

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Baptist work grows in Northern Plains

RAPID CITY, S.D. (BP)—Southern Baptist work in the great plains of the north central United States is making strong gains in spite of bitter weather much of the year and unbelievable distances which must be reckoned with.

John Thomason, director of the teaching-training division in the Northern Plains Convention which includes Montana, Wyoming, North and South Dakota, reported that 135 churches and 52 missions with 20,000 members, are scattered through 17 associations in a land area of 400,000 square miles.

Thomason, who is responsible for interpreting Sunday School, Vacation Bible School, and church administration programs, said the convention's consultants drive to all of their engagements, since most of the towns are too small for airports, and the cost of flying is prohibitive.

During one two-week period each year, Thomason drives approximately 5,500 miles to visit in each of the states in the convention. He said it is not unusual to spend three days to lead a one day meeting—one day travel to the meeting, one day in the meeting, and one day

to return home.

Charles Sharp, director of church music, training, and media for the Northern Plains Convention, said some people drive as much as eight hours to attend meetings.

Sharp said the development of volunteers in the churches is the key to overcoming the problems of distance, weather, and inadequate funds for additional travel.

He also explained that the travel distances probably could not be eased because of the low population in those states. He said starting new churches across the area with the frequency of a southern state is not feasible, because there are not enough people to support them.

To prepare for a winter trip, which is anytime between September and May, one extra bit of baggage is always included, according to Sharp. An emergency survival kit, consisting of a sleeping bag, candle, matches, and canned meat is carried on every trip, just in case.

As difficult as this sounds, Sharp and Thomason agree that they rarely miss a conference because of the weather.

Over the past three years, Sunday School enrollment has increased in the Northern Plains Convention by 12.6 percent, 16.8 percent, and 7.8 percent. Forty-three Sunday Schools and 14 churches were started last year. Thomason said the new starts are probably the most gratifying part of his work.

Thomason feels growth in the Northern Plains Convention is a result of churches reaching local people, and not from Southern Baptists moving into the area. His goal is to have a Sunday School or religious education worker in each state in the convention, to help overcome the distance and troublesome weather, and to provide more frequent aid for churches whose resources and facilities are so often limited.

## Missionaries stay in Iran capital

TEHERAN, Iran (BP)—One Southern Baptist missionary family and a missionary journeyman plan to remain in the Iranian capital city of Teheran, even though the United States government is evacuating all non-essential personnel.

Henry E. Turlington said by telephone that his family and journeyman Michael Joe Sowder would remain in Teheran and continue with scheduled youth and church activities.

Other missionary personnel are already out of the country for various reasons.

The James F. Kirkendalls are currently in India on a regular business trip connected with his duties as the SBC Foreign Mission Board's field representative for South Asia.

The C. Kenneth Glenns are in Georgia. Mrs. Glenn and the three children came to the U.S. in November because of violence in the city of Ahwaz where they were stationed. Glenn joined them for the holiday period as a Christmas gift from Ahwaz church where he is pastor.

Volunteer Hubert Williams, formerly stationed in Shiraz, also returned to the U.S. because of conditions in that area. He is in Arkansas.

## Belmont prof to speak to historical society

The Middle Tennessee chapter of the Tennessee Baptist Historical Society will meet Jan. 16 at 7 p.m. in Brentwood, according to Jean Adkinson, TBC historical society consultant.

A business session, including election of officers, will precede a presentation by Albert Wardin, history professor at Belmont College in Nashville. The presentation is the third in a series of brief historical reviews of the Baptist colleges and schools in Tennessee. Wardin will review the changes and progress of Belmont.



**WITNESS**—Lois Mathuku of Nairobi, Kenya, talks about her faith in Christ with members of the Maasai tribe. This group, once thought to be hostile, have responded positively to Baptist mission work.

## Once-barren Maasai field yields spiritual harvest

KONZA, Kenya—When you cross the railroad tracks at Konza, you enter the traditional home of the proud Maasai tribe.

Your first impression is that there's nothing there, but hidden among the thorn trees and bushes are the "manyattas" of the Maasai. Manyattas are small, low dung and mud huts within an enclosure of thorn bushes. Usually 30 to 60 people live in one "boma" or enclosure.

For years Christians have said the Maasai are unresponsive to the gospel, and others

have said they resist education and all Western ways. But the Maasai people at Il Mamen have proved this untrue on both counts.

First they built a school where three young Christians teach more than 60 children. Then they built a church.

They built the church after Bernard Maseno Letangangi, an enthusiastic Samburu tribesman (a tribe kin to the Maasai) and a Baptist, came to their village for a few days of witnessing. One of the teachers had been praying for someone to help her witness among the people of Il Mamen.

She and Letangangi got the village elders' permission to hold services. The people responded. With the help of Southern Baptist missionaries Harold and Betty Cummins and Lottie Moon Christmas Offering funds, they built a church.

The Baptist Women of Kenya then used the new church as a site for teaching the Maasai women cooking, cultivating, basketweaving, and the story of Jesus' life. Missionaries Joan Carter and Mrs. Thomas A. Jones and women from other tribes taught the classes.

At the end of the project 12 Maasai women stood to accept Jesus as their Savior, but one question lingered among them: "When will you come again?"

Letangangi did return. The Wakamba Baptist Association appointed him as a full-time missionary among the Maasai. The Wakamba tribe and the Maasai are traditional enemies, but now Wakamba Baptists love Maasai people and want to have a part in spreading the gospel among them. And spreading it is.

While visiting a manyatta recently, Cummins and Letangangi asked their Maasai hostess, "Why do you think your people have refused to become Christians in the past?"

She answered, "We never refused. We have never been told."

## Tennessee's Cooperative Program fails to reach goal in December

Mission gifts through the Cooperative Program in December 1978 failed to reach the monthly goal and the amount received in December 1977, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Receipts for last month were \$800,904.63, which is \$70,893.74 below the \$871,798.37 given during December 1977.

The monthly goal, based on the budget adopted at the 1978 state convention, is \$983,333.33. December's Cooperative Program gifts were 18.6 percent below the monthly goal.

Madden noted that November's mission gifts through the Cooperative Program were a near-record \$1,096,234.44. This means that the total for the first two months of the convention's budget year reached \$1,897,139.07. This amount is slightly under the receipts during the same two months the previous year (November and December 1977).

The Tennessee executive secretary said that the two-month goal would be \$1,966,666.67. The Cooperative Program mission gifts for the two months were \$69,527.59

below (3.5 percent under) the two-month goal.

The messengers to the 1978 TBC set the budget-goal for the convention year (November 1978-October 1979) at \$11.8-million.

## Nashville moves date for Graham Crusade

The dates for the Nashville Central South Billy Graham Crusade have been changed to June 24-July 1, according to James Gregg, chairman of the crusade executive committee.

Earlier, the dates had been announced for September.

Gregg said that the new date "is more practical from the standpoint of local planning, and it also enables Graham to accept a very strategic foreign engagement in September 1979."

The sessions of the crusade will be held at Dudley Field on the campus of Vanderbilt University in Nashville.



# Southern Baptists counsel families of Jones' cult

SAN FRANCISCO (BP)—In the wake of the mass suicide of 912 members of the People's Temple in Jonesboro, Guyana, several Southern Baptist leaders have joined other San Francisco Bay religious leaders to minister to the families and friends of the victims.

Frances M. DuBose, professor of missions at Golden Gate Baptist Theological Seminary, says the task will be a large one. He estimates that as many as 3,000 people—family members and relatives of those who died—may be directly touched by the "shame and heartache" the tragedy brought.

Donneter Lane, an official of the San Francisco Council of Churches, however, calls that figure conservative, saying that probably every black person living in San Francisco has been affected in some way by the inci-

dent, whether through friends, relatives, or casual acquaintances.

DuBose, a senior member of the San Francisco Conference on Religion, Race, and Social Concern, spearheader of the counseling program, says the first objective of the organization, working with the San Francisco Council of Churches, was to bring pressure on the People's Temple attorneys to release funds from the church to pay for transporting the bodies of the victims to California for proper burial.

DuBose also said the San Francisco Council of Churches and the SFCRRSC, San Francisco's most powerful and influential religious council, next applied pressure on various government agencies and was "instrumental in cutting the red tape" so that released funds could immediately begin to flow directly from the People's Temple and to the courts for distribution.

"Our biggest task is just now beginning to take shape," he notes, "and that is the ministering to the living victims, members and non-members of the People's Temple."

"Of major concern to the families right now is all the legal technicalities they have been swamped with," DuBose adds. "We're naturally trying to work with them on it and help them understand it."

"The religious community has been meeting and praying regularly about all the ways the people can and should be helped," he says. "We have a strong sense of responsibility for what has happened."

"We will do everything in our power to help these people through this unfortunate situation. As we help them we need people to pray for us."

## Leukemia claims Wayne Bassette

Wayne Bassette, pastor of Calvary Church in Shelbyville from December 1971 until December 1978, died at Parkview Hospital in Nashville on Jan. 3. The 53-year-old pastor had been diagnosed as having leukemia recently.

The East Brainerd Baptist Church in Chattanooga had called Bassette as pastor, and he was scheduled to preach his first sermon there on Sunday, Dec. 31.

A native of Jefferson City, he was a graduate of Cumberland University in Lebanon, Tenn., and earned the master of divinity degree from Southern Baptist Theological Seminary, Louisville.

In addition to Calvary Church, he also had led the congregations of Meadow View in Lawrenceburg, First Church in Dunlap, First Church in Linden, Berry Field Mission and Church in Nashville, and churches in Indiana and Alabama.

Funeral services for Bassette were held at Calvary Church, Shelbyville, on Saturday, Jan. 6. David Wall, pastor of Rover Baptist Church, Eagleville, officiated. He was assisted by Clyde Voyles and Henry G. Atkeison. Burial was in Hillcrest Memorial Gardens, Shelbyville.

Bassette is survived by his wife Anita Beard, Shelbyville; one son Wayne Jr., Unionville, his mother Lillie Bassette, Shelbyville; and one granddaughter.

## Midland Association elects new director

Baptists of Midland Association have called Glenn E. Ford to serve as director of missions, according to a report from associational moderator W. Truman Woods.

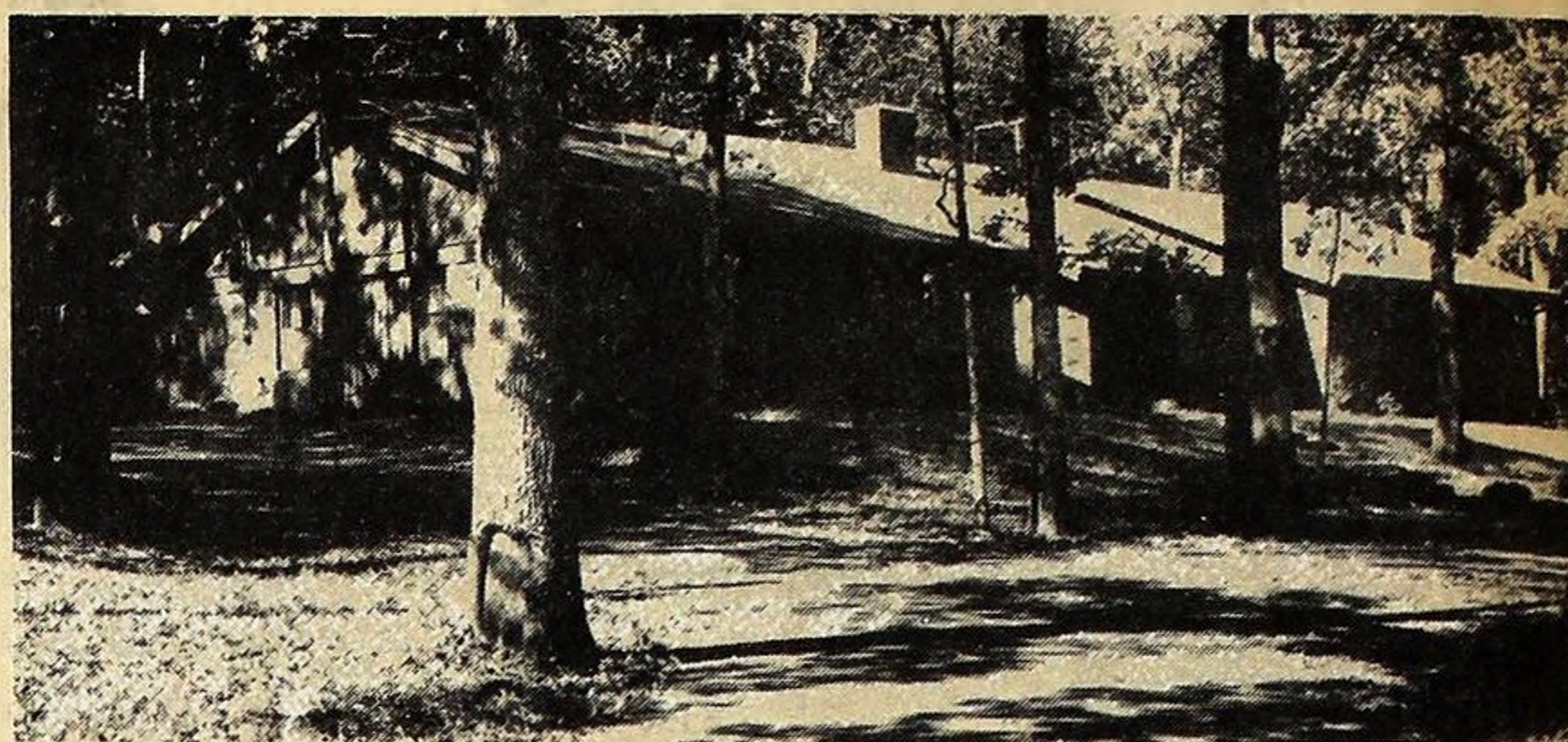
Ford has been serving as interim director in the association for one year and had also served as associational clerk.

