor, and the response, as people came forward accepting Christ as Savior.

A new mission met in the pastor's home to view a movie of the life of Christ. As the crowd grew, the doors of the home were removed so that people on the outside could see.

Three hundred children were in church on a Saturday afternoon with their Christian leaders. They sang happy songs, clapped their hands, waved their arms, and stomped their feet.

At the hospital, the chaplain interviewed me for an article in the local hospital bulletin. He asked me, "What do you plan to do with the rest of your life?" That is a good question!

In the future I hope to use more vacation time in Christian service. My family plans to participate in a return trip to Pusan. Christian missions are important around our house.

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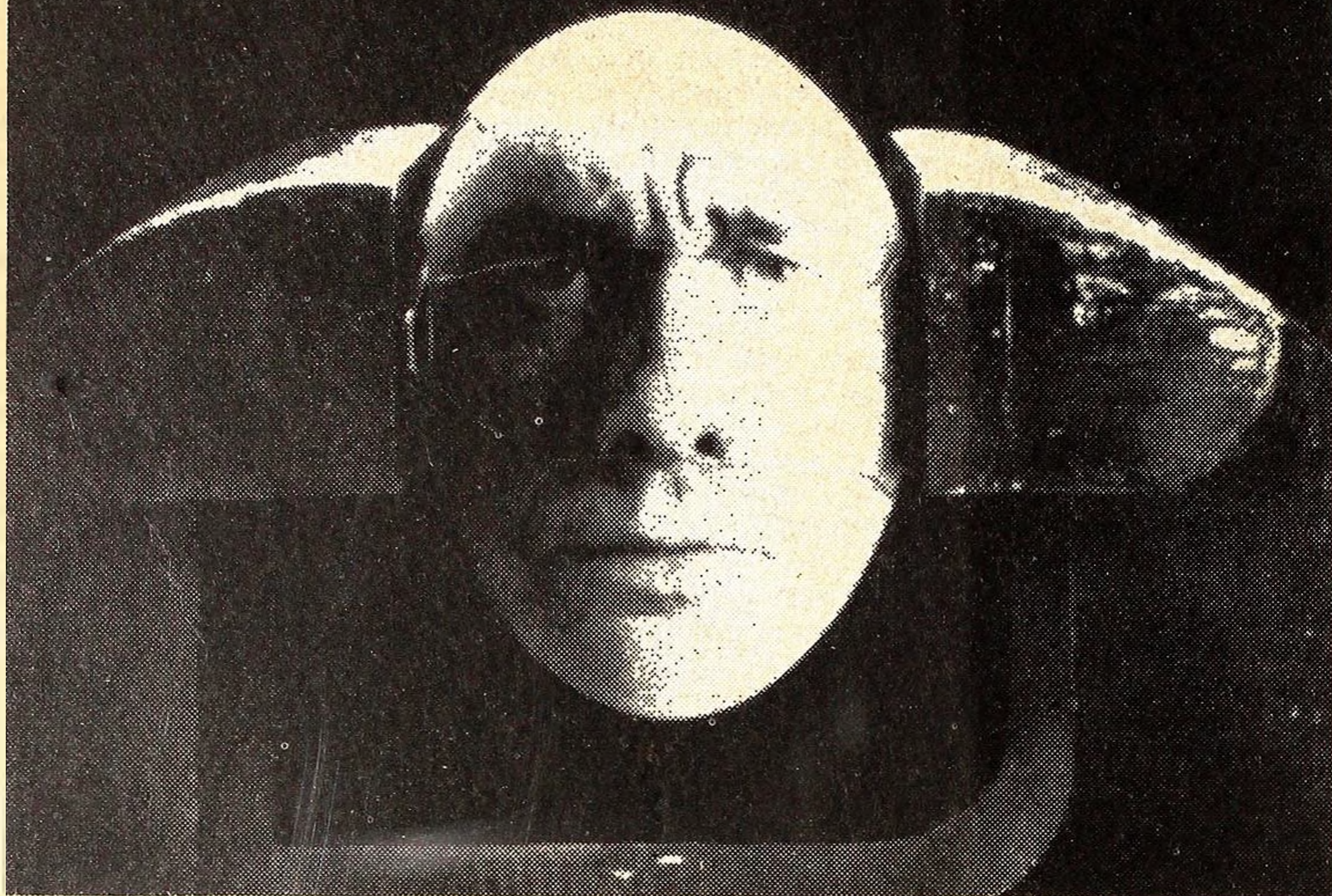
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A cup of cold water

Matt. 25:31-40

By Martha L. Carpenter

August in our city is the hottest month of the year. Most people venture out only when necessary and return to their homes as quickly as possible. I was surprised, therefore, when I saw an old man walking down the street beside my home. From his attire I saw that he was a shiner. He carried something under one arm as he anxiously searched the signs on the buildings along the way.

