

Baptist and Reflector

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News journal of Tennessee Baptist Convention

FMB expects no money from US-China accord

RICHMOND, Va. (BP)—The Southern Baptist Convention's Foreign Mission Board submitted no claims and expects to receive no money from the recently signed U.S.-China claims accord which states that China will pay \$80.5-million for American property seized by the communists in 1949.

Although the board holds deeds to millions of dollars in mission property in China, Baker J. Cauthen, executive director, said they will seek no settlement on property. In the 1950s when a claims committee was set up by the U.S. government, the Foreign Mission Board decided to submit no claims.

The American Baptist Churches in the USA,

ETBH nurses vote union

KNOXVILLE—In an election held on Feb. 20 by the National Labor Relations Board at East Tennessee Baptist Hospital, that institution's licensed practical nurses and technical employees voted for union representation.

In a close election, with a final vote tally of 102 votes for the union and 81 against, the employees chose to have the Office and Professional Employees International Union (OPEIU) represent them in collective bargaining with the hospital. The bargaining process will begin sometime in the near future, after the union has been officially certified by the NLRB.

In announcing the results of the election, Earl Skogman, president of the hospital, said, "Although East Tennessee Baptist Hospital has taken the position that we are strongly against union representation in the service-oriented health care profession, we recognize our employees' right to organize. As a Christian institution, we feel that health care professionals can communicate more effectively with one another without third party intervention, but, as always, we will continue to work with all of our employees toward the best possible patient care—the ultimate goal in the medical ministry to which this hospital is committed.

"In this era of constantly rising costs," Skogman said, "and with the Voluntary Effort nationwide by all hospitals to contain these costs in order to avoid federal intervention, union demands could cause additional problems for any hospital. All of our employees deserve the very best this hospital can provide for them, and we will do our utmost to work within the framework of collective bargaining to work with our employees while continuing the fight for cost containment."

The NLRB election held on Feb. 20 was the second union election to be held at East Tennessee Baptist Hospital.

Of five possible bargaining units for the hospital's almost 1200 employees, only two employee groups have petitioned for union representation.

In an earlier election held on Nov. 28, 1978, the hospital's registered nurses also voted, but the election was inconclusive due to five votes which were challenged by the union and/or the NLRB.

on the other hand, decided to enter \$2.5-million in claims. The ABC owned some property in China jointly with Southern Baptists, for which no claim will be made, a spokesman said, but also owned other properties outright for which claim will be made.

Commenting on the SBC Foreign Mission Board's position, Cauthen said, "It has been our hope that ultimately we may be able to have access to the properties to use them for their original purposes. Any financial settlement based on 41 percent of the estimated value as of 30 years ago is entirely unrealistic."

Announcement that the agreement between the U.S. and China had been signed came March 2 from Treasury Secretary Michael Blumenthal. China has agreed to pay 41 cents on the dollar to settle \$197-million in claims.

Among the properties for which the Foreign Mission Board holds deeds are missionary residences, school and hospital properties, and church properties which were not transferred to the local congregations or the Baptist Convention in China.

American Baptist properties include school, hospital, and church holdings in east, west, and south China, a spokesman said. He noted that the ABC doesn't know how much of the \$2.5-million it will receive after the U.S. and China actually settle accounts.

The Foreign Mission Board and American Baptists also jointly hold title to a downtown office building in Shanghai and to properties of the University of Shanghai, jointly sponsored by the two denominations.

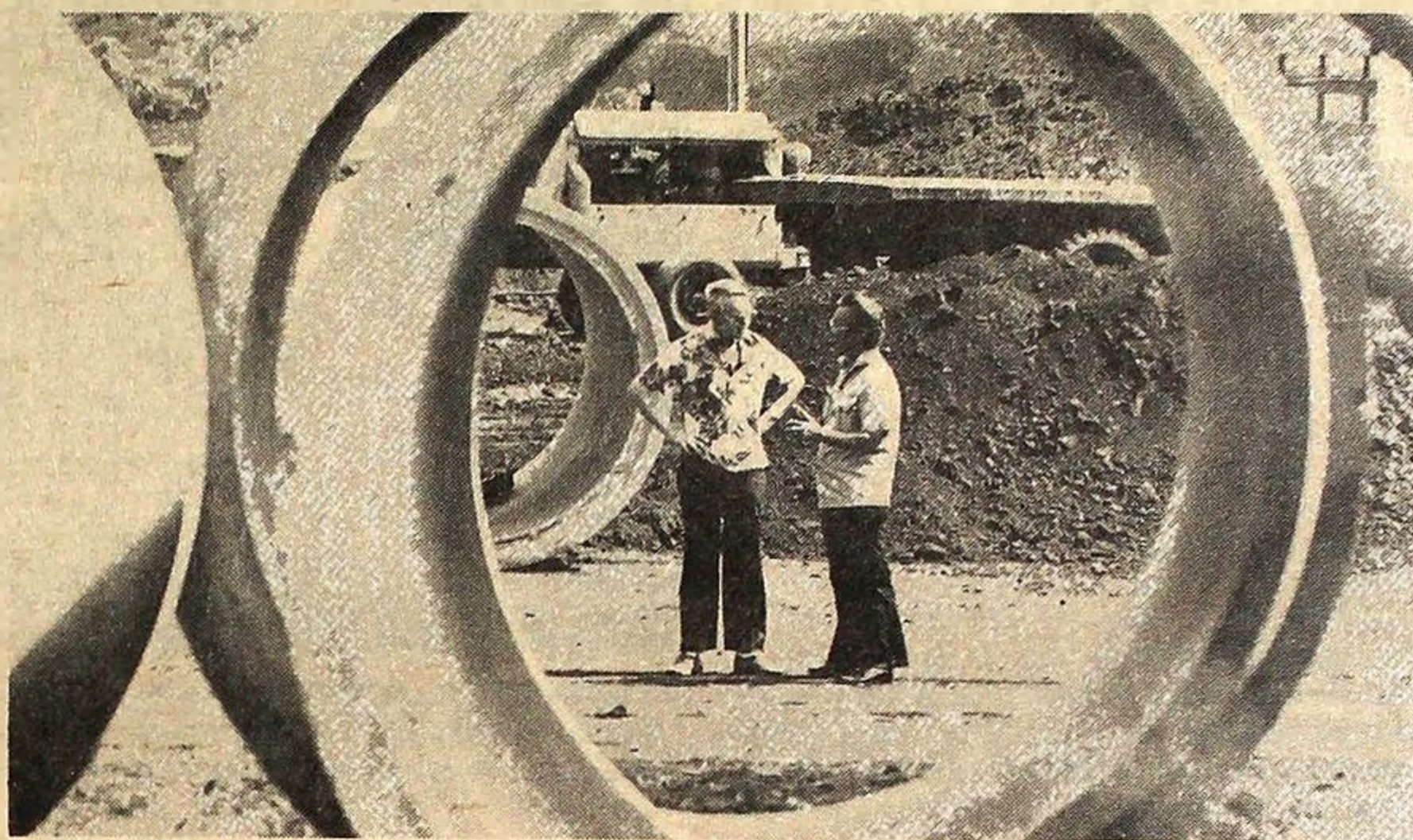
Many titles to church property were turned over by Southern Baptists to the churches before mainland China fell to the communists, according to George H. Hays, board secretary for east Asia. This action is in accord with board policy to transfer titles of church land and buildings to individual congregations or the national convention as Baptist leadership in a country matures and the convention shows itself financially capable of maintaining the property, he said.

Tennessee Cooperative Program falls under goal in February

Bad weather and a short month are said to have resulted in Tennessee Baptists' lowest month in mission giving through the Cooperative Program for the current budget year.

Receipts for missions through the Cooperative Program reached \$873,051.79 when the convention's books for the month closed on Feb. 28, according to Tom J. Madden, executive secretary-treasurer for the Tennessee Baptist Convention. This is 7.3 percent less than the \$942,184.68 given during February 1978.

The monthly goal for 1979 is \$983,333.33, based on the budget-goal of \$11.8-million for November 1978-October 1979, which was adopted by messengers to the 1978 TBC. Madden pointed out that February's receipts were 11.2 percent below (\$110,281.54 under) the convention-approved monthly goal.



NEW OPPORTUNITIES—New communities are new opportunities for new churches. In Waitia, Hawaii, Ray Savage, HMB missionary, and Sam Choy, director of missions for the Hawaii Baptist Convention, talk about starting a church in this new city.

Home mission week focuses on need for prayer, gifts

BIRMINGHAM, Ala.—In preparation for the Week of Prayer for Home Missions, Home Mission Board executives set daring goals in keeping with the week's theme, Dare to Ask.

William G. Tanner, executive director-treasurer of the Board, and Leonard G. Irwin, planning section director, set four broad based goals that can be attained as a result of the Week of Prayer and ingathering of the Annie Armstrong Easter Offering. The goal for this year's home missions offering is \$15,000,000.

The first goal, to appoint 450 career missionaries, will push the total of missionary personnel over the 3,000 mark, not including missions volunteers.

The second goal is to enlist, place, and obtain sponsors for 1,000 Mission Service Corps volunteers. Meeting this goal would further the Southern Baptist objective of Mission Service Corps which is to enlist 5,000 mission volunteers both in the United States and overseas by the year 1980.

The third goal is to initiate 117 new projects

to be serviced by new and present missionary personnel.

The fourth, to strengthen Southern Baptist witness in 20 key cities and 100 key counties in the United States, relates to the evangelization and congregationalization objectives in the Home Mission Board's response to Bold Mission Thrust.

Tanner and Irwin indicate that if the \$15,000,000 offering is accomplished these broad goals can be realized.

The Annie Armstrong Easter Offering provides approximately one-half the total income of the Home Mission Board. The other half comes from Southern Baptists as they give through the Cooperative Program.

The Week of Prayer for Home Missions is observed in most Southern Baptist churches March 4-11, 1979. (WMU)

Uganda missionaries said safe in Kenya

NAIROBI, Kenya (BP)—Southern Baptist missionaries to Uganda were in Kenya when Tanzania-based invaders reportedly captured Southern Uganda's two major towns in late February.

Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for Eastern and Southern Africa, received a letter indicating Mr. and Mrs. G. Webster Carroll were in Nairobi for mission business. The Carrolls mailed it several days before battles occurred in Masaka and Mbarara.

Other Southern Baptist missionaries assigned to Uganda, Mr. and Mrs. Jim L. Rice of Virginia, are in language school in Nairobi.

Wire service reports indicated that the fall of Masaka and Mbarara gave forces trying to topple Ugandan President Idi Amin almost total control of Southern Uganda.

The Carrolls, natives of West Virginia and Florida, will wait for future developments before making a decision about returning to Uganda.

Atwood woman attends college to prepare for mission service

Affirming her belief in the Bold Missions Thrust of the Southern Baptist Convention, a 59-year old Atwood woman is seeking a college education here to prepare herself for the mission field.

Now in her junior year at Union University, Jackson, Irene Morris says she feels right at home while learning alongside students who are recent high school graduates. With a major in English and a minor in religion, she plans to support herself by teaching and giving full-time to mission work in the summers.

In speaking of her commitment to share the message of Jesus Christ with those who have not heard it, Mrs. Morris tells a story of wanting to realize a life-long dream to serve the Lord on the mission field—a dream hindered by the Great Depression more than 40 years ago.

"I would have studied to be a missionary when I was 18 if I could have afforded the education, but I couldn't because of the Depression. There was no spare money around our family and not much to be borrowed in 1937," she relates. "But I didn't let the times hinder my service to the Lord—I just served where I was and became active in the Woman's Missionary Union and began teaching Sunday School classes in my home church, Latham's Baptist Chapel near Medina."

Made best use of time

Eventually the Gibson County native had served in all the WMU, Training Union, and Sunday School positions the church offered, except teaching men. And, she added, she still found time to teach some associational study courses.

In the years following, she was active with her late husband, Elmer, on various church building projects, serving on committees that built two churches and parsonages. Morris also served on various church finance committees and as a church treasurer, "positions for which I caught all the bookkeeping to ease his responsibility. For someone who never had a business course, I suppose I kept more books than anyone in the world," she reminisced.

Following her husband's death in 1973, Mrs. Morris' youngest brother encouraged her to enter college so she could begin preparing herself for the dream she had possessed since her youth. After a few years of reflection on the past and looking to the future, Mrs. Morris enrolled in Union in 1977.

"The first two weeks in college, students thought I was an instructor so they were rather quiet around me. But after I began to show up in their religion, English, and math classes, they began to get curious and ask questions. When they found out why I was here, they all seemed to respond with the same expression: 'Hey, that's neat.'"

Displayed determination

Determined not to miss classes, even in winter, Mrs. Morris related having to shovel snow knee-deep last year to get her car out of the garage. After that strenuous workout, she would begin the 28-mile trip from her home in Atwood to the Baptist college in Jackson. "I've been lucky this year, though, and only had to dig my car out once due to the mild winter."

Originally she wanted to serve on the mission field overseas but did not qualify under the guidelines set by the Foreign Mission Board due to her age. Then she offered herself to the Home Mission Board (HMB), which was happy to consider her for the recently-organized Mission Service Corps.

"I was not disappointed in being unable to serve overseas after a home missionary showed me the great influence foreign religions are having on American society today," Mrs. Morris explained. "What is the benefit of helping win the world's lost if we lose our own homefront?"

While at Union she has continued to cultivate her ability for service as a future home missionary. During her association's participation in the World Mission Conference



LEARNING, TO SERVE—Irene Morris, now in her junior year at Union University in Jackson, attends a class which will help her toward her goal of becoming a volunteer under the Mission Service Corp program of the Southern Baptist Convention.

in 1977, Maybelle Sullivan, wife of home missionary Leo Sullivan in Nampa, Idaho, spoke in a worship service at her church in Atwood. During that First Baptist Church service, Mrs. Morris responded to a request for volunteers to work with the Sullivans on the home mission field. Under sponsorship of the church, she traveled to Idaho that summer where she spent a week as a volunteer helper in Valley Baptist Church, Nampa, teaching Vacation Bible School classes during the day and adult study courses at night. It was there that Leo Sullivan showed her the Buddhist and other pagan temples slowly appearing in the community. "I was suddenly convinced of the clear need for Mission Service Corps volunteers," she said.

Helps teach during summers

The following summer the HMB arranged for her to again teach VBS and adult classes, but this time at Osage Indian Baptist Church in Pawhuska, Okla. Under the leadership of pastor Raymond Redcorn, an Osage Indian, she served as VBS principal on an eight-member HMB-sponsored team.

Her plans for this summer are indefinite, though she wants to attend both college summer terms to hasten her graduation. Following graduation in the spring of 1980, she will join the Mission Service Corps volunteers, she said.

