

Baptist and Reflector

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Baptist Sunday School Board buys A.J. Holman Co. for \$2.2 million

NASHVILLE, Tenn. (BP)—The Sunday School Board of the Southern Baptist Convention has completed negotiations to purchase America's oldest Bible publisher, the Philadelphia-based A.J. Holman Division of the J.B. Lippincott Co. from Harper and Row Publishers of New York for \$2.2 million, effective May 1.

The agreement, approved by the board's executive committee last week, will require no funds from the SBC Cooperative Program unified budget since the Sunday School Board's support comes entirely from the sale of literature and other materials.

Sunday School Board President Grady Cothen said, "I consider that this is a very important action in behalf of Southern Baptists, the nation's largest evangelical body. We have been known around the world as a people of the Book."

"It is my dream that the Sunday School Board will become the nation's largest denominational distributor of Scripture. We believe this is in keeping with the faith of our people and the mission of our board."

Cothern said the course of action to purchase an already established Bible-publishing agency was taken because of the great difficulty of developing a new line. "This purchase also drastically telescopes the time line needed to develop a new Bible publishing line."

The sale became possible due to a competition agreement between the Harper and Row Publishers and Zondervan Publishing Co. which excluded Harper and Row from producing any Bibles for the next 20 years.

He said the financial arrangement in the purchase of the Philadelphia firm is "extraordinarily favorable to the Sunday School Board since the sale of existing stock and the stock in process would return more than the purchase price. We are happy to begin this new facet of ministry of the board assigned by the Southern Baptist Convention."

Cothern said he was also happy to see the Sunday School Board take another step in cementing Nashville's reputation as one of the largest publishers of religious literature in the world.

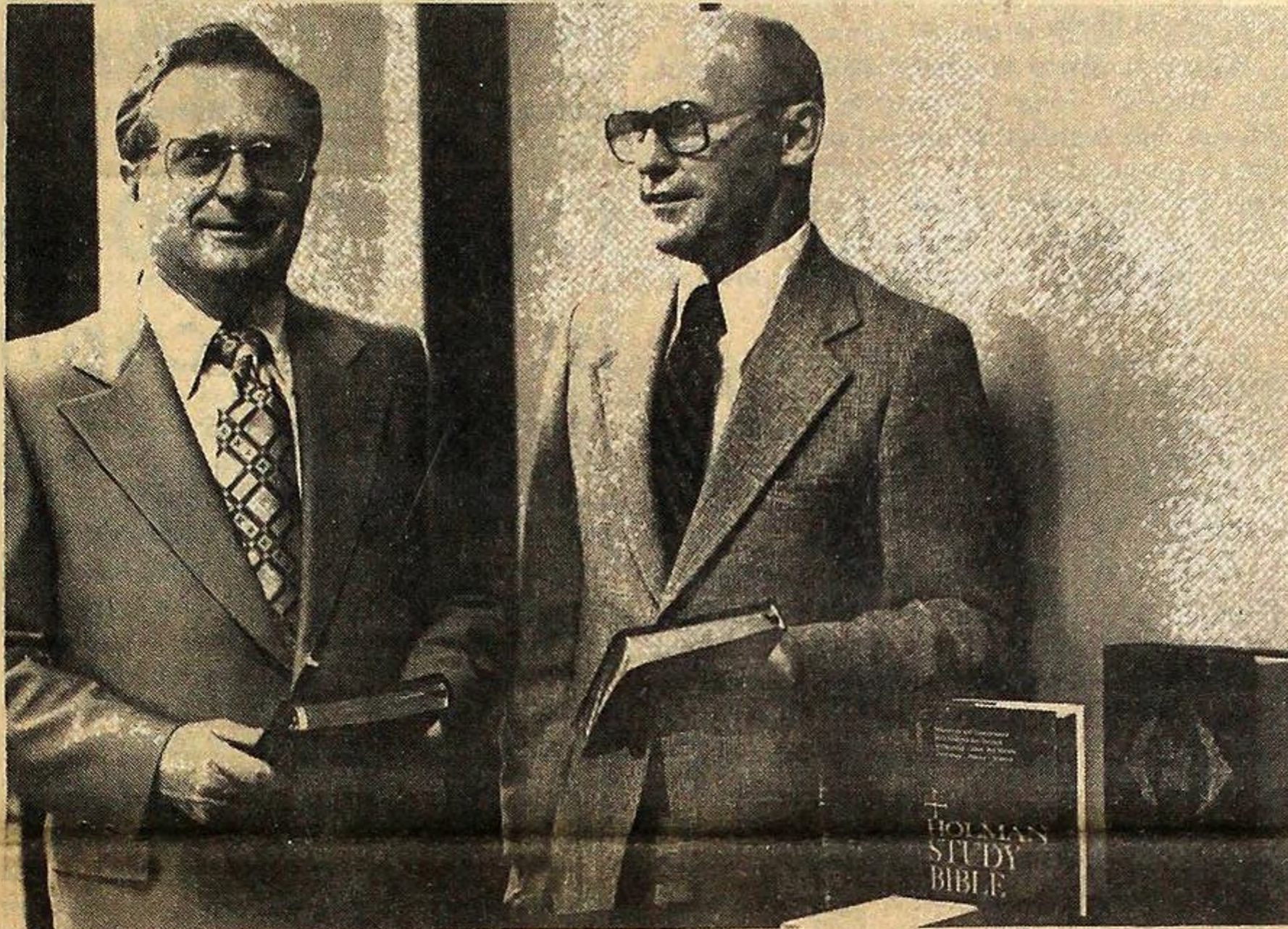
Founded in 1801, Holman was an independent company until 1961 when it was purchased by J.B. Lippincott. In 1978, Harper and Row, formerly a Bible publisher, purchased the Lippincott company.

The Sunday School Board will continue the Holman name and the Holman operation as it has been with only minor changes.

Holman publishes King James, New American Standard, Revised Standard, Lamsa and Beck versions of the Bible as well as a number of Biblical reference works and a few other religious books.

Grenada church services reported back to normal

ST. GEORGE'S, Grenada—Baptist churches resumed their regular schedule of services in Grenada after the island-wide curfew was extended until 10 p.m. The curfew came after the March 13 overthrow of the government. Prime Minister Maruice Bishop of the new government has made a public statement guaranteeing religious freedom. Six Southern Baptist missionaries are stationed there.



OVERSEEING NEW PURCHASE—Grady C. Cothen, left, president of the Baptist Sunday School Board, and James W. Clark, executive vice president, hold Bibles produced by the A.J. Holman division of the J.B. Lippincott Co. of Philadelphia. The Sunday School Board's executive committee approved purchase of Holman, America's oldest Bible publisher, from Harper and Row publishers of New York for \$2.2 million. The purchase became effective May 1.

Pastors' Conference planned without funds, Lindsay says

JACKSONVILLE, Fla. (BP)—Because of a lack of funds, none of the program personnel will receive payment for their appearance at the 1979 Southern Baptist Pastors' Conference, June 10-11, at the Houston Coliseum, according to Homer G. Lindsay Jr., conference president.

"The only expenses that are being incurred are the cost of printing the program and the rental of the coliseum, which will be defrayed by an offering at the conference," said Lindsay in response to a recent recommendation by conference vice-president Cecil Chambers that the conference make full financial disclosure.

Lindsay said he has asked John Hatch, conference secretary-treasurer, to release a full financial statement following the meeting, which preceded the annual meeting of the Southern Baptist Convention, June 12-14, at the Summit and the Astrodome.

"It's good for the pastors to know this kind of information," said Lindsay, pastor of First Baptist Church, Jacksonville, Fla.

Chambers, pastor of Centerville Baptist Church, Anderson, S.C., had also said he would recommend to the conference that future programs be selected by a committee made up of the president and two pastors appointed by the vice-president and the secretary-treasurer.

"That would be fine with me," said Lindsay, "if that's what the pastors want. I wouldn't have minded doing it that way this year. I just did it the way it's always been

done before." Traditionally, the president has taken sole responsibility for the program.

Lindsay said the conference in Atlanta in 1978, when Bailey Smith of Del City, Okla., was president, "experienced such financial cost, due to the meeting place and the cost of image magnification screens, that the Pastors' Conference of 1979 began the year with no money." He said the 1979 conference will not use the image magnification system used regularly during SBC sessions.

"The conference in Houston will not pay (Continued on page 3)

C-N to award 290 degrees

JEFFERSON CITY — Approximately 290 students are expected to receive their degrees at the 128th commencement of Carson-Newman College on May 11.

Speaker for the 7:30 p.m. ceremony, which will be held in Holt Fieldhouse, will be Tom Madden, executive secretary of the Tennessee Baptist Convention.

Several activities have been planned for the graduating seniors beginning with a special worship service May 6, at the First Baptist Church. On May 9 an open house for seniors and their parents will be hosted by C-N President and Mrs. Maddox at their home. The following day a senior-faculty cookout will be held at Cherokee Dam.

On commencement day a senior-alumni brunch has been scheduled in Stokely Memorial Cafeteria and the senior-faculty reception will be held in Sarah Swann Hall.

In addition to being the main speaker for commencement Madden and Earl B. Mills, Simpsonville, S.C., will receive honorary doctorates from Carson-Newman. Mills, a C-N graduate, is president of Yeargin Construction Co.

Baptist campus ministers set meeting in Houston

HOUSTON, Texas (BP)—John Newport, vice president for academic affairs and provost at Southwestern Baptist Theological Seminary, will be the featured speaker at the third annual meeting of the Association of Southern Baptist Campus Ministers, (Baptist Student Union directors) at the Religion Center, University of Houston.

The meeting is one of several held in conjunction with annual sessions of the Southern Baptist Convention, June 12-14, at the Summit in Houston.

Newport, who also teaches philosophy of religion at the seminary, will take three presentations. Other speakers include Wendell Belew of the Southern Baptist Home Mission Board, Atlanta, Ga., and Louis R. Cobbs of the Southern Baptist Foreign Mission Board, Richmond, Va.

The meeting will convene at 3 p.m., Sunday, June 10, and at 9 a.m., 1:30 p.m., and 7:30 p.m. on Monday.

Childcare for pre-schoolers offered during June's SBC in Houston

HOUSTON, TEXAS (BP)—Pre-school childcare will be provided at South Main Baptist Church for out-of-town messengers only during the general sessions of the Southern Baptist Convention, June 12-14, in Houston.

At a cost of \$5 per child per session payable at the time of registration, children born in 1973 or later may be registered for care while parents attend the morning, afternoon, and evening sessions of the SBC on Tuesday, June 12; the morning and evening sessions, Wednesday, June 13; and the morning, afternoon, and evening sessions, Thursday, June 14. There is no afternoon session on June 13.

The church is at 4100 South Main St., Houston, Texas 77002. Telephone is 713-529-4167.

Children will be cared for under the following guidelines: Childcare facilities will open one hour before opening of each session and close 30 minutes after the session; an additional \$5 will be charged for children picked up late; no food service will be available; children will be registered by parents and picked up by parents and will be checked in by a registered nurse at the beginning of each session; in case of emergency, the SBC First Aid Committee will be contacted and parents notified.

Baptist Joint Committee opposes

Christian Life Commission supports IRS school rule

NASHVILLE (BP)—An official of the Southern Baptist Convention's national social action agency has declared his support for a controversial revenue procedure proposed by the Internal Revenue Service which would remove the tax exempt status of private schools found to be racially discriminatory.

The proposed procedure has sparked extensive opposition from the nation's religious community, including the Baptist Joint Committee on Public Affairs, a Washington-based organization composed of representatives from the SBC and seven other national Baptist bodies.

The proposal also has triggered legislation in both the Senate and the House which would prohibit the IRS from implementing the recommended procedure.

William H. Elder, director of Christian citizenship development for the Southern Baptist Christian Life Commission, expressed support for the proposed procedure in letters to Jerome Kurtz, commissioner of the IRS, and U.S. Sen. Harry F. Byrd Jr., (Ind.-Va.), chairman of a Senate subcommittee holding public hearings on two bills related to the procedure.

Elder said the decision to support the proposed procedure is based on "our conviction that racism is totally inconsistent with the Christian Gospel," but it came only after wrestling with the "significant ambiguities and complexities" surrounding the issue.