The new director of missions is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He pastored churches in Newport, Cleveland, and Knoxville and has been active in associational work in these areas, serving as director of Sunday School work, chairman of evangelism, clerk, and moderator.

## FMB photo-journalist dies

RICHMOND, Va. (BP)—Fon H. Scofield Jr., 66, Southern Baptist Foreign Mission Board pioneer in audiovisuals, died Dec. 27 in a Richmond hospital, apparently following a massive stroke.

Associated with the board for almost 30 years, Scofield produced 49 motion pictures and coordinated hundreds of audiovisual products since he began his career in 1948. In August, 1977, he retired as associate secretary for program and product development.



**COTTAGE NAMED**—The Board of Trustees of Tennessee Baptist Children's Homes have voted to name this cottage at the Chattanooga home in honor of the TBCH executive director, Evans B. Bowen.

## TBCH board elects officers

The Board of Trustees of the Tennessee Baptist Children's Homes heard a progress report which noted that the ministries are "statistically up in every area," during a meeting last month in Brentwood.

The trustees were told that the homes ministered to several more children and received more funds than in recent years.

H.K. Sorrell, pastor of Brownsville Baptist Church was elected chairman of trustees. Other officers are Harold Smith, Columbia,

as vice-chairman, and Ted Ingram, Knoxville, as secretary.

On approval by the trustees, the children's homes will increase the adoption fee from the present \$1,000 to \$1,500.

In other action the trustees voted to name a cottage at the Chattanooga home in honor of the TBCH executive director, Evans B. Bowen. The cottage was built in 1974.

Twenty-five of the 27 trustees were present for the meeting. The board includes five women and 13 laymen.

## South Carolina church members to build assembly in Tanzania

NORTH AUGUSTA, S.C. (BP)—In what is believed to be the largest overseas volunteer project ever sponsored by a single Southern Baptist church, First Baptist Church in North Augusta, S.C., will provide personnel for building an assembly in Tanzania.

The church will send one long-term volunteer and about 80 short-term volunteers. By voting to accept the project, the church postponed the construction of a new auditorium to accommodate the crowd which comes to two services each Sunday.

The Baptist Convention of Tanzania has acquired 15 acres of land for the assembly near Iringa, one of Tanzania's larger towns. The site has easy access to major roads and railroads which will ease the problem of having no good meeting center since the Kenya and Tanzania mission was divided in 1977, leaving Tanzania without an assembly.

To evaluate volunteer needs at the site, First Baptist will send three men to Tanzania in January. Both pastor Charles D. Page and R.D. Brown, a deacon, president of the Brotherhood, and a contractor, will return to North Augusta to report to the church.

Barrett Bowden, site engineer and office manager for a North Augusta construction firm, will remain in Tanzania to serve as site engineer for the project.

Other volunteers will go as their skills are needed.

Carlos R. Owens, a Southern Baptist missionary and the Tanzanian Convention's secretary for evangelism and stewardship, will move to Iringa to coordinate the project.

## Alabaman to lead Baptist Women

Sheryl Scarborough has been elected as Baptist Women director for Tennessee Woman's Missionary Union by the WMU Executive Board. She began her duties at the Brentwood office on Jan. 2.

A native of Alabama, Miss Scarborough graduated from Southwestern Baptist Theological Seminary, Fort Worth, Tex., last month. Earlier, she graduated from the University of South Alabama, Mobile.

From 1972-1976 she taught school in Evergreen and Mobile Ala. During summers, she has served as a church secretary, church training worker for the Baptist General Convention of Texas, dorm matron at Glacier (Mont.) Park Lodge, and GA counselor at an Alabama Baptist assembly.

Miss Scarborough was elected by the WMU board on recommendation of its personnel committee. She succeed Nan Owens, who left the post of Baptist Women director about 18 months ago.



Scarborough

## 27 Tennessee TV cable systems air 'At Home with the Bible'

NASHVILLE—"At Home with the Bible" can now be seen in 27 Tennessee communities which have cable television systems with the capability of picking up programs from satellite systems.

The weekly program, a joint production of the Sunday School Board and the Radio and Television Commission, now can be seen on three satellite channels, Home Box Office (Sundays, 9 a.m., EST); Christian Broadcasting Network (Sundays 3 p.m. and Tuesdays, 2:30 p.m.); and PTL (Tuesdays, 3:30 and 8 p.m.).

In Tennessee, "At Home with the Bible" can be seen in Bristol, Chattanooga, Cleveland, Columbia, Cookeville, Dyer, Erwin, Greenville, Henderson, Jackson, Kingsport, Knoxville, LaFollette, Lawrenceburg, and Lenior City.

Other Tennessee communities include Lexington, Loudon, Manchester, McMinnville, Memphis, Murfreesboro, Oak Ridge, Paris, Pulaski, Sparta, Trenton, and Tullahoma.

Also, the program can be seen in Knoxville on Sundays 7:30 a.m. on WBIR-TV and in Nashville on Sundays at 8 a.m. on WSM-TV.

## Union promotes staffers in development area

Union University President Robert E. Craig has announced the promotion of two development department officers to new areas of responsibility, effective immediately. The Baptist college is located in Jackson.

William S. Bates, director of estate planning at Union for the past 9 years, has been promoted to director of special projects and corporate support. He will focus more of his time on securing financial support from businesses and industry and working with area churches, the president explained.

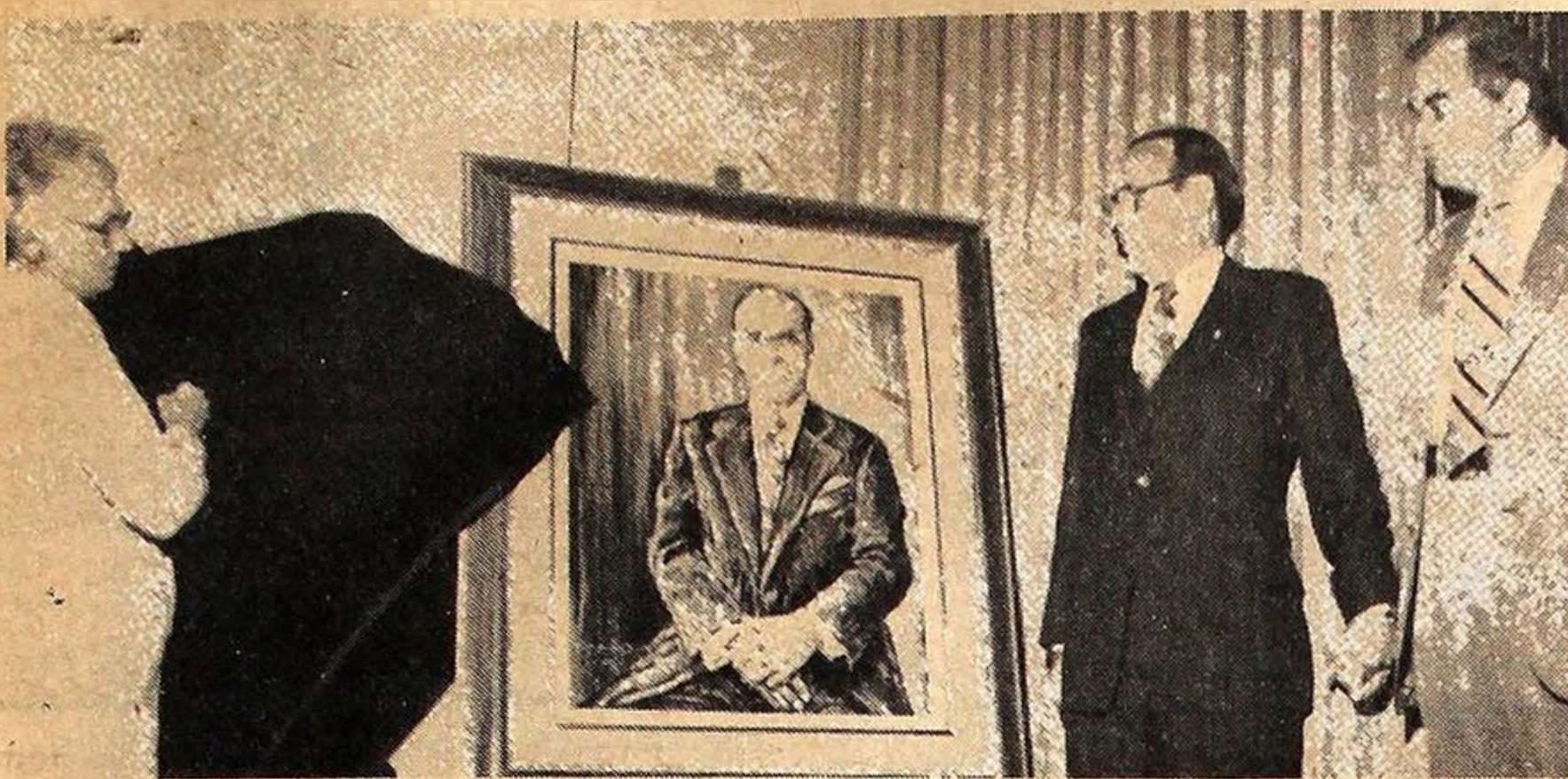
Also promoted is Olen M. Law, formerly director of annual giving and alumni affairs. Law will assume the title of director of planned giving and alumni affairs. He will direct a large portion of his time to planned giving—working specifically with wills, trusts, and life insurance bequests. He will continue to serve as chief executive officer of the alumni association and direct planning of alumni matters of the college.

## East Tennessee pastors to hear Ramsey Pollard

East Tennessee Baptist Pastors' Conference will hold its quarterly meeting Jan. 11 at Harrison-Chilhowee Baptist Academy, Seymour. The meeting will begin at 9:59 a.m.

Ramsey Pollard, former president of the Southern Baptist Convention, will speak to both the morning and afternoon sessions. Also during the morning session, there will be an open forum discussing the "Tragedy of Jonestown." The forum will be led by a panel composed of William Blevins, Susan Ambler, and John Panella.





**TENNESSEAN HONORED**—Rogers M. Smith was honored for 25 years of service by the SBC Foreign Mission Board. Participating in the unveiling of a portrait are (from left) Mrs. Smith; Smith; and John Wallace, Morristown. Smith was BSU director at the University of Tennessee and student secretary for the Tennessee Baptist convention before joining the FMB staff in 1954.

## Bellevue helps stewardship plan to establish record in 1978

NASHVILLE, Tenn. (BP)—Bolstered by an all-time record at Bellevue Baptist Church in Memphis, the Southern Baptist Stewardship Commission's Together We Build program raised \$27.6-million at 96 churches in 1978.

Bellevue, with over 10,000 members, pledged \$4,038,300 over the next three years to construct an educational facility. The previous individual church record was the \$3.3-million raised at North Phoenix Baptist Church, also by a stewardship commission staff member.

Fred M. Chapman, director of the capital giving division of the Stewardship Commission, said the chief benefit of the Together We Build program, which has been copied widely by secular fund raising groups, is that churches pay no interest on the money given by their members.

That's especially significant in light of the fact that Southern Baptist last year paid more

money in interest on loans for buildings than they contributed to worldwide missions causes through the national Cooperative Program.

"Other benefits are the stewardship advantages and an increase in level of spiritual commitment on the part of church members," said Chapman. He said in the average church, the Together We Build commitment represents a 50 percent gain in annual income that is usually sustained after the pledge period has ended. Bellevue, with income last year of \$2.5-million, followed that rule.

The commission didn't limit its efforts to large churches, but also helped raise \$83,000 at a 42-family church in Matawan, N.J. and \$50,700 at a 40-family church in North Syracuse, N.Y., among others.

## SBC Annuity Board reviews three retirement plans

DALLAS, Tex.—While variety can add spice to life, it also may lead to some confusion in already complicated areas.

One prime example of this focuses on new funds used to build retirement benefits which the Southern Baptist Convention's Annuity Board offers to ministers and church employees.

Labeled Fixed, Balanced, and Variable, the funds give those in the program greater voices in how their retirement dollars are invested.

The funds serve as investment "vehicles" for dollars paid into them. All are alike in that they are designed to build annuity values which are returned to participants or beneficiaries as cash benefits in retirement.

The funds differ in how money paid into them is invested in order to build benefits.

Knowledge of the funds is needed because members joining the retirement program choose which fund or funds they want as investment "vehicles" for their contributions.

When joining the program, a member may choose to have his or her church pay contributions into the Fixed or Balanced Funds, or a combination of the two.

## Lamb accepts pastorate of Cosby congregation

Union Baptist Church in Cosby has announced the call of Earl Lamb as pastor.

This will be Lamb's first full-time pastorate, coming from Wilsonville Baptist Church in Newport where he served on year. Other pastorates have included one in Anderson, Indiana; Cedar Creek in Morristown; and Valley View in Bear Station.

The Variable Fund is a third option. Participation in one or more of the other funds is required before a member may join the Variable.

The Fixed Fund is invested in fixed income assets. These are assets that involve a predetermined rate of return on investments.

The Balanced Fund's assets go into several types of investments such as common stocks, bonds, leases, and mortgage loans. Because of the investment mixture, the rate of return in the fund varies with economic conditions.

Formerly known as Plan C, the Variable Fund is invested in common stocks. Returns in this fund vary with the ups and downs of the stock market.

Because the Variable Fund involves volatile, equity-type investments, the board recommends no more than 50 per cent of a participant's contributions go into it. It is intended solely as a supplemental fund.

## Annuity grants largest credit to Fixed Fund investment plan

DALLAS, Texas—The Southern Baptist Annuity Board will credit an effective annual interest rate of 8.19 per cent to the pension planning agency's Fixed Fund investment plan during 1979, according to Darold H. Morgan, board president.

The Fixed Fund is one of three funds in which participants of retirement programs build benefits. The other two are called the Balanced and Variable Funds.

The new rate is derived from a monthly compounding crediting rate of 7.9 per cent and will be applied to the accounts of some 39,279 ministers, church employees and institutional personnel who participate in the Fixed Fund.