I thought no more about him as he went on, but a little later I saw him returning. His face was flushed, his clothing drenched with perspiration, and he was staggering on his feet. I ran out and asked him if he was looking for someone. He said yes, he was looking for a cleaning establishment. He needed to get his trousers pressed for the parade he was going to march in the following day.

I took him into the house, sat him down before the air conditioner and gave him a glass of water. Then I took him to two dry cleaners, neither of which was open so I returned home and pressed his clothes for him. My son then drove him back to his motel which was almost a mile away.

A few weeks later, I received a letter of appreciation from him. Never had he been treated so kindly by strangers, he declared. He vowed he'd never forget. And he hasn't. He writes to us regularly.

At Christmas time we received a lovely box of candy from him. And last summer, on our way to visit a relative, my husband and I stopped by to see him in his home at Carthage, Miss.

He lives alone in a crumbling old Southern mansion. Like most men, he lays no claim to housekeeping abilities, but we spent one of the most enjoyable evenings of our life eating cheese and crackers with hot coffee before a roaring fire.

Long after I'd retired, I could hear him happily relating his youthful experiences, reveling in the fact that someone had taken time to spend a few hours with him in his loneliness.

I'm grateful that God sent that old gentleman my way for I have been reminded that many times when we minister to strangers we have entertained angels unawares.

Carpenter is a member of Broadway Baptist Church, Memphis.

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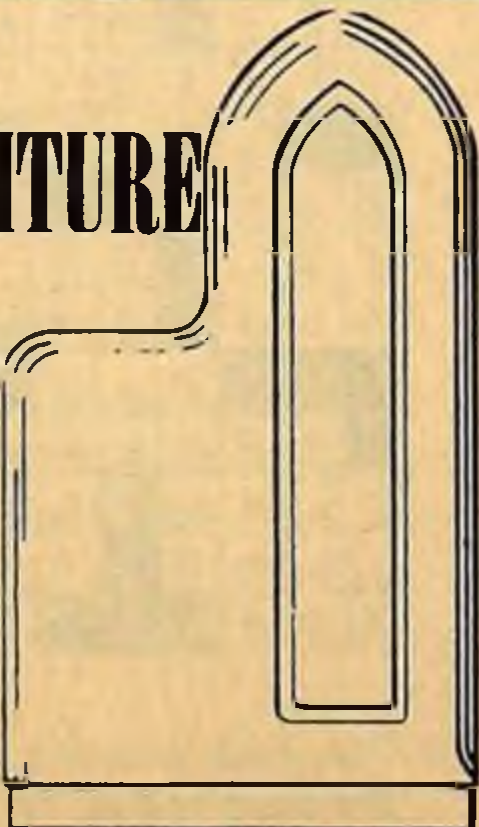
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Several errors made in trucker's article

Several errors were made in the article "Trucker's survival of wreck leads to unique tape testimony ministry" (*Baptist and Reflector*, Sept. 14, page 9), according to Joe Johnson, the subject of the article.

In the third paragraph, it should have stated that the wreck occurred "shortly before" he accepted Jesus Christ as his Saviour, rather than "shortly after."

In the same paragraph, we stated that the truck rolled "end over end." The sentence should have read "over and over."

In the eighth paragraph, we reported that Johnson had reported his testimony "at the encouragement of some friends." This should have read "by the leadership of the Holy Spirit."

Also, in the eighth paragraph we stated that the poster is now in 21 different "service stations," but the proper reading should have been "truck stops."

The *Baptist and Reflector* regrets any misunderstanding or embarrassment caused by these inaccuracies.