Because of her age, the Home Mission Board cannot support her as a full-time missionary so she is seeking a college degree to help her earn a livelihood.

"This way the HMB can assign me to an area where my talents are needed, yet I'll be

entirely self-supporting," she explained.

She has a strong desire to go into pioneer associations and work in churches in leadership training—teaching methods and Bible study courses.

"This is how I can best serve the Lord with the talent He has given me. I would encourage anyone who is in a similar situation to strangely consider offering themselves to the Mission Service Corps. There is a tremendous need for volunteers to reach our nation for Christ," she said.

McCrary rites held in Loudon church

Grover McCrary, retired pastor of Druid Hills Baptist Church in Tellico Plains, died recently after a long illness. According to the director of missions for Sweetwater Association, Bennie Creel, McCrary had taken an early retirement due to his illness.

He had been active in the work of his association, serving as moderator in 1977-78 and was chairman of several committees. He was a strong supporter of the mission work of the Tennessee Baptist Convention, Creel said.

In addition to the Druid Hills church, McCrary led Old Sweetwater Baptist Church and Shelton Grove Baptist Church, both in Sweetwater.

Funeral services were held at Corinth Baptist Church in Loudon with R.L. Davis and Creel officiating. Burial was in the Corinth church cemetery.

McCrary is survived by his wife, Loudon; three sons, and three daughters.

Congress committee to review policies with American Indians

WASHINGTON (BP)—"Sweeping oversight" hearings into federal policies and programs affecting American Indians on reservation lands have been announced by Rep. Morris K. Udall, Ariz., chairman of the House Committee on Interior and Insular Affairs.

Four hearings have been scheduled to consider federal impact on economic development for Indian reservations.

The scheduled hearing dates and agencies are as follows: March 12, Department of Interior; March 22, Departments of Agriculture and Commerce; March 27, Departments of Health, Education, and Welfare, Energy, and the Small Business Administration; and April 3, Departments of Labor and Housing and Urban Development.

"There is a two-fold purpose to holding these oversight hearings," Udall said. "One is to take a hard look at the federal government's activities affecting Indians to determine their efficiency, economics, and sensitivity to Indian needs; the second is to reaffirm congressional commitment to the Indians."

In recent years, Congress has been criticized for failing to oversee the programs of federal agencies it has created. The growing power of executive branch agencies has caused much protest from citizens across the nation.

Kingston Baptists call Kentucky man

Kentucky pastor Richard DeBell has accepted the call as pastor of Central Baptist Church in Kingston and is already on the field. He comes from Harlan Baptist Church in the Blue Grass State.

A graduate of Campbellsville College in Campbellsville, Ky., DeBell holds the master of divinity degree from Southern Baptist Theological Seminary, Louisville.

Previous pastorates include the Clairfield Baptist Church in Clairfield, Tenn.; Gethsemane Baptist Church, Louisville, Ky.; Rolling Fork Baptist Church, Boston, Ky.; Bedford Baptist Church, Bedford, Ky.; Lowell Avenue Baptist Church, Campbellsville.

He served on the executive board of his association in Kentucky and was a member of the executive board of the state convention for three years. When he left Kentucky, he was vice-president of the state pastors' conference.

Final rites held for retired pastor

Frank Waters, 81, retired Southern Baptist pastor in Alabama, Tennessee, and Georgia, died last month in Summerville, Ga.

Waters was an active pastor of Baptist churches from 1949 until 1972, beginning with a ministry at the Echota Baptist Church in Calhoun, Ga. Other than a pastorate at First Baptist Church of Bridgeport, Ala., Waters served the remainder of his ministry in Tennessee Baptist churches.

Included were the First Baptist Churches of Dunlap and Dandridge, Lincoln Heights in Tullahoma, Churchwell Avenue in Knoxville, and churches in South Cleveland and Columbia. After retiring, he did supply and interim work in Florida and Georgia.

Funeral services were held in Summerville with Jack Colwell, pastor of First Baptist Church there, and Hilton Garrett, Augusta, officiating. He is survived by his wife, Mrs. Ilo Bynum Waters of Summerville, and a sister.

Belmont to recognize alumni supporters

The Belmont College Alumni Association under the direction of Hall Youree, executive director of alumni relations, announced the 1979 recipients of the Honorary Alumni Award.

The Executive Board of the Alumni Association selected the following people from Belmont's staff, faculty, and friends: Carl and Alyne Babb, Sue Curl, John and Mary Lu Demerich, Glen and Ardith Kelly, Elizabeth Kirby, Loftin and Lucille Kinnard, Marion Medley, Sam and Dorothy Ridley.

The board receives open nominations from various sources and makes their selections on the basis of length of time associated with Belmont, contributions the individual has made, and over-all personality. In the past thirty men and women have been honored in this manner.

"The Alumni Association appreciates the time and interest these men and women have invested in Belmont, and we are pleased to be able to recognize them for their services," stated Hall Youree.

Malaysia Baptist school notes 25th anniversary

PENANG, Malaysia—The Baptist Theological Seminary, Penang, Malaysia, recently celebrated its 25th anniversary.

David Wong, president of Baptist World Alliance, was to be keynote speaker but at the last minute, was unable to secure immigration clearance. However, he did manage to pass along his message, which was read during the celebration, according to Mrs. Roger L. Capps, Southern Baptist missionary press representative.

Prewett marks 20th anniversary

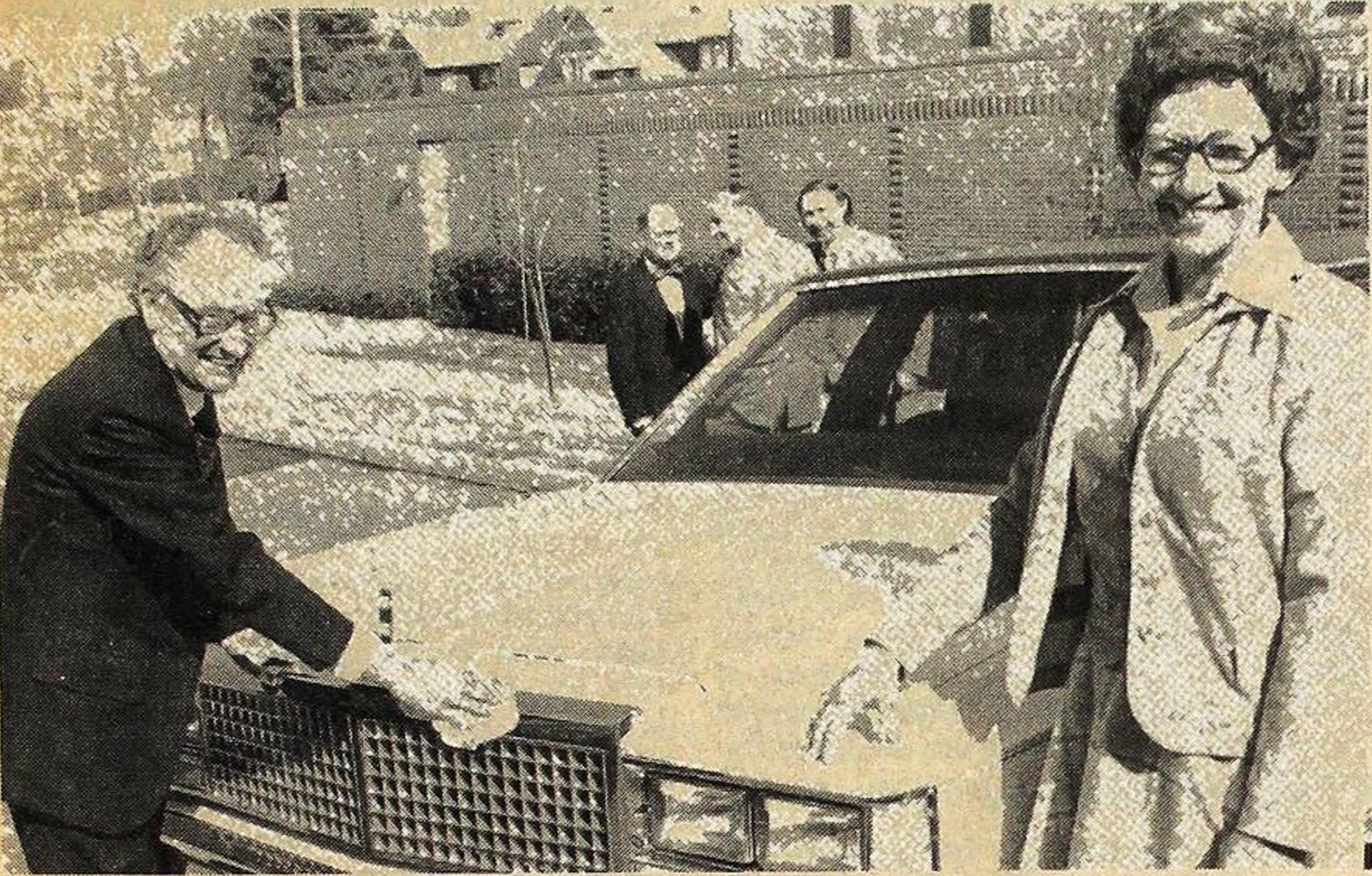
Shelby Co. Baptists pay tribute to association's education head

Thurman Prewett, director of education and promotion for Baptists in Shelby County since January 1959, was honored for his 20 years of service by churches in the Memphis area last month.

Churches throughout the association participated in a special offering which was used to purchase a new car for Prewett. The automobile was presented to him at a luncheon meeting of the association's executive board on Feb. 19.

Before coming to the associational post 20 years ago, Prewett was minister of education at Frayser Baptist Church in Memphis. He held that position for approximately eight years. He was also in the area of education at churches in Fort Worth and Crawley, Tex.

In addition to developing and maintaining growth programs in the Memphis area, Prewett has directed enlargement campaigns and conducted clinics in 15 states and in 23 countries.



POLISHING NEW CAR—Thurman Prewett, director of religious education for Shelby County Baptists, polishes a new car he received for 20 years of service to that association. Overseeing the project is his wife.

Southern Baptist educators set June meeting on Bold Missions

NASHVILLE (BP)—Baptist educators and mission leaders will join in studying how Christian education can give practical support to Southern Baptists' Bold Mission Thrust at a National Conference on Bold Christian Education and Bold Missions at Galveston, Texas, June 7-9.

The conference will be sponsored by the Education Commission of the Southern Baptist Convention and the Association of Southern Baptist Colleges and Schools.

Besides examining the theology of Christian education and missions, the educators and denominational leaders will discuss both the challenge of religious pluralism and the

Third World to the Christian faith.

About 120 education and mission leaders will participate in the addresses, position papers, and reactions at the conference.

Addresses in the general sessions will include the task of missions as it particularly relates to the activities of the Baptist college. Pope Duncan, president of Stetson University, DeLand, Fla., will address the conference on "Educating for a Christian Witness," and Jesse Fletcher, president of Hardin-Simmons University, Abilene, Texas, will speak on "Preparing the Student for Contemporary Missions."

Recreation workers offered help at three workshops this month

Tennessee Baptist church recreation workshops, highlighting both methods and materials, will be held March 19-22 at three locations in the state. The conference is sponsored jointly by the TBC and the Baptist Sunday School Board.

On Monday, Mar. 19, Red Bank Baptist Church in Chattanooga will host the event for persons in that area. Wallace Memorial Baptist Church, Knoxville will entertain east Tennesseans on Tuesday, Mar. 20; and Baptists in West Tennessee will gather at West Jackson Baptist Church, Jackson, on Thursday,



Sessoms



Conner

Mar. 22. All program sessions will be held from 3-5 p.m. and from 7-9:30 p.m.

According to Jean Adkinson, TBC recreation consultant, the workshops are for pastors and other staff members, in addition to all workers in any phase of recreation within the local church or association. All age group leaders within the church training and Sunday school divisions are also invited to attend.

Session helps will include: using recreation in evangelism; recreation and the family; recreation in single and senior adult ministries; introduction to church drama; planning and conducting a retreat; and organizing for church recreation. Also to be studied are camping, sports, game, puppetry, social recreation, and the role of recreation in youth ministry.

Faculty members selected to lead the conference are all on the staff of the church recreation department of the Sunday school board. They include: Bob Sessoms, Frank Hart Smith, John LaNoue, Everett Robertson, and Ray Conner.

HCBA sets follow-up evangelism program

With 16 professions of faith and 23 rededications recorded this month as a result of its student-led revival, Harrison Chilhowee Baptist Academy is already launching a discipling program to help strengthen these initial commitments.

Although primarily organized by the Academy's Ministerial Club, these evangelistic services received widespread school participation—from students sharing a personal message about Christ through an original song, to others preaching or sharing testimonies in Harrison Chilhowee's Woody Auditorium.

Ministerial Club faculty sponsor Jerry Heflin pointed out that the week and a half of services in early February marked only the beginning of the evangelistic thrust for the academy this semester.

Thorn resigns as head of Dallas College

DALLAS (BP)—William E. Thorn, president of Dallas Baptist College since 1975, has resigned effective June 1.

Thorn became president of the financially-troubled college May 15, 1975. He led the school to successful completion of a \$2.9-million financial campaign, which was launched with contributions from Dallas Baptist Association.

Dallas Baptist College has received unqualified accreditation from the Southern Association of Colleges and Schools during Thorn's administration.

Academic dean sets retirement

Associate academic dean Willis H. Kimzey Jr. announced last week that he will retire from Union University, Jackson, July 31. His retirement will mark the conclusion of 23 years of service to the institution.

Kimzey, who came to Union as associate professor of religion in 1956, served as chairman of the college's humanities division for seven years before his promotion to associate academic dean in August 1973.

The Georgia native served as senior class sponsor in 1967 and received the alumni association's Distinguished Faculty-Staff Award in 1974.

Before coming to Union he served as chaplain in World War II in the Pacific Theatre and later pastored churches in Georgia and Texas. He served on various Georgia Baptist committees and was moderator of Lawrenceville Association.

While at Union, he served as interim pastor of several west Tennessee Baptist churches.

Kimzey received the associate of arts degree from North Georgia College, the bachelor of arts degree from Mercer University, and both the bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth. He has engaged in additional post-doctoral work at Nottingham University in England.

He is the second major administrator to announce retirement plans within the last 12 months. Last spring, vice president for development Walter Warmath announced his retirement effective August 31, 1978. He had served in that capacity for 15 years and now serves as development consultant for the college.

New Golden Gate degree receives accreditation

MILL VALLEY, Calif. (BP)—The master of theology degree program at Golden Gate Baptist Theological Seminary has received preliminary accreditation from the Association of Theological Schools.

The new program, offered to students next fall, will include training in Biblical, historical, theological and missiological studies, and pastoral ministries.