The initial proposal, announced by the IRS in August 1978, was revived in February after a flood of protests in IRS public hearings. The revised guidelines, the IRS said, give "greater weight to each school's particular

circumstances than did the earlier proposal in determining whether a school is racially discriminatory" in student enrollment.

Under the new guidelines, a school organized or "substantially expanded" at the time of public school desegregation will be classified by the IRS as "reviewable" if the school has "an insignificant minority enrollment and its formation or expansion is related in fact to public school desegregation in the community." Such a school will be considered racially discriminatory "unless it has undertaken actions and programs reasonably designed to attract minority students on a continuing basis."

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, has testified in opposition to both the initial proposal and the revised guidelines, and he has urged support for legislation designed to block the proposed procedures as they apply to church-related, church-operated schools.

Wood said that although the Baptist Joint Committee has repeatedly spoken against racial discrimination, the IRS procedures, in his opinion, constitute "a flagrant violation" of First Amendment protection of religious liberty.

"While the Christian Life Commission strongly supports separation of church and state, we strongly oppose racism," added commission executive secretary Foy Valentine. "It is at the important point of opposing racism that we are now compelled to raise our voice."

One of the serious complications in the issue, Elder said, is the existence of church schools which originated during the "desegregation era" and lack minority representation in their student bodies, "but which have had no intention of establishing themselves as racially segregated private schools."

"These schools," Elder stated, "have originated in response to what their founders perceive to be poor quality education in the public schools, inadequate support for moral values, and a persistent pressure against religious convictions and for materialism. We do not believe that these schools should be denied their legitimate tax privileges...To treat these schools as 'segregated academies' would be grossly unfair."

"If a school is truly non-discriminatory it would be extremely difficult for it to fail to demonstrate that fact in light of the suggested criteria," he said.

Doyle Suits retires

After 12 years as pastor of Mt. Carmel Baptist Church in Cleveland and 34 years in the ministry, Doyle Suits has retired from the active pastorate.

Members of the church honored him in special services recently and presented him with a plaque and monetary gift.

All of the churches he has led throughout his ministry have been in Tennessee. In addition to Mt. Carmel, he was pastor of First Baptist Church, Smithville, for 10 years; Roseberry Baptist Church, Knox County; and West Cleveland Baptist Church, Cleveland. Under his leadership, the Westside Baptist mission was begun from First church in Smithville and the Dalton Baptist Chapel was begun from the Mt. Carmel congregation.

He has served his denomination as an associational moderator, a committee member, and as a member of the committee on arrangements for the Tennessee Baptist Convention.

The Suits plan to remain in Cleveland until next fall and will then alternate their residence between Florida and Tennessee.



PLANS—Robert H. Burton (left), pastor of Ridgecrest Baptist Church in Memphis, discusses plans for Southeastern Baptist Theological Seminary with W. Randall Lolley, SEBTS president. Burton is president of the Tennessee SEBTS alumni.

Over 5,000 profess Christ in north central revivals

INDIANAPOLIS, Ind. (BP)—More than 1,400 churches and missions in seven north central states reported 5,327 professions of faith in Christ during a week of simultaneous revivals in April. There were an also estimated 10,500 persons rededicating their lives in Christian commitment.

Evangelism directors in the four state Baptist conventions and two fellowships made the report at a steering committee meeting of the North Central Mission Thrust held in Indianapolis. The simultaneous revivals were held in churches and missions in the state conventions of Illinois, Indiana, Michigan, and Ohio and the two Baptist fellowships in Iowa and Minnesota-Wisconsin.

Approximately 85 pastors from Tennessee traveled to Illinois to preach and assist in the revivals. (See letter to the editor, page 5.) The Tennessee efforts were coordinated by the state's evangelism department. Malcolm McDow, director for evangelism, said that nearly 250 pastors from the Volunteer State offered their services in the revivals. The department of evangelism, Illinois Baptist State Association, selected the pastors from Tennessee based on requests from churches in the Illinois convention.

The revival week was a highlight of 1979 which has been designated for special evangelistic emphasis in the seven north central states.

The North Central Mission Thrust is the regional emphasis under which the seven states are taking part in the nationwide Bold Mission Thrust of the Southern Baptist Convention which seeks to give everyone in the U.S. a chance to hear and respond to the gospel of Jesus by 1982.

Tennesseans joined more than 400 pastors in the southeast and southwest who came to the north central states to preach revivals in the 1,400 churches. These included 115 pastors from Kentucky in Ohio, 110 from Arkansas in Indiana, 84 from Tennessee in Illinois, 40 from Texas in Minnesota-Wisconsin and 30 from Missouri in Iowa. In Michigan, 36 vocational evangelists led revivals.

The revival week was promoted and publicized through hundreds of highway billboards in key locations in the state and through bumper stickers proclaiming "Good News" for the state. More than 250,000 Luke-Acts scripture portions were distributed in pre-revival visitation.

The SBC Radio and Television Commission sent a camera crew to Columbus, Ohio, in January to film highlights of the North Central Thrust Evangelism Conference in which all seven states took part.

These highlights were condensed into a 30-minute videotape which was shown on several commercial TV stations and dozens of cable channels throughout the area just

before the revival.

"This is probably the first time this many Southern Baptist congregations in a single region have joined together in such a bold mission adventure in evangelism for one week," said Ray E. Roberts, Columbus, executive secretary of the State Convention of Baptists in Ohio and chairman of North Central Mission Thrust steering committee in 1979.

The seven-state effort is to bring the gospel to 32 million people living there who do not profess faith in Christ, Roberts added. The states have a combined goal of winning 32,000 persons to Christ during 1979.

"This is truly a Bold Mission Thrust in evangelism," Roberts said. "There has never been a time in the history of Southern Baptist work in these states when our priorities were more compatible with the nationwide emphasis of the Southern Baptist Convention."

Roberts said the regional effort relied heavily on the personnel and financial support from the Home Mission Board, Sunday School Board and Woman's Missionary Union.

The simultaneous revivals will be followed by area crusades to be conducted locally around the north central states later this year.

The count by state in conversions was: Ohio, 2,048; Illinois, 1,508; Indiana, 943; Michigan, 550; Iowa, 200; Minnesota-Wisconsin, 78.

Local reports indicated tremendous results: A church in Flint, Mich., which had an attendance of 25, extended its revival one week and reported 25 professions of faith; more than 30 churches in Ohio reported 10 or more converts; a sign in the window of a restaurant in suburban Columbus, Ohio, prompted four diners to visit a nearby church where they all professed faith; one Illinois church had 58 persons converted during pre-revival preparation; several churches reported more additions by baptism during pre-revival week than they had all last year; a church on the verge of disbanding reported 17 conversions and changed its mind about closing up.

Camp Crestridge leader leaves after 25 years

RIDGECREST, N.C.—Arvine Bell, director of Camp Crestridge for Girls since the camp opened in 1954, will resign effective April 30 to become principal of the Christian Day School in connection with First Baptist Church, Belle Glade, Fla.

Under her leadership Camp Crestridge has grown to a program that will accommodate 400 campers for the two four-week sessions.

Assn. directors to meet in June

HOUSTON, Texas (BP)—Southern Baptist directors of missions will hear addresses by a seminary president, marriage enrichment experts, and a social services director at their annual meeting, June 10-11.

The 18th annual Southern Baptist Conference of Directors of Missions at the Ramada Inn West, 7787 Katy Freeway, is one of several satellite events around the Southern Baptist Convention sessions in Houston June 12-14 at the Summit.

Directors may select two of four special interest conferences during the two-day meeting. Conferences will feature rural-urban ministries, by James Nelson, social services director of the Southern Baptist Home Mission Board, Atlanta; Christian social ministries, Ed Only, director of church and community ministries, Capital Baptist Association of Oklahoma City; pioneer ministries, Bill Peters, director of missions, Northwest Baptist Convention, Portland, Ore.; communications/news media, John Earl Seelig, vice president for administrative affairs, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Other program features include a closing address by William Pinson, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and presentations by Mr. and Mrs. John Drakeford on their ministry in marriage enrichment seminars. He is professor of psychology of religion and counseling at Southwestern seminary.

J. Thurman George, pastor of Fpxworthy Baptist Church, San Jose, Calif., will bring an inspirational message at the close of the first day's session, and Mrs. Len Sehested of Fort Worth, will lead a conference for women during the special conferences on June 11.

Directors of missions officers include Herman E. Wooten, Orange, Calif., president; and Eddie Gilstrap, Atlanta, Ga., president-elect. Wilson Brumley, Houston, is the host director.

'Sunday School on wheels' sparks outreach mission work in Ripley

"They wouldn't come to our church, so we decided to go into their neighborhood to witness," recalled Mrs. Pat Heathcott as she shared with *Baptist and Reflector* the news of "Sunday School on Wheels" sponsored by Grace Baptist Church in Ripley.

The idea for the ministry began in March when several members of the Grace congregation conducted a survey in a new sub-division in Ripley. "We went to many of the approximately 50 homes in the sub-division and invited them to come to our Sunday School and church. But there wasn't much

response, and none of them ever came," she said.

Many churches would have decided then that the membership had fulfilled its obligation by issuing the invitations. But not the members of Grace church. They voted not to give up on trying to take Christ into the many unchurched homes they had contacted earlier.

Particularly convinced of the concept of "Bold Mission Thrust" was the church's pastor, Bill Whitman. When Whitman saw that the membership had done all it could to bring the unchurched into the meeting house, he began to think of alternatives.

On a Wednesday night in March, he proposed to the church that it buy a custom-made trailer divided into five Sunday School rooms and take it into the sub-division for Sunday School. The members approved the plan, took money out of savings, and purchased the trailer.

"We returned to the sub-division and told the families that we would begin holding Sunday School classes for children and adults on the last Sunday in March," Mrs. Heathcott said. "We parked the trailer on a vacant lot in the sub-division and it stays there from Sunday to Sunday," she explained.

The first Sunday, 10 boys and girls were present. By Easter Sunday, the number had grown to 29, including one adult.

The first Sunday in April, each child was given a Bible. The teachers are emphasizing the placement of literature and Bible in the homes of the children. A special attempt is also being made to teach the children how to use their Bibles, one of the teachers explained.

Children from various homes are responding positively to the new ministry in their neighborhood. One nine-year-old, holding his open Bible the first Sunday, said, "I've never been in Sunday School before." Another asked Pastor Whitman, "What do you do in Sunday School?"

In addition to the trailer, Grace members also purchased a mini-bus to transport Sunday School attenders to church services, if they desire to go. The trailer is about two miles from the church.

Another teacher recalled the excitement of two of the boys who decided to attend the worship service after Sunday School. They brought their newly acquired Bibles to church, and just from the few weeks they had attended Sunday School, they were able to find the Scripture passage on their own when the preacher announced it.

One Sunday's lesson was returned as a testimony when a child reported in Sunday School that he had not been frightened during

a severe storm in Ripley because he had remembered the lesson from the previous Sunday on God's love and care.

Teachers for the three children's classes are: Brenda Monday, Jean Simpson, Pat Hargett, Pat Heathcott, Shirley Pittman, and Betty Newman. Young people are led by Raymond Simpson and Charles Newman. The adult class is taught by Tom McCoy and Austin Pittman Jr.

The members of Grace Baptist Church in Ripley decided not to give in to apathy, discouragement, and excuses in carrying out the message of bold missions. The result is a growing Sunday School of children and adults who are being loved and taught of a supreme love.



MINISTRY ON WHEELS—Members of Grace Baptist Church in Ripley initiated and support this "ministry on wheels" in a new sub-division in that city.

BPRA resolution supports rights

FORT WORTH, Texas (BP)—More than 100 Baptist public relations practitioners went on record supporting equal employment opportunities for men and women within the Southern Baptist Convention at the silver anniversary meeting of the Baptist Public Relations Association.

One hundred ten members from 18 states and the District of Columbia passed the resolution in response to last year's Consultation on Women in Church Related Vocations. Twenty-six of the 65 new members joining BPRA this year are women.

Meeting for its 25th anniversary in the city where it was founded, members of the association also pledged themselves to help maintain the basic freedoms of religion and press contained in the First Amendment.