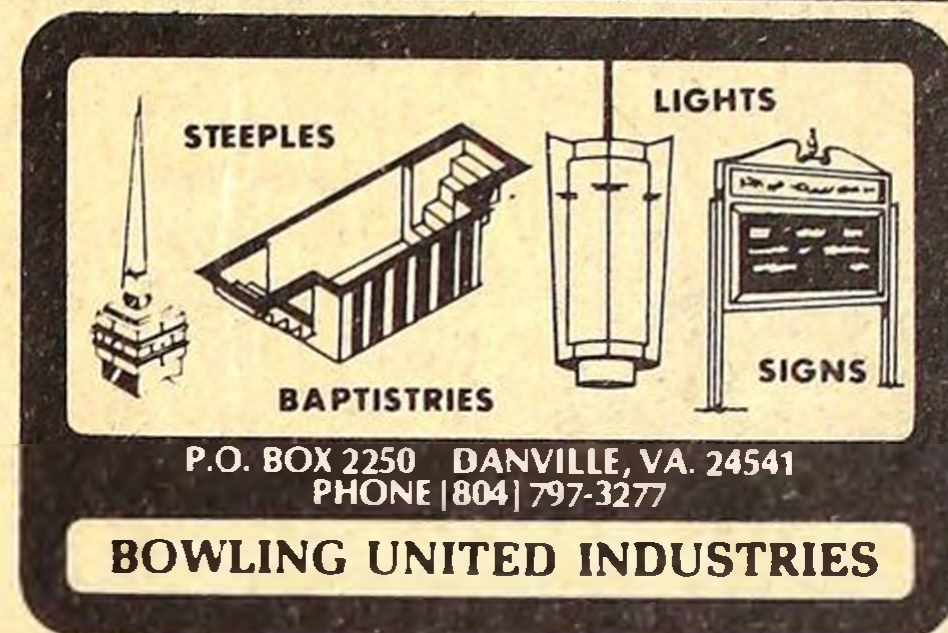
Sisemore goes to Shreveport

SHREVEPORT, La.—John T. Sisemore, who headed adult Sunday School work at the Baptist Sunday School Board for 15 years, has been named director of the program division for First Baptist Church here.

For the past six years, he has been director of the Sunday School division for the Baptist General Convention of Texas. (BP)

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We would be honored by the presence of all Former Pastors, Missionaries, and Members; Big Hatchie "Preacher Boys" and Religious Vocational Workers, and Denominational Leaders and Friends. (Adv.)

Reverence for God

By John H. Tullock, Chairman
Department of Religion and Philosophy
Belmont College, Nashville

Basic Passages: Exodus 20:3-7; Joshua 24:14-15; Matthew 5:33-37; 6:24; Luke 4:8; John 4:24
Focal Passages: John 4:24; Matthew 6:24; Exodus 20:3-7; Matthew 5:33-37.

We live in an irreverent age. It is reflected in the decline in respect for authority. It is reflected in the increasing violence of the times. It is reflected in our increasingly vulgar language, especially on television. It is reflected in our abuse of God's created order and even threatens the existence of human life on this earth. The basic cause of much of the irreverence is our lack of belief in and reverence for

God. It is timely, then, that we look once more at the Biblical teaching about reverence for God and especially Jesus' teaching on this matter.

God is spirit (John 4:24)

One of the quirks of human nature is that we often try to pose as experts in areas where we know very little. One such area is religion. Some of the most dogmatic authorities on religious subjects are not even remotely religious.

So it was that the woman whom Jesus met at Jacob's well tried to play the role of the theology professor at the Samaritan Theological Seminary in her encounter with Jesus. The key word in His answer to her argument is found in John 4:24.

Note that the correct translation here is "God is spirit" (RSV) not "God is a spirit." He is not one among many spirits, but He is spiritual in nature. The Jews used the same word for "spirit," "breath," and "wind" (see Ezek. 37:9). Since the breath was the sign of life, Jesus was saying that God is the giver of life when He said, "God is spirit." The wind was an unseen, mysterious force in the lives of the people. When it came from one direction, it brought the life-giving rains. If it came from the desert, it brought hot, searing temperatures which scorched plant life. To say, "God is spirit" is to speak of His power to change life. Perhaps you know someone who has been transformed, who has had his life radically changed through the mysterious, unseen power of God. Perhaps that is your own experience. To say, "God is spirit" is to speak of the unseen presence of God. His everywhere-ness. Those who worship Him do not have to take long pilgrimages to special shrines. Every place becomes a shrine because God is spirit.

God is one (Matt. 6:24; Ex. 20:3-7)

Elton Trueblood has pointed out that there is a greater difference between one God and two gods than there is between two gods and a million gods. If you worship more than the one God, you might as well worship a million.