Robert L. Cate, chairman of the seminary's advanced study committee, was delighted at the judgment, saying, "We are extremely excited about the preliminary accreditation our degree program has received even before it has gotten underway."

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Alvin C. Shackelford, Editor
Eura Lannom, Assistant to the Editor
Bobbie Durham, Editorial Assistant

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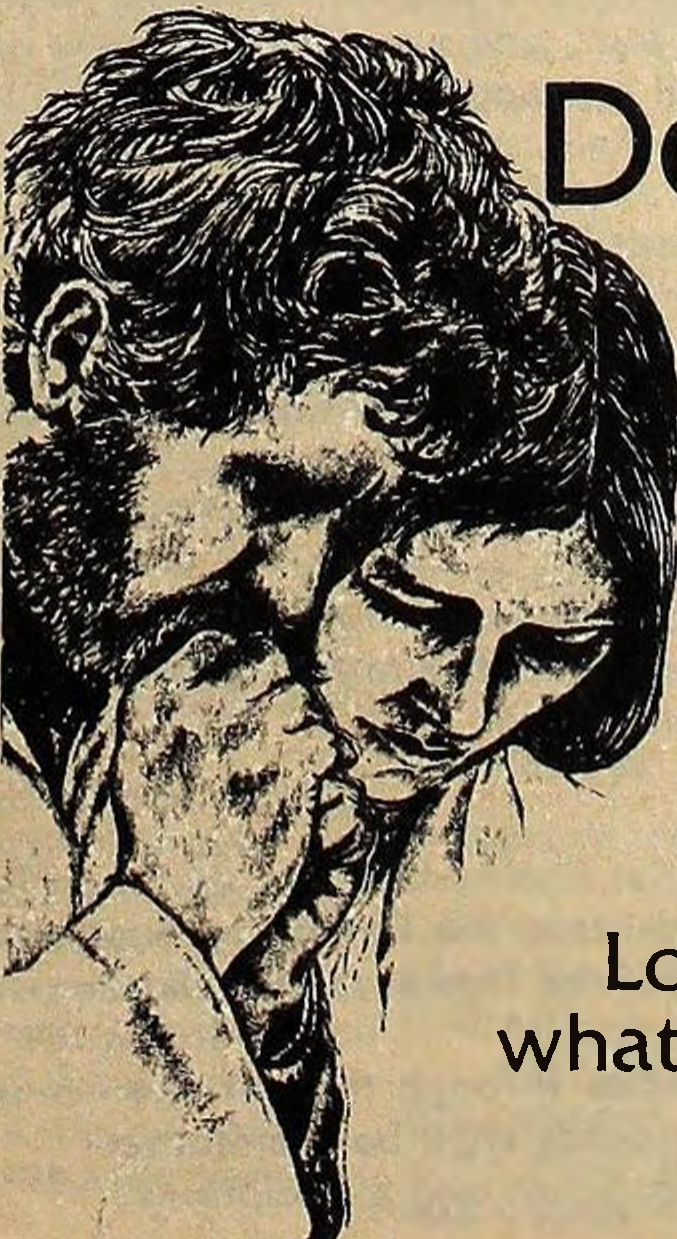
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Annie Armstrong Easter Offering
National Goal: \$15,000,000



Dare to Ask

Lord,
what would you
have me
to do?

NEWS INTERPRETATION—Part I

TBC Service Corporation: How it began

This is the first of three articles which will be presented to give background on the problems of Tennessee Baptist Service Corporation and Belmont Plaza, high-rise apartment complex for senior adults in Nashville.

The problems have resulted in the Executive Board of the Tennessee Baptist Convention calling a special state convention on April 5 at Woodmont Baptist Church in Nashville.

The first article will deal with the organization of the Service Corporation; the second on the progress and problems of projects attempted by the TBSC; and the third specifically with Belmont Plaza.

Although Tennessee Baptists and their churches have always felt the need to minister to the citizens of our state, the Tennessee Baptist Convention as such was fairly late in getting into any type of formal ministry to senior adults.

At the organizational meeting of the Tennessee Baptist Convention in 1874, messengers addressed themselves to the need for ministerial education. Plans were initiated to raise funds for a proposed college which would be affiliated with the new organization.

In 1876 the convention established three boards: Board of Missions, Board of Education, and Board of Sunday School. A fourth board—Board of Ministerial Relief—was created in 1878.

Tennessee Baptists' first direct effort to meet social concerns came in 1894 when the TBC accepted the ownership and operation of an Orphan's Home in Nashville which had been started in 1891.

Through the years the convention attempted to meet several other needs, but there was no serious, continuing concern for a ministry to senior adults.

Senior adult emphasis grows

As the life expectancy of Americans grew, so did the number of aging, retired persons in our society.

The current emphasis on senior adults seems to have begun at the 1971 Tennessee Baptist Convention which met at the Civic Center in Gatlinburg. John McCommon, pastor of Erin Baptist Church, presented this motion: "That the Tennessee Baptist Convention look with concern and compassion toward establishing a ministry to meet the spiritual and physical needs of our senior citizens. And, that a committee of three to five people be appointed by the incoming President at this annual Convention to formulate plans in regard to this matter and report their recommendation at the next annual Convention" (1971 Annual, page 42).

The motion was passed.

Courtney Wilson, pastor of First Baptist Church, Hendersonville, was elected as president at that convention. He named these to the special committee: Henry West, chairman; Tom Madden, Ralph Bray, O.C. Rainwater, and Harold Gregory.

Motion given to 1972 TBC

When the messengers gathered at the 1972 TBC, held at First Baptist Church in Nashville, they were presented with the following motion by Madden on behalf of the committee:

"That the Tennessee Baptist Convention authorize the creation of a position of ministry to the aging; that the administrative committee of the Executive Board be charged with the responsibility of placing this work in our present organization and arrange for financing it out of the overages from the 1972 budget or that it be included in the 1973 budget; that the Executive Secretary of the Executive Board move at once to fill this position; we further recommend that this office of ministering to the aging take a survey in the

local churches of the people regarding their desires, expectations, and needs; that this office proceed with plans to advise with our churches on a local level regarding programs of housing for the aged."

The motion was amended by the messengers to delete the reference to "overages" when they accepted a motion by Herbert Gabhart, president of Belmont College, "to delete 'overages' and instruct the committee to arrange for funds in the new budget."

Another amendment, this one presented by David Byrd, then pastor of West Jackson Baptist Church, was approved by the messengers to delete the words "position of" from the first sentence and make it read: "the Tennessee Baptist Convention authorize the creation of a ministry to the aging." Also, the original motion was amended to strike out the words "office of" to make it read, "we further recommend that this ministry to the aging take a survey."

Raymond Boston, Humboldt, opposed the creation of a new office, favoring instead the incorporation of this ministry in the existing convention structure.

Referred for study

After further discussion, Howard Kolb, pastor of Audubon Park Baptist Church in Memphis, moved that the entire matter be referred to the Executive Board that it might be properly considered. Kolb's motion to refer was passed by the messengers.

At its first regular meeting following the 1972 state convention, the Executive Board in December 1972 referred the matter to its program committee. That committee named a subcommittee to study a ministry to the aging. The subcommittee was composed of P.O. Davidson as chairman, Grant Jones, Courtney Wilson, Richard Smith, and O.C. Rainwater.

The program committee set a meeting of interested Tennesseans for June 25-26, 1973, at Brentwood. The 30 people who attended discussed items related to a ministry to senior adults, including, spiritual well-being, pre-retirement counseling, health, nutrition, transportation, education, security, foster care program, employment, income, housing,

and volunteer work.

Those attending the two-day conference pointed out that local churches should be encouraged to use the resources and endeavors of its membership to improve the lot of the aging and elderly in the community." They also suggested that the state convention should make surveys and secure information from governmental and social agencies to educate the general church membership as to the needs peculiar to the aging elderly.

In the area of privately-owned facilities for the elderly, the group agreed that interested individuals should be encouraged to contribute funds for this project.

The conference attendees appointed a special committee to follow up on these matters. The committee was composed of chairman Tom Madden, then pastor of First Baptist Church in Tullahoma; G.H. Traylor, Maryville layman; Ralph McIntyre, then pastor of Brainerd Baptist Church of Chattanooga; Robert Orr, then pastor of First Baptist Church in Dyersburg; Mrs. Bob Peek of Athens, state WMU president; Harold Gregory, then superintendent of missions for Nashville Baptist Association; and Virgil Peters, pastor of Franklin's First Baptist Church. Gaye McGlothlen, then pastor of Immanuel Baptist Church, Nashville, served as ex-officio member as chairman of the Executive Board program committee.

Recommendations formulated

This Ministries to the Aging Committee met July 23, 1973, to formulate five recommendations to the program committee.

These recommendations were:

(1) That the convention authorize the building of a facility for the aging based upon a feasibility study including professional counseling and on adequate resources, and that Tennessee Baptists be encouraged to make contributions toward the erection of such a facility with the Tennessee Baptist Foundation as repository.

(2) That a survey be made of ministries to the aging being provided by our churches and that this information plus other pertinent material be shared with the churches, needs, resources and other activities related to these ministries which the churches could imple-

ment.

(3) That the department of state missions be encouraged to include appropriate programs to the aging in their activities as determined by the executive-secretary-treasurer.

(4) That all TBC institutions and agencies correlate programs in the area of aging with the program committee.

(5) That the Executive Board be authorized and instructed to implement these recommendations as soon as possible by providing necessary funds.

When the Executive Board met Sept. 27, 1973, they approved these five recommendations, and also approved a recommendation that the president of the board name a Committee on Aging. Six members of the former Ministries to the Aging Committee were named to the new Committee on Aging: Madden, McGlothlen, McIntyre, Orr, and Mrs. Peek. The new members were Charles Earle of Strawberry Plains, Clarence Stewart of Pulaski, and Marvin T. Robertson of Bolivar.

Housing discussed

An Action for Aging Conference was held Nov. 1-2, 1973, at the Baptist building in Brentwood, with the featured speaker being H. John Vanderbeck who was president of the American Baptist Service Corporation, Valley Forge, Pa. All phases of providing housing for senior adults were discussed at the conference.

When the 1973 Tennessee Baptist Convention met at Eudora Baptist Church in Memphis, the messengers approved—apparently without discussion—three recommendations from the Executive Board related to a proposed ministry to the aging.

These recommendations were:

(1) That the Tennessee Baptist Convention authorize a feasibility study of facilities for aged which will include professional counseling, and that our people make contributions using the Tennessee Baptist Foundation as the repository for these gifts,

(2) That all institutions and agencies correlate programs in the area of aging with the Tennessee Baptist Program Committee;

(3) That the Executive Board be authorized and instructed to implement the recommendations on aging as soon as possible by providing necessary funds (1973 Annual, pages 72, 103).

In December 1973, the Executive Board approved a recommendation from the program committee that Gene Kerr, assistant to the executive secretary-treasurer, serve as director of the program on aging, devoting "whatever time is necessary to fulfill this responsibility."

Activities increased toward the establishing of an organization to provide a ministry to senior adults—spurred by the offer from Mr. and Mrs. W.A. Catlett of Jefferson County to give 175 acres as a site for a retirement village on Lake Douglas near Dandridge.

The value of the property was estimated at \$1-million. The proposed retirement village, to be known as Holly Oaks, was to eventually provide a planned community for up to 1,200 persons.

Property accepted

At its May 14, 1974, meeting, the Executive Board voted to accept the Catlett's proposal. At the same meeting, the board approved for recommendation to the 1974 TBC a program statement and a proposed charter for the Tennessee Baptist Service Corporation.

During the same meeting, the Executive Board discussed at length the financial obligations of the proposed Tennessee Baptist Service Corporation and the Tennessee Baptist Convention. As a separate corporation, the debts of the TBSC would not be against the TBC, but against the liabilities of the property financed by commercial institutions. The

(Continued on page 5)

THE PROGRAM OF THE TENNESSEE BAPTIST SERVICE CORPORATION

(Approved by the 1974 Tennessee Baptist Convention)

Purpose

To foster care for retirees and elderly persons on a Christian environment which will be conducive to creative living. The services and facilities of this program shall be designed to provide the residents with security and comfort, freedom from doubt and fear, and a sense of purpose and fulfillment so as to contribute to the spiritual and social well-being of the individual.

Functions

1. Fosters retirement centers with safe, sanitary, and satisfactory living conditions.
2. Offers creative living opportunities which include the spiritual well-being, the recreational needs, and some continuing educational opportunities for the residents.
3. Offers health, food, and social services for the enhancement of the individual.
4. Maintains health care facilities for the residents.
5. Extends service to those in need as means allow and in such ways as to preserve human dignity and worth.

Relationships

1. To the Tennessee Baptist Convention and its Executive Board through the Christian Services Committee. The Tennessee Baptist Service Corporation is owned as an institution of the Tennessee Baptist Convention which elects its Board of Directors.
2. To governmental agencies through the various licensing programs which assure that proper standards shall be maintained.
3. To Tennessee Baptist churches and associations.

Service corp...

(Continued from page 1)

board was told that a variance in the policy of debt ceiling which applies to other TBC institutions would be requested because before one loan could be repaid, another would be needed. This would be needed since the Holly Oaks Retirement Village would be developed in phases.

In anticipation of approval of the charter and program statement by the November 1974 state convention, the Executive Board requested the TBC Committee on Boards to be prepared to present 15 nominees for TBSC directors.

Another action by the Executive Board at that May 14, 1974 meeting was the authorization of a \$50,000 loan for the Service Corporation to be used in connection with planning for development of the Catlett property.

Excitement grew in the envisioned Holly Oaks Retirement Village project. On June 28, 1974, approximately 700 persons attended a picnic at the site and toured the property. The picnic lunch was provided by nearby French Broad Baptist Church.

On Sept. 24, 1974, the Executive Board approved a "Resolution of Acceptance" of the property offered by the Catletts, expressing appreciation for their generosity.

Tennessee Baptists held their Centennial Convention Nov. 12-14, 1974, in the city of Murfreesboro, where the convention was organized in 1874. The sessions were held at Murphy Center on the campus of Middle Tennessee State University.

After three years of involved study and a variety of considerations, the TBC began its second century by officially entering into a ministry for senior citizens.

Charter approved

The messengers approved a charter and program statement for the Tennessee Baptist Service Corporation which would be responsible for Holly Oaks.

The convention was told that the TBSC would be a separate non-profit legal entity and responsible to itself for funds and debts. No TBC funds are to be earmarked for the project, it was explained by Ralph McIntyre and Bob Taylor, attorney for the executive board.

The messengers also elected a slate of 15 directors for the Tennessee Baptist Service Corporation. These were: W.A. Catlett, Bill Delaney, Harley Fite, Ed Meier, Tom Madden, Gaye McGlothlen, Ralph McIntyre, Robert Orr, Virgil Peters, Marvin Robertson, Clarence Stewart, David Stewart, Hamilton Traylor, Leonard Wedel, and Mrs. Sam Weiland.