The fund is invested in fixed income assets. Its principal is guaranteed and credited with an interest rate set at the end of one year for the next.

"The 8.19 per cent is the largest the Annuity Board has ever credited," said Morgan. "This announcement is in keeping with the Annuity board's purpose of benefiting our participants to the greatest extent possible."

# Couple takes "If It's To Be" challenge to New York area

"If It Is To Be, It's Up To Me." Nelson and Cheryl Turner heard this challenge several times during the Southern Baptist Convention in Atlanta last summer. When they returned home to Loudon following the annual June event, the challenge had taken the form of a commitment in their lives.

Laden with material and information on missions gathered during the convention, Turner, who was serving as minister of music at First Baptist Church in Loudon, was convinced that he was to give part of his life through service in mission work.

One of the brochures the Turners shared read: "If only someone would go. That someone might be you—going as a Mission Service Corps volunteer." Service through the Mission Service Corps was the route the Turners decided to follow.

Four months later, the couple, along with their two children, Jesse, 4, and Melissa, 1, were on their way to Highland Avenue Baptist Church in Jamaica, New York. Turner was to team up with Knoxville native James S. Wright, pastor of the church for the last several years. Turner was called as associate pastor, and his wife teaches first grade in the church's Christian school.

Wright, a product of Knoxville's McCalla Avenue Baptist Church, has served in New York since 1963. When he first went to the pioneer area under the Home Mission Board, he served in Riverhead. After a few years as pastor, the church had grown from 30 members to over 400. He then began work at Highland Avenue in Jamaica.

The Turners returned to Loudon late last month for part of their Christmas vacation. After two months of service in an area of the country where one Southern Baptist church tries to reach out to over two million people, Turner reported an even deeper desire to share God's love with more people. "Every day, something happens to let us know that we are in God's will," he stated.

His work as associate pastor has grown into ministries in music and youth, in addition to numerous other phases. When he first went to the church, there was no music budget provided. Turner explained that most of the people in the area are not attuned to tithing. They come to church to be ministered to, but we are

## Brownsville church calls New Orleans graduate

New Orleans Baptist Theological Seminary graduate Michael O'Brien has accepted the pastorate of Zion Baptist Church in Brownsville. His first Sunday there was Dec. 31.

O'Brien earned the diploma in pastoral ministries from the Louisiana seminary last month. While he was student, he led First Baptist Church in Wilson, La., for 14 months. Prior to his seminary studies, he was pastor of Greenhills Baptist Church in Collierville, Tenn.

The Springfield, Mass. native succeeds J.D. May in the Zion pulpit.

slowly educating them about the blessings of giving, he reported.

Highland Avenue is the only Southern Baptist Church in the Queens area. The church has about 700 members with an average Sunday School attendance of 300. Nationalities attending include: Portugese, Spanish, French, Puerto Rican, Chinese, and Japanese, as well as Americans. Preaching services are translated into several languages.

Approximately 200 children attend the church's day care program and are educated in the kindergarten through fourth grade school.

Turner related in his visit to Loudon that in his desire to share God's love with more people, he and Wright had "taken to the streets." He said that there are many sects and groups in the city who are active in evangelization. "These groups go out into the streets and spread their doctrines actively," he said. After considerable prayer, Turner and Wright decided to use the same method. At



Nelson and Cheryl Turner

any bus stop in the area, many people are lined up every day. If they get out of line, they lose their place. So, the two preachers are able to witness and preach in this method. On several occasions, people have left their place in line to ask a question about salvation, Christ, or the church.

The commitment of "If It Is To Be, It's Up To Me," is nowhere more evident than in the work in New York. With numerous nationalities and cultures living side-by-side, the one message of salvation through Jesus Christ is the unifying force of all Christians, Turner believes.

## Decatur Baptists pick John Newman as pastor

John Newman, pastor of Delano Baptist Church, Polk County Association, for the past five years, has accepted the call to serve as pastor of Walnut Grove Baptist Church, Decatur.

A native of Mascot, Tenn., Newman also led the congregation of Turtletown Baptist Church, Polk County, for approximately five years.

The Walnut Grove congregation, located in McMinn-Meigs Association, has been without a regular pastor for about a year. Burch Cooper has served in an interim capacity, leading to church to increase gifts through the Cooperative Program, call Nelson Cope as music director, include the Baptist and Reflector in the budget, and set a goal of \$500 for the Lottie Moon Christmas Offering for foreign missions.

Newman came on the field Dec. 31.



## EDITORIALS

# More space for more 'letters'

One of the benefits of our larger Baptist and Reflector will be that we will have more space for "letters to the editor." It would please us tremendously if a large portion of page 5 in each issue contained letters from our readers.

The Baptist and Reflector does not belong to the editor, the Baptist building, nor to the Executive Board—but to the Baptists of Tennessee. Therefore, the editor is not the only one who has the right and the responsibility to express opinions in this newspaper. For this reason, every controversial or critical "letter to the editor" which follows our guidelines will be published.

As of now, we have not limited the frequency of letters printed from any writer, even though we have had eight letters from one subscriber during the two years the "letters" feature has been a regular part of the Baptist and Reflector.

Hopefully, the "letters to the editor" feature will continue to be a popular well-used forum for Tennessee Baptists.

In order that you may use this feature more effectively, we are reprinting our guidelines for such letters.

(1) Subjects should be related to the interest of Christians in general, and if possible to Tennessee Baptists in particular. A letter does not have to be related to anything that has been printed in the Baptist and Reflector.

(2) Please deal with issues (when possible) rather than persons. We recognize, however, that this is not always possible, so try to deal with what he said or what he did—rather than what you think he is!

(3) Be Brief. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor.

(4) Include your name and address, IF you want your letter printed. Anonymous letters are not taken seriously, since the writer obviously wasn't very serious about his opinion—in fact, he must be ashamed to claim it!

We recognize there are occasions when your name printed under a letter might prove embarrassing. Therefore, we will withhold the writer's name for sufficient reason. If we feel that the reason is not sufficient to justify withholding your name, the letter will be returned.

(5) Mimeographed letters or carbon copies of letters are questionable. It is obvious that these were not written to us, but to someone else (or to everyone else).

These guidelines are not intended to discourage you from writing a "letter to the editor." Only (3) or (4) will disqualify any letter from publication.

A "letter to the editor" feature is a vital and necessary part of any newspaper, and especially is this true of a Baptist state paper. Baptists are correctly strong on the concept that each Baptist has the right to be heard—or to be read.

## GUEST EDITORIAL

## Deceptive degrees

By Edgar R. Cooper, editor  
"Florida Baptist Witness"

Thomas A. Kilgore Jr., out-going president of the Progressive National Baptist Convention and pastor of Second Baptist Church in Los Angeles, had some choice words about ministers who sport phony degrees.

Addressing the 17th annual conference of his denomination, he called for responsibility, religious honesty, and competence.

Kilgore, in speaking about ministers and degrees, is reported by Religious News Service as saying, "The preaching leadership should be saved, sainted, and studious. Too many preachers want the title 'Dr.' without earning it.

"It doesn't enhance your status to put a bogus 'D.D.' or a bought 'Ph.D.' behind your name when you have not merited them through extraordinary competent service, or stern, rigorous and diligent academic study.

"If the rigorous standards about false degrees applied to preachers as they do to doctors and lawyers, some of you might be in jail instead of in the pulpit. In plain words, I am saying, 'Let's dignify the ministry.' Use your God-given talents and be what you are—practically everybody knows it when you try to be what you ain't.

We have been sold on the idea that our society is degree-oriented. To be recognized and successful, it is considered mandatory we claim some academic degree. Unfortunately, a great percentage of the population really believes that malarky and are ready for the "easy" degree.

Ministers are the worst offenders. Wanting to be "something they ain't" in the eyes of the world, preachers degrade the ministry by buying a doctor's degree or doing substandard work to "earn" one.

God-called preachers should be ashamed to traffic in such fraud.

Spirit-led churches ought to reprimand the minister who takes a short cut in academic pursuits—then claims an honor he doesn't deserve.

Thomas Kilgore is right. Prophets of God should dignify the ministry—not degrade it!

## Cicero's comment



By the editor

Cicero drove by recently to see the new building of Cutt Corners Baptist Church. The sign on the structure stood out—it was the only level part of the church's new facility.

I was met in the swampy parking lot by Pastor M. Pulse, who was walking at an angle that matched some of the building's lines. "Before the tour do you want to make a picture for the Baptist and Reflector?" he asked. "If you slant your camera a little, the building will look straight, won't it?"

Cicero assured him it would help.

After a few snaps of the shutter, we were ready for a tour of the structure.

"Our new facility does have its drawbacks, but considering the little time and money we spent on it—we really came out ahead," Pulse throbbed.

"It all started only four months ago when we set a record in Sunday School attendance. We needed more space quickly, so I turned to one of the real movers of our Church—Brother "Bull" Dozier—and named him chairman of the building committee.

The pastor noted that the first need was to find a new location.

"We were fortunate that one of our members, Mr. Hill E. Platt, had this unusable property he was willing to part with. It is a little isolated, but the city planners predict that by 1988 the town may be moving this way."

"Bull" Dozier strolled up to join the conversation. I complimented him on the tremendous accomplishment in such short time. Bull turned red in embarrassment and modestly shared that the real breakthrough came from a suggestion by Annie Lyze that specific sections of the building be assigned to members, so that the construction could be done simultaneously.

"How did that work?," Cicero wondered.

The pastor outlined the procedure.

To lay out the plans, they used their British-born deacon, Sir Vea Lyons. He was assisted by Peg Driver. "This worked well," Dozier said, "although the two did have some disagreement on where two corners should be."

Shoveling out for the foundation was assigned to X. Hume Diggs. "I'm afraid his enthusiasm got out of hand, but having the largest basement of any church in Tennessee has its advantages. We can use it as a baptistry or a swimming pool during the rainy season."

Realizing that the project needed some coordination, the church enlisted a retired Army officer, Gen. Conn "Track" Torr, whose only problem seems to be that he wanted the new church building to look like a barracks.

More assignments were made:

—Mason Stone did the north and south walls;

—Buzz Sawyer built the east and west walls;

—C. Durr finished the interior walls;

—Woody Knotts laid the floors;

—Claude Hammer put on the ceilings and the roof;

—Lars Sledge provided the finishing touches; and Gardner Hedges did the landscaping.

"I don't think it matters that every wall is different," Bull stammered. "After all, you only see one wall at a time."

The church had hired a building supervisor, Ben Carpenter, but unfortunately he suffered a heart attack the first time he saw the progress on the building.

By now our tour was almost complete.

"I would like to show you the second floor," Pulse spurted, "but somehow we overlooked putting in any stairs."

## The A-B-C's of Salvation



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## NEWS ANALYSIS

# 95th Congress marked by church-state, human rights

By Carol Franklin

WASHINGTON(BP)—Of the 23,942 bills and resolutions introduced in the 95th Congress, a relative few, including tuition tax credits and lobby disclosure, became the object of intense pressure from groups concerned with the separation of church and state.

A number of other issues, while receiving less attention, nevertheless made an impact on churches and church agencies because of their moral and ethical relevance.

Tuition tax credits became the major fight of religious liberty groups in the recently-concluded Congress. Education and labor groups joined the ranks also and helped turn the tide against what had earlier seemed almost certain victory for the parochial school forces.

The mounting financial pressures facing

the middle class led to a renewed assault on Congress to pass some form of tuition tax credits for private school tuition. Opposition to such an approach for funding private education focused on its potentially destructive effect on the nation's public school system, the possibility of reversing desegregation efforts, the questionable constitutionality of the credits.

Both houses of Congress passed tuition tax credit measures. Substantial differences in the bills, however, could not be resolved.

The House of Representatives, which passed such a measure for the first time, adamantly refused to delete elementary and secondary schools from the provisions of the bill.

The Senate, which has passed measures six times in the past allowing credits for higher education, stuck to that limited aid. As a result of that—and a threatened veto by President Carter—the whole package died.

Church-state separation forces also struggled in the Senate Governmental Affairs Committee. The issue was disclosure of lobbying efforts by practically everyone who attempts to influence legislation in Congress.

The House passed lobby disclosure legislation which would have included churches had it passed the Senate as well. The bill was aimed at big lobby groups but would have placed a "substantial burden on churches to account to the government for their lobbying activities," according to James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs.

Church objection to inclusion in such

Editor's Note: As the 96th Congress of the United States convenes this week, we are printing this news analysis of the activities of the 95th Congress related to church-state matters. It was written by a staff member of the Baptist Joint Committee on Public Affairs, Washington, D.C.

legislation, which came from virtually the entire religious community, was strong. The churches felt that reporting on attempts to influence public policy constituted interference with the mission of the church.

When lobby disclosure legislation was first introduced, most predicted it would pass with relative ease. It had the support of the Carter administration as well as Common Cause, a citizens lobby group. The chairman of the Governmental Affairs Committee, Sen. Abraham Ribicoff, had introduced one version of such a measure.

However, opposition to the various bills under consideration came for oddly matched, but potent, allies. Church groups found themselves on the same side of the issue as the industrial and corporate giants—for somewhat different reasons. Members of the committee heard the objections of the church groups and helped to bury all the bills in committee.

Congress did pass some bills with significance for the religious community. Extension of aid to schools under the Elementary and Secondary Education Act was accompanied by some changes. New assistance would go primarily to cities with large numbers of federally subsidized public housing units. Direct grants to private and parochial schools totaling \$2.5 billion were struck from the bill on the Senate floor. The House bill did not include such grants.

A law passed which protects the religious rights of federal workers by permitting overtime for those who must miss work for religious observances. Many denominational agencies also will be affected by a law which mandates that no employee may be forced to retire before age 70 if an agency employs more than 20 persons.

Indian religious freedom will be reviewed because of a congressional resolution which calls on federal agencies which deal with native Americans to review policies relating to access to sacred sites on federal lands, the use and possession of such objects as eagle feathers and peyote, and the privacy of traditional ceremonies.