These two passages (Matt. 6:24; Ex. 20:3-7) point out the truth of Trueblood's statement. While most people in Moses' day believed that there were many gods, the first and second commandments left no doubt that the LORD would tolerate no divided loyalties. Furthermore, Israel was not to try to represent Him by an image nor were they to worship any sort of image. Such an image would imply (1) that God was limited; and (2) that man could control God instead of being controlled by God.

Jesus reinforced this teaching in Matt. 6:24 when He taught that absolute loyalty was God's requirement. We cannot have divided loyalties and please Him. This comes from a time when there were experiments in the dual ownership of slaves. This brought conflicts between the owners as to which one had the rights to the slave's services at a given time. It was rare that a slave could serve two masters satisfactorily since all sorts of disagreements could arise as to when each owner would use the slave. No person can serve the one God and another object of worship at the same time (Stagg).

One of the many outgrowths of the worship of one God is the missionary movement. No great missionary movement has ever sprung up out of a religion which permits the worship of more than one god. After all, if my god meets my needs, and the god of the African meets his needs, what right or obligation have I to send a missionary to him. If, on the other hand, I have been transformed by the one true God of all the universe, I would be an ungrateful wretch if I kept the good news about what God has done for me from others who need Him so desperately.

God must be revered (Matt. 5:33-37)

Dr. Frank Stagg has pointed out that this passage does not deal with profanity or civil oaths but with a dishonesty which tried to hide behind the clever words of an oath. The scribes made an oath binding according to the way it was worded. It is like a person today, who, when making a vow that he really doesn't intend to keep, tries to convince you that he will by saying, "I swear I will do it." What shows true reverence to God is words and deeds that are in harmony with each other.

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"Blessed is the nation whose God is the Lord" (Psa. 33:12).

For sinners only

By William L. Swafford, Pastor
First Baptist Church, Elizabethton

Basic Passage: Luke 5:27-32; 18:9-14

Focal Passage: Luke 5:27-32; 18:9-14

Salvation is the only worthwhile acquisition of man in which the major requirement is an admission of total unworthiness of it. Just as no person is too bad for the Lord to save, no person is so good that he has no need for salvation. It was difficult for the Pharisees of Jesus' day to see that.



Swafford

to have any dealings with Gentiles. They also held aloof from Jews who did not believe and live as they did. A publican was a Jew who collected taxes for the Roman government. They often enriched themselves by oppressing the people with illegal or excessive taxation. They were considered traitors collaborating with the enemy, apostates from the Jewish religion, and defiled by their frequent dealings with the Gentiles. Classed with sinners, harlots, and heathen, no pious Pharisee would have social concourse with them.

Jesus' attitude was totally opposite. He approached Levi the publican and urged him, "Follow me" (v. 29). Occupation or social status made no difference to Jesus. The various gospel accounts of this incident are most revealing. Luke said that Jesus "saw a publican, named Levi" (v. 27). Mark, with more compassion, not using the hated title "publican," said, "He saw Levi the son of Alphaeus" (Mark 2:14). But Levi, better known as Matthew, writing of his own conversion said, "Jesus . . . saw a man, named Matthew, sitting at the receipt of custom" (Matt. 9:9). Jesus saw not a publican, not a Jew, but a man! How refreshing such open friendship must have been to Levi who had been ostracized by all the religious people he knew. Jesus saw him as a man, loved him as a person, and had compassion upon him as one who needed instruction in the way of redemption! No wonder Levi responded to Jesus so positively!

Levi's response (Luke 5:28-29)

Very few people can be shamed out of sin. It takes love and compassionate interest to win people to Christ. How expensive is the statement of the Apostle Paul, "For the love of Christ controls us, because we are convinced that one has died for all . . ." (II Cor. 5:14 R.S.V.). It was compassion extended without a hint of condemnation which compelled Levi

to leave behind his unorthodox life and accept Jesus' invitation, "Follow me."

It was such a joyous experience that Levi immediately planned to introduce "a great company of publicans and of others" to Jesus by "making Him a great feast in his own house." The surest indication of man's conversion is his eagerness to introduce others to Christ. Not only did he introduce his contemporaries to Christ, but through the writing of the Gospel of Matthew he has introduced countless thousands to Him in every succeeding generation.