The association, which sponsors competition in 28 writing, photography, public relations, and advertising categories, established a new award for excellence in photography and named it the Fon H. Scofield Jr. Award. Scofield, who died last year, was a 22-year member of BPRA and for nearly 30 years a photographer and audio-visuals expert for the Southern Baptist Foreign Mission Board.

Stan Hastey, associate director of information services for the Baptist Joint Committee in Washington, was elected president. Other officers are Jennifer Bryon, communications specialist in the bookstore division of the Baptist Sunday School Board, program vice-president; Ken Day, director of the department of promotion, Home Mission Board, membership vice-president; Don Hepburn, director of public relations for the Southern Baptist General Convention of California, treasurer; Connie Davis, assistant editor of *Crusader* magazine, Brotherhood Commission, secretary; Rick Styles, vice-president for university relations at Hardin-Simmons University, awards chairman; and Tim Nicholas, associate editor, *Mississippi Baptist Record*, newsletter editor.

The 1980 meeting will be in Nashville in conjunction with the national Religious Communications Conference.

Mt. Carmel to serve as pastorate for Ross

Jimmy Ross, associate pastor of Mt. Carmel Baptist Church, was called recently to serve that church as pastor. He has served as associate pastor for the past five months, and succeeds Doyle Suits, who announced his retirement recently. (See related story this issue).

A native of Mississippi, Ross is a graduate of Mississippi State University in Starkville. Last year, he earned the master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mt. Carmel is Ross' first pastorate. While in Mississippi, he served as a minister of youth and an interim pastor.

Historians discuss polity, power at Nashville Commission meeting

Speakers at the 1979 Historical Commission and Society meeting in Nashville last month discussed topics including centralization of power, polity, and Biblical authority.

James L. Sullivan, retired president of the Baptist Sunday School Board, told the members in their joint annual meeting here that denominational agencies have become more "concentrated," but that the term "centralized" should not be confused with "concentrated." The former, he said, has to do with organization, while the latter has to do with geography.

The evident confusion over Baptist polity and what it is, was pointed to in an address by Paul Brewer, chairman of the humanities department and a philosophy professor from Carson-Newman College, Jefferson City. In his topic, "The State Convention—A Baptist Headquarters?," Brewer said that even though the Baptist state convention has become a powerful and important factor in Southern Baptist life, there is no clear cut theological statement concerning conventions; neither is there an existing rationale for the convention's existence. But now, he added, we can have the freedom to adapt our denominational machinery without wondering whether we have violated a nonexistent biblical pattern. "Through the ages Baptists have decided many things in church polity at the practical level."

However, he noted, "This does not violate their commitment to the New Testament."

Walter B. Shurden, church history professor at Southern Baptist Theological Seminary, Louisville, Ky., and Historical Commission chairman, said that "tensions in congregational-associational relationships go back to the beginnings of associational life. We should not, therefore, throw up our hands as though we are confronting a problem which comes out of our time."

He called for the reaffirming of the "right of associations to regulate their own membership" but cautioned that associations "should not allow themselves to be used to determine the legitimacy of a church's membership in state conventions or in the Southern Baptist Convention."

The question of biblical authority is at the center of controversies and discussion in Southern Baptist life today, "not inspiration of the Bible," as some have insisted, according to Dale Moody, Joseph Emerson Brown professor of Christian theology for Southern seminary.

"The real question is biblical authority versus Baptist traditions that have no biblical basis," he said, including Baptist baptism, closed communion, and pulpit affiliation.

Another speaker, Larry Baker, Christian ethics professor at Midwestern Baptist Theological Seminary, Kansas City, Mo.,

pointed out an additional problem for Southern Baptists—their vulnerability to para-church groups.

Baker cited the general evangelistic zeal of such groups, coupled with an "overly simple" theology, judgemental attitude toward churches, and "flamboyant" styles. Also, he cited that many para-church groups are "single issue" oriented.

"I'm convinced that much of our vulnerability to para-church groups stems from ignorance and naivete," he challenged. He stressed the need of education for Southern Baptists concerning the denomination's history and heritage and its programs, among the membership.

Foy Valentine, executive director-treasurer of the denomination's Christian Life Commission, spoke the influence of Baptist polity on the external.

Such basic Baptist polity planks as local church autonomy the Lordship of Christ, authority of the Bible, personal salvation, and believer's baptism, along with separation of church and state, and priesthood of the believer, have worked together to keep Baptist from being as organizationally effective in the social arena as they might be, Valentine said.

Yet, he said, the denomination and its people have been "amazingly outspoken about social issues."

In its business session this year, the Historical Commission adopted a 1979-80 budget of \$287,600, of which \$235,400 will come from Cooperative Program funds, subject to approval by SBC messengers in June.

The Commission reelected its officers, with Shurden to serve as chairman. H. Leon McBeth, church history professor at Southwestern Baptist Theological Seminary, Fort Worth, is vice chairman; and Mrs. C.W. Rich of Nashville, is secretary.

Lynn E. May Jr., executive director of the Commission was reelected treasurer.

In two major actions, the Commission trustees approved work on publications of Volume IV of the "Encyclopedia of Southern Baptists," and authorized appointment of a steering committee to plan for a consultation on church membership, in an effort to deal with the problem of membership losses across the denomination.

Historical Society officers for the coming year are: W. Morgan Patterson, academic dean and church history professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., president; David O. Moore, religion professor at William Jewell College, Liberty, Mo., vice president; and John S. Moore, a Lexington, Va., pastor, as secretary.

Conference..

(Continued from page 1)

honoraria or travel expense to any of the speakers since all of them are Southern Baptist pastors, evangelists, or denominational workers," Lindsay said.

"None of the music personalities will receive any compensation either, including Bill and Gloria Gaither, the only two non-Southern Baptists, who will come to Houston and sing for an hour on Monday afternoon (June 11) at their own expense," he continued.

He said the choir and orchestra of First Baptist Church, Jacksonville, Fla., and the choirs of First Baptist Church, Orlando, Fla., will be flown to Houston at the expense of those churches and that evangelist James Robison, one of the speakers, will furnish an organ, piano, and sound system free of charge.

EDITORIAL

Please ignore the RM2493 petition

Anyone who doesn't believe in resurrection obviously hasn't tried to bury RM2493 which was killed by the Federal Communications Commission on Aug. 1, 1975!

Petitions, urging letters to the FCC, are being circulated throughout Tennessee by churches, civic clubs, and businesses as this false issue is experiencing its biennial resurrection. A similar occurrence happened during the spring of 1977.

Please ignore this completely inaccurate petition.

This emotion-laden petition—based upon falsehoods—has again surfaced in the Volunteer State, and apparently throughout the nation. Even the few parts of the petition which are accurate are four years out of date!

The mimeographed, one-page statement (with a coupon at the bottom) states that famed atheist Madelyn Murray O'Hair has a petition before the Federal Communications Commission which would eliminate the broadcasting of religious radio and television programs. The statement identifies this petition as RM2493.

We are glad that our church members and other citizens want to keep the gospel on these media. However, there is no threat whatsoever to prohibiting such programs before the FCC at this time.

Here are the facts.

In December 1974 two California men, Jeremy D. Lansman and Lorenzo W. Milam, filed petition RM2493 with the Federal Communications Commission. The petition would NOT have prohibited religious programs on radio and television, but rather asked the FCC to freeze the issuing of licenses for additional educational television and FM radio stations to individuals or groups planning to air only religious or quasi-religious programs.

Mrs. O'Hair had nothing at all to do with the petition—although she doubtless would have agreed with its request. However, the inclusion of her name on the false statement currently being circulated has enflamed a hatred which has caused many to circulate the statement and to respond by the millions.

On Aug. 1, 1975—almost four years ago—the FCC in a unanimous vote denied the petition, thereby killing RM2493. Mrs. O'Hair did not request, nor was she granted, a personal hearing before the FCC concerning RM2493.

Even if RM2493 had been approved (which it was not), it would have had no effect whatsoever on pre-

sent radio and television stations or on present or future religious radio and television programs which proclaim the gospel.

The inaccurate statement being passed around these days mentions Mrs. O'Hair's efforts to take prayer out of the public schools and to prohibit astronauts from reading the Bible while on space missions.

Mrs. O'Hair was personally involved in the decision of the Supreme Court that prohibits school boards from writing prayers and requiring that students be forced to participate in such involuntary prayer exercises.

Mrs. O'Hair did present a petition with 27,000 signatures to the National Aeronautical and Space Administration in 1969 in an attempt to stop astronauts from reading the Bible during space flights—as was done Christmas 1968. She filed two suits against NASA. Federal courts dismissed both suits, and the United States Supreme Court TWICE in 1971 refused to hear an appeal on the issue—meaning that they did not desire to overturn the lower court decisions. Mrs. O'Hair has stated publicly that she does not intend to pursue this issue further.

The inaccurate statement how being circulated says that the FCC must have one-million signatures or they will outlaw religious programs. To date, the FCC has received 30-million letters—and they are still arriving at the rate of 8,500 per day.

We as taxpayers are having to pay for the delivery, processing, and the storing of these worthless letters. Postage stamps alone have cost Americans over \$4-million.

So, if this statement is being circulated in your church PLEASE disregard it, and try to influence others to disregard it. To respond to this grossly inaccurate statement is a waste of postage, time, and influence.

The tragedy is that your response to a long-dead issue will indicate to government officials and to others that you and your church are uninformed, to say the least. Our response to a long-dead issue will thereby weaken our stand on critical issues in the future.

But, PLEASE ignore the supposed threat being widely-circulated about RM2493. Tell your friends it is a hoax. Put a note about the false petition in your church newsletter.

We must not minimize our effectiveness by responding to a false issue.

Cicero's comment



By the editor

"Cicero, I need some literary help," admitted Bill Doore, pastor of Groundbreaking Baptist Church. "I figured you must know something about words, since you publish 25,000 words each week in the Baptist and Reflector."

I modestly acknowledged that my staff and I had to accumulate that many words for each issue of this paper. "How can I help you," I responded.

"Well, as you know, our church is in another building program," Doore opined.

Cicero nodded, remembering that Groundbreaking Baptist Church seemed to be constructing a new building every year.

Doore continued, "I have noticed that many churches are giving names to their buildings—such as Love, Faith, and Hope."

"That sounds better than numbering them," noted Cicero. "Why do you need help?"

Bill Doore paused. "Our problem is that our master plan calls for more than three buildings. I can't figure out what to name our buildings, since we will have nine."

We racked our brains, discussing several possibilities. Then I exclaimed, "Let's call in some expert assistance. I have a friend, Norman Clay Toor, who is a noted authority in naming buildings."

I put in a call to Norman, and he drove over to my office.

After we had explained our problem, Norman Clay Toor came up with an excellent idea. He suggested, "Why not name your buildings for the 'fruits of the Spirit' listed in Galatians 5? This will take care of up to nine buildings!"

Bill Doore opened up his master plan, and we began considering the possibilities.

The first two—Love and Joy—were the names given to the church's first two units.

"Now, we will name the next one Peace," Norman noted.

Doore seemed to have a question about this, since the next one was the nursery building. "I'm not so sure that one will be too peaceful, with all those crying babies around."

Norman Clay Toor was not deterred. "Maybe that name of Peace would help calm down the infants."

We agreed, and went through the rest of the nine buildings on Groundbreaking Baptist Church's master plan.

Gentleness came up when we considered the church's gymnasium. After discussion, we decided that maybe this could be appropriate—since it might cut out some of the roughness in the church league's basketball games.

Temperance was assigned to the proposed fellowship hall. "After all," Norman observed, "you wouldn't plan to serve alcoholic beverages at the church suppers in the banquet room."