Congress reaffirmed its position on abortion taken last year after months of wrangling. Stringent conditions were placed on federally subsidized abortions in the appropriations bills for the Departments of

Defense, Labor, and Health, Education, and Welfare.

Abortion also figured in a measure passed by Congress to protect pregnant workers from discrimination in employment. The bill, designed to counter the effects of widely criticized Supreme Court decision, requires employers to include pregnancy, childbirth, and related medical conditions in their health insurance and temporary disability plans. Companies will not be forced to provide coverage for abortions, however, except when the mother's life or health is threatened.

On another women's issue, Congress extended the deadline for ratification of the Equal Rights Amendment 39 months, allowing time for the necessary three additional states to ratify. An effort to allow states which have already passed ERA to rescind their action failed.

To demonstrate its concern with morality in government, or perhaps to satisfy the public's demand for a new code of ethics, Congress passed the Ethics in Government Act of 1978. It requires personal financial disclosure for high officials in all branches of the federal government.

Congress also cleared legislation which aims to protect children from sexual exploitation in the production of obscene materials, but it also voted to allow off-track betting on horse races under certain conditions.

Among health measures which survived the last-minute scramble before adjournment were programs to provide for comprehensive health centers for migrant workers; health services aimed at treating venereal disease, genetic disease, and hypertension; protection of human research subjects; and family planning programs, including attempts to curb teenage pregnancy.

In what observers viewed as a major victory for the predominantly black population of the District of Columbia, Congress voted to amend the U.S. Constitution to give district residents voting representation in the House and Senate.

On the international scene, Congress approved the Panama Canal treaties, turning over control of the canal to the Panamanians and guaranteeing the United States' right to protect the Canal after the year 2000. The bitter fight for approval used up a lot of the president's bargaining chips with Congress.

Congress also voted to impose a complete embargo on U.S. trade with Uganda, the African nation whose ruler, Idi Amin, has been accused of genocide of his own people. And it approved a measure to exclude from the United States any alien who persecuted anyone on the basis of race, religion, national origin, or political opinion under the Nazi government of Germany.

## College choir cancels concerts in Taiwan

SHAWNEE, Okla.(BP)—The Oklahoma Baptist University chorale has canceled scheduled appearances in Taiwan.

The group was to spend a week in Hong Kong and a week in Taiwan. The concerts in Taiwan were canceled after a Southern Baptist mission spokesman there advised against the choir's visit.

Missionaries in Taiwan feared that the group's visit, scheduled for Jan. 14-20, might prompt demonstrations by college-age Taiwanese, said Joseph B. Underwood, the Southern Baptist Foreign Mission Board's consultant in evangelism and church development. Demonstrations against President Carter's decision to break diplomatic relations with Taiwan and establish relations with communist China increased in late December and early January.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

I want to thank Al Shackleford, editor of Baptist and Reflector, for the invitation to write this column each week.

Also, in this, my first attempt, I want to express gratitude to all Tennessee Baptists for giving me the privilege of serving in this position. More than anything else, I do want to be among you as one who serves.

I bring to this position a conviction that God has poured out His blessings upon Tennessee Baptists. He has gathered some 975,000 of us in 2,700 churches in 68 associations. We have a marvelous heritage.

In addition to our own churches, hospitals, colleges, and children's homes, there are several Southern Baptist institutions that have chosen Tennessee. They are: Baptist Sunday School Board, Brotherhood Commission, SBC Executive Committee, Stewardship and Education Commissions, the Historical and Christian Life Commissions, and the Seminary Extension Department—all of the Southern Baptist Convention.

God has strategically located us in the "Sunbelt" with a growing population. Along with the vast privileges God has given us, He has also given us much responsibility for there is the peril of privilege.

I ask you sincerely to let me join my prayers with yours that we might be good stewards of all that He has entrusted to us.

The week of Jan. 8 is a most strategic one for those of us who work in the Baptist building in Brentwood. It is "At Home Week." A typical week finds our people scattered out across Tennessee serving in the churches and associations. But this one week in the year all of us stay "home." Joining with us are the directors of missions from the 68 associations. Together, under the direction of the Holy Spirit, we then analyze the past year's work, set goals for the year ahead, and determine action plans that will enable us to achieve these goals.

As I close this first column, let me remind you that the building we work in and through belongs to you; and all of us who work here, work for you. We do want to serve you. Do come and see us and, above all, pray daily for us.



## Seminar to hear Rosalynn Carter

NASHVILLE, Tenn.(BP)—First Lady Rosalynn Carter and pollster George Gallup Jr., will offer their views on the state of the American family during a national Southern Baptist seminar on "Help for Families" this spring.

The three-day seminar, sponsored by the Christian Life Commission of the Southern Baptist Convention, will be March 26-28 in Orlando, Fla.

Mrs. Carter will speak on public policy and American families, while Gallup will talk about current trends in the American family.

Some of the other speakers for the conference will be SBC President Jimmy Allen; authors David Mace, David Switzer and Logan Wright; Wallace Denton, director of the marriage and family counseling center at Purdue University; and William M. Pinson Jr., president of Golden Gate Baptist Theological Seminary.

The seminar also will feature a dialogue between theologian Harvey Cox and writer Phyllis Schlafly on the impact of the women's movement on family life.

## Briefing to focus on general assembly

Bill Elder, director of Christian citizenship development, Southern Baptist Christian Life Commission, will speak to Tennessee associational Christian life committee chairmen at a meeting in Brentwood on Monday, Jan. 15. Chairmen and other associational representatives will gather at the Tennessee Baptist Convention Building at 11:00 a.m. for the session.

According to Jerry Self, public affairs and Christian life consultant, TBC, the purpose of the meeting is to inform Baptists throughout the state about the current session of the Tennessee General Assembly.

Those representatives attending have been asked to serve as part of a legislative network for Tennessee Baptists, Self said.

## SBC mission gifts grow for quarter

NASHVILLE, Tenn.(BP)—December giving boosted contributions to the Southern Baptist Convention's national Cooperative Program to \$14,538,766, or 11.9 percent ahead of the first three months of 1977-78.

But December's rate of increase dropped drastically from November's 18.7 percent. December giving amounted to \$5,026,599, a 7.1 percent increase over the same month last year.

Monthly increases must average 11.5 percent to meet the \$64-million operating budget and capital needs goals of SBC agencies. The total 1978-79 budget of \$75-million reflects an additional \$11-million goal for Bold Missions Thrust challenge funds and requires a 30.6 percent increase over last year's receipts. Bold Mission Thrust is the SBC plan to proclaim Christ to the world in this century.

Designated contributions, running 30 percent ahead of the first three months last year, totaled \$469,965 in December, up 14.8 percent over December 1977.

Total contributions, including Cooperative Program funds and designated gifts, amount to \$16,159,997 for the year to date, a 13.47 percent increase over last year.



# Transitions in communities result in church problems

NASHVILLE—Community changes in socio-economics, racial balance, housing, zoning or population density often result in chaos for Southern Baptist churches ministering there.

Many churches in the Southern Baptist Convention are located in one of these "transition" communities, according to Truman Brown Jr., consultant in the pastoral section of the church administration department of the Southern Baptist Sunday School Board.

Sometimes a residential neighborhood will gradually change to a predominantly commercial area. Other churches in older neighborhoods experience a significant community change from a one time homogeneous white middle class neighborhood to a place with a high percentage of elderly, poor, and black.

"Helping Churches in Transition to Grow," is a new seminar offered by the board's

church administration department Jan. 22-26 to help churches avoid the chaos and learn how to discover the spiritual needs of people.

"This seminar will help churches discover the unique mission God has for them, and how to accomplish that mission," stated Brown, director of the seminar.

Full and part-time staff members, church long-range planning committee members, and church council members all are invited to the conference.

Brown said the seminar will present a comprehensive view of evangelism and reaching people, plus help church leaders learn how to manage change with priority planning.

Persons attending the seminar also will be presented case studies of churches that have experienced a community transition and have dealt with it successfully to reduce the tension that often accompanies change.

Information concerning the seminar on Helping Churches in Transition to Grow can be secured from Church Program Training Center, P.O. Box 24001, Nashville, Tenn. 37203.

## Kenya conference boosts training of leadership

LIMURU, Kenya—Proposals to strengthen Theological Education by Extension, Baptist seminaries, and the discipling process of eastern and southern Africa came from Baptist leaders at a recent leadership training conference in Limuru, Kenya.

Thirty Southern Baptist missionaries and nine African Baptist leaders from 10 countries gathered for the 10-day conference directed by Marion G. Fray Jr., the Southern Baptist Foreign Mission Board field representative for Southern Africa.

"This conference represents the most intense effort ever attempted in eastern and southern Africa directed toward evaluating and improving existing leadership training in the area," Fray said. "It is expected that the conference will shape our leadership training processes for years to come."

## Foundation

### Make a will in January

By Jonas L. Stewart

January is designated in the calendar of the Southern Baptist and Tennessee Baptist Conventions as "Make Your Will Month." A good Christian steward asked recently, "Why make a will in January?" This is a good question, and it does deserve an answer since we have used this suggestion in our procedures.

There is nothing moral, sacred, or legal about January as a month to make a will. It is the earliest date on which it can be done at this point, therefore, it would be a good idea to get it done—either in January or as soon as possible. There is something sacred about being sure that one's estate is conserved, his family is protected, and his Christian witness extended to the limit of his ability.

January is a good time for directors of missions, pastors, and other staff members to promote the making of Christian wills because most Baptist publications will be carrying this same emphasis. The calendar gets crowded later in the year, and it is easy to forget.

January is the month of resolutions. It is a good time to resolve that a will must be made at once. If one has a will, it might be the best time to review it to make sure all needs are met since family, financial, and personal conditions have changed. One should also be certain that the present will makes adequate provisions for the church, Christian education, child care, and other mission causes that are loved and supported while he lives. A will may be changed either by rewriting it or adding a codicil (amendment).

For information about making a Christian will or changing a present will to make it more in keeping with your Christian desires, write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, TN 37027.

## Texas Baptists request executive to continue

DALLAS, (BP)—James H. Landes, executive director of the Baptist General Convention of Texas, has accepted a request of the state convention's Executive Board that he remain in office through 1982.

The board voted 111 to 3 to urge Landes to stay until age 70 following a motion by James Flamming, pastor of First Baptist Church, Abilene, Texas, who cited the need for continued leadership in Bold Mission Thrust, the Southern Baptist goal to reach every person on earth with the Christian gospel by the year 2000.

Two years ago, the board voted unanimously to ask Landes to continue in the top administrative post two years past his 65th birthday. Landes, now 66, was elected on Jan. 1, 1974. He had planned to retire Dec. 31, 1979, before the extension.

## Singer's wife donates for refugees' shoes

DENVER (BP)—When David Miller, director of Brentwood Baptist Center, went on Denver television to ask for shoes for Indochinese refugees, he had no idea what response to expect.

The next day, Miller's secretary received a call from a woman who identified herself as the secretary of Annie Denver. The woman told the Brentwood secretary that Mrs. Denver had seen the broadcast and wanted to give a donation toward purchase of shoes for refugees.

Annie Denver, it turns out, is the wife of the world-famous singer John Denver of Aspen, Colo. She sent a check for \$500.

## Louisiana church members receive, double 'talents'

BATON ROUGE, La. (BP)—In the midst of a stewardship emphasis, pastor Tommy French turned the tables on the members of Jefferson Baptist Church, Baton Rouge, and gave them money.

French encouraged members of the church to take either five or ten silver dollars to see how much they could make using the money for a special offering.

"I preached on Matthew 25:14-30, the parable of the talents," French said. "The finance committee agreed to let me use up to \$2,000 from designated funds. We got silver dollars to dramatize things, and told the people these were 'talents'—use them to see how much more you can bring back."

Members drew \$1,160 and six weeks later had returned an additional \$1,174.

Here's how some members earned dividends:

One lady invested her \$20 in a bake sale and brought back a \$57 increase; some youth had a horror house during the Halloween season and brought back \$64; another lady bought an item for \$5 that she sold for \$10, and increased the \$5 to \$122; one boy made potholders and doubled his money.

One man sold silver dollars for \$2 each. He has a nice presentation and even told the people who bought them that if they weren't satisfied, he would refund their money," French said.



**APPRECIATION**—Central Baptist Church of Hixson honored their departing pastor, Bill Kennedy, at a special reception Dec. 17. He resigned effective Dec. 24 after nearly 10 years as pastor. Participating in the reception were (from left) C.A. McGaha, who presented a monetary gift from the church; Ed Mitchell, who presented a plaque; Kennedy; his son Ken; and Bob Martin, who presented a book of letters.

## Conference on rural life convenes in Washington

WASHINGTON (BP)—Representatives from the religious community met with White House officials to express concern for the quality of rural life as the Carter administration moves toward announcing a new rural policy.

Fourteen persons representing 10 denominations, including J.T. Burdine Jr., of the Southern Baptist Home Mission Board, told two White House rural affairs specialists that the government's commitment to human rights should include "the right not to be discriminated against on the basis of geography."

Burdine, special consultant in the Home Mission Board's rural-urban missions department, told Baptist Press that the group was asked by the White House to contribute ideas to the administration's upcoming policy statement. An urban policy statement was issued earlier.

The group urged Lynn Daft, who is responsible for developing the administration's overall rural policy, to work toward a policy which "will reflect a spirit of healthy interdependence between urban and rural America."

More specifically, the religious representatives asked that the attention be given to basic structural changes in rural America, including the plight of the family farm, the rights of farm workers, and proper use of land and water.

The administration's rural policy should examine strip mining, the loss of "prime" agricultural land, the "potential threat" to world food supplies, and the "progressive concentration of land in the hands of corporations." Concern was expressed about what the group's statement called "recent trends towards corporate control of the nation's food production system" at the expense of the

family farm system.

The statement also struck a note increasingly familiar to federal bureaucrats when it suggested that human service be provided "at the lowest practical level within the social structure." What individuals can do for themselves ought to be encouraged, it said, and what small groups can do ought not be taken over by larger ones, an indirect but obvious reference to government.