The Pharisees' question (Luke 5:30)

Believing that "birds of a feather flock together" the Pharisees immediately judged Jesus for participating in the feast. If Levi's house was typical, it had a large patio separated from the street by a low rock wall. Special feasts were served on this patio. Gawking Pharisees lined the wall to observe Jesus eating with Levi's guests. They asked some of the disciples, "Why do ye eat and drink with publicans and sinners?" They believed that a person who ate with another became one with him. Thus, Jesus was, to their way of thinking, becoming one of the publicans and sinners. They failed to see that Levi, no longer a publican but a follower of Jesus, was making it possible for other publicans and sinners to become His followers also.

Jesus' answer (Luke 5:31-32)

Jesus overheard the Pharisees' question and answered it Himself. "They that are whole need not a physician; but they that are sick." For Jesus to have refused an opportunity to teach publicans and sinners would have been an unthinkable as for a physician not to enter a hospital because, "sick people are in there." He once revealed the reason for His ministry by saying, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). The only way to seek anything is to go where it is. Our Lord was not as foolish as the inebriate who sought his missing watch under the street light because it was too dark to look for it in the vacant lot where he dropped it.

If Jesus had ever had any hesitancy about fellowshiping with sinners, He would never have set foot on earth where "There is none righteous, no, not one" (Rom. 3:10).

For sinners only (Luke 5:32)

The words "I came not to call the righteous, but sinners to repentance," meant not that there were those who never needed to repent, but rather that only those who admit that they

are sinners will subject themselves to the Saviour who can forgive them.

A man went to his physician. Tests led to the diagnosis of cancer. "It's in the early stages," he was told, "and surgery can eliminate the problem and the danger." Refusing to believe he had cancer, he saw another physician for a second opinion. The diagnosis was the same. Thinking he knew more about himself than the physicians did, the man neglected treatment for a disease he refused to believe he had. The outcome was tragically, painfully inevitable.

There is no greater disease than sin. The diagnosis has been made: "All have sinned and come short of the glory of God" (Rom. 3:23). To refuse to accept the diagnosis is as foolish and tragic as the case of the man who refused to accept the diagnosis of cancer.

A pointed illustration (Luke 18:9-14)

Later, Jesus gave a pointed illustration "unto certain which trusted in themselves that they were righteous, and despised others" about a Pharisee and a publican who "went up into the temple to pray."

The Pharisee haughtily entered the temple and "prayed thus with himself." Instead of praying to God, he exhibited himself before God. He thanked God that he was better than other men, while taking the total credit for his good conduct. Reminding God of the religious rituals in which he participated, he made it obvious that he did not consider himself a sinner.

The publican entered the temple "standing afar off." He was so burdened with guilt that he was reluctant to approach the place where he would confront the Holy God. His head was bowed in shame. He "smote upon his breast" in the anguish of self-loathing. His prayer was short. "God be merciful to me a sinner." One need not worry about the inability to compose high-sounding prayers. These seven simple words affected the most pertinent miracle of all ages: "This man went down to his house justified." All of his sins were forgiven, and he was acquitted from all guilt!

Why was the publican "justified rather than the other?" Humbling himself, confessing his sin, and asking for forgiveness, he was "exalted" to the pinnacle of forgiveness. Confessing no sin and asking for no forgiveness, left the Pharisee in the "abased" depth of guilt and condemnation.



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Seminary student from Alcoa 'digs' Israel

Always ready for a challenging, new experience, Jeanne Johnson of Alcoa, a student in the M.Div. program at the New Orleans Baptist Theological Seminary, signed up for the school's archaeological program in Israel last summer. The New Orleans seminary has been involved in archaeological endeavors in Israel for the past seven years and has introduced many students and laypersons to the "art of archaeology."

Not fully knowing what to expect, Jeanne prepared for hard work, and in this she was not disappointed.

The New Orleans Baptist Seminary excavation at Tel Batash (Biblical: **Timnah**) in the fertile Sorek Valley, west of Beth Shemesh, Israel, is one of the most exciting digs presently being conducted in Israel. The archaeological expedition, sponsored by an institutional consortium, including the seminary and Mississippi College, in collaboration with the Institute of Archaeology, The Hebrew University of Jerusalem, is under the direction of George L. Kelm, professor of archaeology at the seminary.

The volunteer work force and staff included students from the seminary, college students, and laypersons interested in an archaeological experience and an unusual "working vacation."

Timnah, mentioned a number of times in the Biblical record, is best remembered as the town of Samson's early struggles with the Philistines in Judges 14-15.