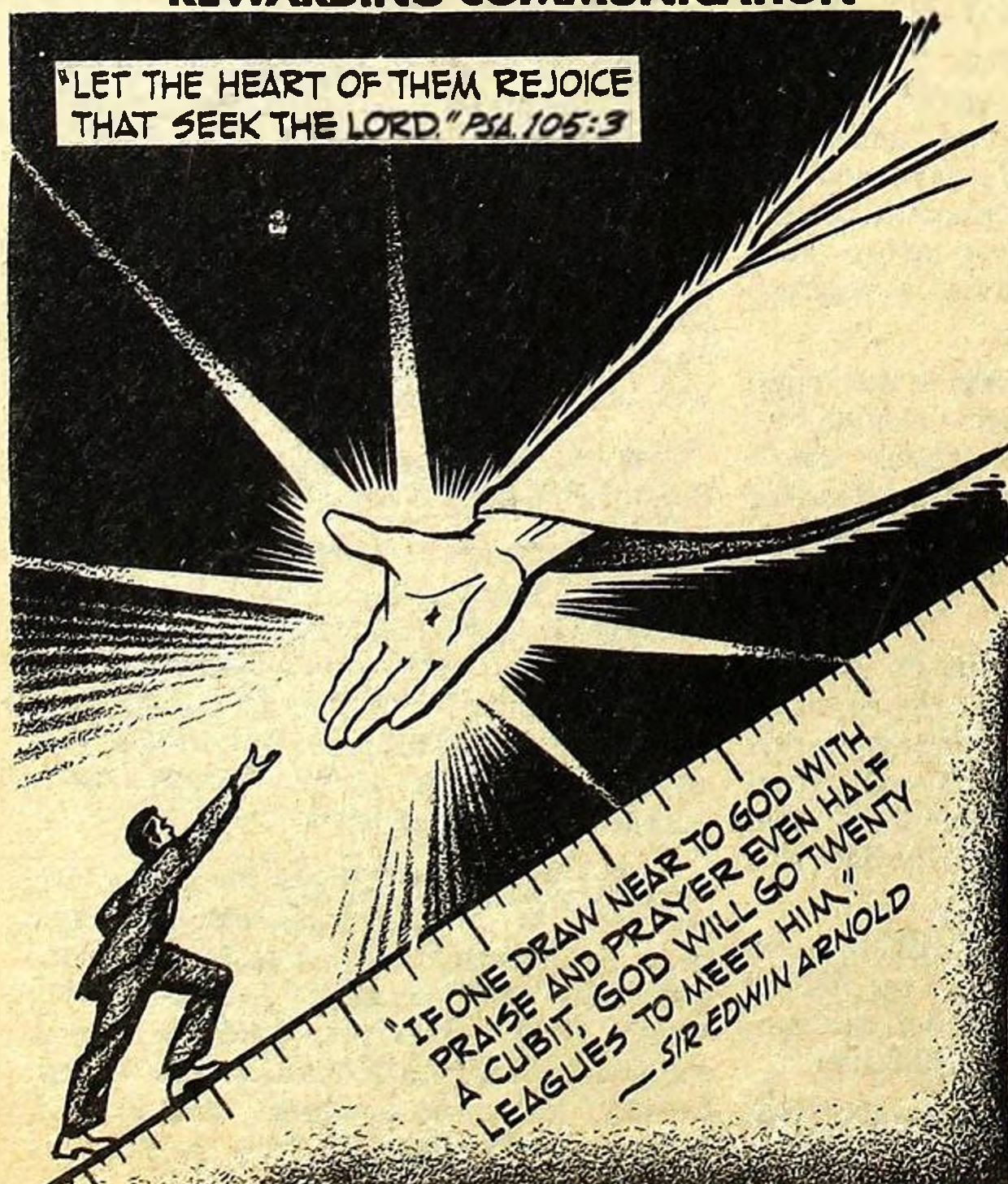
Faith seemed to fit well for the education building, since the purpose of Sunday School and church training classes would be to inspire faith in God.

Cicero was elated with the way things were going. "I'm glad we could help you out. Norman's suggestion of using the names of 'fruits of the Spirit' is working out perfectly," I bragged. Then I noticed that Bill Doore had gotten very quiet.

"What's the problem?" Norman Clay Toor asked.

Bill waited a moment. "It just occurred to me that the only building we haven't named is the auditorium where I preach every Sunday. And the only name left is Long-suffering."

REWARDING COMMUNICATION



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Learn your senator and representative's address. Watch their voting records on moral issues. Get comfortable with your Christian citizenship. You will need it for the rest of your life.

Midwestern trustees vote child development center

KANSAS CITY, Mo. (BP)—Midwestern Baptist Theological Seminary trustees elected two faculty members, established two scholarships, authorized a building program, and set a \$1.8-million budget for 1979-80 at their spring meeting.

The 35-member trustee board elected Thomas G. Smothers as associate professor of Old Testament Literature and Hebrew, and Maynard L. Campbell Jr., as assistant professor of preaching. Smothers is currently professor of religion and philosophy at Union University, Jackson. Campbell is an instructor in preaching at Midwestern.

New scholarships were announced honoring president emeritus Millard J. Berquist and H.I. Hester.

The Berquist Scholarship will be awarded annually to a Midwestern seminarian who has completed his or her first full year of study and has demonstrated "Christian integrity, academic excellence, and superior potential for effectiveness in the ministry of Jesus Christ."

The Hester Scholarship, established and named for the former William Jewell College administrator and first president of Midwestern's board of trustees, Hubert I. Hester, will be awarded to a William Jewell graduating senior whose commitment, academic excellence, gifts, and abilities in-

dicate "significant potential for excellence and effectiveness in the ministry of Jesus Christ."

Both awards are \$1,000 and will be awarded for the first time this fall.

The trustees heard a report projecting the development of a new family ministry resources program and authorized the construction of facilities to house a child development center, the first step in the family resources program.

The children's facility, projected to cost \$475,000, will be funded by a \$329,000 capital needs allocation recommended to the Southern Baptist Convention by the SBC Executive Committee and contributions from interested individuals. Ground breaking for the project may be as early as August, according to seminary president Milton Ferguson.

Ferguson called the project a "significant opportunity for Midwestern Seminary to meet the needs of students, the community, and the churches in preparation for ministry to the family in today's society."

In other action, the trustees added dental benefits to the seminary's medical coverage for employees, and authorized a maximum of a seven percent increase in salaries and benefits.

Midwestern faculty who have served the seminary for 20 years or more were honored at an annual trustee/faculty dinner. Those professors were: William Morton and V. Lavell Seats—elected to the faculty in 1958—and J. Morris Ashcraft, George Thomason, and G. Hugh Wamble—elected in 1959.

Energy saving hints offered to churches

NASHVILLE (BP)—Churches should be community leaders in energy conservation, participants in an energy seminar for religious groups were told here recently.

Churches often waste tremendous amounts of energy to heat, light, and cool facilities seven days a week, when buildings are used only two days, declared energy experts at the seminar, co-sponsored by the church architecture department of the Southern Baptist Sunday School Board, the TVA, and the Tennessee Energy Authority.

At today's energy prices, the cost of maintaining temperatures throughout the week is often more expensive than the three to six hour period required to bring a facility to the desired temperature after a period of reduced heating or cooling.

Seminar leaders discussed numerous energy conservation opportunities with potential application for a religious facility, whether it involves only an auditorium or includes educational space and a school facility.

Light, heating, and air conditioning were reported to be the biggest guzzlers of energy in religious facilities, and comprise the areas where most operators of religious facilities can make cutbacks for savings ranging from modest to dramatic.

Not all modifications of energy use must be expensive, according to seminar participants. In some instances, simply moving the thermostat setting to a higher temperature for air conditioning and lower for heating may result in large percentage savings. Generally speaking, for every one degree a heating system is lowered, the savings will be three percent of the total heating bill. For air conditioning, every degree will equal a decrease of four percent in the cooling bill.

On the average, according to TVA experts, religious facilities may cut 20 percent from their total utility bill by applying energy conservation management.

The first step for a church interested in cutting utility bills is to conduct an energy audit, a study that reveals existing energy use patterns and identifies potential conservation opportunities.



PUBLICATIONS—The Baptist Sunday School Board produces more than 140 different monthly and quarterly periodicals and over 300 undated publications for distribution to Southern Baptist churches.

Elderly need coordination of church, government

NASHVILLE (BP)—The need for coordinated efforts between the government and the religious community to aid the elderly topped a wide-ranging list of issues discussed by the National Interfaith Coalition on Aging meeting here.

Members of the interdenominational group, meeting at the Southern Baptist Sunday School Board, spent the bulk of their two-day meeting drafting recommendations on future aging needs and the role of the religious sector in the 1981 White House Conference on Aging.

They also heard status reports from executives of the federal Administration on Aging, the Social Security Administration, and the former staff director of the U.S. Senate Special Committee on Aging.

Martin Sicker, deputy commissioner for program development of the Administration on Aging, said churches and government can play a joint role in aiding the majority of older persons who are in good health.

"If 85 percent of the elderly are well, we should do everything in our power to help

them stay well," he said, urging NICA members to make health promotion a priority.

Sicker also called for religious groups to take the lead in "revaluing the elderly." He said many problems related to older persons are caused by negative attitudes and stereotypes. For example, he said, when people talk about how to make retirement productive, they are usually linking productivity with earning money.

"No group is more capable than the religious community of looking at how we think about, value and categorize the elderly in our community," said Sicker.

William Oriol, former staff director of the U.S. Senate Special Committee on Aging, also called for a more positive approach to aging. "It is not the aging problem but the aging adventure," Oriol said. "Aging is living."

He also said the role of the church in aging "must be much more clearly defined."

Gary Cook, administrative coordinator of the gerontology program at Baylor University, said in an interview, "The first role of the church is to do what we're uniquely called to do—minister to and with older persons in Christ's name. If we ever forget that, we'll become nothing but a social service agency."

Cook, who in 1973 presented a resolution to the Southern Baptist Convention which resulted in the first denominational conference on aging in 1974, praised the progress made in recent years.

"I feel like we've made more progress than any denomination since 1974," he said.

Recommendations on future aging needs included suggestions that NICA step up efforts to serve as an advocate for older people in the community and the church and a request for a survey of adults over 30 to find out what they think constitutes a desirable old-age lifestyle.

Members voted to set up a special task force to prepare for the White House Conference on Aging.

Paul Adkins, director of Christian social ministries at the Southern Baptist Home Mission Board, Atlanta, said he hopes the 1981 conference will emphasize a more holistic approach to ministry.

"This concept should permeate all services to older persons so we don't dichotomize people into body and soul," said Adkins.

Foundation

The widows have it

By Jonas L. Stewart

Since wives are outliving their husbands on an average of five to seven years, they are accumulating most of the wealth. They slaved, sacrificed, and saved with their late husbands. Every piece of jewelry holds a precious memory. Every dollar in the bank has a part of their love life in it.

Will all the memories and all the love represented therein die when she is gone?

Every precious gift and every dollar can live on as a testimony to their love for each other and for the Lord. A memorial trust fund can be done now or in a will. Articles of value can be sold and added to cash, real estate, or other investments, to remain until Jesus comes, in the name of a man and wife. The Foundation is chartered for this purpose and will accept a trust fund from any part or all of an estate. The income alone is paid to the Christian cause designated by the donor. Thus the name of husband and wife remain linked together in the Lord's service as long as time lasts.

Widows, don't bury your love when you die! Write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, Box 347, Brentwood, TN 37027 and request information to help guide you in preparing a Christian will or in establishing a living trust. No charges are made for any of our services.

BAPTIST AND REFLECTOR

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

J. Griffin Chapman, for some time pastor of the Jacksboro Baptist Church, Jacksboro, accepted the call of Calvary Baptist Church at Alcoa. Chapman has served the Jacksboro church prior to going to Japan.

The congregation of First Baptist Church, Lewisburg, entered its new building. The church was organized in 1888 with 23 charter members, among them only seven men. Six of these men were living, and five of them were present. C.D. Creasman was pastor. A pageant was prepared by Mrs. Creasman with the help of Mrs. H. Clay Gates, and it was presented at the evening service. The crowd was so large that a number of persons were unable to get inside the building.

25 YEARS AGO

Fred W. Noe, business manager for the Tennessee Baptist Convention for the past five years, was elected treasurer of the Relief and Annuity Board of the Southern Baptist Convention.

Hoyt Vassar resigned as pastor of Second Baptist Church, Chattanooga, to become missionary for the Madison-Liberty Baptist Association in Alabama.

10 YEARS AGO

John Albert Fincher was inaugurated as the 19th president of Carson-Newman College, Jefferson City. He had assumed his duties as president on Sept. 1, 1968. He succeeded Harley Fite as president.