The TBSC Board of Directors held its first meeting on Dec. 2, 1974, at Brentwood. Elected officers were Tom Madden as chairman, Ralph McIntyre as vice-chairman, and Virgil Peters as secretary.

The directors named Gene Kerf, then assistant to the TBC executive secretary, as executive director of the new corporation. The following week, Kerr's resignation as assistant to the TBC executive secretary was accepted by the Executive Board.

And so, Tennessee Baptists had launched its official beginning into a ministry for senior citizens. It began after lengthy study and with a spirit of optimism. The Service Corporation already had its first project—Holly Oaks Retirement Village near Dandridge—on the drawing board. Other projects in various parts of the state were already being discussed.

Next week's News Interpretation will discuss some of these projects and their successful, and unsuccessful, results. The March 21 issue of the Baptist and Reflector will print the third and final installment of this series, which will deal specifically with the history and problems of Belmont Plaza, a 123-unit high-rise apartment for senior adults in Nashville.

The financial plight of Belmont Plaza has prompted a special called session of the Tennessee Baptist Convention, which will be held April 5 at Woodmont Baptist Church in Nashville.

Belmont names forum speakers

Belmont College will host two of the nation's leading industrialists on March 19, the date of the next William B. Cockroft Forum for Free Enterprise.

Wayne Robbins, vice-president of the college, announced that Wallace Rasmussen, a Nashvillian who is chief executive of Beatrice Foods in Chicago, will speak during morning chapel exercises; and Justin Dart, chairman of Dart Industries in Los Angeles, Cal., will address the evening's banquet.

Both men will participate in seminars and informal rap sessions with students.

The Cockroft Forum has been a continuing program during this academic year, accenting the strengths of the free enterprise system, and creating a meaningful dialogue between the academic world and the corporate world.

Since September the college has hosted former Governor Winfield Dunn; Allen Neuharth, chairman of the Gannett Newspaper Corporation; John Nevin, chief executive of Zenith Radio Corporation; and Terry Kohler, president of Vollrath Industries in Sheboygan, Wisconsin.

The March session will be the first in which two corporate chief executives participate during the same day.

Personal perspective

BY TOM MADDEN
TBC executive secretary

I was impressed recently to study anew the account of Christ walking on the water in order to come to the aid of the disciples who were "in the midst of the sea, tossed with waves; for the wind was contrary." (Matt. 14:24) I recalled as I read the story of someone underlining the four kinds of trouble revealed in this experience.

Natural trouble, caused by the currents of cold air coming from the mountains and meeting the warm air just above the surface of the Sea of Galilee, thus creating a violent storm, was much in evidence. All of us experience the trouble that comes from our natural world. We try to adjust to it and cope with it.



Madden

Readily observed in this account is imaginary trouble. Jesus was approaching them to help, but apparently the disciples were not expecting Him for they said, "It is a spirit; and they cried out for fear." Most of us suffer needlessly because of imaginary trouble.

There is what we might well call spiritual trouble. They were in the midst of the sea in obedience to the command of Jesus, "To go before Him unto the other side." Doing the will of Christ in our world often causes trouble. It may lead us into fiery furnaces and lions dens.

Simon Peter failed to walk successfully all the way on the water to Christ because of doubt. "When he saw the wind boisterous, he was afraid, and beginning to sink..." Peter's trouble might be described as satanic trouble. The doubt that enveloped Peter was of satan.

Regardless of the kind of trouble, the one that helped them through it all was Jesus. I am convinced that Jesus is still a very present help in time of trouble.

Letters to the Editor...

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

Likes those letters

Dear editor:

Each Wednesday when I receive my copy of the Baptist and Reflector, I turn quickly to the "letters to the editor" section. Although the rest of the paper is very good, this section causes me to realize the diversity of people we have in the Tennessee Baptist Convention.

The fact that the Baptist faith in Tennessee runs across all social and economic barriers is one of our greatest attributes. I think the "letters to the editor" section realizes this and prints letters representing both liberal and conservative views.

Too many denominational papers shy away from things that may be too controversial. Sometimes I fail to see the logic or even the reasons for the letters that people write to you, but I never fail to be informed.

Kenton R. Duggan
9811 Hixson Pike
Soddy-Daisy, TN 37379

The issues discussed and the variety of views are determined by the letter-writers—not the editor. It is my policy to print every "letter to the editor" which meets the specifications at the top of this column. (editor)

Reader for 40 years

Dear editor:

I have been a devoted reader of the Baptist and Reflector for 40 years. It has always been a worthy publication.

However, I feel that you are giving Tennessee Baptists our finest news journal. I like the format, the editorial content, and the overall spirit manifested week after week. God bless you and your fellow workers.

Ramsey Pollard
80 Grove Park Road South
Memphis, TN 38117

New adult program started at Union

Union University is entering a new field of educational offerings with the creation of special interest night courses for this spring semester.

PEAK, an acronym for Program of Enrichment for Adults in Knowledge, is a unique hybrid of the college's regular academic offerings mixed with numerous special interest classes, explained vice-president for academic affairs Hyran E. Barefoot.

The classes, which are geared primarily to adults who want to learn with a limited amount of money and time expended, have several advantages over regular college credit or continuing education courses: with PEAK there are no exams, high fees, final grades, class roll call, or college admission requirements. "PEAK is simply learning for the sake of learning without fear of passing or failing the subject," the administrator said.

The program, which will feature many classes heretofore foreign to most college curriculum, will have just as varied a faculty. Though Union instructors will be utilized in their respective subject areas, the college is also drawing on Jackson area professionals to impart their knowledge in a wide range of courses.

Fairview offers Watson first church position

Fairview Baptist Church near Tellico Plains has called Allen Watson as pastor. He is already on the field.

A native of Madisonville, this is Watson's first pastorate. He is scheduled to be ordained to the gospel ministry on Sunday, Mar. 11, at South Madisonville Baptist Church.

Body to dust?

Dear editor:

During the first week in August 1914, I professed faith in Christ and joined a Baptist church, and I am still a member of a Baptist church.

I was brought up that when a Christian dies, his soul goes to heaven to be with Jesus, and his body to the grave and back to dust.

I have not found any place in the Bible where it specifically states this to be true, and I do not believe it is.

Not being able to find it, it seems to me that when it is preached or taught it is perverting the Holy Scripture and taking out of context the New Testament doctrine.

Will someone please tell me where to find it?

F.B. Scates
Rt. 4, Box 72
McKenzie, TN 38201

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Find out! That is a major responsibility of the Christian citizen. By every means available, learn what happens in the legislative process. Next, do what you can to influence the process for good.

Action, however, depends on sound information. This column is one source of information, but its value is limited. For instance, after this issue is printed, but before you have an opportunity to read it, the senate state and local government committee will consider an agenda of 38 bills and three resolutions. Their list includes SB44 and SB50 to allow pari-mutuel gambling, SB200 to raise the age of legal access to alcohol, and SB316 allowing local option elections on pinball machine operation.



Self

If you are concerned about these bills, you may already know from reports by radio, TV, or newspaper what actions were taken.

What about a church training project creating citizen awareness? Or perhaps your church could organize a Christian Life committee assigning them the responsibility of observing the actions of your local government as well as the Tennessee General Assembly.

Casual attention has already alerted you to the pari-mutuel bills sponsored by senators James White and John Ford and by representatives Alvin King, Ira Murphy and others. The alcohol access age bill introduced by senator Leonard Dunavant and representative Lois DeBerry has also attracted some press coverage.

But you might not know that there are six other gambling bills treating pinball machines and games of chance run for charity. More than twenty-five bills dealing with alcohol have been introduced. SB426 would have returned licensing of retail outlets to local control; however a 3-4 vote in the senate state and local government committee probably killed the bill. SB1085 creates a commission on alcohol and drug abuse. The idea makes sense. A citizenship committee could find out more for you.

Southern Baptist church programs report four losses, one gain

By Jim Lowry

NASHVILLE (BP)—Four of the five Southern Baptist Convention church program organizations registered losses in this year's final SBC statistical report, with church music experiencing an enrollment gain for the 14th consecutive year.

Southern Baptists' church training program was estimated in the December statistical report for a .2 percent gain for the year, but the final report showed a loss of .1 percent, or 2,478 members, by far the smallest loss in 15 years.

A change in the reporting process on the annual church letter, which asked churches for the first time to include people in church training activities other than those in the Sunday night ongoing training groups, had a positive effect on the church training enrollment total.

Baptisms also dropped again this year, decreasing by 9,640 from 345,690 to 336,050, but membership rose .9 percent from 13,083,199 to 13,196,979 and SBC churches went up .4 percent from 35,255 to 35,404.

Total receipts of the Southern Baptist Convention increased by 10.5 percent last year to a total of nearly \$2-billion.

C.B. Hogue, director, evangelism section, SBC Home Mission Board, expressed concern over the drop in baptisms, but is optimistic about the future. "I have faith in God who will bring to harvest all the seed we and others have sown in our efforts to evangelize this nation. Hopefully the leadership in the churches will expend themselves in whatever efforts are necessary to reap the harvest."

Church music, with an enrollment increase this year of 42,589, or 3.1 percent, also had a change in guidelines on the annual church letter, which specified the inclusion of certain general leaders for the first time. This resulted in a significant jump in general music leader enrollment for the year, and is included in the music enrollment total. Also, eight percent more churches, or 1,864, reported new church music programs this year over last.

Sunday School enrollment, down by almost 93,000, or 1.2 percent, decreased for the second straight year, following five years of increases. Total Sunday School enrollment now is 7,338,046.

Harry Piland, director of the Sunday School department, SBC Sunday School Board, said although the decline was less than projected, it still is "a clear signal to Southern Baptist churches to renew our commitment to aggressively reach out in loving, caring concern to the millions of persons in our nation who are not enrolled or involved in Bible study. It is the job of the Sunday School to enroll them, to witness to them, and to see to lead them to Christ."

Woman's Missionary Union enrollment decreased during the past year by 2.1 percent, or 23,119, to a total just under 1.1-million.

Carolyn Weatherford, executive director, Woman's Missionary Union, said, "We have good indications that Woman's Missionary Union work is progressing well in the churches and we are doing everything possible to reverse the statistics."

Brotherhood enrollment also experienced a loss this year, down 1.4 percent to 466,698, a loss of 6,611.

Bob Banks, director of the program section, Brotherhood Commission, was "disappointed in the loss in Brotherhood work, especially in the light of need for a strong missions base in the churches at the time of Bold Mission Thrust. Southern Baptists must provide viable missions education programs in the churches if Bold Mission Thrust goals are to be reached."

The annual statistical report is prepared by the research services department at the Sunday School Board, using information submitted by 34,989 reporting churches. Four hundred and fifteen churches did not report.

Summary of the 1978 SBC Statistics:

	1978	1977	Gain or Loss	Percent Gain or Loss
Churches	35,404	35,255	149	0.4
Total Membership	13,196,979	13,083,199	113,780	0.9
Baptisms	336,050	345,050	-9,640	-2.8
Sunday School Ongoing Enrollment	7,338,046	7,430,931	-92,885	-1.2
Church Training Ongoing Enrollment	1,775,701	1,778,179	-2,478	-0.1
Woman's Missionary Union, Ongoing Enrollment	1,094,966	1,118,085	-23,119	-2.1
Brotherhood Ongoing Enrollment	466,698	473,309	-6,611	-1.4
Church Music Ongoing Enrollment	1,424,693	1,382,104	42,589	3.1
Total Receipts	\$1,986,040,615	\$1,797,139,698	\$188,900,917	10.5
Total Mission Expenditures	\$ 316,919,377	\$ 289,372,474	\$ 27,546,903	9.5

Churches to use summertime for more youth activities

NASHVILLE—Lots of spare time, youth, and Southern Baptist churches are combined naturally every summer five or six thousand times to form Summer Youth Ministry programs.

Small churches with only a half dozen youth to churches with literally dozens of youngsters gear up a summertime program adapted especially to the needs of their members.

Many churches planning a Summer Youth Ministry hire a part-time staff member for the summer months. College students, school teachers, coaches, or others with jobs leaving them free in the summer are the most commonly used ones to head a Summer Youth Ministry for a church. Some churches rely on a church member volunteer, and some have full-time youth or youth combination staff members.

Bob R. Taylor, consultant of youth ministry coordination in the church administration department of the Southern Baptist Sunday School Board, said the popularity of the Summer Youth Ministry program can be attributed to the fact that it is a good way for the church to involve youth in meaningful activities of ministry and missions. It is a constructive way to spend the summer.

"Churches who can't afford a year-round youth ministry, sometimes can afford to pay someone to work for three months," Taylor said. "It's productive, fun, and meaningful for the youth and for the church. Every church has a summer, and just about every church has youth, so a Summer Youth Ministry is a natural thing."

Activities planned in relation to the Summer Youth Ministry can be busy and hectic as desired or just a youth fellowship occasionally during the summer.

Taylor said that Summer Youth Ministry is not a substitute for regular church programs such as Sunday School, church training, and mission organizations, but is intended to work through and in addition to these activities.

The increased amounts of leisure time for youth during the summer coupled with decreased academic responsibilities makes it feasible to plan additional activities in this time period.

Summer Youth Ministry activities are directed to youth in junior and senior high school, grades seven through 12.

Youth led worship services, Sunday night fellowships, weekend retreats, special Bible study sessions, game, and fun nights, and ministry and mission projects are some of the more popular things scheduled for youth in a Summer Youth Ministry. Numerous other activities also are used in churches to encourage increased youth participation.

Materials to support efforts of churches establishing Summer Youth Ministry programs are available from the Sunday School Board.



USING YOUTH—Bob Taylor (left), BSSB youth ministry coordinator, encourages churches to provide special activities for young people during the summer months.

Tragic event brings help from Baptists in Columbia

BARRANQUILLA, Columbia—Baptist missionaries, Baptist hospital employees, and Baptist church members in Barranquilla, Columbia, responded to tragedy when a seven-story, block-long addition to a hotel under construction collapsed without warning, trapping the workers. At least 24 died.

Southern Baptists and other missionary women, working through the Women's Club of Barranquilla, collected food and served it to rescue workers.

Pen's promise proves correct, brings \$25 to seminary couple

LOUISVILLE, Ky. (BP)—A seminary student found that a popular pen keeps its promise—even at more than 18,000 feet atop a mountain in east Africa.

Louis R. Cobbs Jr., a second year social work student at the Southern Baptist Theological Seminary in Louisville, and his wife Brenda, will soon be \$25 richer for verifying the claim on the peak of Mount Kilimanjaro in Tanzania, in 1975.