The aim of the 1978 expedition was to extend and deepen the three areas which were opened during the 1977 season to gain a clearer understanding of the Biblical history in the region.

The city gate of the Iron II city was completed this past season. The gate towers consisted of four piers which formed a guardroom and two narrow corridors on either side of the



ARCHAEOLOGIST—Jeanne Johnson examines a restored Persian jar found in the gate area of Tel Batash (**Timnah** in the Bible).

gate passage. The walls of this ancient city were exposed in the long narrow cut made through the slope of the tel.

Lovely complete vessels were recovered on floors inside the walls of the late Bronze and Iron Age cities.

The excavation of the Canaanite city which was destroyed by a tremendous fire near the end of the Late Bronze Age (*circa* 1200 B.C.), again proved very exciting with unusual finds.

Part of a large hall with inner dimensions of 8.5 x 10 meters or more has been excavated.

The hall was divided lengthwise by a row of flat stones which probably served as bases for wooden pillars. A white plastered floor was found beneath a heavy destruction layer which yielded a collection of spear points and arrowheads. Finds in the building included four cylinder seals, three scarabs, bronze cymbals, and scores of beads. A variety of pottery vessels, including Cypriot imported ware and a Mycenaean pyxis, also was found.

Through participation in such projects, Southern Baptist laypersons and students, like Jeanne Johnson, can make a significant contribution to our understanding of Biblical history.

Jeanne spent the entire six-week season working in the gate area of the tel, and did a superior job of helping expose the Iron II city gate. Not only did she experience "archaeological blisters," but also made many new friends. Spending the weekends with her new Israeli friends, learning more about life in Israel, and understanding their problems were highlights of her stay and gave her a new awareness and understanding of the problems in the Middle East.

Jeanne dreams of returning to Israel—maybe next year, if her dreams come true.

Southern seminary notes record fall enrollment

LOUISVILLE, Ky.—Fall semester's opening enrollment topped 2,000 students for the first time this year at Southern Baptist Theological Seminary.

This increase follows hard on the heels of three years of record-breaking enrollment at the Louisville school.

On-campus students for the new semester total 2,120, compared with 1,946 last fall—an increase of almost 9 percent.

The master of divinity and master of church music degrees were each up by more than 5 percent. Of the basic degree programs, only the master of religious education showed a fall-semester decline, from 260 to 233 students in the M.R.E. program.

Boyce Bible School, on a slightly different academic calendar, opened the first of its two fall terms on the main campus with 97 students, compared with 92 last September.

The cumulative enrollment for the 1977-78 school year, which ended July 30, was the highest in the seminary's 119-year history—2,860 students, compared with 2,418 in 1975-76 and 1,637 in 1973-74.

The current semester marks the 17th consecutive year in which an increase in degree students has been recorded at Southern Seminary.

Funds to aid victims of epidemic, war, fire

RICHMOND, Va.—The Southern Baptist Foreign Mission Board has appropriated \$35,000 for four projects, the largest of which will be a mosquito eradication project in Honduras.

A major epidemic of dengue fever spread by the mosquitoes has struck 45 percent of the population of Honduras. The government has given Baptists clearance to do as much as they can to combat it, according to John R. Cheyne, associate to the board's consultant on hunger relief and disaster response.

Although not usually fatal, the fever causes 10 to 14 days of severe symptoms including a painful rash. Seven fatalities have been reported out of some 100,000 cases, Cheyne said.

Baptist relief dollars have purchased and airlifted to Honduras spraying equipment and chemicals for three large fogging devices to mount on trucks. Four teams of laymen will carry backpack fogging devices into remote

areas. These men were told when they volunteered they had a 50 to 70 percent chance of contracting the fever.

In other appropriations, the board voted to use \$10,000 for war relief in Lebanon where renewed fighting between Syrian peace-keeping forces and militia have resulted in hundreds of homeless families. At least half of this amount will be used in hunger relief.

A fire in a ghetto of Cali, Colombia, has resulted in loss of life and property. Using a shortwave radio hookup, Foreign Mission Board officials learned that missionaries needed an initial \$3,000 to help replace the necessities of blankets, food and clothing for the fire victims. Because of the speed of communication, the board was able to respond immediately, Cheyne said.

A fire in Korea destroyed the An Yang Baptist Church. Relief funds will provide \$4,000 of the \$30,000 needed to rebuild it. (BP)

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