That would also mean that federal programs should be redirected toward making private groups, including churches, the "conduits of federal monies," the statement continued.

The group also insisted that proposed budget cuts "should not threaten basic rural life quality, nor hinder rural areas in development."

At the conclusion of the one-hour, fifteen-minute meeting, Daft said he would welcome further suggestions from the religious group as the administration's rural policy statement takes shape. He left open the possibility of a follow-up meeting after the first of the year.

## Professor's Bible brings \$2,250 for Lottie Moon

WAKE FOREST, N.C. (BP)—A retired professor's ordination Bible brought \$2,250 at the second annual auction for the Lottie Moon Christmas Offering for foreign missions at Southeastern Baptist Theological Seminary.

The Bible, presented to J. Leo Green at his ordination in 1933, bore the marks of 45 years' use in his teaching and preaching ministry. Green, retired professor emeritus of Old Testament interpretation at Southeastern, donated the Bible as an expression of the missions theme in his teaching and preaching.

The Bible was purchased by members of the seminary's associate class who have studied under Green. They will donate the Bible to the seminary's library as a reminder of Green's 27 years of teaching at the school.

## Jewish reform movement sets evangelism effort

The Jewish Reform movement in America, in an historic decision, has announced plans to reverse the practice of centuries and begin a drive to convert the "unchurched" to Judaism.

The Union of American Hebrew Congregations represents 735 Reform synagogues with 1.2 million members. The union's board of trustees, which unanimously adopted a resolution "to bring the message of Judaism to any and all who wish to examine or embrace it."





**BARRELS OF BLESSING**—Evlynn and George Caviness of Amarillo, Tex., fill a barrel of bandages for the Baptist Hospital Centre in Nalerigu, Ghana.

## Couple's retirement project grows into full-time job

AMARILLO, Texas(BP)—When Evlynn Caviness volunteered for the job, she expected to pack about 20 barrels of medical supplies for Southern Baptist missionary physician Frances Greenway.

But when she and her husband, George, finished, they had filled 162 drums, 55 gallons each, with medical supplies for Greenway to use at Baptist Medical Centre in Nalerigu, Ghana. In fact, the response was so good that Greenway asked people to quit sending supplies.

Medical supplies must be imported in Ghana so are very expensive. The Cavinesses, who had just retired in Amarillo, Texas, volunteered to pack requested supplies sent by people and churches across the United States.

Eventually they received an average of 40 packages and worked six to 10 hours daily. By the time they had packed 155 barrels, they had received 1,376 packages of hospital gowns, offering envelopes for pill distribution, towels, pill bottles, sheets, and other medical supplies from over 1,000 individuals or organizations from Virginia to California, and even Hawaii.

Their major problem was locating the drums, which are scarce and cost \$2 to \$15 each. Several companies and individuals donated barrels and paid part of the shipping charges to get them to Texas. The Cavinesses then had to clean and paint them and apply stencils telling the contents and the hospital's address.

### Agencies recommend study of Communications needs

FORT WORTH, Texas(BP)—The Public Service Satellite Consortium has gotten permission from eight Southern Baptist agencies and the Baptist Joint Committee on Public Affairs to study the agencies' current telecommunications systems.

The study is the first and only approved part of a potential three-phase effort that may eventually propose replacement of current systems with more advanced technologies.

The Public Service Satellite Consortium is an organization of public service broadcast users, which includes the Southern Baptist Radio and Television Commission, dedicated to helping members define and analyze their communications requirements and reduce cost.

Phase I will take three months and begin Jan. 15. The cost will be shared by the agencies involved, which include the Radio and Television Commission, Home and Foreign Mission boards, Sunday School Board, and the Joint Committee, Stewardship Commission, Executive Committee, Annuity Board, and Southwestern seminary.

Mrs. Caviness can remember a day when every muscle ached as she worked in the intense July heat. But when the nine-month job finally finished, she and her husband could sit back and survey their labor stacked in barrels in their garage, on the porch, and across the drive, headed for Ghana.

## Baptist doctrinal study scheduled for Nashville

NASHVILLE—Nolan P. Howington, curriculum consultant in the church training department of the Southern Baptist Sunday School Board, will be the content teacher for church training Born Again: Doctrine of Salvation seminar Feb. 8-10 in Nashville.

A native of Winder, Ga., Howington earned the bachelor of arts and master of arts degrees from Wake Forest (N.C.) University and the masters and doctorate of theology degrees from Southern Baptist Theological Seminary, Louisville, Ky.

Prior to coming to the Sunday School Board, Howington served as a pastor, and professor at Carson-Newman College, Jefferson City, and at Southern Seminary.

The two-day seminar has been scheduled to train area leaders for the Baptist doctrine studies in March and April.

"In-depth doctrinal study will provide

### H.D. Knight to lead work in two associations

H.D. Knight, interim director of missions in Stewart County Baptist Association, has agreed to serve as joint director of missions with Truett Baptist Association and Stewart County, according to a recent announcement.

Knight, who retired approximately two years ago from Stewart County Association, will reside in Erin. He begins his new work this month on a full-time basis.

He has led as a missions director in the state for over 16 years, serving Stewart, Central, and Polk County Associations. At one time, he was pastor of First Baptist Church in Spencer.

Thomas Drake, pastor of First Baptist Church, McEwen, has served as coordinator for the association for the past 15 months.



## Executive Board committees named as nominations approved

New members of committees of the Executive Board of the Tennessee Baptist Convention were elected during the Executive Board meeting held Dec. 11-12 in Brentwood.

Election of the committees followed presentation by a Nominating Committee composed of Paul Durham, chairman and pastor of Radnor Church, Nashville; Gerald Stow, pastor, First Church, Cookeville; Robert Campbell, pastor, First Church, Rockwood; James McCluskey, pastor, Wallace Memorial Church, Knoxville; John Churchman, pastor, Beaver Dam Church, Knoxville; John Laida, pastor, First Church, Clarksville; Carroll Owen, pastor, First Church, Paris; Bruce Coyle, pastor, Highland Heights Church, Memphis; and Lee Morris, pastor, Robertsville Church, Oak Ridge.

#### Administrative Committee

(18 Members)  
Gayle Alexander, chairman, (W) At Large  
Charles D. Earl, vice-chairman, (E) At Large  
James Austin (E), chairman, Christian Services Committee  
Stanley Brumfield (M), At Large  
Robert Campbell (E), vice-president, Executive Board  
E.E. Carrier (E), At Large  
Paul Clark (W), chairman, Tennessee Baptist Program Committee  
William E. Crook (M), At Large  
John Daley (M), chairman, Public

#### Affairs and Christian Life Committee

Mrs. Robert Gay (M), At Large  
Hayward Highfill (E), At Large  
Fred Kendall, II (W), president, Tennessee Baptist Convention  
Howard Kolb (W), chairman, Education Committee  
Pat Landrum (W), chairman, State Missions Committee  
Executive Board  
Paul Shell (W), At Large  
Gerald L. Stow (M), president, Miss Osla Underwood (M), At Large  
Herschel Woodburn (E), chairman, Denominational Cooperation Committee

\*The president of the Executive Board is an ex-officio member of all standing committees.

#### Christian Services Committee

(17 Members)  
James Austin, chairman (E)  
Jerry Songer, vice-chairman (E)  
Gayle Alexander (W)  
J. Thomas Bryan (M)  
Paul Durham (M)  
James W. Halley (W)  
Houston Inman (E)  
Jack Kilpatrick (E)

Mrs. Mack Lambert (E)  
J.C. Parrott (E)  
Thomas Pope (W)  
Don Schultz (M)  
John Shepherd (E)  
Bill Sherman (M)  
Mrs. David Stewart (W)  
Miss Osla Underwood (M)  
J.G. Wise (W)

#### Denominational Cooperation Committee

(16 Members)  
Herschel Woodburn, chairman (E)  
Donald Pharris, vice-chairman (M)  
Herman Callahan (E)  
Thurman Haston (M)  
Hayward Highfill (E)  
David Hyers (E)  
James Jennings (M)

John D. Laida (M)  
Henry Linginfeller (E)  
Dale Martin (E)  
Murphy Martin (M)  
Miss Margaret McSwain (W)  
Mrs. R. Trevis Oley (W)  
Paul Tabor (M)  
James J. Smith (W)  
Paul Woodford (W)

#### Education Committee

(16 Members)  
Howard Kolb, chairman (W)  
Mrs. Robert Gay, vice-chairman (M)  
M.L. Arbuckle (E)  
Norman Baker (M)  
William E. Boyer (W)  
Stanley Brumfield (M)  
Robert H. Burton (W)  
Obie Campbell (E)

John Churchman (E)  
Kester Cotton (W)  
Tom Henry (M)  
Norvil Jones (W)  
Bill Kennedy (E)  
Lee Morris (E)  
Chester Parker (E)  
Jerry Powell (W)

#### Public Affairs & Christian Life Committee

(16 Members)  
John Daley, chairman (M)  
Raymond Smith, vice-chairman (E)  
Ray Brown (E)  
J.C. Carpenter (M)  
Darrell Clarke (W)  
Bruce Coyle (W)  
Jack Cunningham (E)

Jerry Foust (W)  
Earl McCosh (E)  
Carl Methvin (M)  
Roy Miller (E)  
Dennis Pulley (W)  
Paul Shell (W)  
Gerald Stow (M)  
Oscar Trainer (M)  
Eual Ursery (M)

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Robert E. Brown (W)  
Robert Campbell (E)  
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C.E. Harns (E)  
Mrs. Claude Jennings (M)

Paul Meyhew (W)  
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Earl Wilson (E)  
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Carroll Owen (W)  
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Mrs. Robert Gillam  
H.D. Hudson (W)  
Jack Land (W)  
Raymond Langlois (M)  
Lloyd Lawrence (M)  
Ray McCall (M)  
Jim McCluskey (E)  
Bill Morris (E)  
Robert Sharp (E)  
Roger Shelton (M)

### Charles Dennis succeeds Ted Ingram at Grandview

Charles Dennis, pastor of First Baptist Church in Loudon for the past two-and-one-half years, has been called as pastor of Grandview Baptist Church in Nashville. He succeeds Ted J. Ingram, who served the church for 13 years.

Dennis, a native of Virginia, was raised in Tullahoma. He was a member of First Baptist Church there for about 22 years. The new pastor is a graduate of Tennessee Tech University in Cookeville and earned the master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

In addition to the Loudon pastorate, he led First Baptist Churches in Waynesboro and Bradford. He was active in associational work, serving as adult Sunday School director and on the finance committee. In 1973, he was a member of the credentials committee for the Tennessee Baptist Convention.

### Hardeman messengers hold annual meeting

Messengers to the 56th annual meeting of Hardeman County Baptist Association elected Billy Jacobs as moderator for the coming year. Jacobs is pastor of Piney Grove Baptist Church, Toone.

Other officers elected to serve with Jacobs were: Jerry Foust, pastor of Toone Baptist Church, Toone, associate moderator; William R. McCommon, First Baptist Church, Grand Junction, clerk; and Charles Emrich, First Baptist Church, Bolivar, treasurer.

The association voted to accept Trinity Baptist Church, Bolivar, into membership, and accepted under watch care the Friendship Baptist Church near Saulsbury.

training in a variety of teaching methods; help in planning successful promotion; ways to schedule Baptist doctrine studies in local churches; and fellowship with other church workers," said Roy Edgemon, director of the Southern Baptist Sunday School Board church training department.

Three methodology leaders from the church training department of the Sunday School Board will attend to provide additional training for the adult, youth and children's materials. Steve Williams will lead the adult workers, Larry Yarborough the youth workers, and Ethel McIndoo the children's workers.

Each participant receives a copy of one of the books, a resource kit, a banquet, a luncheon, ticket to the Grand Ole Opry and additional conference materials.

Registration information can be secured from Church Training Department, MSN 152, Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, Tenn. 37234.

### Harold Hunter makes move to First Baptist, Etowah

After nearly 10 years as pastor of Northside Baptist church in McMinnville, Harold Hunter has accepted the call to lead First Baptist Church in Etowah.