The Cobbs received a letter recently from Wells-Riche-Green Inc., informing them that after recovering a signed authorization the company will send \$25 for the right to use their testimonial letter on a Bic pen radio commercial.

Cobbs wrote the company a year ago that a Bic pen had worked for a group of missionary journeymen on Gillman's Point, Kilimanjaro's main peak at 18,635 feet.

The pen's slogan claims to write first time every time.

The journeymen used the pen for a ledger book, which people sign after successfully making the extremely difficult climb to the top.

Cobbs is from Richmond, Va. His father is Louis R. Cobbs, secretary for missionary personnel of the SBC Foreign Mission Board.

The \$25 promises to come in handy for more than a fresh supply of Bic pens. The couple's first child is due in March.

TV program pulls 50,000 requests

NASHVILLE—Since the October premieres of the Home Bible Study Guide and the television and radio program "At Home with the Bible," more than 50,000 requests for the guide have poured into the Sunday School Board's Home Bible Study office here.

"At Home with the Bible" is a weekly television and radio program of Bible teaching, music and interviews now airing in more than 1,500 communities. The guide is the monthly text for a home Bible correspondence program.

While most of the letters are simply requests to be added to the mailing list for the guide, others tell warm stories of people and their need for Bible study.

Correspondence has been received from families, college students, youth workers, senior adults and from people who want to share the guide with someone else. A mother wrote to say she believed the magazine would benefit her son in prison.

Many of the writers report hearing about Home Bible Study from their pastors, through state Baptist papers or other church literature. Others write after hearing the guide recommended on "At Home with the Bible."

NOBTS to operate new radio station

NEW ORLEANS (BP)—New Orleans Baptist Theological Seminary has begun broadcasting continuous Christian programming over its own radio station.

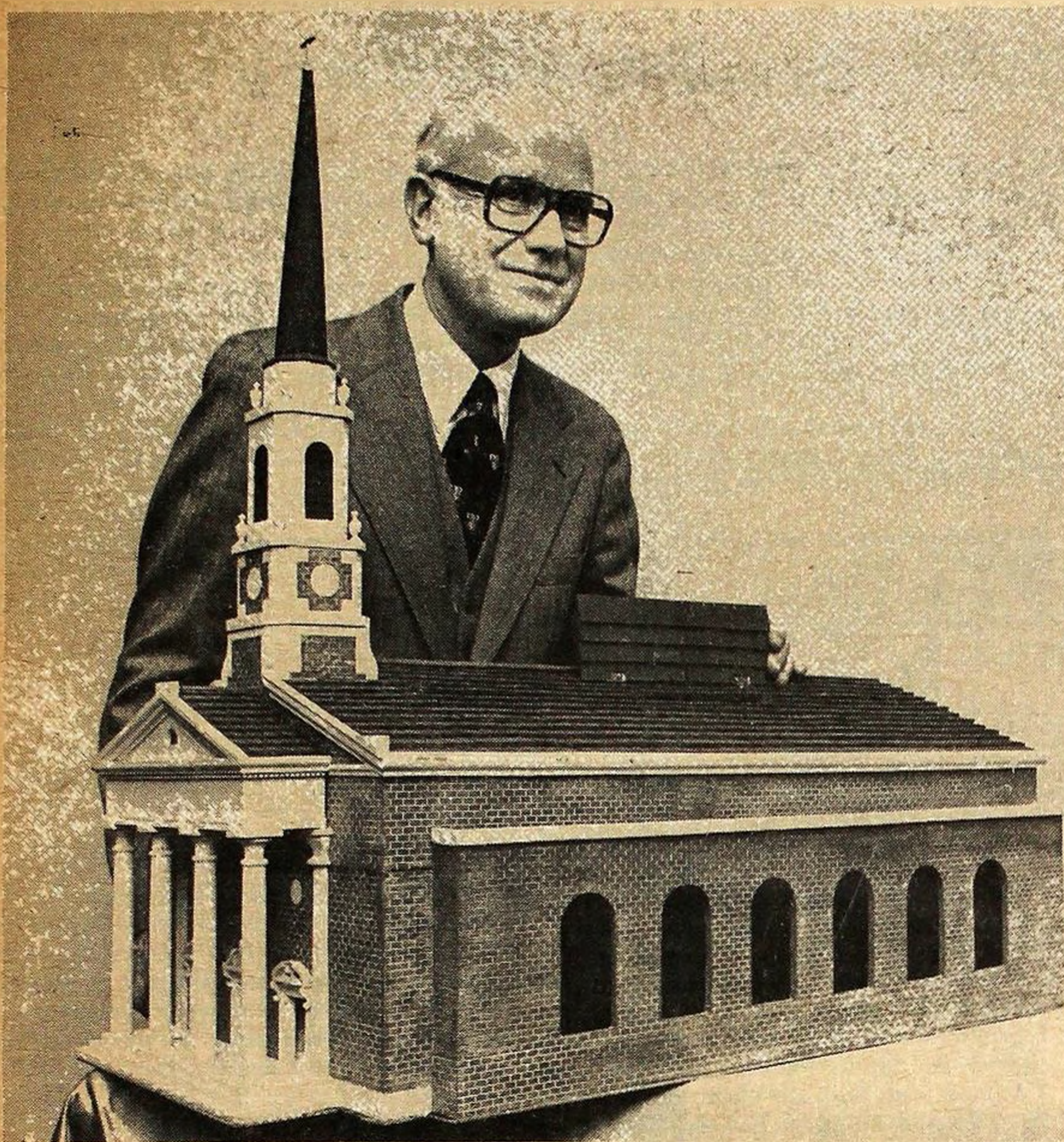
Station WBSN-FM, located on the seminary campus in east New Orleans, broadcasts from 10 a.m. to 10 p.m. Monday through Friday. It has 10 watts of power and can be received through most of Orleans, Jefferson, and St. Bernard parishes.

The station, planned for more than two years, will increase to 250 watts over the next 24 months, according to station manager Paul Gericke, director of the seminary library where the station is located.

Gericke said the station will serve as both an educational tool to give seminary students experience in programming and station operation, and as a missionary arm of the seminary, providing an outlet for preaching, evangelism and Christian music.

Mrs. John Sampey dies

LOUISVILLE, Ky. (BP)—Ellen W. Sampey, 94, died Feb. 20 in Birmingham, Ala., following a lengthy illness. Mrs. Sampey was the widow of John R. Sampey, who served as president of the Southern Baptist Theological Seminary, 1929-1942.



BRING YE ALL THE TITHES—Deacon R.J. Patterson, First Baptist Church, Memphis, spent 200 hours making this replica of the First Baptist sanctuary building, including painting the stained glass by hand, laying hundreds of individual roofing shingles, fashioning the steeple, and wiring it. Patterson did the work to contribute to the church's recent emphasis on Christians bringing their tithes and offerings to the storehouse. Members will place their pledge cards in an opening on top of the replica. Earl Davis is pastor of the church.

Baptists asked to intensify awareness of ethnic groups

LAREDO, Texas (BP)—Southern Baptists were challenged to accelerate their witness and ministry efforts to ethnics—especially to become involved in the plight of the undocumented alien—at the 22nd annual Home Mission Board Language Missions Conference.

The Southern Baptist Convention also was summoned to sponsor a national convocation to increase denominational agency and state convention awareness of ethnic missions, needs and opportunities.

Leonel Castillo, commissioner of the U.S. Immigration and Naturalization Service, urged Southern Baptists to move on four fronts to improve conditions of those who illegally enter the United States:

- Join as volunteers in INS-trained groups that can help illegal aliens understand their rights, including possibility of gaining legal residency;

- Help improve conditions for those retained in the four INS-operated detention centers;

- Become publicly and politically active "to let public officials know you care what happens to illegal aliens."

- Target "your foreign mission efforts" to upgrade the life of people in the most common "sending areas," which have been pinpointed by the INS. "Why not attack the problem at its roots?" Castillo asked. Even minor efforts, such as providing sewing machines for women workers or helping establish small industry, could turn the alien tide, he said.

"As private citizens with deep religious concerns," Castillo told the audience of Baptist state convention language leaders, "you can do many things we (at INS) cannot. I encourage you to become involved."

Oscar Romo, director of language missions

for the Home Mission Board, sounded the call for a national convocation at which SBC "professionals would not tell others how to do it—but they'd learn how to do language missions."

Romo said the convention could have 10,000 language-culture units by the year 2000. Estimates are that 2,500 of these will be Hispanic, as Hispanics become the most populous ethnic group in the United States, exceeding even blacks.

"Southern Baptists must plan, not only for the establishment of new language units, but for the nourishment and missionary involvement of this segment of our convention," he said.

Romo reported the convention's 2,900 language culture units contribute a half-million dollars to the SBC's Cooperative Program unified budget yet get little in return. Associational and state meetings seldom are geared to language needs, either in time or sessions or content, Romo said. And few training materials are available in languages other than English.

A national convocation in 1980 could awaken Southern Baptist leadership to the needs and opportunities present in a nation rapidly moving from a "melting pot to a mosaic" concept of acculturation, Romo said.

With 135 identifiable ethnic groups in the United States, Romo said the convention must enter an "era of ethnic missions in America" which "calls for consideration to sharing the gospel from the recipient's perspective."

Romo also encouraged Baptists to minister to undocumented aliens. "It is not enough to share the gospel with the undocumented on Sunday and treat him like a slave or a criminal on Monday," he told conferees gathered to learn more about problems along U.S. borders.

Ministers urged to cope with anxiety problems

MILL VALLEY, Calif. (BP)—A Golden Gate Baptist Theological Seminary professor believes that anxiety is one of the major problems faced by ministers today.

"As ministers, we must first deal with our own anxiety, and then we must help those to whom we minister deal with theirs," declared F. Dan Boling in an address at the seminary.

He defined anxiety as a "generalized state of apprehension, accompanied by restlessness and tension for which there is no apparent cause."

"At its extreme," the associate professor of religious education noted, "excessive anxiety is evidenced by restlessness, sleeplessness, disturbing dreams, stuttering, and compulsive actions, such as overeating, overdrinking, overworking, or overachieving."

Boling told his audience of students, faculty, and area lay persons that the anxiety-ridden person finds his ability to trust God hindered. "Excessive anxiety has the ability to come between a minister and his relationship to God, as well as between the minister's congregation and their relationship to God," he explained.

"Because of this," he added, "it becomes clear why Jesus said in the Gospel of Matthew, 'Stop being anxious'."

He outlined several causes of anxiety, including feelings of insecurity, which lead a person to gain a sense of low self-worth or self-esteem; feeling of a lack of acceptance from God, especially after serious spiritual and psychological problems; or seeking of individual identity by struggling for freedom or independence from those who have raised and nurtured a person to maturity.

Citing examples, Boling said, "As a seminary student breaks away from the cloistered atmosphere of 'the hill,' away from his professors, to establish his own theology and theory of ministry, he may face stress and anxiety."

"As a minister out on his own and leading his own group of people, the need for success, economic security, and recognition from God become hidden drives which spur him on to activity or result in his becoming an anxious

person."

Boling noted that stress can be dealt with by holding onto it, letting it all hang out, or by accepting it and using it in a constructive, useful manner.

He said he prefers the latter approach, explaining that a person "must admit there is anxiety in his life, must make an attempt to get in touch with what is causing him to be anxious, and must take action to overcome it."

"If you have set a goal to be pastor of the First Baptist Church of Dallas (the largest Southern Baptist Church, with more than 20,000 members) in order that you might be someone, acknowledge that you already are someone and get busy being the best pastor your church ever had," he charged. "Let the tinge of anxiety you may feel be a creative force in your life, moving you to action."

Boling reminded his audience that "acting responsibly leads to self-respect and to self-worth."

"And," he noted, "the pattern of responsible action for Christians is Christ. He was one who loved people in order that He might cast out fear and anxiety. As we learn to love and to accept ourselves, we in turn are able to love others and to accept them."

Georgian named president of Honduras convention

HONDURAS—Southern Baptist missionary S. Wayne Wheeler of Georgia was elected president of the Honduras Baptist Convention during its 21st annual meeting.

It had been 10 years since a missionary had taken the post.

In other action, the convention approved "Uno Mas Uno" (One Plus One)—a plan where each church member was challenged to win at least one person to Christ, and each of the 30 churches in the convention accepted the goal of establishing one new mission. Also approved was a plan to distribute 20,000 Bibles and 100,000 scripture portions provided through a grant from the Southern Baptist Foreign Mission Board.

Federal agency investigates drinking, driving problems

WASHINGTON (BP)—Society's acceptance of drinking and driving is the main obstacle to solving the drinking-driver problem, according to a report issued by the General Accounting Office of the United States.

A 1977 Gallup Poll, cited by the report, showed that 71 percent of American adults identified themselves as "drinkers" as opposed to "abstainers." Per capita consumption of alcohol has been increasing steadily over the past 20 years, according to the poll.

State and local government officials interviewed by the GAO investigators commented that "drinking is often associated with positive concepts in our society, such as maturity, glamour, and good times."

Some government officials reported that most people believe that drinking and driving is unacceptable only when it results in an accident that affects a friend or relative. Juries tend to be sympathetic to convicted drinking drivers because conviction and revocation of license may lead to hardship.

The GAO report also said that advertising programs of the alcohol industry may make drinking more socially acceptable.

Other obstacles to a successful anti-drinking-driver campaign cited by the GAO report are shortage of money and manpower, inadequate judicial support, crowded court systems, poor educational programs, and the lowered drinking age in many states.

By late 1973, the GAO reported, 24 states had lowered their drinking age, generally to

18 years of age. About 63 percent of the state highway traffic safety officials interviewed by GAO said the lower drinking age was not an obstacle to solving the drinking-driver problem. Studies which GAO surveyed, however, indicated that the lowered drinking age had contributed to increased alcohol-related collisions involving young drivers.

State and local governments reported to GAO that the most effective measures they used in combating the drinking-driver problem were special patrols to detect and apprehend drinking drivers, rehabilitation programs to reduce the recurrence of the problem, and specialized equipment to aid in detecting and prosecuting drinking drivers.

Foreign countries also have a drinking-driver problem, according to the report.

Robert F. Borkenstein, professor at Indiana University and president of the International Committee on Alcohol, Drugs, and Traffic Safety, said that alcohol involvement in fatal crashes was about 50 percent in Canada, 25 percent in Great Britain, and 70 percent in Australia. This compares with about 50 percent in the United States. The U.S. figure represents about 25,000 deaths annually in alcohol-related traffic accidents.

The GAO report concluded that the secretary of transportation, as part of his responsibility to improve traffic safety, should lead an educational effort in cooperation with state and local governments to fight the drinking-driver problem.

"I'll Try, Sir!"

Isaiah 6:8-9

By Roy L. Lassiter Jr.