William H. Pitt Sr., stewardship secretary of the Tennessee Baptist Convention for the past nine years, was named director of the endowment and capital giving service of the Southern Baptist Convention Stewardship Commission.

Our People and Our Churches . . .

PEOPLE...

Members of First Baptist Church, Dandridge, honored Pastor Robert D. McCray and his family on the occasion of his 20th anniversary as minister to that church. He is active in denominational work, having served as clerk in Jefferson County Association, moderator, president of the pastors' conference and chairman of various committees in Jefferson County, and as a member of the Tennessee Baptist Executive Board, the public affairs and Christian life committee, and the committee on committees. Presently he is a member of the board of trustees for Carson-Newman College, Jefferson City.

Mr. and Mrs. Robert E. Scoggins, members of Temple Baptist Church, Memphis, celebrated their 50th wedding anniversary on April 27. James Pardue is their pastor.

First Baptist Church, Grand Junction, is scheduled to obtain Mark Wilson to the gospel ministry on Sunday, May 6.

Hopewell Baptist Church, Savannah, honored Pastor John R. Walker on the anniversary of his fifth year as pastor. He was presented with a watch, a monetary gift, and honored at a reception.

Mr. and Mrs. Dave Durham, Calvary Baptist Church, Knoxville, observed their 50th wedding anniversary on April 18. Bob Burch is their pastor.

Mountain View Baptist Church, Maryville, ordained Larry Blackmon as a deacon recently. Speakers at the service were Obie Camp-

Personal perspective

BY TOM MADDEN
TBC executive secretary

I don't recall a time when our nation has experienced so many major disasters caused by so many factors.

What we hope would never happen almost became a reality in Harrisburg. The fear of a "China Syndrome" and "Melt Down" drove people by the thousands from their homes.

Disaster came in another form in Texas and Oklahoma when tornadoes struck, leveling homes, schools, churches, and businesses, killing scores and injuring hundreds.

While in Mississippi, Louisiana, and southeast Texas the rains fell and rivers reached the highest flood stages in history. In the Dakotas, the spring rains and melting snows turned normally placid streams into raging rivers.

I have been made to realize that no person or given area is ever exempt from disaster. The winds blow, the rains fall, a train wrecks, a chemical mixture becomes unbalanced, lightning strikes, a truck explodes—and disaster!

During disasters, some loot; others minister; and Baptist churches open their doors. Disaster vans roll into the ravaged areas, bringing food, medicine, help, and encouragement.

Disasters do not have to be sensational to be hurtful. A home burning is a disaster to a family.

I earnestly pray that all of us could be exempt from disasters, but I also pray that we will always be compassionate and sensitive to the needs of those who are experiencing the grief and hurt of a disaster.



Madden

bell, Glen Melton, and Winston Carroll.

John David Laida, pastor of First Baptist Church in Clarksville, joined that congregation in a 50th anniversary celebration for Mr. and Mrs. Lacy Richardson.

E.P. Barrett was ordained as a deacon last month at Fort Robinson Baptist Church, Kingsport. Frank Proffitt is pastor.

South Seminole Baptist Church in Chattanooga honored Pastor Bill Delaney on the occasion of his second anniversary as pastor. Delaney and his wife returned recently from a mission tour of India.

Robertsville Baptist Church, Oak Ridge, ordained Gary Beall and Bobby R. Samples as deacons recently. Lee Morris is pastor.

Mr. and Mrs. Jerome Thomas, Meridian Baptist Church, Knoxville, observed their 50th wedding anniversary on April 20. James A. Hutson is pastor at Meridian.

Members of Washington Avenue Baptist Church, Cookeville, honored their pastor, Sam Brooks, on the occasion of his 25th year in the preaching ministry. Brooks received a cash gift and plaque from the congregation.

Arizona to consider executive nominee

PHOENIX, Ariz. (BP)—Arizona Baptists will meet May 8 in their second special called convention in less than a year to vote on Jack Johnson, pastor of First Baptist Church, Ponca City, Okla., since 1976, as their next executive director-treasurer.

Johnson was elected by the Arizona Southern Baptist Convention's executive board April 20, but must be confirmed by elected messengers from Arizona Southern Baptist churches. If elected, he will succeed Roy F. Sutton, who retired effective Dec. 31, 1978.

Messengers rejected the original selection of Mark Short, now church program consultant for the Louisiana Baptist Convention, July 7, 1978, when Short received 11 votes less than the two-thirds majority he needed. He was then associate pastor and administrator at Houston's South Main Baptist Church.

Johnson has been a pastor in California for 19 years. He was president of the Southern Baptist General Convention of California and chairman of the board of trustees for California Baptist College.

He is a graduate of Oklahoma Baptist University, Shawnee, Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and the California Graduate School of Theology.

The convention will be held at First Southern Baptist Church, Phoenix.

Magna View enters \$150,000 sanctuary

Members of Magna View Baptist Church near Talbott entered new worship facilities recently, according to Pastor Charles Christopher.

The new sanctuary has seating for nearly 400 persons and is accented with exposed beams and an inside deck. It is constructed with east Tennessee mountain rock.

Built at a cost of \$150,000, the majority of the work was done by members of the church, Christopher said. Leading in the work were: building committee chairman John McGinnis, Les Bridges, J.C. Dearing, Pete Heck, and others. Architect for the project was Charles VanZant, Springfield, Ky.

Prior to entering the new sanctuary, members worshipped in the adjacent educational building's fellowship hall.

LEADERSHIP...

Buddy Helms accepted the call to serve as minister of Christian activities at First Baptist Church in Hendersonville. Courtney Wilson is pastor.

Bethel Baptist Church, Townsend, called Larry Mynatt as minister of music. Mynatt has been serving as church pianist at Lincoln Park Baptist Church, Knoxville.

Robert W. Massey is serving as minister of music for City View Baptist Mission in Memphis. He is a student at Mid-America Baptist Theological Seminary.

Ronald K. Brown is the new associate pastor at First Baptist Church, Columbia.

Stuart Heights Baptist Church, Chattanooga, called Sam Welch as minister of education. He has served in similar posts in several churches in the state. Most recently, he was interim pastor of First Calvary Baptist Church, Chattanooga. Richard J. Blalock is pastor of Stuart Heights.

Hopewell Baptist Church, Savannah, Shiloh Association, called James Lovett as bus director and children's church pastor. He is already on the field. John R. Walker is pastor.

Lincoya Baptist Church, Nashville, called M.R. Parker as minister of education recently. He comes to the post from Calvary Baptist Church in Alton, Ill., where he served in a similar post. He also served First Baptist Church of Joshua, Tex. as minister of education and youth. A native of Memphis, he is a graduate of East Tennessee State University in Johnson City and Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Dan Tiller is now serving as music director at Lincoln Park Baptist Church, Knoxville.

Larry M. Curtis, associate pastor and minister of education at First Baptist Church, Concord, has accepted the call to serve as minister of education at First Baptist Church in Memphis, effective later this month. A native of Shreveport, La., Curtis is a magna cum laude graduate of Louisiana College, Pineville, and New Orleans Baptist Theological Seminary, New Orleans, La. Earl C. Davis is pastor of the Memphis congregation.

Baptist men to feed attenders of SBC

HOUSTON, Texas (BP)—Baptist Men will seek to feed 8,500 persons from disaster relief vans in order to introduce them to the disaster relief program of Southern Baptist on June 12, opening day of the three-day Southern Baptist Convention at the Summit in Houston.

The SBC Brotherhood Commission and state Baptist Men's groups from Texas, Oklahoma, Louisiana, and Mississippi will sponsor the project between noon and 2 p.m.

Norman Godfrey, director of the ministries section of the commission, said the 8,500 diners, capacity for a two-hour period, will eat without charge but sponsors will take a free will offering to defray expenses.

Archie King, Tennessee's brotherhood director, said that the van and disaster team from this state would not be able to participate in the project because Tennessee has not attained the experience and training necessary. The disaster relief program for the Volunteer State was instituted in April 1978. King did say that the state's disaster van would be on display and would be used as a first aid center at the National Royal Ambassador Congress to be held at Opryland this summer.

James Hatley, director of world missions conferences for the commission, will coordinate the feeding project.

Devotional

Our good Shepherd

By Matt Nevels

Psalm 23 is the favorite Scripture of many persons. The passage is memorized, quoted, misquoted, and "preached on." It gives strength to the weak, cheer to the depressed, encouragement to one who has given up, and hope to the hopeless. The writer of the Psalm had obviously "been there." He had sunken to the very depths of despair and arisen to the highest peak of expectancy. An analysis of Psalm 23 reveals why it speaks profoundly to so many people.



Nevels

First, the Lord is my Shepherd (vv. 1-3). One who has lived on a farm with herds of animals surely understands the shepherd concept. As a young boy growing up on a farm, I remember having a herd of sheep. During the summer months the herd would be allowed to roam the countryside in search of grazing. At the end of summer we would go with our brothers to round up the sheep. Some would be missing from the herd because of no shepherd to lead and protect them. The dogs would have gotten into the herd and killed some of them.

A similar invasion occurs in our lives when we fail to allow God to control our lives and to be our shepherd.

Second, God sustains us (vv. 34). Being a Christian in no way makes us immune to the pain and disease of the world. However, He will accompany us when we have hit bottom because of loneliness and death.

He does the same for the business man who fails in his business, the couple whose marriage has spoiled, and the young person who has flunked his exam.

He gives the needed strength and drive to put us on top once again. Highs and lows are real in everyone's life. The way both are handled is the true measure of the Christian faith.

Third, our God entertains us (vv. 5-6). True worship is expressed in these two verses. Worship is climactic and exhilarating after a decided low in one's life, following the victory. Just imagine! The Shepherd spreads a feast for us in plain view of the enemy. After helping to overcome the enemy, He is humiliated by celebrating in His very presence. It is at this point God allows His children to take up residence in His house permanently.

God wants to be our Shepherd, to sustain us in times of need, and to entertain us when there is something to celebrate. Are you allowing God to be your Shepherd?

Nevels is director of education and promotion for Hamilton County Baptist Association.

Retired Baptist executive dies

NASHVILLE, Tenn. (BP)—Robert Lee Middleton, 85, retired director of the business division for the Sunday School Board of the Southern Baptist Convention, died April 23 at his home following a heart attack.

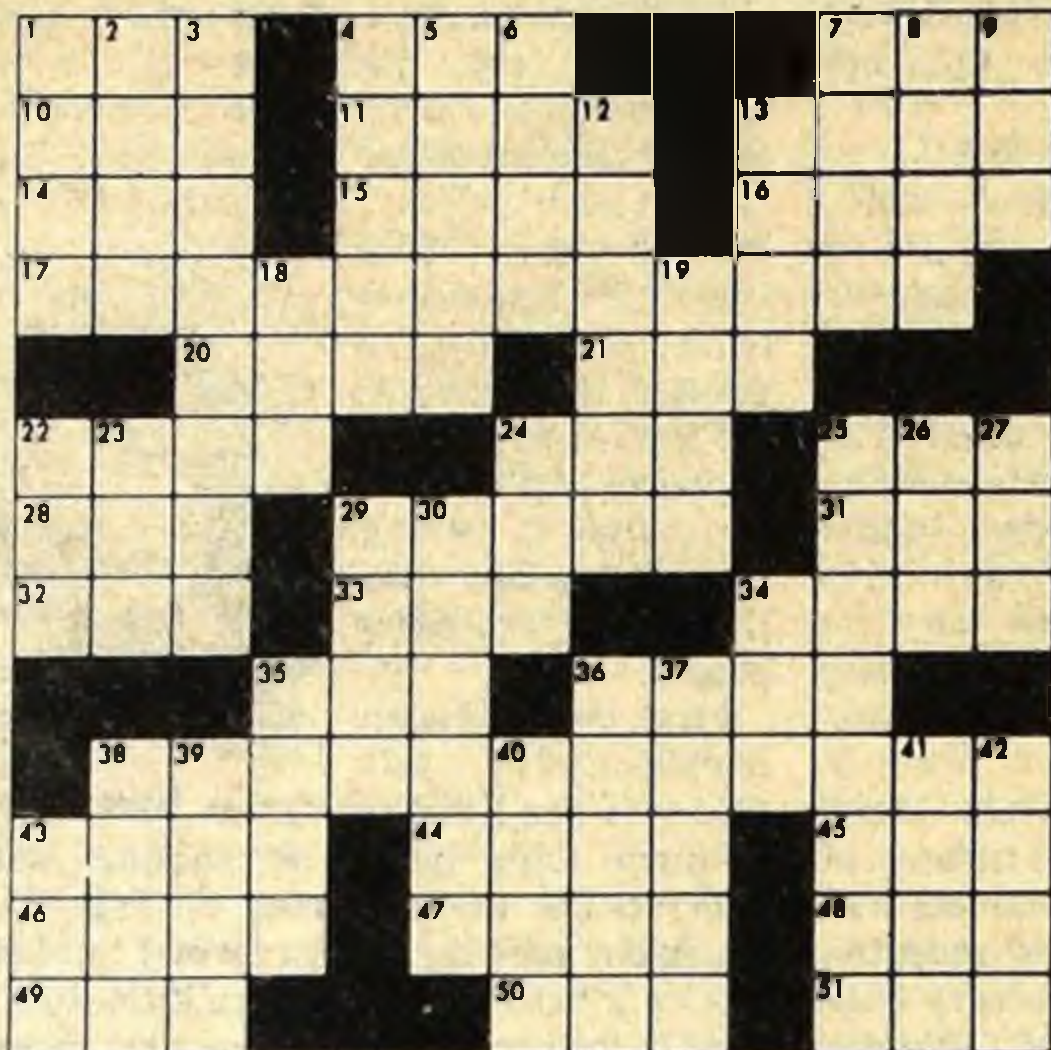
Funeral services were held April 24 at Nashville's First Baptist Church with burial in Woodlawn Cemetery, Nashville.