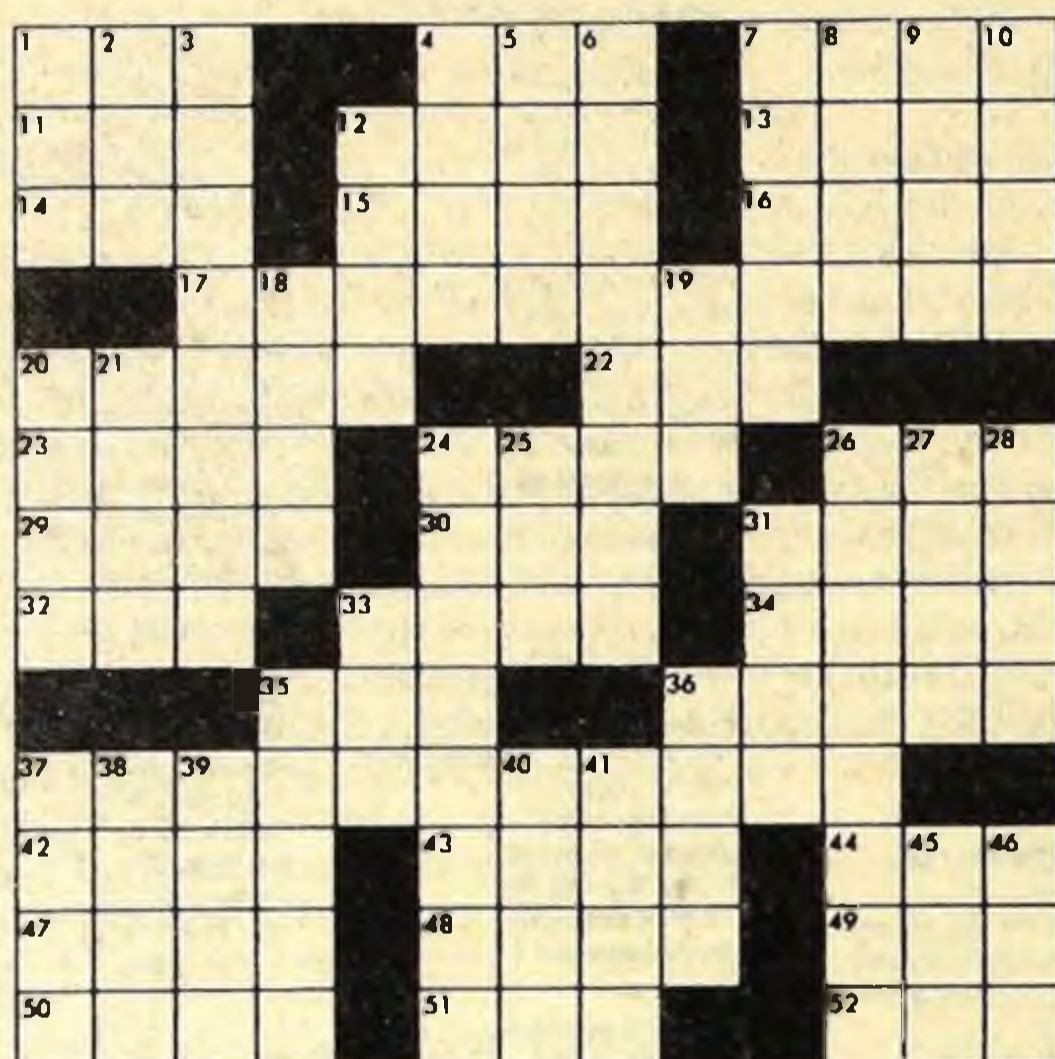
Hunter, a native of Cookeville, led Poplar Springs Baptist Church in that city for three years and Cedar Hill Baptist Church in Baxter for three years before coming to McMinnville. He is a graduate of Tennessee Tech University, Cookeville, and earned the master of theology degree from Toledo College and Seminary, Toledo, Ohio.

While in McMinnville, he has served as moderator, vice-moderator, Sunday School director, and church training director for Central Baptist Association. He conducted several associational and church evangelism conferences; is the author of a weekly newspaper column in the Southern Standard, McMinnville; and is on 13 radio broadcasts per week carried on two stations.



# Bible Puzzle

Answers on page 10



## ACROSS

- 1 "— with publicans" (Mark 2)  
 4 Letters: var.  
 7 "— off from the top" (Ezek. 17)  
 11 O. T. book: abbr.  
 12 Examination  
 13 "into the judgment —" (John 18)  
 14 Man (Gen. 46:16)  
 15 Father of Heber (Luke 3:35)  
 16 Arrow poison  
 17 "devil, as a — —" (1 Pet. 5)  
 20 Tree (1 Chron. 22:4)  
 22 Family member  
 23 Totals  
 24 Bivalve mollusk  
 26 Early auto  
 29 Undiluted

- 30 Poet's word  
 31 Suffix for profit or patriot: pl.  
 32 "nothing to — man" (Mark 1)  
 33 Roman poet  
 34 Hint  
 35 Metric land measure  
 36 "we let her —" (Acts 27)  
 37 "O Lord, — — —" (Rev. 6)  
 42 Diva's forte  
 43 Air: comb. form  
 44 "— unto the Lord" (Isa. 19)  
 47 "Be not —" (Eccl. 5)  
 48 Tide  
 49 Nigerian people  
 50 Insects

- 51 Attempt  
 52 River in Scotland

## DOWN

- 1 Chemical Suffix  
 2 Chalice veil  
 3 "raised up the — —" (Acts 10)  
 4 "tear — their claws" (Zech. 11)  
 5 Ancestor of Jesus (Luke 3:25)  
 6 "Set up the —" (Jer. 4)  
 7 "I thought as a —" (1 Cor. 13)  
 8 Indian prince  
 9 Margarine  
 10 Plenipotentiary: abbr.  
 12 Nicholas, for one  
 18 Kiln  
 19 Visit between whaler crews  
 20 Nathanael's home (John 21:2)  
 21 "from the house of —" (Amos 1)  
 24 "a better —" (Heb. 8)  
 25 Garland  
 26 "— the afflicted" (1 Tim. 5)  
 27 Erub: var.  
 28 Hosea in the N. T. (Rom. 9:25)  
 31 Light tan  
 33 Money of account  
 35 Native nurses in India  
 36 Liquid globule  
 37 Place (1 Chron. 5:26)  
 38 Algerian port  
 39 Word after black or check  
 40 Bambi, for one  
 41 Flat-bottomed receptacle  
 45 Poet's output  
 46 Trouble

## CRYPTOVERSE

KWR DJKWR F ZIXRKW KWR UIP JPM WJKW  
 VHXR P JZZ KWH P VU HPKI WHU WJPM

Today's Cryptoverse clue: X equals V

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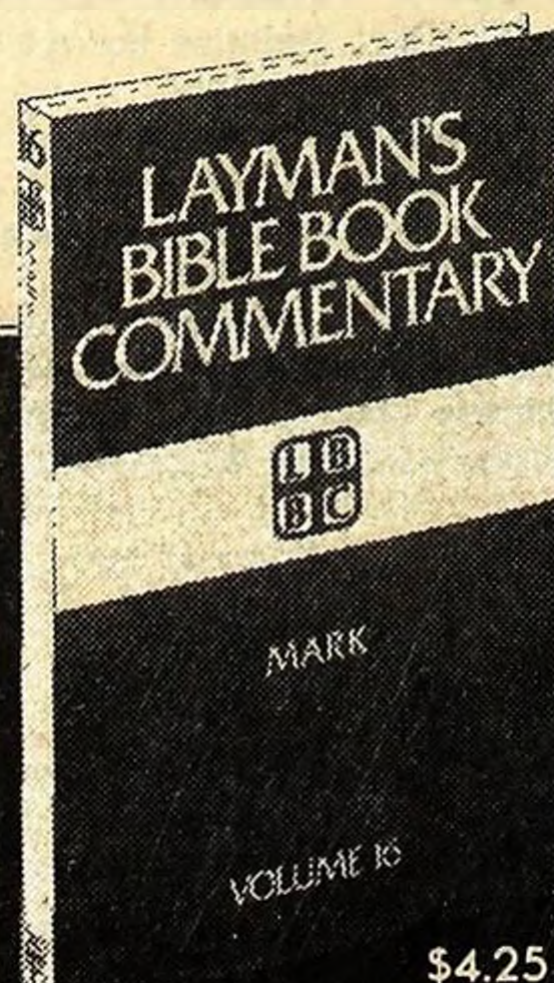
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# Pulpit To Pew

By Jim N. Griffith

During a recent revival meeting in Piura City, Peru, members of the First Baptist Church removed the walls on one side of the church to make room for the overflow crowds.

That is what I call an expansion program!

Think of it—"The walls came tumbling down." Why, even Joshua would have been proud.

Now we will really be on the way to greater things if we can just get all of the walls to come down that separate man from man.

Still, when it comes to church attendance, there is nothing like wall-to-wall people to help out a service. Those who are only "with you in spirit" do not add to the spirit of the service.

But the members of this congregation are so innovative with the use of removable walls, that this church may be the first to provide hard hats for those who say, "If I go to church, the roof will fall in."

## Interpretation

# The price of salvation

By Herschel H. Hobbs

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but by the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1:18-19.

Though for us salvation is by grace through faith, or God's gift received by us through faith in Jesus Christ, it was/is costly indeed to God. Some like to speak of salvation by grace as "cheap salvation." But it cost God all of His most precious possession.

"Know" is a perfect participle of the verb for perceptive knowledge. So it may read, "knowing perceptively and completely." "Not with corruptible things, as silver and gold" is emphatic in the Greek text. Slaves could be redeemed or set free by the payment of silver and gold. But such do not suffice for redemption from sin. "Redeemed" should not be seen as God paying a price to Satan for our freedom from sin's penalty. It is the price God paid to Himself to satisfy the demands of His holy, righteous nature.

Silver and gold are not legal tender in spiritual things. Symbolically, Rev. 21 shows that gold is but paving material in heaven. These things cannot buy character, peace, or righteousness. Neither can they purchase salvation.

"Vain conversation" means empty manner of life, that of unsaved people. "Received by tradition from your fathers" renders one Greek word (patroparadotou, patro or pater, father; para, alongside; didomi, I give). So something given alongside or to us from our fathers. This refers to the legal system of Judaism.

The price of salvation is introduced by "but" (alla), contrasting it with verse 18. All blood is precious as the physical source of life. But that of Christ is especially so. He is God's "Lamb without blemish (spot), without spot

(stain)." This is the requirement for a paschal lamb (Lev. 22:21-22).

Had God been able to redeem us with gold and silver, He could have given mountains of such with plenty left over. For our redemption, God had to give something of which it was all He had. He has but one Son. So He gave Him as the price of our salvation (John 3:16). If God gave us all that He has, we should give Him all that we are and have.

## On Matters of

# Family Living

By B. David Edens

Director, Marriage and Family Program  
 Stephens College, Columbia, MO 65201

# Androgynous traits make well adjusted persons

Androgynous means "having both masculine and feminine characteristics"—and if someone uses the word to describe you or your child, it's probably safe to feel flattered. Children and adults who rate the adjective "androgynous" tend to be emotionally healthy, high achieving, happy, and self-confident people, studies by two University of Texas psychologists suggest.

The androgynous individual does not lack clearcut masculine or feminine traits, Janet T. Spence and Robert L. Helmreich stress. He or she has the best traits of his or her own sex—and some of the most desirable qualities of the other sex as well. In other words, androgynous people are masculine or feminine plus.

They should not be confused with the "undifferentiated" person who is weak on the key characteristics of both sexes, including his or her own, point out the researchers. The undifferentiated person generally makes an ineffective parent who brings up ineffectual kids.

In contrast, androgynous persons make good parents because they have the confidence to be firm and authoritative and the sensitivity that enables them to respect the personalities and needs of their growing, changing children.

Can the home and school encourage androgyny? While parents and professionals can avoid boxing youngsters into masculine or feminine stereotypes, there's no tested recipe for turning out androgynous kids, warn Spence and Helmreich. Androgynous parents are apt to raise the greatest proportion of children with the androgynous characteristics that mark them as "well adjusted" and "healthy." But the number of androgynous individuals is not legion and does not appear to be increasing.

"We've now studied people in their 60s and 70s as well as 17-and-18-year-olds, and we find equal proportions of androgynous individuals in both age groups," they state in *Masculinity and Femininity: Their Psychological Dimensions, Correlates and Antecedents*.

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# Popes, Guyana horror head RNS news stories

NEW YORK(BP)—The Roman Catholic Church's remarkable turnover in popes and the mass murder-suicide of People's Temple cultists in Jonestown, Guyana, ranked first and second respectively in the top 10 ranking of religion news stories of 1978, according to Religious News Service.

Chosen by the staff of RNS, international, interfaith news service, the top 10 rankings went like this:

1. Pope John Paul II, the first Polish pope in history and first non-Italian pope in 455 years, was elected after the deaths of Pope Paul VI and Pope John Paul I.

2. The mass suicides and murders in Jonestown, Guyana, drew increased attention to the issue of government regulation of cults.

3. Three heads of state, Jimmy Carter, Menachem Begin, and Anwar el-Sadat, cited religion as a factor in their arriving at a preliminary accord on the Middle East at Camp David.

4. An \$85,000 grant to the Patriotic Front of Zimbabwe by the World Council of Churches drew fire from several WCC member churches.

5. The revival of Islam as a political force was a major factor in the civil strife in Iran.

6. Abortion continued to a political issue in the U.S., figuring in several elections in November.

7. The issue of women priests was a factor in the schism in the Episcopal Church and got a negative vote in the Church of England Synod.

8. Human-rights issues continued to challenge the churches around the world, particularly in Southern Africa and Latin America.

9. Birth of the world's first "test-tube baby" in England raised question of biomedical ethics.

10. Inflation delivered major blows to the budgets of churches and ecumenical organizations.

Other major developments and events cited by RNS include:

—Admission of blacks to the priesthood in the Church of Jesus Christ of Latter-day Saints (Mormons).

—Ecumenical advances include an agreed statement on papal infallibility by the U.S. Lutheran-Catholic dialogue, formation of an provisional Latin American Council of Churches in Oaxtepec, Mexico, and organization of an ecumenical coalition in Ohio's Mahoning Valley to attempt to reopen a steel mill.

—Recognition of the People's Republic of China by the U.S. raise the possibility of effects on religion in China.

—Homosexual rights continue as an issue in the churches (particularly United Methodist and United Presbyterian denominations).

—Several tuition tax credit bills fail to pass in Congress.

—The U.S. Supreme Court's ruling in the Bakke case raises more questions than it answers in regard to affirmative-action programs.

—Churches oppose government regulations at the federal and state levels.

## Devotional

### Let Thy face shine

Ps. 80:1-7

By Marshall Gupton

A difficult problem for today's church is how to understand God's plan in history. In our churches, we are busy as a bee hive with Sunday School, Church Training, mission organizations, visiting and meeting. Truly, it takes a lot of stamina to be a Southern Baptist. Once in a while we must stop and ask how does this fit into God's plan of history? The answer can be unpleasant.

In Ps. 80:1-7, a critical situation has developed for the northern confederacy, called Israel; She reels from having her cities plundered and destroyed. Enemies quarrel like wolves over which one shall take possession. Then, when total ruin knocks at the door, she turns to God. (This act should set the example for all men.)

As Israel gathers for a renewing of her covenant with God, she hopes that the turning of man's soul to God will result in a restoration of external circumstances. Ephraim, Benjamin, and Manasseh plead with God to stir up His strength. How long, Oh God, will this trial go on? We know You want us to wait and believe, but how long? Their prayers ascend, but God is silent.