During the Boxer Rebellion a part of the relief expedition, consisting of elements of the 14th U.S. Infantry, was pinned down by heavy fire next to the walls of Peking, China. A call was sent out for volunteers to attempt to climb the wall, and a trumpeter from one of the companies stepped forward with the response, "I'll try, sir!" At great personal risk, he successfully scaled the multi-story wall leading the way for his comrades. As a result of the successful ascent of the wall, the U.S. Army achieved a major step toward the rescue of the besieged U.S. and other foreign legations. Trumpeter Calvin P. Titus was awarded the Congressional Medal of Honor for his extreme gallantry.

Centuries earlier another urgent call for volunteers resulted in a spontaneous, courageous, and simple, "Here am I, send me." While Isaiah was not responding to a call to battle he was, none-the-less, exhibiting the highest form of personal sacrifice and heroism. Although fully recognizing his own weaknesses and unworthiness, he surrendered his will, he pursued a course contrary to his contemporaries, he condemned

the religious, and civil leadership of his nation, and he proclaimed the humiliation and destruction of his people.

However, like those of Trumpeter Titus, Isaiah's efforts were the preface of a drama of deliverance. In the earlier volunteer's case, the deliverance was to be extended to all mankind, not just a comparative handful of diplomats and their families. Isaiah was to foretell the deliverance of the Jews; the coming of the Messiah; the redemption of mankind, and the day of the Lord; the promises that the deaf shall hear and the blind see; the transformation of the weapons of war into instruments for mankind's well-being; that the Lord shall become man's everlasting light; and that although all have sinned and fallen short, the Lord will raise up one to bear the guilt of all and suffer in our stead.

Only a very few are called on to scale stone walls under intense fire or to foretell both punishment and eternal deliverance. However, all followers of Christ are called to His service, without regard to personal cost. When we consider His great love and the examples of those who have gone before, only a heartfelt, "I'll try, sir!", or "Here am I, send me," can be a worthy response.

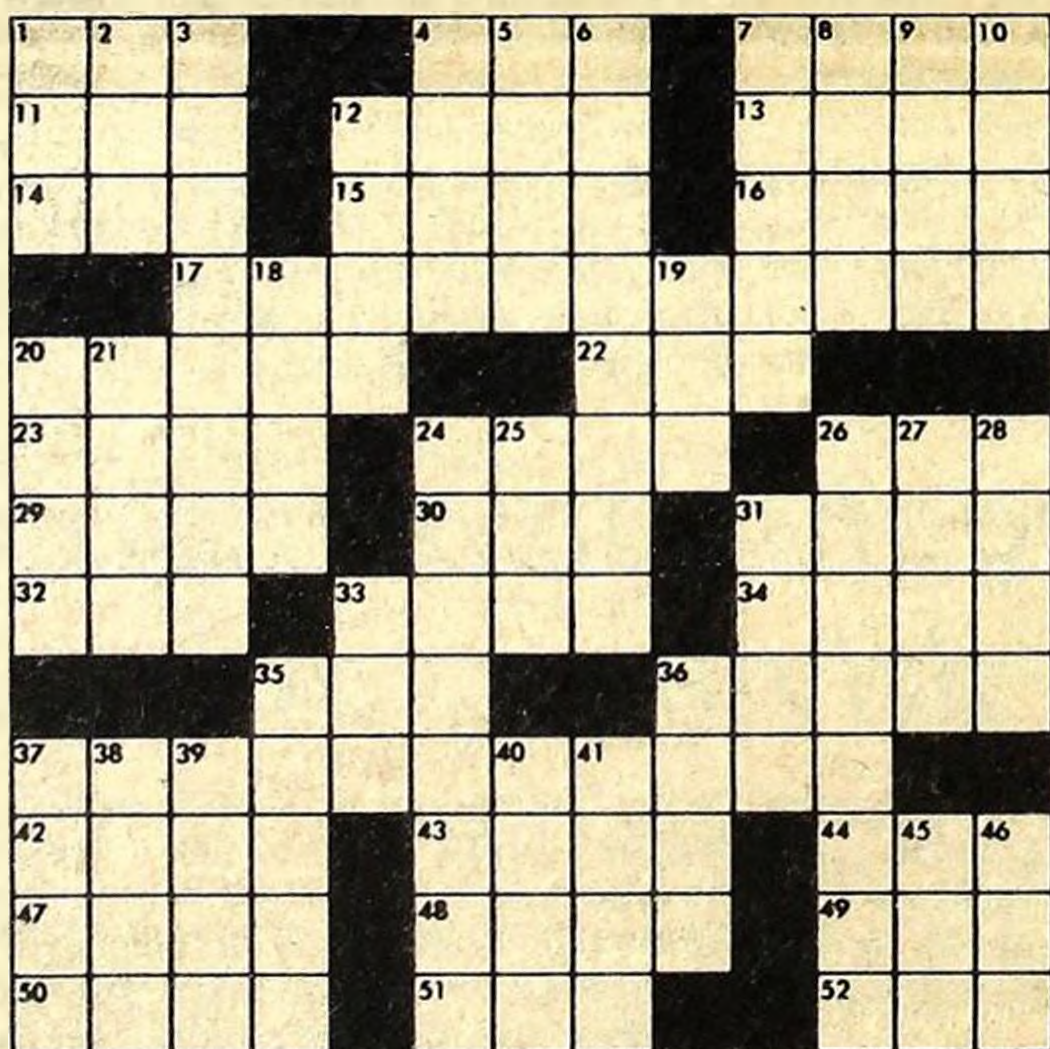
Lassiter is executive vice chancellor of the State University and Community College System of Tennessee and is a member of Walker Memorial Baptist Church in Franklin.



Lassiter

Bible Puzzle

Answers on page 10



ACROSS

- 1 Insect (Prov. 6:6)
- 4 Football official: abbr.
- 7 Small particle
- 11 Cheer
- 12 Cyclades island
- 13 Wash
- 14 "every — shall see him" (Rev. 1)
- 15 Russia: abbr.
- 16 Mountain (Deut. 11:29)
- 17 "how many —" (Mark 8)
- 20 "give us — to eat" (Dan. 1)
- 22 Umpire's call
- 23 Ancient country
- 24 Fail to gain
- 26 To cheat: slang
- 29 "he began to be in —" (Luke 15)
- 30 Shoe size
- 31 Musical instrument
- 32 Man's nickname
- 33 Weed (Matt. 13)
- 34 Man (1 Chron. 7:10)
- 35 To yearn
- 36 To utter in singsong
- 37 "And the angel — —" (Acts 12)
- 42 Father of Kish (2 Chron. 29:12)
- 43 Sea bird
- 44 Play part
- 47 Sheep keeper (Gen. 4)
- 48 Sediment

- 49 New: comb. form
- 50 To destroy
- 51 "and to — out the land" (1 Chron. 19)
- 52 Tunisian ruler

DOWN

- 1 Exists
- 2 Biblical negative (Jas. 5:12)
- 3 "took — — man" (Mark 8)
- 4 Venture
- 5 Otherwise
- 6 "into the wilderness — —" (Luke 7)
- 7 On the left hand
- 8 Interdicted
- 9 Round
- 10 Mix
- 12 Ponder
- 18 Helper: abbr.
- 19 "if any man will —" (Matt. 5)
- 20 Church seats
- 21 River (Dan. 8:16)
- 24 "and my — rising up" (Job 16)
- 25 Poetic word
- 26 "the Lord stood — — said" (Acts 23)
- 27 Plant
- 28 Darius (Dan. 11:1)
- 31 "which is in — unto this day" (Judg. 15)
- 33 Letter in Greek alphabet
- 35 Roman magistrate
- 36 Man's nickname
- 37 River in Lorraine
- 38 "whereby we cry —" (Rom. 8)
- 39 March date
- 40 Skip
- 41 Alone in its class
- 45 Letter
- 46 Trinket

CRYPTOVERSE

A C E G H J E G L E N P P E Q T V X L P E Q
Z P V L A J L P E Q

Cryptoverse clue: A equals I

Pulpit To Peter

By Jim N. Griffith

A recent newsletter from one of the associations in the Georgia Baptist Convention reported a news item from a congregation that "has called a new pastor and installed storm windows at the church."

Was this coincidental or just excellent timing?

For all intents and purposes, it is not known whether this means that the church is planning to conserve heat or that the pastor is going to generate heat by preaching up a storm.

At any rate, I haven't heard of anything like this since I read of a church that installed a fire extinguisher behind the pulpit on the day before the new preacher delivered his first sermon.

Still, I am glad that this particular church saw fit to install storm windows rather than choosing to build a storm shelter. These urgent days remind us that the call to the Christian task is not a call to hold the fort—but to storm the fortress.

Interpretation

Preaching to the Spirits in prison

By Herschel H. Hobbs

"By which also he went and preached unto the spirits in prison." 1 Peter 3:19

Ray Summers (The Broadman Bible Commentary, Vol. 12, pp. 163-4) lists five major interpretations of this verse (see also A.T. Robertson, Word Pictures, Vol. VI, pp. 116-18). It is evident, therefore, that it is a difficult verse to interpret. For that reason, it is all the more important that we examine it.

It must not be interpreted out of its context! Namely, that Peter has just noted that for our salvation Christ died for our sins, the just for the unjust, "Being put to death in the flesh, but quickened by the Spirit" (v. 18). Robertson correctly translates "by the Spirit" as "in the spirit." Jesus' body died, but His spirit did not die. But it is true that He was raised from the dead by the Holy Spirit (Rom. 1:4). After verse 19 Peter talks about "spirits in prison; which sometime were disobedient...in the days of Noah while the ark was a-preparing" (vv. 19-20).

One popular view is based upon Psalm 16:10. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (see Acts 2:27). On this basis they say that between Jesus' death and resurrection he went into hell to preach to lost souls there. They infer from this a second chance for salvation for lost souls in hell. But Peter says that He preached only to lost souls of Noah's time. Why not to all lost souls?

To begin with "hell" renders the Hebrew word Sheol (Ps. 16:10) and the Greek word Hades (Acts 2:27), both simply meaning the abode of the dead. So Jesus did not enter hell, the place of torment for lost souls, but into the abode of the dead. He simply died. And since He was raised from the dead His body did not decay. The Bible as a whole does not teach a second-chance-salvation. Lost souls are in everlasting punishment (Matt. 25:46).

What then does this verse mean? The Greek text reads "in which" not "by which." "In which" refers back to "the Spirit" or "in His spirit." The Holy Spirit is the Spirit of Christ (Rom. 8:9). Since the preaching is confined to lost souls of Noah's day, evidently Peter is saying that the same Spirit who raised Jesus from the dead was in Noah's preaching to his generation as he prepared the ark. It is because they rejected the Spirit's message through Noah, that they are now "in prison"

or in hell with no hope of salvation.

Robertson (p. 117) is right when he says, "It is a slim hope for those who neglect or reject Christ in this life to gamble with a possible second chance after death which rests on very precarious exegesis of a most difficult passage in Peter's Epistle."

On Matters of

Family Living

By B. David Edens

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

Children need visits from divorced parent

When a divorced parent fails to visit the children of the marriage regularly and often, youngsters take the no-show as a proof of personal inadequacy, a five-year study of divorce's aftermath shows. No matter what the parent's excuse for absence, the child sees himself as unloved because he is unlovable, Dr. Judith Wallerstein, University of California at Berkley, told a symposium on child custody and visitation.

Her follow-up of 131 two-to-17-year-olds whose parents had divorced showed that little boys between the ages of six and eight were especially hard hit by neglectful fathers. "They experienced longing for their fathers with almost physical intensity."

The happiest youngsters were visited two or three times a week, and the most satisfying arrangements of all allowed the child to hop on bike or bus and drop in on the parent at will.

When fathers had custody of the children, "the mother was missed with the same intense longing and unhappiness—except even more so—by children who did not receive regular visits."

The child's suffering is especially strong when the second parent lives in the same community, yet doesn't visit frequently.

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Our People and Our Churches . . .

PEOPLE...

Wiley I. Rutledge, pastor of North Johnson City Baptist Church, Johnson City, was honored by that congregation recently on the occasion of his 10th anniversary as pastor. Dillard Mynatt, pastor of First Baptist Church in Oak Ridge, was the guest speaker for the worship service. Two songs written by Rutledge, "The Cross Was His Own" and "That's the Sweet Story of Jesus," were sung. Don Mascola, chairman of the deacons, presented Rutledge with a monetary gift. A reception was held with out-of-town family members, friends, and church members attending.

First Baptist Church in Counce licensed Terry Sims to the gospel ministry. According to Jimmy Bryant, pastor of the Counce church, Sims came into the church from pastoring the Pickwick Methodist chage.

Five Point Baptist Church in Dacatur was scheduled to ordain Jimmy Dunn as a deacon on Sunday, Mar. 4. Ralph Swafford is pastor.

Wayne Bryant was ordained to the gospel ministry by East Niota Baptist Church, Niota last month. Bryant, a student at Carson-Newman College in Jefferson City, was called as pastor of Bible's Chapel Baptist Church in that city. Bruce Newman is pastor of the East Niota church.

Shady Grove Baptist Church, Newport, ordained Joy O'Dell as a deacon recently. Chester Latham is pastor.

CHURCHES...

Cherokee Baptist Church in Memphis entered a new phase of ministry last month by occupying buildings formerly owned by the Glen Park Baptist Church. According to Cherokee's pastor, Herbert Hodges, the expansion can be considered as "a joining of two congregations in which two peoples become one in purpose under the direction of the Cherokee staff." Services are being held at the Glen Park location at Quince and Estate.

LEADERSHIP...

Paul Miller, minister of youth at Eudora Baptist Church, Memphis, has resigned to accept the position as pastor of First Baptist Church in Roosevelt, Tex. He is scheduled to assume the new post on Sunday, Mar. 18. At the present time, Miller is on a leave of absence for study at Southwestern Baptist Theological Seminary in Fort Worth, Tex. He will return to Memphis for one week, ending on Sunday, Mar. 11. He has served the Eudora church since June 1977. Fred Wood is pastor of the Eudora church.

Steve Kenney is the new minister of music at Long Hollow Baptist Church, Goodlettsville.

Earl Lamb, pastor of Union Baptist Church in Newport, resigned recently.

Stevens Street Baptist Church, Cookeville, called Gary Armstrong as youth director. He is a student at Tennessee Tech University in that city. Dewey B. Robinson is pastor.

Lynn Moreland, pastor of Blue Ridge Temple Baptist Church, Oldfort, resigned recently. He served the church for 11 years.

Charles Norton is serving as interim pastor of Northside Baptist Church in McMinnville. Jerry A. Robinson is the new full-time associate pastor, after having served in this position on a part-time basis for the past year.