Middleton worked at the Sunday School Board from 1925 until his retirement in 1962. During that time he was responsible for the accounting and control departments, church literature department, operations department, contracts and insurance office and Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers. Earlier, he was employed by the Baptist State Convention of North Carolina and managed the Baptist Book Store in Raleigh. He was the author of 14 inspirational books.

Survivors include his wife, Sarah Edwards Middleton; a daughter, Mrs. William Lynn Moench of Nashville; and four grandchildren.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Animal (Matt. 21:2)
4 Academic degrees: abbr.
7 Accountant: abbr.
10 Most of a color
11 Love god
13 "sendeth — on the just" (Matt. 5)
14 Roman numerals
15 "Jesus died and —" (1 Thess. 4)
16 Arah's father (1 Chron. 7:39)
17 "that they — —" (1 Pet. 3)
20 Back talk
21 Alder
22 Before Rhodes (Acts 21:1)
24 London, for one: abbr.

- 25 He gave the increase (1 Cor. 3:6)
28 Father of Canaan (Gen. 9:18)
29 Gardener's need
31 Bonefish
32 Presidential nickname
33 Scrap
34 Cankered (Jas. 5:3)
35 Priest (1 Sam. 1:9)
36 Country (Judg. 1:16)
38 Place (Num. 32:8)
43 Measure of distance
44 Ours: dial.
45 Jungfrau
46 Presently
47 Tidy
48 West
49 Bronze or Ice
50 Academic degrees: abbr.
51 Letters

CRYPTOVERSE

Z L A E H Z U A H I A W F H A O Z Y

Q B W I H A Z V O E A O O

Today's Cryptoverse clue: E equals N

DOWN

- 1 Rudiments
2 "ready to — with his feet" (Job 12)
3 "by all means —" (1 Cor. 9)
4 Gospel writer: poss.
5 King of Judah (Zeph. 1:1; poss.)
6 Mediocre
7 "— to remembrance" (Heb. 10)
8 Stack
9 Literary collection
12 "nor — man" (Luke 18)
13 It was great (Luke 6:49)
18 Rough lava: pl.
19 Egg
22 Greek letter
23 Tree
24 Prefix for man or wing
25 Better than great riches (Prov. 22:1)
26 Fuel
27 Die for making drainpipe
29 Fish
30 Where John was (Luke 3:20)
34 Fish
35 Garden of God (Ezek. 28:13)
36 God chose him (Neh. 9:7)
37 Raves
38 "Christ the —" (Mark 15:32)
39 Medicinal plant
40 Tints
41 Province (Dan. 8:2)
42 Hawaiian ornamental plants
43 Barnyard sound

Pulpit To Pew

By Jim N. Griffith

An underwater marriage ceremony was recently held in Pelham, Ala., when the bride and groom, both scuba divers, were married in a 25-foot deep clear-water rock quarry.

That's not too surprising, when you consider that in this day and time many young newlywed couples "get in over their heads."

And with economic conditions being what they are, it is certainly difficult to keep their heads above water.

Of course, there must have been certain aspects of the marriage ceremony that ran pretty true to form. Even under these unusual conditions, the officiating minister waded around for his fee.

Come to think of it, marrying under water may be somewhat prophetic. After all, troubles do not always surface until after the ceremony.

Still, this couple should be reminded that Christ is the solution to all of their problems. The Scripture plainly states that Jesus healed many persons with divers diseases.

Interpretation

The pastor's role

By Herschel H. Hobbs

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2-3

As a "fellow-elder" (v. 1) Peter instructs other elders as to how they should regard and perform their work. The principles set forth may apply to anyone who occupies a place of Christian leadership.

"Tend" translates a verb meaning to shepherd or to perform the duties of a shepherd. It involves leading, feeding, guarding, and ministering to sick or injured sheep. This was a pastoral function, hence the word pastor. God's people are regarded as His flock (cf. Ps. 23; Luke 15:2-7; John 10:7-16). "Taking the oversight" is not in two of the best manuscripts, but the idea is found in Acts 20:28 ("overseers"). The word rendered "taking the oversight" (from episkopos, overseer) is used of one we call "pastor" (cf.

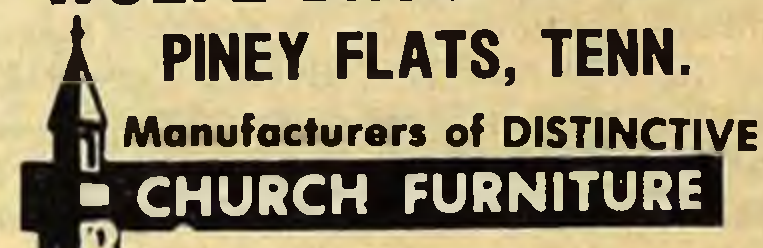
Phil. 1:1, "bishops"). It was used of one who oversaw the work of others. In the New Testament it is never used of one over a group of churches, only of local churches.

So in 1 Peter 5:1-2 we have these three words: elder, bishop, and pastor, referring to the same office. Originally, "elder" referred to an old man who out of age and experience was able to give wise counsel. Thus the three roles of the pastor: counsellor, overseer, and pastor. Acts 20:28, spoken to elders, also combines these into one office.

One should assume this role willingly not under duress or for mercenary reasons (but the latter does show that these people were paid a salary)—so a paid ministry supported by those to whom they ministered. It should be only at the call of God and should be accepted with a "ready mind" or with enthusiasm.

However, though he is in this threefold office, the pastor should not lord it over the flock entrusted to him. There is no place for a boss in a New Testament church—pastoral or otherwise. Only Christ is Lord. Neither should the overseer simply tell people what to do. He should be an example to his flock. A shepherd did not drive his sheep, but went before them to lead them. This should be the attitude of the pastor. It is not "You go and do it!" but "Follow me, as we do it together."

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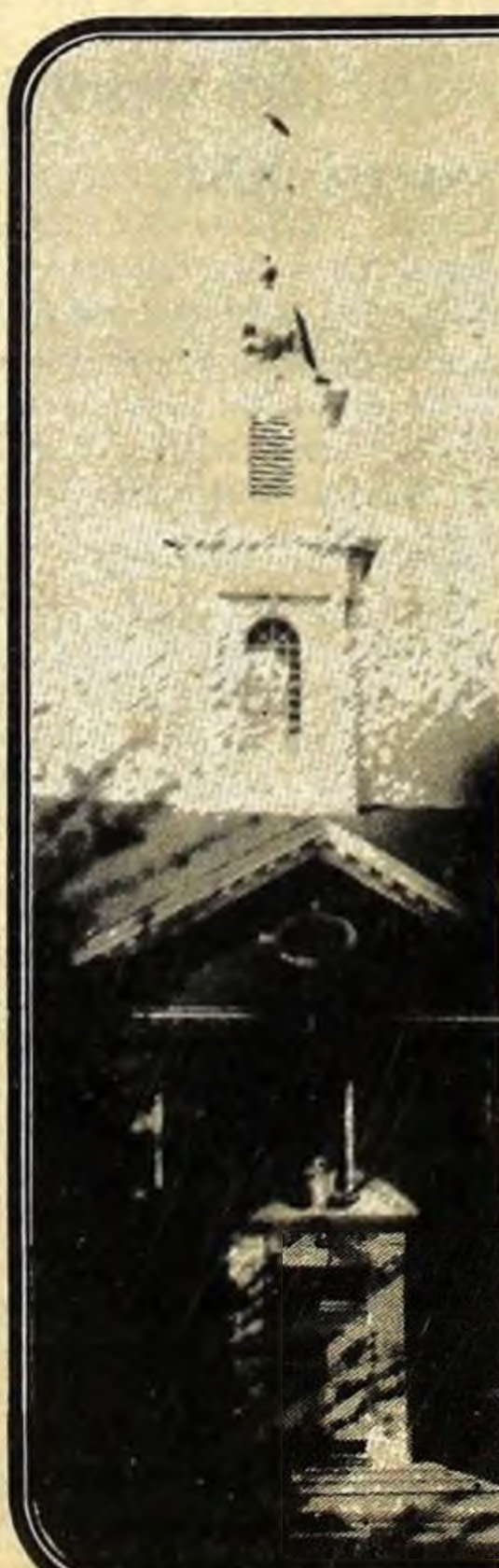
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Mississippi Baptists feed flood victims in Jackson

JACKSON, Miss. (BP)—Mississippi Baptists fed 3,000 people a day from their disaster relief van as flood waters held Jackson in isolation.

The self-contained unit set up in the parking lot of Colonial Heights Baptist Church in northeast Jackson, just a block from the flood's edge on three sides and a mile from the dam on the Ross Barnett Reservoir astride the Pearl River.

The homes of Len Turner, Colonial Heights pastor, and David Grant, pastor of the Broadmoore Baptist Church, were underwater but there was no reported damage or injuries to other Baptist property or life.

Officials were faced with a can't win decision as water continued to rush downstream and fill the reservoir astride "the Mighty Pearl." They had to let water through the dam to relieve pressure, but the water they

released pushed the Pearl farther out of its banks downstream.

Over 8,000 homes in Jackson were flooded, according to local reports, displacing about 15,000 residents. President Carter has declared 25 counties in Mississippi eligible for federal disaster assistance. Hinds and Jackson counties were the hardest hit.

Interstate 55 north and south around the city was closed. Traffic downtown was virtually nil. The Red Cross was helping supply food to the Baptist relief van. Volunteers in the van also sent meals to several evacuation centers through the city directors.

Tim Nicholas, associate editor of the Mississippi Baptist Record, said the spirit of Christian cooperation at the disaster site was high. As flood waters receded, the van was to move further downstream and several Jackson churches were going to assume the feeding role.

There was one report of snake bite as snakes left the woods for higher ground. One house reportedly was full of snakes.

Mercer president sets retirement

MACON, Ga. (BP)—Rufus C. Harris, 82-year-old "dean of college presidents in the United States," will step down as president of Mercer University and become the Baptist university's first chancellor when a new president is elected.

Harris came to Mercer in 1960 from Tulane University, New Orleans, La., where he had been president since 1937. Before that, the Monroe, Ga., native served as dean of the Mercer Law School, 1923-27, and dean of the Tulane University Law School, 1927-37.

"I have passed 80 years of age, and solely in view of that fact I stated recently to the (Mercer) executive committee that I expected to invite the board of trustees to authorize the chairman to appoint a nominating committee," said Harris, who has spent 42 years as a college president.