There stands the incomprehensible problem: the very approach they take to God leads them to estrangement from Him. They call upon God as their helper, only to find out He is their adversary. They want comfort; they receive anger. Their faith, their prayers, their beliefs are called into question. Do they truly understand God's plan in history? God has withdrawn. Their nation will fall! Yet, they dare to believe and pray for God to cause His face to shine.

As Southern Baptist Churches, where do we fit in God's plan today? We have felt our church roles plundered by backsliding, by indifference, and by those who have grown weary in waiting. Still, we dare to believe that the best is still ahead. We feel as Isaiah did that things are bad, but if God will stir up His power, salvation will come. I believe God is soon going to make His face shine as never before. I want to be a part of it, do you?

Gupton is pastor of First Baptist Church, Camden.



Gupton



**GIFT**—Louis O. Ball, director of the Tennessee Baptist Chorale for 10 years, was presented a watch and a set of golf clubs by the chorale members at the annual banquet. Ball is chairman of the fine arts division at Carson-Newman College, Jefferson City.

# Volunteers, money said needed for Mission Service Corps

By J. D. Hughey

RICHMOND, Va.—Volunteers and money—these are the only limitations on the growth of Mission Service Corps in Europe, the Middle East, and South Asia. The opportunities abound.

Missionaries and Baptist leaders in these areas are asking for Mission Service Corps workers.

Will there be persons ready to give one or two years to volunteer service overseas? Will they or their friends provide for their financial support? These are urgent questions.

Andrew MacRae, general secretary of the Baptist Union of Scotland, says Scottish Baptists are excited "by the vision of the Southern Baptist Convention" in conceiving the Mission Service Corps. He is sure that if good initial pilot use is made of such volunteers, others will respond to the vision.

"We would certainly be happy to think of Scotland as an appropriate place for such a pilot scheme," MacRae says.

Almost any skill can be used advantageously overseas. Pastoral assistants, pastors of American churches overseas, and music directors are needed. Also, there are places for office secretaries, bookkeepers, youth workers, social workers, maintenance men, and health care specialists.

Three Mission Service Corps couples have already gone to Europe and one to the Middle

East. Several others will soon be on their way. But still more are needed.

Geoffrey Rusling, head of the department of ministry in the Baptist Union of Great Britain and Ireland, says the minimum support figure for such a volunteer now would be about \$8,000 to \$10,000 annually. He arrived at that amount by taking the basic stipend most Baptist ministers in Great Britain and Ireland received, adding accommodation expenses and allowing for the fact that most of these ministers or their spouses also have another job. Travel costs would be additional.

Mission Service Corps is for Christians who are so eager to meet needs overseas that they are ready to make a financial sacrifice. Surely there are many such Southern Baptists.

Those who can go should write immediately to Lewis Myers, Baptist Foreign Mission Board, Richmond, Virginia 23230. Those who cannot go but can provide funds should send that information to the Foreign Mission Board.

The writer of this article is area secretary for Europe, the Middle East and South Asia at the Southern Baptist Foreign Mission Board.

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A	N	T	S		T	R	Y		D	E	E

"The Father loveth the Son, and hath  
given all things into his hand"  
(John 3:35).

## UNIFORM SERIES

Lesson for Sunday, January 14

## Growing up in Christ

By Bob R. Agee  
dean of religious affairs  
Union University, JacksonBasic Passages: Phil 3:12-16; I John 4:13-21.  
Focal Passages: Phil 3:12-16; I John 4:13-21.

It is possible for a person to accept Jesus Christ as Savior but for that person to become stunted and dwarfed as a Christian. Accepting Christ as Savior is not the final step in a person's spiritual pilgrimage. Just as a new-born baby must grow and develop into adulthood, even so must new-born spiritual babies learn the importance of growing up as Christians. The Christian life involves a lifetime of growing to become day by day more of what God wants us to be.



Agee

The process of growing (Phil. 3:12-16)

In the church at Philippi, Paul apparently encountered some people who believed that they had grown all they needed to grow. The language of the letter that Paul wrote to the church there suggests that some actually believed that they were already perfect and complete. However, in strong language, the apostle refuted their notion, using his own pilgrimage as an example.

In the verses immediately preceding our focal passage, the apostle identified several things which he considered to be results of his experience with Christ. Paul believed that in Christ he was enjoying a right relationship with God that he had never known before. As he grew in that relationship, he possessed a righteousness that was not of his own doing but was a product of what God was doing in his life (v. 9). Paul was striving to know Christ better and to know the power of the risen Christ in his life (v. 10). Finally, Paul saw the ultimate goal of the Christian life as experiencing resurrection from the grave (v. 11).

But, the apostle acknowledged that none of these were finished products yet in his own life. There were still areas where he had not fully matured. His attitudes and behavior were not always consistent with what he knew to be God's way. There was still room for growing in Paul's life.

To describe the process of growing, Paul borrowed the language of the sports arena to paint the picture of what was happening in his life. The picture is that of a runner in a race. His eye is on the finish line, nothing distracting him from the goal before him. He has one thing in mind, winning the race. Here's how he will do it.

"...forgetting those things which are behind..." The olympic runner refuses to dwell on past accomplishments. Each new best effort is simply the challenge to train harder to do even better. If he becomes content with a previous performance or success, then he never reaches beyond what he has already achieved.

The pilgrimage of spiritual growth stops when we become satisfied with what we have achieved in the past. The person who is always looking back at what he has done in the past never accomplishes much in the present and accomplishes even less in the future.

"...reaching forth unto those things which are before..." The vocabulary used in this phrase paints the graphic picture of a runner straining toward the tape at the finish line. The runner knows that he must keep his eye on the finish line.

The pilgrimage of spiritual growth involves the continuous, day-by-day effort at growing. We grow spiritually by making the efforts to grow, honoring the laws of spiritual nutrition just as we honor the laws of physical nutrition.

"I press toward the mark..." Again the language of the olympics appears in Paul's word picture. The runner is approaching the

end of the race. He has his eye on the finish line, running in a straight line, intently concentrating on his goal. He is "pressing toward the mark," giving everything he has toward his goal.

When God reaches out to a person and saves him, he calls him to live on a higher plain. God wants a person to reach beyond his old self and begin becoming what God wants him to become. God calls us to be his children and his children he wants us to grow, reaching ever higher plains of thinking, of attitudes, of behavior.

No Christian ever fully matures this side of eternity. Verse 15 suggests that there is a level of spiritual growth where we are able to grasp deeper things. The word "perfect" may be translated "mature" and can refer to that disposition of mind and spirit that is challenged to think further and to keep learning. With this in mind, it appears that Paul is saying that when spiritual growing is taking place a person has an open, teachable, spirit. He is committed to the process of growing and learning what Paul has described in verses twelve through fourteen.

One essential for growing (I John 4:13-15)

In order for Christians to grow, they must have assurance that they are children of God. In the book of I John, we find a letter that seems to be concerned with Christian assurance. At least five times in the brief epistle, he indicated that he wanted his readers "to know" that they had eternal life or that they were abiding in God. In this focal passage he gave us a glimpse of what he believed about the nature of the Christian life.

John believed that through Christ a person came to abide in God. Union with God seemed to be, for John, the goal of what Christ came to accomplish. But not only did the believer come to abide in God, God came to abide in the believer, thus bringing about this spiritual union. One way that a person knew that he had entered into that union of fellowship with God was that God gave him the Holy Spirit as his assurance.

The New Testament places strong emphasis upon the fact that at conversion, the Holy Spirit comes to live within the believer. The Holy Spirit bears witness in the believers life that he is God's child and that God will not forsake him.

Such a relationship with Jesus is necessary for spiritual growth to take place. The God who abides within us is the agent then who makes growth possible.

One measure of growth (I John 4:16-20)

John dealt with one area where a Christian can measure his growth and development. The measuring stick that he uses is "love." Our salvation is based upon a confidence in the love of God. Believing that He loves us so much that He gave His only Son to die in our behalf is the root belief in the conversion experience. God does not just love as an activity; God is love (v. 15). All of His conduct is shaped by that nature. Since He is love, there is only one way that He can act toward us and that is in love. His wrath takes the shape of love. His judgement expresses itself in love. His continuing, on-going relationship with us is shaped by love. To know God is to know His love. To experience His love affects a change in our lives that results in our becoming loving persons.

John clearly stated that it is impossible to love God and to hate our fellow man. If God dwells inside us, love dwells inside us. God's love is an active, giving love that strains to express itself in someone else's behalf. One measure of the fact that we are growing in Christ-likeness is that we love others. As we grow spiritually, we grow in our ability to show that love for others.

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**LIFE AND WORK SERIES**  
**Lesson for Sunday, January 14**

# Sins of men without God

By Bob C. Hardison, pastor  
 Calvary Baptist Church, Nashville

Basic Passage: Romans 1:18-32

Focal Passage: Romans 1:18-21, 24-25, 28-32

Man's enslavement to sin affirmed in Rom. 1:18-32 is up-to-date as today's headlines. In this passage, Paul tells us the Gentile world is without excuse before God for their sin. His honest and in-depth evaluation of the spiritual condition of mankind sheds light on the often asked question: "Is the heathen who has never heard the gospel responsible for ignoring the ways of God?" We are in urgent need of the penetrating insights of this passage.



Hardison

The wrath of God revealed (Rom. 1:18)

In a sense, verse 18 is introductory to this whole section. Paul begins by telling the Romans about the wrath of God. For some, the idea of God's wrath is untenable. Nevertheless, divine wrath is a fact. Many believe that there is no hell and laugh off the universal moral law of what a man sows that will he reap. To overlook God's wrath is to omit a vital part of the gospel. If we believe the whole gospel we cannot ignore God's wrath against sin. It is against the dark backdrop of sin and God's wrath that we truly see how great God's love is for man.

This revelation of wrath is against "all ungodliness and unrighteousness of man." Ungodliness refers to man's rebellion against God. Man's rebellion is a vain attempt to run his own life. Ungodliness always leads to unrighteousness. Man's condition of being ungodly soon manifests itself in unrighteous deeds and acts. Paul warned us to face the truth that God's wrath against sin is for real. Nothing would get by God. The ungodliness and unrighteousness of man would not escape the wrath of God.

God's revelation through nature  
 (Rom. 1:19-21)

Paul spells out that God has revealed Himself through nature to all men. This self-disclosure is through the "invisible things" of the creation from the beginning of the world. All people, north, south, east, and west, learned and ignorant, in light and in dark continents, have knowledge of God. There is not a people upon the face of the earth left without God's revelation of Himself.

From the beginning of time God's eternal power and deity could be seen in what He has done. The created universe speaks convincingly about its Maker. The psalmist said, "The heavens declare the glory of God; and the firmament sheweth His handiwork" (Ps. 19:1). A person cannot look on the world with an open mind without seeing the evidence of both omnipotence and omniscience.

On the basis of God's self-disclosure, Paul declares that the Gentiles are without excuse before God. Even the heathen does not have the Bible or may have lived before there was a Bible is without a reasonable apology for not worshipping the true God. Granted, his knowledge of God is partial; but it is knowledge. His responsibility before God is based upon his response to the revelation that God has made available to him.

The only acceptable response to God's revelation is one of faith. Without faith it is impossible to please God (Heb. 11:6). When looking up, it is only the man of faith who will see the "glory of God" instead of just a good day to wash the car. It was the Gentile's lack of faith that was his undoing. His turning from God made it impossible for him to receive more knowledge and to have the ability to act upon it.

While we are thinking about the wrath of God, it is important to note that the punishment of God will be greater for those who reject His specific revelation of Himself in Jesus Christ. The people who only have

limited knowledge of God will be judged accordingly. Man cannot reject light that he does not have. The person who has the Bible and knows about Jesus Christ and does not accept God through faith will be punished more severely than will the person who does not act properly because he does not know. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12:48b).

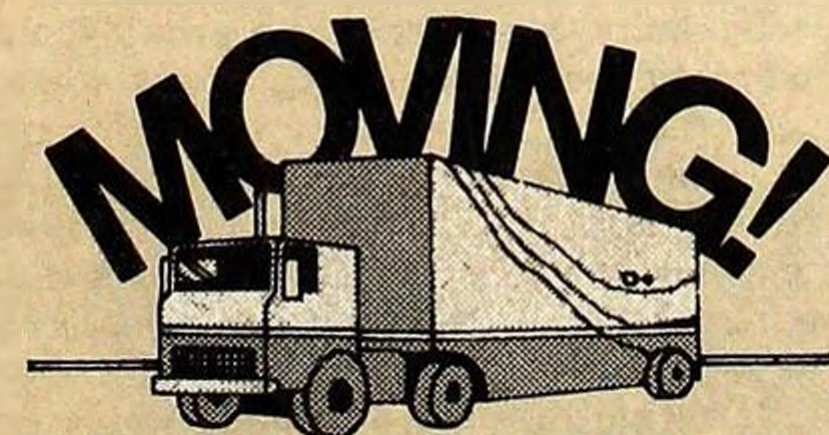
The judgment of God expressed  
 (Rom. 1:24-25, 28-32)

The result of man's rebellion and self-centeredness is that "God gave them up" (v. 24). This is a picture of God willfully backing away from man to leave him to his own self-destruction. This is a passive aspect of the judgment of God. Instead of actively punishing them for "changing the truth of God into a lie" (v. 26), God simply permitted them the horrible freedom they had demanded. They soon were self-enslaved by their sin. Thus what appeared to be a pleasurable end turned out to be the judgement of God.

The twenty-one sins listed in verses 28-31 leaves no room for any compliment to the Gentiles. These, indeed, paint a morbid picture of the ancient world. They read like the sins of our day—pornography, divorce, homosexuality, lesbianism, murder, bribery, rape, etc. The final conclusion of Paul was the darkest stroke of all. Their public conscience was dead (v. 32). They were not only doing these base sins, but they took pleasure in leading others to do the same. Their approval of their own sins and those of others was clear evidence of moral degradation. It is not fair for us to condemn the pagans of Ancient Rome, because the moral character of our society is just as low. Are we not in danger of God giving up too?