Virgil Allison announced his resignation as pastor of First Canaan Baptist Church, Palmyra, effective Feb. 25.

First Baptist Church in Lenoir City called Dick DeMerchant as minister of activities, effective April 1. The new minister of activities will be moving to Lenoir City from Columbus, Ga., where he served Calvary Baptist Church for five years. He is a graduate of Trinity College, Dunedin, Fla., and has been in church recreation for the past nine years. Charles Redmond is pastor of the Lenoir City church.

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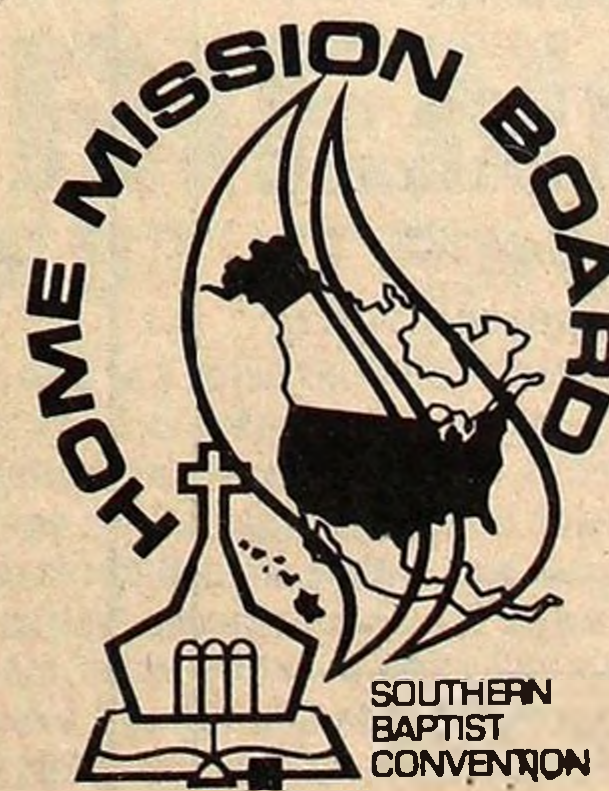
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Southern seminary graduates largest classes in history

LOUISVILLE, Ky.—The huge enrollment surge that doubled the enrollment at Southern Baptist Theological Seminary over the past five years is now producing larger-than-ever graduating classes.

The Southern Baptist Convention's oldest theological institution graduated a record 270 students in December and is expected to graduate almost 500 new ministers in June—a total of more than 750 candidates for ministry positions in six months!

Southern's placement office is concerned with helping churches find the person God has called to serve in various staff positions—pastor, associate pastor, minister of education, minister of music, youth work, children's work, visitation, and others. The goal of the office is to assist churches and ministers in getting together—and at no expense to the churches.

The placement office, directed by Rodger Murchison, provides a toll-free number—1-800-626-5525—and it is available to all churches outside Kentucky.

"How can Southern seminary help us? What do we do first?" a pulpit or personnel committee may ask.

David Thurman, assistant director of place-

ment, suggests a church first make an initial call, describing the position it wants to have filled.

Thurman or Murchison will then go to their files and select from three to six resumes to send. After a church has reviewed the resumes, it can then have the placement office set up interviews with one or all the students, or it can contact a student directly.

"We're willing to do a lot of the legwork—we will do anything we can to help," Thurman said.

Many churches appreciate this assistance and are increasingly coming to Southern when seeking a pastor or other staff members.

In the 1975-76 school year, there were 1,243 requests from churches.

Last year, there were 1,531 requests and preliminary figures suggest an even larger total for this school year.

In addition to the placement office's willingness to help, another reason churches are calling on Southern is the large number of potential staff members which the placement office knows about.

Besides working directly with churches, the seminary also works with executive secretaries and church-staff directors from states having Baptist work. Each year a large number come to campus to interview students.

Murchison added that "we also send out a booklet Available NOW, with a biographical sketch on each graduate." This book is sent to state executives as well as many associational directors and others who request a copy.

"We have a lot of talented, experienced people here who are excellent ministers," Thurman noted, adding, "and they're eager to go out and serve."

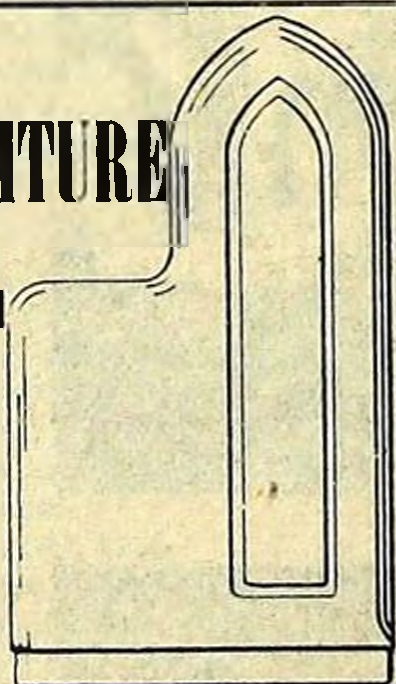
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UNIFORM SERIES Lesson for Sunday, March 11

Building on Christ

By Carolyn D. Blevins
instructor, religion department
Carson-Newman College, Jefferson City

Basic Passages: 1 Corinthians 1:20-25; 3:10-23
Focal Passages: 1 Corinthians 3:10-23

Division is sometimes the better part of wisdom. A large, stagnant organization may be revitalized when it is divided into small units. A committee may be overwhelmed by its task. Dividing the tasks among several small groups gets the job done efficiently and competently. Sometimes division is wise.

Division is sometimes the epitome of foolishness. Young children soon learn that when parents are divided in their child-rearing philosophies, their unity and effectiveness are weaker. "Divide and conquer" and "United we stand, divided we fall" are two familiar ways of expressing the weakness of a divided group. Sometimes division is foolish.

Destructive divisions began to erode the Corinthian church soon after it was formed. While Paul was in Ephesus, he learned of the dissension among the Christians in Corinth. In 1 Corinthians 1:10-25 he addressed the problem of division.

Dissension in cliques

You can't help but wonder if Paul used the word "brethren" or "brothers" to remind the Corinthians they were one family. "Brothers" does imply unity and one Father. After all this was a family problem.

Several cliques had formed in the Corinthian church. No cliques had pulled away from the church. The division was within the church rather than from it. So the cliques were still a part of the Christian family. They were still brothers. But the family needed to reflect unity.

At least four groups in the church had rallied around four Christian leaders. Apparently, the leaders had nothing to do with the formation of the cliques. Probably, the cliques formed because of differing emphases. Perhaps, Cephas' group emphasized the law. Apollas' group may have stressed wisdom. Paul's group likely focused on Paul's teachings. Christ's group may have insisted on a gnostic interpretation of the gospel.

Notice how Paul resisted the temptation to debate their beliefs. Paul recognized the basic problem as one of spirit rather than beliefs. The Corinthian Christians exhibited a misplaced focus. Who taught them or who baptized them was not the crucial matter. What really mattered was who died for them. The leaders were pointing the Corinthians to Christ not to themselves.

To many Jews and Greeks a crucified

Christ was a weak Christ. That God's power could be revealed in a crucified Christ was pure folly. In 1 Corinthians 1:18-25 Paul insisted that the crucified Christ was the wisdom of God.

Unity in Christ

Paul was not one to leave a problem without giving positive direction. In 1 Corinthians 3:10-23 he pointed the Corinthian Christians to the correct allegiance. The very foundation of the church was Christ, His teachings, life, death, and resurrection. The Christian leaders and teachers built on the foundation laid by Christ. No other foundation would last.

After all, as a church the Corinthians were the body of Christ (v. 16). Unity was essential for effective body functioning. The head of this body was Christ. No one else could fill that role (vv. 21-23). The Church was Christ's Church.

The Church is Christ's Church. The message of Paul to the Corinthians is a vital message to Christians in 1979. We are Christ's Church.

Christians today face dissension also. Cliques within the church are convinced their way is best. Differences begin to overshadow underlying unity. Sometimes differences threaten to shatter the unity. The focus shifts from Christ to each other.

Paul's guidance to the Corinthians is direction to today's church as well. Ignore the minor differences. Focus on the spirit of unity in Christ.

Disagreements are to be expected. Baptists, with our emphasis on the individual, can certainly be prepared for disagreement. Paul had little reluctance to disagree firmly whenever he thought it was merited. Christ found disagreement necessary many times. Disagreement and dissension are quite different. The challenge to Christians is to work through disagreement to unity rather than allow dissension to result.

Unity may not always mean uniformity in every idea. Like the Corinthians, unity for us demands oneness in spirit and a focus on Christ as our foundation.

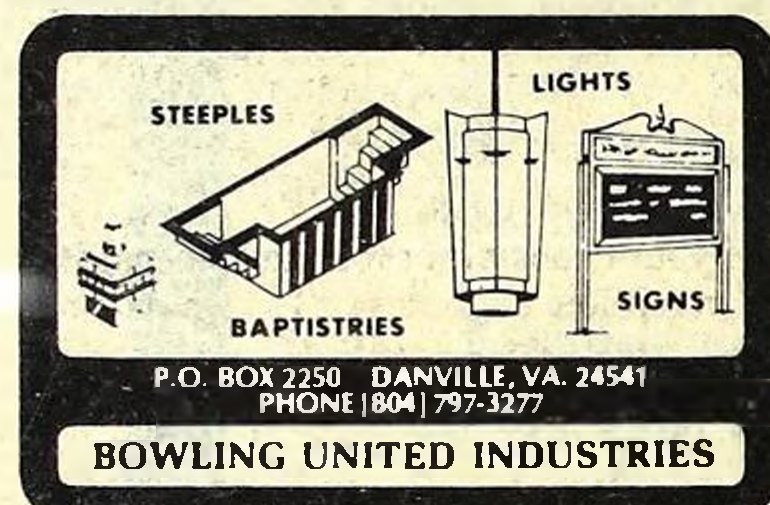
Observe the questions tossed to the Corinthians. Questions often direct focus. The contemporary church is faced with similar questions: What leaders have replaced Christ in our devotion? As we discuss our differences, what are our points of unity? What disrupts our focus on Christ? How do we know what is wisdom and what is foolishness? Just what really is the foundation of our church? Is our church really a temple of God? If so, how? If not, why not?

BIBLE PUZZLE ANSWERS

A	N	T		R	E	F		A	T	O	M
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A	B	E	L		S	I	L	T		N	E
R	A	S	E		S	P	Y		D	E	Y

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LIFE AND WORK SERIES
Lesson for Sunday, March 11

Is man really free?

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

Basic Passage: Romans 9:1 to 10:13

Focal Passages: Romans 9:14-15, 19-24, 30-32; 10:12-13

A man who was being witnessed to responded, "Nobody is going to make me become a Christian." The one witnessing to him replied, "You don't have to worry about it then, because not even God will make you become a Christian. Christ is a perfect gentleman. He stands at the door and knocks but will not come into your life unless you open the door yourself and invite him in."



Hardison

Is man really free? In the lesson for this Sunday, we will study about the Jews and Gentiles in God's plan. In so doing, we shall see that Paul dealt with God's sovereignty and man's freedom. While these two ideas sound contradictory, Paul presented a tension between them in which God's sovereignty is never in conflict with man's free will.

God's sovereign freedom (Rom. 9:14-15, 19-21)

The traditionally preferred status of Israel was threatened by the gospel which included non-Jews as objects of God's saving mercy. Paul was preaching that everyone who believed in Christ could be saved. Invariably, the question would arise concerning the Israelites. Were they not God's chosen people? Was God now rejecting them?

Seeing how someone might argue that God had acted arbitrarily or unfairly, Paul reminds them that God's promise to Abraham and Isaac did not include all of Abraham's descendants. In verse 14 Paul asks the rhetorical question, Was God unrighteous to have not included Isaac's descendants through Esau also? "God forbid," was his response. This was an intolerable thought to Paul.

He substantiated in verse 15 his feeling of God's righteousness and freedom to do as He chooses by quoting Exodus 33:19 where God said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Paul believed that the Israelites who felt rejected had no right to question God's purpose. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (v. 20). The main thesis of Paul's thought was that God has the right to absolute and arbitrary sovereignty with no concern for man's free will.

He illustrates God's freedom with the figure of the potter and the clay. Just as the potter can shape clay into whatever he pleases, God has the power and right to do with man as he so chooses.

God's mercy and patience (Rom. 9:22-24)

In verses 22-24 Paul showed that God's sovereignty is tempered with patience and mercy. God is shown as having stored up His wrath against sin and power over man. He is patiently waiting in hopes that man will turn back to Him.

We must be careful in interpreting the phrase "the vessel of wrath fitted to destruction" in verse 22. Some have taken this to mean that certain people are predestined for hell and others for heaven. A close examination of what Paul says shows otherwise. He carefully avoided charging God with predestining people to be lost. On the other hand he positively affirmed that God "had afore prepared" to reveal His glory in the merciful salvation of those whom He had chosen (v. 23).

It is through sin and hardness of heart on man's part they are "vessels of wrath prepared for destruction." God is longsuffering and willing to save anyone who will repent and believe upon Jesus as Lord. This is in har-

mony with the larger message of Romans and the whole New Testament.

God's purpose for the Jews and Gentiles is brought in focus again in verse 24. The "called" are those who have positively responded to God's call of repentance and faith. God wills that all be saved, but He will not violate our will if we so choose to reject His mercy.

Israel's failure (Rom. 9:30-32)

By the time Paul was writing this letter to the Romans, many of the churches were made up predominately of Gentiles. What had happened to the Jews? Were they not God's chosen people? Why had the Gentiles believed and why had the Jews failed to believe? While the Jews had had the privilege of knowing God's laws, they had tried to achieve righteousness by struggling to keep the law. But, righteousness through works is beyond human reach. "For all have sinned and come short of the glory of God" (3:23). On the other hand "the Gentile, which followed not after righteousness," has attained righteousness through faith. The Jews' failure to exercise faith was due to the fact that they "stumbled at that stumbling stone" (v. 32).

The Jews looked for the Messiah. But they were looking for a military-political Messiah who would make Israel great again. They were looking for a new ruler, not a crucified Christ. Therefore, instead of seeing Christ as the fulfillment of Judaism, they regarded Him as one who would destroy it.

Man's choice (Rom. 10:12-13)

While God is sovereign in the universe, He gives man the privilege of choosing to accept or reject His Son. God in His sovereign power has granted to man the freedom of choice. But with that freedom also goes the responsibility of our decisions which determine our eternal destiny.

In verse 12 Paul points out that God has only one plan of salvation. Even though the Jews had the privilege of God's laws through the centuries, God does not deal with the Jews one way and the Gentiles another. For God is "rich unto all that call upon Him."