The trustees voted to create the position of chancellor after accepting his resignation as president.

During the tense days of the civil rights movement, Mercer, led by Harris, voted, in April, 1963, to admit all qualified students without regard to race before all colleges were required to do so by the 1964 Civil Rights Act.

After graduation from Mercer in 1917, he earned the bachelor of laws and doctor of jurisprudence degrees from Yale University, New Haven, Conn.

North Carolina native leads Williston group

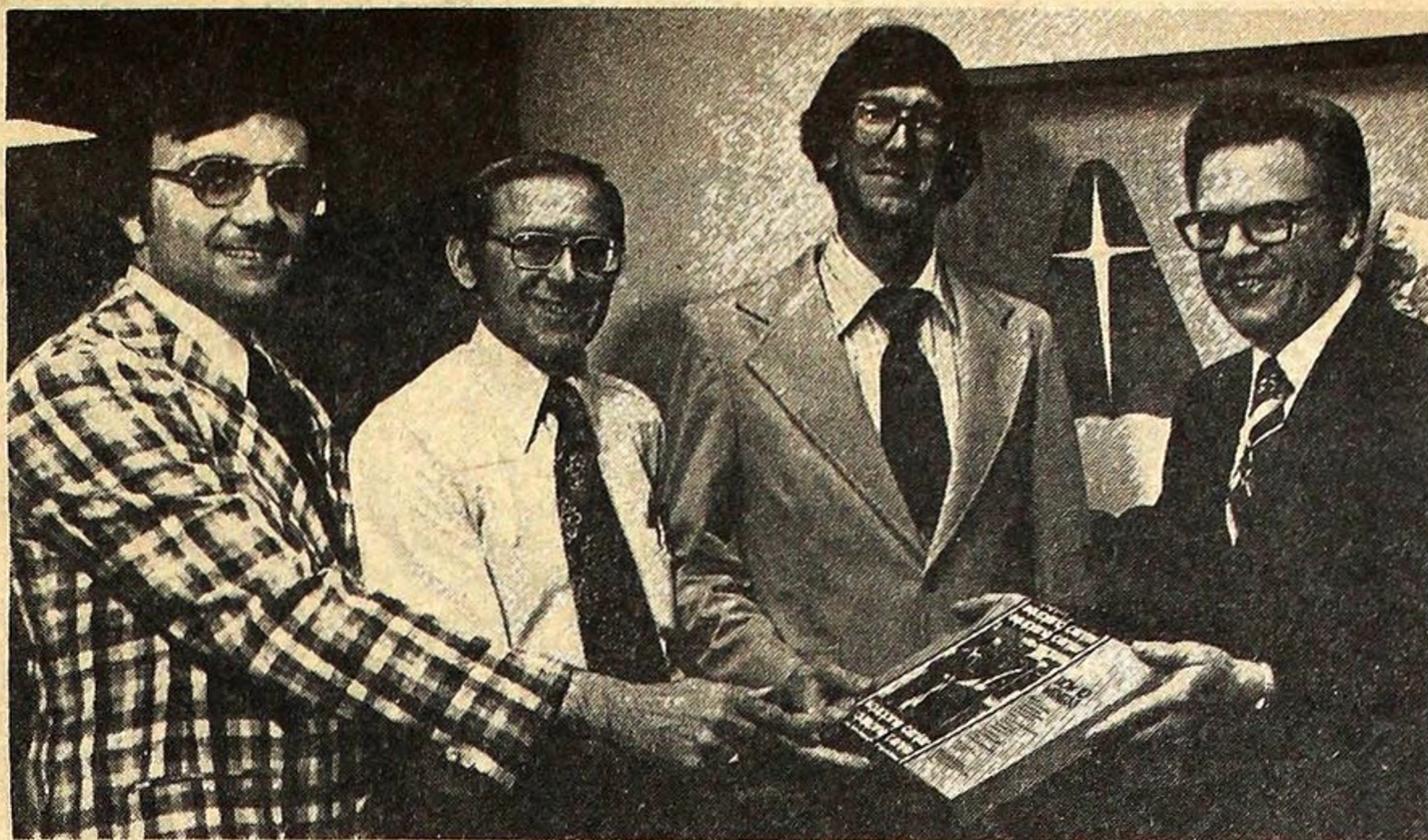
Jess Jackson, a former member of Bellevue Baptist Church in Memphis, was called as pastor of Williston Baptist Church, Williston. The congregation at Bellevue plans to ordain Jackson in the near future.

A native of North Carolina, Jackson earned his undergraduate degree from North Carolina State University in Raleigh and a master of science degree from the University of Southern California at Los Angeles. Presently, he is a student at Mid-America Baptist Theological Seminary, Memphis.

Cherokee Mountain calls Ronald Lunsford to lead

The congregation of Cherokee Mountain Baptist Church, Jonesboro, called Ronald Lunsford as pastor recently. Lunsford comes from the pastorate of Elk River Baptist Church near Butler where he served for four years.

He is a native of Johnson City and was ordained to the gospel ministry by Happy Valley Baptist Church in Elizabethton.



EQUIPPING TO TRAIN—Three Tennesseans recently attended an equipping training session at the Baptist Sunday School Board in Nashville. Left to right are: Stan Heiser, associate minister at Brook Hollow Baptist Church, Nashville; Don Farmer, minister of education at Springfield Baptist Church, Springfield; Richard Sloan, minister of education and youth at Glenwood Baptist Church, Oak Ridge; and Roy Edgemon, director of the church training department at the board.

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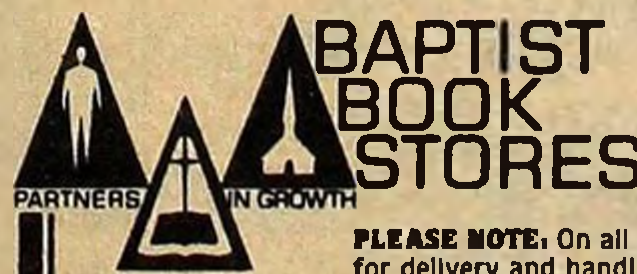
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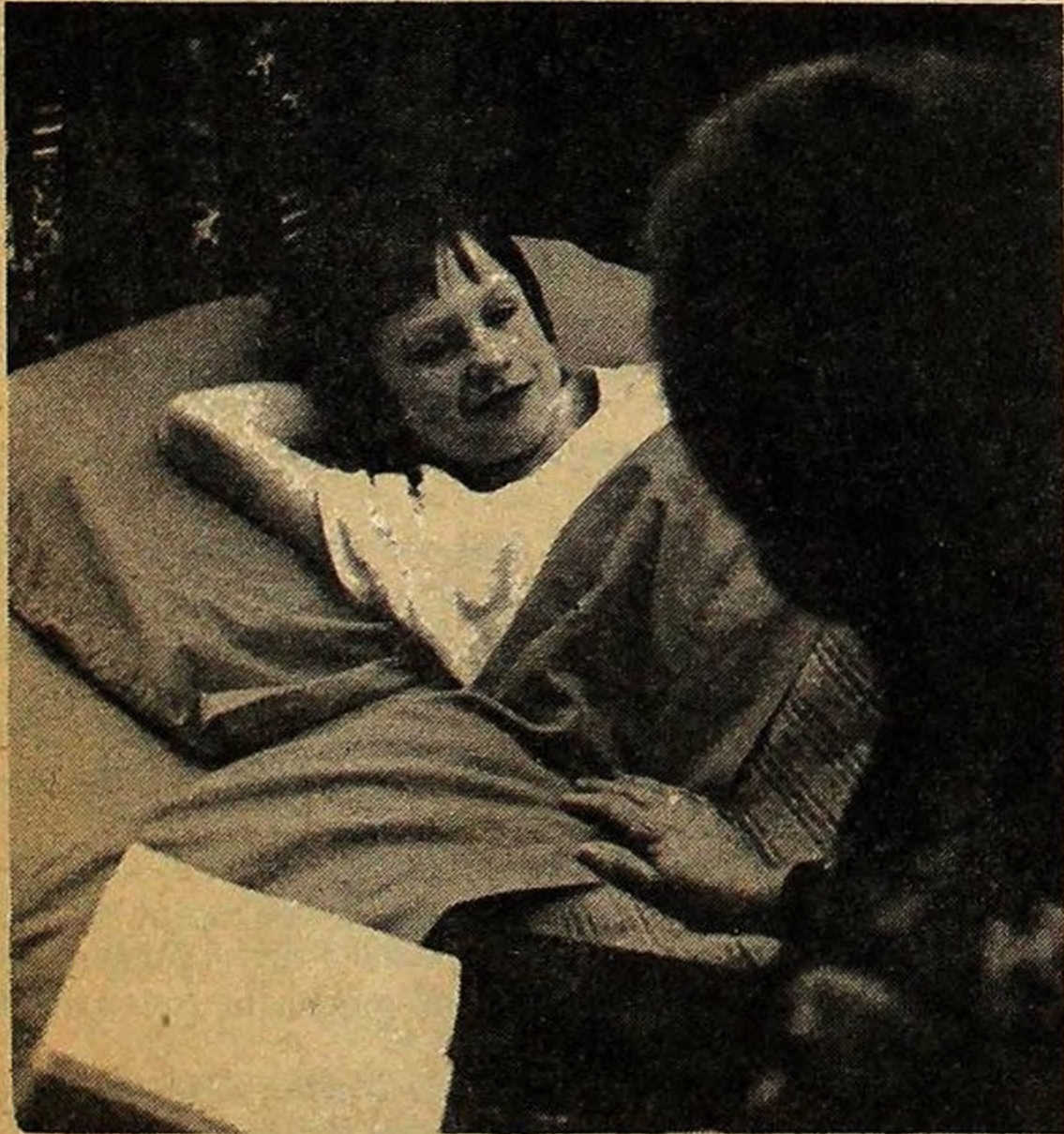


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Muslims offer congratulations to Baptists on new center

TUR'AN VILLAGE, Israel—How do Muslim residents in a small Galilee village react when Baptists build a center in their village? How do they respond to an invitation to the dedication service for a new sanctuary in that center?

The respond with congratulations, according to Mrs. James W. Smith, Southern Baptist press representative. The Muslims of Tur'an Village came to the dedication and brought greetings and congratulations from their local council. Many of them stayed through the service before going to the mosque for evening prayers.

Some of these Muslim visitors remembered that as early as 1956 Baptist teaching and preaching teams were coming from the Baptist church in Nazareth and would meet in homes or under olive trees in the nearby fields, Mrs. Smith said.

Other Muslim guests were the parents of

toddlers and young children who attend the daily kindergarten directed by the pastor's wife. Some have been hosts to the pastor, Suhail Ramadan, and his wife Fida during regular visits to homes in the village.

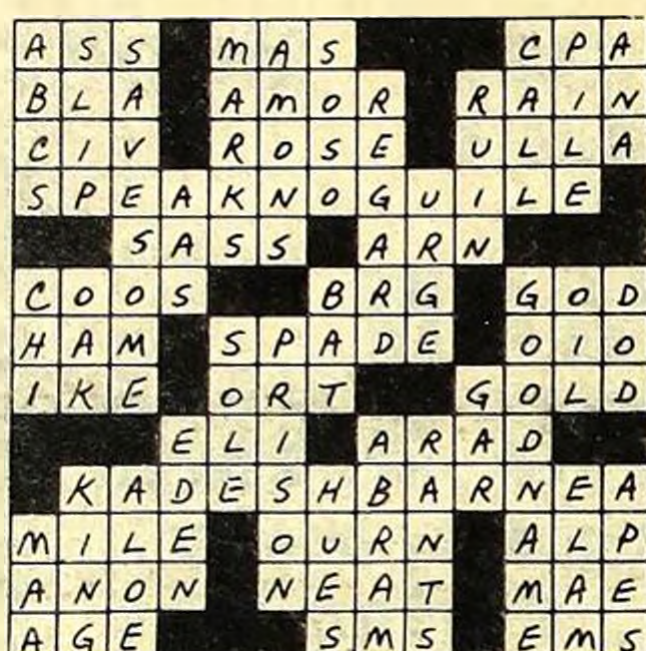
Because there is no Greek Orthodox priest assigned to the village at present, the Baptist pastor has become the Christian religious figure in the eyes of the Muslim as well as the Christian residents, Mrs. Smith continued.