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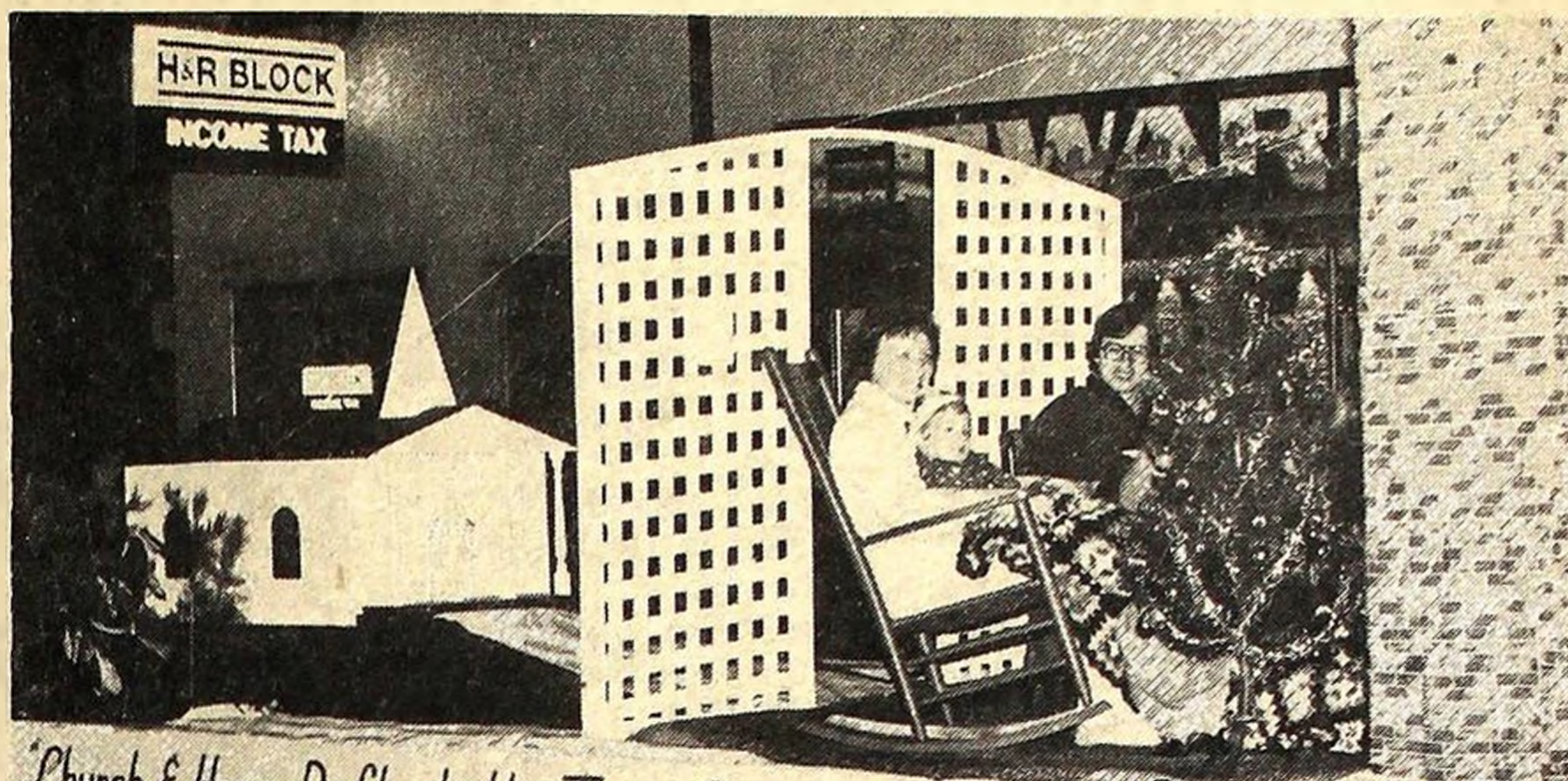


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**PRIZE WINNING FLOAT**—A "Church and Home Reflect the True Spirit of Christmas" float from Trenton Street Baptist Church in Harriman, won second prize in that city's Christmas parade last month. The theme and float idea were suggested by deacon George H. Lockett and drawn by Ted Taylor, activities director at the church. Charlie and Lucy Crass, youth workers, rode on the float with children Jennifer Munsey and Danny Spurgeon. Lights and music were developed by Michael Morgan, minister of music and youth, and David Cox. James Leonard is pastor.



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# Laymen ask for more active missionary role

By Wilmer C. Fields  
Director, Baptist Press

SAN FRANCISCO (BP)—Southern Baptists are wasting time and opportunity for missionary expansion by underutilizing one of their most powerful resources—two million-plus grown men who are members of the denomination's 35,000 churches.

This conclusion by a representative group of active Baptist businessmen resulted from visits to mission sites in the western United States and Canada. The field trip was sponsored by the Home Mission Board of the Southern Baptist Convention.

In a summary session following eight days of examining Southern Baptist mission efforts, the laymen generally agreed on some advice to their fellow churchmen, much of it aimed at pastors and denominational leaders:

(1) Don't ask us just for money! We will give that, they said, and did give through Southern Baptist churches last year to the tune of \$1.7 billion. "Money is the least thing we can give."

(2) Take a chance on us, they said. Put the Baptist principle of the priesthood of believers to a real, gigantic test. Even though untrained in theological schools, and sometimes with more enthusiasm than wisdom, nevertheless, fire us up with a sense of divine mission and turn us loose to participate directly in missions. We have time,

let us give that, too.

(3) We also have professional skills. Find ways to harness all that ability for Christian ministry and witness at home and beyond. Help pastors and church staff professionals, they said, to focus more on teaching, training, enabling, coaching and dispatching lay workers. We, they said, want to do something more than merely watch the professionals perform on Sunday.

(4) We have influence, the laymen added, and we think our fellow Baptist laymen are ready to invest that special lifetime accumulation in something truly worthwhile, the advancement of the Kingdom of God.

The group, all successful business leaders, professed loyalty to their denomination, but were critical of some aspects of Southern Baptist life. Criticism centered mainly on ac-

ceptance of a passive laity, rather than pushing an active role in expressing their personal faith and Christian commitment.

Members of the group included four real estate developers, Bill Cartee and J.T. Williams Jr., both of Tallahassee, Fla.; Doyle Pennington of Tupelo, Miss.; Fred Roach of Dallas; and C.E. Price of Pittsburgh, Pa., a Westinghouse vice-president.

These leaders in the nationwide lay renewal movement were led on the survey trip by William G. Tanner, head of the SBC Home Mission Board, Atlanta, with assistance from board staff members Ed Seabough, Reid Hardin and Don Rutledge.

Missions studied included an Indian reservation church in the central Oregon mountains; a new congregation meeting in a community recreation hall in Victoria, British Columbia; a resort ministry in Lake Tahoe, Nev.; plus non-traditional, multi-lingual, and cross-cultural churches in San Francisco.

Dan Stringer of Portland, executive of the mission-minded Northwest Baptist Convention, described the challenge of a territory with five-million people, only 39 percent of

whom claim any religious ties.

In mid-summer 1978 the Northwest Convention organized eighteen new churches in one day, one facet of an aggressive expansion program.

California Baptist missions leader, Ralph Longshore of Fresno, shared the four goals adopted by his Golden State colleagues for reaching the 22-million Californians in Christian ministry by the year 2000:

(1) Present the gospel in some way to every person in the state.

(2) Establish a Southern Baptist witness in every California city.

(3) Double the number of Baptist churches to 2000 by the year 2000.

(4) Double the Baptist church membership to 750,000.

The men called on their fellow Baptist laymen throughout the nation to take the initiative in their churches to put more boldness in the current SBC emphasis on "Bold Mission Thrust."

The men likewise commended to Baptist laity the opportunity for up to two years of direct, personal missionary service through the denomination's new Mission Service Corps. One of the group, Doyle Pennington and his wife, are in the midst of a two-year term as MSC volunteers, working with the Home Mission Board's department of evangelism.

Ed Price, another member of the traveling group, and his wife have personally worked in the establishment of numerous churches in Pennsylvania. They currently drive every Sunday 30 miles from their Pittsburgh home to assist to an ex-engineer turned pastor who is working with two men and 20 women to begin a new congregation.

The laymen expressed vigorous support for the SBC Brotherhood Commission as a separate agency strengthened for its task of leading Baptist men and boys in personal evangelism and mission outreach. A study is currently underway to decide if the Brotherhood Commission, with headquarters in Memphis, should be combined with the Baptist Sunday School Board in Nashville.

They commended their fellow laymen the example of the long-term leadership of the members of Woman's Missionary Union of aggressive missionary effort.

Fred Roach, who has helped to raise over \$50-million for various religious causes in the past ten years, spoke for the group to Baptist leadership. "Don't cultivate us laymen for money!" he said. "Mobilize us for evangelism and ministry. The money will come along. Unclog the structure! Help laymen find the places and persons through whom we can have a direct hand in gospel proclamation. Put us to work. We are ready and waiting!"

Tanner agreed with the group's consensus that SBC lay manpower mobilization must become a front rank SBC priority. He concluded, "We will never meet the challenge of missions with just the preachers and the missionaries. These are too few in number. The time is her for the laity, men and women, to move to the forefront of Southern Baptist life."

## Averett College head announces resignation

DANVILLE, Va. (BP)—Conwell A. Anderson, president of Averett College for 13 years, has resigned, effective in August, following doctors' advice.

Anderson's surprise resignation came just four weeks after he announced Averett will move to a new campus site. Doctors said Anderson, who suffered a heart attack in 1975 and had coronary bypass surgery in 1976, wasn't up to the monumental tasks of relocation and the resultant fund raising campaign.

During Anderson's tenure, Averett has grown from a woman's junior college with 300 students to a four-year coeducational institution with 1,100 students and a fledgling graduate school.

## High court declines Nevada ERA review

WASHINGTON (BP)—A Nevada law that required the state's voters to approve the Equal Rights Amendment before the state legislature can act on it will not be reviewed by the U.S. Supreme Court.

Opponents of the law claimed that it was ploy on the part of ERA foes to keep the legislature from exercising its constitutional duty under the Fifth Amendment of the U.S. Constitution, either to ratify or reject the controversial proposal. Nevada voters rejected ERA on Nov. 8 by a margin of 2-1.

Nevada is one of 15 states which have yet to ratify the amendment. Thirty-five have done so and three more state legislatures must approve the proposal by June 1982—before it becomes part of the Constitution.

The Nevada law requiring an "advisory" vote by the electorate before ERA is acted on by the legislature was attacked more specifically for providing for citizen participation in the amendment process when the Constitution calls for state legislature to make the ratifying decision.

In addition, opponents claimed unsuccessfully, the law violated the Constitution by requiring the legislature to defer any action on ERA until the referendum is held.

The Nevada Supreme Court ruled in September that the law calls for no more than an advisory vote by the people which is not binding on state legislators' own votes on ERA. In declining to review that decision, the nation's high court said only that no "substantial federal question" was involved.

## Court rejects appeal of adulterous pair

WASHINGTON (BP)—Despite the objections of two justices, the U.S. Supreme Court announced it will not review the firing of an unmarried Pennsylvania couple for living in open adultery.

In an unusually long six-page dissent, Justice Thurgood Marshall objected strenuously, declaring that the high court's failure to hear the case has the effect of permitting a public employer "to dictate the sexual conduct and family living arrangements of its employees, without a meaningful showing that these private choices have any relationship to job performance."

Marshall and fellow Justice William J. Brennan Jr. voted to hear the case of Rebecca Hollenbaugh and Fred Philburn, both employees of Carnegie Free Library in Conellsville, Pa. They were discharged in 1972 after Philburn, who was still married, left his wife and moved in with Ms. Hollenbaugh when she learned she was pregnant with his child.

At first, the library's board of trustees attempted to persuade the couple to split after complaints were lodged by members of the community. When Philburn refused to move out, they were both fired.



**GROUND BREAKING**—Turning the first shovels of dirt for construction of the new Oaklawn Baptist Church facility in Crossville are, left to right: John Noland, Woodrow Singleton, Warren Wilson, Clarence Davis, Pastor Russell Honeycutt, Steve Davis, and Cumberland Plateau Baptist Association director of missions Guy Cooke. The building will consist of an auditorium and educational space with a seating capacity of approximately 215. Organized in June 1976, the members are meeting presently in the former Oak Lawn Motel. The new property is located on Highway-70 East.

## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

H.T. Whaley resigned his church in Luxora, Ark., to become pastor of the church at Portland. He was formerly pastor of Eudora Church, Memphis.

Phocian Gibbs of Carthage, who for several years had been employed in the store of C.W. Chilcutt, resigned to devote all his time to the four churches which had called him as pastor. The churches were Green Valley, Caney Fork, New Macedonia, and Plunkett's Creek.

### 25 YEARS AGO

First Baptist Church, Milan, observed Henry Huey's 25th anniversary as pastor. Sharing Southern Baptists' goal of "A Million More in '54," Huey led the church in beginning a new mission, Northside Chapel. Ground breaking was held on his anniversary. There were 141 enrolled at the Chapel.

First Baptist Church, Crossville, organized and maintained four missions. The missions were Laurel Grove, Antioch, Emmanuel, and Pleasant Hill. Shields Webb was the First church pastor, and Glen Melton was in charge of all mission work for First church. Laurel Grove and Antioch Missions were organized under the direction of Ralph DeBord.

### 10 YEARS AGO

William F. Malone was elected chairman of the 27-member board of trustees of the Tennessee Baptist Children's Homes, Inc. Other officers elected were Irvin Hays, pastor, Bartlett Baptist Church, Bartlett, vice-president; and Lowell Adams, pastor, Graceland Baptist Church, Memphis secretary.

William L. Swafford after three and a half years as pastor of Tusculum Hills Baptist Church, Nashville resigned to become pastor of First Baptist Church, Elizabethton.