In verse 13 Paul quoted Joel 2:32 "For whosoever shall call upon the name of the Lord shall be saved." The term "lord" in New Testament times was commonly used to refer to one's master. Caesar, the Roman Empire, and certain Greek gods were also referred to as "lord." Here, Paul lifted up Christ as the true Lord of all. "For whosoever shall call" meant any and every person is free to call upon Him. Paul stressed that whoever calls on Christ would be saved from eternal damnation and separation from God.

If you haven't called upon Him as Lord, I pray that you will call upon Him today. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).



TENNESSEE WRITERS—Attending the writer's conference for youth church training periodicals were (from left) Paul Brewer, Carson-Newman College, Jefferson City; Lela Hendrix, homemaker, Nashville; and Ron Owens, minister of education at Cherry Road Baptist Church in Memphis.

Writers receive opportunity to brainstorm, fellowship

ROGERSVILLE, Ala.—It was almost like a high school reunion where old friends greet one another and try to catch up on all the news of the past year.

The old friends were writers for the church training youth curriculum materials and most were old-timers with the addition of six new ones.

Writers conference is a phenomenon that occurs each year for editors of curriculum materials at the Southern Baptist Sunday School Board. It is usually a three to five-day meeting when all the prospective writers for a periodical gather for brainstorming, updating, and learning.

"This conference is our most important editorial meeting all year long," said Clyde Hall, supervisor of the church training youth section. "Through the conference we can aid writers in providing units covering the content areas of our department such as doctrine, ethics, church polity, organization, and history."

A writer is enlisted by the editor and is asked to attend the conference several weeks in advance. When the writer arrives, his editor has developed a general framework for the units including the statements of purpose and titles for each session in his unit.

During the conference the editors work with the writers sharing ideas for unit approaches and procedures, giving deadlines and lengths of manuscripts, and introducing new products and programs.

There are also sessions throughout the week for new writers which provide information on the 'nuts and bolts' of an assignment and give tips for doing research, meeting

deadlines, or writing on the youth age level.

In the midst of all the work and meetings, the writers get an opportunity to meet new people and renew old friendships.

"Being a part of a family of writers that don't have to be together to stay close is a great experience," said Vince Smith, Sunday School youth consultant for the General Baptist Convention of Texas. "It is a koinonia fellowship where you discover a closeness not found everyday."

"You are given the opportunity to meet other writers and share ideas and interests which is a unique and rewarding experience," said Twyla Wright, a homemaker from Batesville, Ark.

Other rewards the writers say they receive is periodically getting letters from youth who have been helped through their session or just the satisfaction and sense of accomplishment received from writing for the periodical.

"I enjoy writing because I am concerned about youth, and I believe it is a difficult time in their lives and an important time to make a positive impact," said Cynthia Parker, homemaker from Pell City, Ala., and a special youth worker for Alabama and Mississippi. "I also learn so much myself from the research I do and the people I talk to before I began writing. I'm always learning something new."

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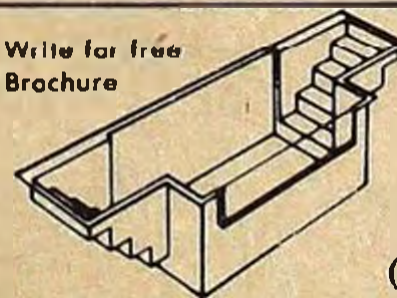
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China's future offers 'dangerous opportunity'

By John Rutledge

DALLAS (BP)—The apparent easing of restrictions on speech in China presents "a dangerous opportunity," according to a Southern Baptist missionary to Hong Kong.

George Wilson, who just returned to Hong Kong after teaching several years at Southwestern Baptist Theological Seminary in Fort Worth, Texas, said the term "dangerous opportunity" reflects the Chinese philosophy of seeing both the good and the bad in everything.

"As far as China is concerned, there certainly has not been a change of direction," he said. "This is just a step to something right now that is beneficial to the government."

"There is a lot of danger right now" for Christians in China," he said. "There would be a danger if we tried to rush in and find all the Christians, for instance. That might just help the government to exterminate them."

Wilson said there is a chance that the loosening of restrictions might get out of the control of the government and "end up somewhere maybe even China has not thought of."

Millie Lovegren, a former missionary to China, left there in 1950. In August she became the first Baptist missionary who had worked in China to return there. Her two-week tour took her to four cities in eastern China.

"I don't think President Carter's recognition of China will make a difference to the witness of Christians in China, but it will cause many more people to pray, and that always has an effect," she said.

"I think it might be dangerous if we tried to push China in the area of human rights," she said. "If we don't upset the apple cart and just let God work, I think it will come out more Chinese."

The recognition of China by the United States and Chinese Vice-Premier Teng Hsiao-p'ing's much publicized tour in January have focused the attention of Americans on that nation of more than 800-million.

But most Chinese in Hong Kong and Taiwan cannot forget the past, and see little evidence of a "new day" in China, said Wilson.

"They are first concerned for survival," Wilson said. "Many of the older Christians in Hong Kong came out when the changeover took place. They have relatives in the mainland, some of whom have been mistreated. They are going to be colored somewhat by their relatives' situations."

Wilson's wife Beth said that on Taiwan, "everybody's scared," and that letters from the island indicate "great groups of people

(are) trying to get out."

An SBC Foreign Mission Board spokesman said a group of Taiwan Christians which recently visited the board mentioned nothing of an exodus from the island.

Most observers agree that there is little hope for China to allow foreign missionaries back in to operate as they did in the past.

However, the Foreign Mission Board still retains deeds to millions of dollars in property abandoned in China in the 1950s. But Baker J. Cauthen, president of the board, said, "We are not seeking any kind of settlement of property matters with China at this time. We stand ready to reproject mission work in China at the earliest time possible."

Winston Crawley, director of the board's overseas division, said no indication has been given that missionaries would be welcomed into China, but the new developments open up some possibilities for worship to begin again. There have been no attempts to contact the Chinese government about the possibility of entry of missionaries, he said.

The Foreign Mission Board left 392 churches with 123,000 members in China, as well as more than 60 schools, four seminaries, four orphanages, seven hospitals, a university, a home for the aged, and many missionary homes.

The number of Christians in China cannot be known, Wilson said, "because it is all underground." Some estimate as few as 150,000. Others say three or four million. The only estimate given by a Chinese Christian

has been from Episcopal Bishop Ting Kuang Shun of Nanking, who told a visiting Methodist group in April 1978 there were 700,000 practicing Protestants and 2.3-million Catholics in China.

From reports brought by those who escape and from letters from Chinese Christians, a picture of the Christian life in China is being pieced together.

"It has been a very silent church," Miss Lovegren said. "They have very little contact with one another and very little fellowship."

She knew of one person who had escaped from China who had not met another Christian in six years, but his faith was still strong.

Religious radio broadcasts from South Korea and the Philippines give solace to many believers, she said. In some places, because of the lenient local authorities, Christians have been able to meet in the open. One report last spring told of 150 Christians in one city being able to meet together in fields. But most gather only in groups of three or four, if at all, she said.

Bibles are scarce. Wilson said he knew of one man who receives Bibles from visitors and then tears each page out to give to people as a witness.

"Many pastors are unable to do anything, and have no Bibles," Miss Lovegren said. "But there are many old ladies who do have Bibles. They are going from house to house, conducting small Bible studies."

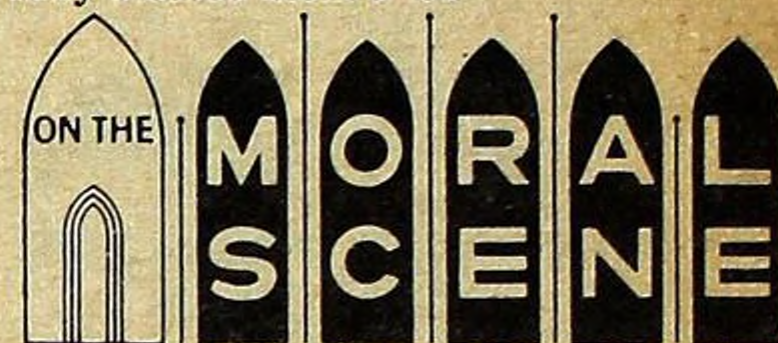
Miss Lovegren said that during her tour, when she asked if there were any Christians in the city, people would say "yes, but we

don't know where they meet."

"I think it is similar to the catacombs and the early Christian movement in Rome," Wilson said. "There will come a day when it will become known."

Miss Lovegren agreed. "For us, as a strong denominational group, it's really not easy to consider the fact that we might be working with a group that has dropped back to the first century and never heard of the word Baptist," she said.

"I think when we can speak face to face with the believers, we'll find that God has really blessed them a lot."



THE DAY CARE DILEMMA—Day care centers are no longer glorified baby-sitting services. The thousands of married and single parents of the 1970s have created a real and urgent need for sophisticated, responsible child care. Choosing the best day care center for your child and your family's demands takes careful examination and consideration of numerous questions. Is the center licensed? How many hours per day is it in operation? How many days per week and year? Is transportation provided to and from school for before-and-after schoolers? Is there a hot lunch program? Can you see the menu? Is it profit, non-profit, co-op, or church-affiliated? How many teachers are degreed? What is the child-teacher ratio? What is the fee?

(Nashville! February—1979)

FUTURE BRIGHT FOR AMERICAN FAMILY—A new Census Bureau report says marriage rates are stabilizing; divorce rates are expected to decline; and the birth rate has declined about as far as it can. Today's young family has two children, on the average, compared with their grandparents' four offsprings. As a result, parents can be expected to spend more time with each other as well as with each of their kids, the report says. During the last decade social pressures for young people to marry have diminished, as has the expectation that these couples should remain married and have children. Two of the most needed supports for working parents are good quality day care for preschool children and the opportunity to work parttime or on a flexible time schedule. The Census Bureau report said that despite substantial increases in divorce and living arrangements in the last decade, 77 percent of American adults still live in husband-wife households; 10 percent were in one-parent households; 7 percent were living alone; 1 percent were living in households of unmarried couples; and the rest were in various other living arrangements.

(The Tennessean, Feb. 22, 1979)

GOOD HEALTH FOR FOLKS OVER 50—"All across the country people on the other side of 50 are taking to jogging paths, gymnasiums, and health clubs in record numbers. Mature individuals who once considered exercise undignified now vie with much younger counterparts for places in modern dance and exercise classes. The present exercise fad, if continued, will pay astonishing rewards when people now in their 30s, 40s, and 50s reach their 60s, 70s, and 80s. The benefits of a healthy elderly population are clear: in 1900, there were slightly more than 3 million people over 65 and older. Thanks to improved medical and health practices, in 1970 the figure jumped to 20 million. By 1990, experts put the number at nearly 30 million, more than half of them women. With an increasing older population and the cost of medical care skyrocketing, it's important that people over 65 be as healthy as possible—27.5 million ill people in hospitals or nursing homes would bankrupt the health-care system. Today's exercise is an investment—money in the bank for tomorrow." (Parade, Jan. 28, 1979)

Scriptures said translated in record 1,660 languages

NEW YORK—By the end of 1978, at least one book of the Bible had been published in 1,660 of the world's languages and distinct dialects, according to the American Bible Society's annual Scripture count.

This represents an increase of 29 languages over the 1977 count of 1,631. Among these are six languages spoken in Papua New Guinea, five in Australia, three each in Brazil and the Philippines, two in the USSR, and two in Mexico.

The Gospel of Mark was the first Scripture portion ever published in Paiute, a language spoken by 7,000 Indians living on 19 reservations in Nevada, Idaho, and California.

The complete Bible has been published in 268 languages, New Testaments in 453, and portions in 939.

Entire Bibles were published for the first time in two new languages—Kate in Papua New Guinea and Mofa in Cameroun. There were 28 languages in which complete New Testaments were reported published for the

first time.

New Testaments were the first Scriptures ever published in the languages of Southern Sudanese Arabic, of Gamit in India, of Timpulma in Ghana, and of Yareba in Papua New Guinea.

Geographically speaking, Africa has the largest number of languages (482) in which at least one book of the Bible has been translated. Asia ranks record with 428 languages and Latin America third with 269.

The official language tally is compiled from copies of the new Scriptures received from various organizations by the ABS library, the largest collection of its kind in the world, numbering more than 37,000 volumes of Scripture, documents, and reference items.

The American Bible Society, founded in 1816, is a non-profit, nondenominational organization which sole purpose is the translation, publication, and distribution of the Holy Scriptures without doctrinal note or comment.

Group aids families of People's Temple

SAN FRANCISCO, Calif. (BP)—A Golden Gate Baptist Theological Seminary professor and a seminary student have been named to the Emergency Relief Committee designed to help families of victims of the mass-murder suicide in the People's Temple tragedy last November in Jonestown, Guyana.

Francis M. DuBose, professor of missions at the seminary, and Shadrick Riddick, a student and pastor of Chapel Hill Baptist Church in San Francisco's Fillmore District, where the People's Temple headquarters is located, were the only Southern Baptists appointed to the committee.

They are joined by 27 others on the ERC, organized by the San Francisco Council of Churches, the Roman Catholic Archdiocese of San Francisco, and the Northern California Board of Rabbis.

In addition to their work with the Emergency Relief Committee, DuBose, Riddick and several other Southern Baptist church leaders from the San Francisco Bay Area are involved in a "large-scale" counseling program to victims' families, a project spearheaded by the San Francisco Conference on Religion, Race and Social Concern, the larger coordinating organization of the three major faith communities.

Anita repeats as 'most admired' in 'Good Housekeeping' poll

NEW YORK (BP)—Southern Baptist activist Anita Bryant has been voted Most Admired Woman in the annual poll taken by Good Housekeeping magazine, for the second year in a row.

Many of the letters written in connection with the survey indicated that even persons who do not agree with Miss Bryant's views on homosexuals admire her for having the courage to express them in public.

Another Southern Baptist, First Lady Rosalynn Carter, was ranked seventh in the annual poll.

One reader wrote about Miss Bryant, "She is the kind of spirited woman we need more of. Whether you stand with her or against her, you have to hand it to her for courage in hanging in there despite criticism and loss of income."

Another commented, "All Americans should be able to speak freely. I don't agree with her, but I don't agree with the people who say she shouldn't speak out, either."

Events surrounding Miss Bryant's appearance at the Southern Baptist Pastors' Conference in Atlanta in June was named the top Baptist news story of 1978 by Southern Baptist editors.

Other women who ranked high in this year's Good Housekeeping poll were: 2. Betty Ford; 3. Pat Nixon; 4. Mother Teresa of Calcutta; 5. Barbara Jordan; 6. Beverly Sills; 7. Rosalynn Carter; 8. Phyllis Schlafly; 9. Muriel Humphrey; 10. Queen Elizabeth II.