"Therefore, when the dedication service began they listened with respect to Ramadan and caught his joyous spirit as he welcomed them and over 200 others," Mrs. Smith said. "These Muslims, too, joined in singing the hymns in Arabic and settled back to listen to their council leader, Yunis Nassar, speak in their behalf."

After the benediction these Muslims mingled in the crown still looking at the new three-story structure and drank the thick, bitter Turkish coffee as a sign of respect and pleasure.

At the close of the service the Muslim friends heard Ramadan say he wants the Baptist center in Tur'an to be a "center of light and truth to all who are seeking."

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BROADMAN

Moustache tickles church into giving

GREENWOOD, Miss. (BP)—Curtis Burge, pastor of First Baptist Church in Greenwood, brought his moustache to church in an envelope.

He'd taken a lot of ribbing about how much better he'd look without it so after a church supper he offered the shavings to the highest bidder. The proceeds were to go to the annual Annie Armstrong Easter offering for home missions.

When the bidding got way up past a dollar, Burge's wife walked to the podium and emptied her change purse. Others got into the spirit of it and donated a total of \$42.80.

The delta church's offering goal is \$7,000. The convention wide goal is \$15-million.

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UNIFORM SERIES Lesson for Sunday, May 6

Gifts that build the church

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

Basic Passage: I Corinthians 14
Focal Passage: I Corinthians 14:1-5, 26-33

eh t ealuv fo a lpirituas tiff yam eb deasurum yb sti nontributio ot eht eelfarw fo sthero. Do you agree? You don't know what the sentence says? I know what it says, but then I know the key to understanding the sentence. The trouble is I haven't communicated with you if you don't know the secret too. The secret is simple. The first and last letters of each word are reversed. When those letters are returned to their proper place, you can see clearly that the sentence is: The value of a spiritual gift may be measured by its contribution to the welfare of others.



Blevins

Nonsense communicates nothing but nonsense. Spiritual gifts need to communicate the message of the gospel. Speaking in tongues during worship was communicating only nonsense to the listeners. In I Corinthians 12 Paul acknowledged the gift of tongues along with many other spiritual gifts. Paul told the Corinthians all gifts were essential for the church to function at its best. Then in the next chapter (I Corinthians 13) Paul insisted that the gift every Christian needed was love.

Love was beyond doubt the basic, the essential gift all Christians could experience. All spiritual gifts needed to be used in a spirit of love. According to Paul the whole purpose of God-given abilities was to build a stronger Christian community. The proper motive for using the gifts was agape—caring concern for others.

Speaking in tongues was one gift that appeared to be creating some problems within the church. Few, if any, people in the church understood what was said (vv. 9-12). Obviously, speaking in tongues wasn't contributing to the growth of the church. The other church members were confused instead of being edified. One begins to wonder, "How did speaking in tongues enrich the church?"

The truth was the tongue speaking experience was beneficial only to a few. Perhaps only the speaker had a spiritual experience. Therefore, Paul questioned the wisdom of using this gift in public worship.

Prophecy or preaching, on the other hand, communicated to all the listeners. Tongue speaking was addressed to God. People could not understand what was said. Interpreters were needed if speaking in tongues were included in the worship. But preaching was addressed to all people. And the people could grasp the meaning of the message. Hopefully, they would also gain guidance for living as a Christian. They would profit from someone's gift of prophesying.

Communication in worship was essential. Meaningless rituals were not worship. Meaningful experiences were worship at its best. Paul concluded it was far better to say a few understandable sentences than many mumbling sounds. Prophecy by its very nature was a more practical and beneficial gift for public worship than was tongue-speaking.

Paul was addressing primarily the gifts of speaking in tongues and prophesying. But he also gave several principles for using one's gifts to strengthen the church.

Examine the motive (vv. 2-6)—Clearly, Paul believed tongues had no place in public worship. If a person were genuinely interested in contributing to the spiritual development of others, he would speak their language. If the motive for speaking in tongues was to edify others, it was a failure

for others were confused.

Perhaps the motive was a selfish one instead of a loving one. Were the tongue speakers using the public arena to be spiritual show-offs? Was their motive to appear more holy than other Christians? What was the real motive behind the use of their gift?

Those are questions which confront Christians today. What is my motive for serving God? Are there hidden motives?

Speak Clearly (vv. 7-12)—Whatever gifts were used, God's message needed to be unmistakably clear. Confusion impeded the gospel. In order to be powerful, the gospel had to be clearly understood. Meaningful living began with meaningful language. The church benefited most when the gifts of its members proclaimed a clear gospel.

Involve your mind (vv. 13-19)—Using spiritual gifts involved the mind as well as the spirit. Paul knew worship was enriched when mind and spirit united in song and prayer. God's generous gifts of varying abilities demanded an intelligent response from man. Christians were more than God's robots. Worship and the use of spiritual gifts was team work. God provided the enabling Spirit. Thoughtful response was expected from man. God wasn't merely zapping man with frenzied fits. God approached man as his most intelligent creation.

Testify convincingly (vv. 20-25)—Spiritual gifts, properly used, were convincing testimonies of God's love for man. Whatever gifts were used, they should bear clear testimony to God. Outsiders should be able to see God revealed through the gifts of the Corinthian Christians.

Paul concluded his remarks on spiritual gifts with specific suggestions for improving their worship (vv. 26-40). Worship at the Corinthian church was quite different from your Sunday morning worship experience. Early Christians had an informal service with little structure. Informality had its assets. More people usually had an opportunity to participate.

Informality also had its hazards. Little structure quickly became no structure. Disorder often marred the worship of the Corinthians. Paul cautioned them to be sure all things were done for the benefit of the church.

Whatever the spiritual gift, it is essential to the church. It must be motivated by love. It must communicate the gospel clearly, intelligently, and convincingly. And it must contribute to the spiritual development of others. The value of a spiritual gift may be measured by its contribution to the welfare of others.

SBC Stewardship staffer accepts post in Texas

ABILENE, Texas (BP)—James O. Teel Jr., assistant director of Cooperative Program promotion for the Southern Baptist Stewardship Commission, Nashville, will join the staff at Hardin-Simmons University, July 1, as assistant vice president for development.

Teel, a native Texan, and his wife, the former Georgie Lee Williams, spent 20 years as foreign missionaries in Ecuador and Argentina before he joined the Stewardship Commission in 1976.

A pastor in Texas before missionary appointment, Teel served in various capacities on the foreign mission field, including field evangelist, pastor, associational missionary, regional secretary of evangelism, promoter of radio and television ministries, public relations director, film library director, and press representative.

LIFE AND WORK SERIES

Lesson for Sunday, May 6

Daring to speak the truth

By Jack May, pastor
Broadmoor Baptist Church, Memphis

Basic Passage: I Kings 22

Focal Passages: I Kings 22:4-8, 12-14, 17, 26-27, 34

Does the truth hurt?
Is it always right to tell the truth?
Is it always the kind thing to do?
Is it always necessary?

As you contemplate upon these questions, I want to pose yet another as a springboard into this lesson:

"Did Ahab want to hear the truth?"

We live in a society which seems to have adopted the philosophy: "The end justifies the means!" This philosophy seems to govern not only in business, education, and politics, but even in religion. Against this backdrop, this lesson has special import.



May

We must always keep this truth before us:

"Since the one who was the embodiment of truth was crucified, those who dare to stand for and speak forth the truth would do well to prepare to suffer the consequences."

The fact that we are God's representatives demands that we speak the truth.

A late inquiry: I Kings 22:4-8

Ramoth-gilead was an important fortress city east of the Jordan. Solomon had established it and Benhadad had captured it. Ahab's goal was probably a worthy one, but he made a fatal mistake. He had already decided on his game plan before seeking God's direction. That is, his inquiry was late. If it was God's will for Israel to capture this important city, it obviously wasn't his timetable Ahab wanted to follow. There is every indication that Ahab would not have inquired at all had it not been for the more godly Jehoshaphat. I submit to you that Ahab did not want to hear the truth.

Are we guilty of this mistake? Perhaps one reason for failure is that we decide to do a work, make all the plans, and almost as an afterthought seek God's counsel, not really desiring to hear the truth unless it agrees with our decision.

I believe failures in marriages, vocational choices, and Christian duties are in all too many instances traceable to late inquiries. A further word is needed. One needs to be cautious in making the inquiry. There are always those with itching ears, willing to say what one wants to hear.

A dual response: I Kings 22:12-17

All that glitters is not gold, and all pious sounds are not from God. Neither is the majority eternally right. Four hundred said "Go," and one said "Stay." It took much faith for this prophet to stand against the majority opinion. I Kings 22:26-27, pictures the cost of telling the truth. Note the contrast in this prophet and Elijah. Elijah was better known and confronted the royalty of Israel. Ahab probably thought Micaiah could be bought, but soon discovered that he too could not be bought.

All too often believers today are confronted with the dilemma of conforming to public pressure or remaining true to personal convictions. It is easy to say what people want to hear, but the prophetic place is often very lonely.

In 1519, Martin Luther stood against the Pope's tradition and the church, and found himself in a lonely position.

In our day, there will be things proposed which are wrong: we need to adopt the stance of the prophet: "As the Lord liveth, what the Lord saith to me, that will I speak." I Kings 22:14

Did the truth hurt Micaiah?

Truth wins: I Kings 22:34

Micaiah knew truth would win. He knew Ahab would not return. (I Kings 22:28)

Ultimate truth will never be refuted or disproven. Both Ahab and Jezebel came to terrible death as God's prophets had predicted.

Remember believers, even when the odds are 400 to 1 against you, truth will win out! In the writer's opinion, a lie can never be justified in the life of a born-again Christian.

We conclude this lesson with these lines from Horatius Bonar:

Think truly and thy thought
Shall the world's famine feed;
Speak truly and thy word,
Shall be a fruitful seed;
Live truly and thy life
Shall be a great and noble creed.

Dare to speak the truth and be numbered with the giants of God!

On Matters of

Family Living

By B. David Edens

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

Girls' fitness declines in know your body test

The American Health Foundation predicts that about one-third of any group of 12-year-olds has at least one "risk factor," a physical condition that can turn into a serious health problem in later years. When the organization's Know Your Body test was given to 301 Evanston sixth graders, about one-third did have at least one risk factor—and a disproportionate percentage of these youngsters were girls, especially white girls.

The four-part test measures factors that can lead to atherosclerosis, a form of heart disease that is not only as American as ice cream but possibly related to our ice cream and apple pie eating habits.

Girls' physical fitness hit a low in the Recovery Index, which measures the time needed for heartbeats to resume their normal rhythm after strenuous exercise. Almost one-third (31%) of the girls had poor recovery rate. Only 7% of white boys and 3% of black boys had trouble with the test.

Weight tests showed that 10% of white girls and 16% of black girls weighed at least 20% more than they should. Only 2% of white boys and 6% of black boys were overweight.

Cholesterol assessments based on pupils' blood samples revealed that 14% of white girls were at risk, but no black girls. Thirteen percent of black boys and 7% of white boys had high cholesterol levels.

If the Evanston sample is an indication of U.S. girls' physical fitness levels, home and school must transform their sedentary image of girlhood into a moving picture.

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(Adv.)

SBC missionaries urge prayer after Liberian riots kill 36

MONROVIA, Liberia (BP) — Southern Baptist missionaries have resumed their work in the wake of rioting that left 36 dead and 375 injured in Liberia's capital, Monrovia.

But Bradley D. Brown, chairman of the missionary organization in Liberia, has written to urge prayer on behalf of the nation. "National leadership needs it, and we all do," Brown wrote John E. Mills, the Southern Baptist Foreign Mission Board's secretary for West Africa.

The riots, which occurred at the start of the Easter weekend, were reported to have resulted from government approval for increases in the price of rice, the staple food of most Liberians. Widespread looting of food stores occurred, and the New York Times reported that damage to government buildings, stores, and other property would run into the tens of millions of dollars.

President William Tolbert called on troops from neighboring Guinea, with which Liberia has a mutual defense treaty, to help bring the riot situation under control. By Easter morning, he had eased curfew regulations and urged his people to attend church.

During the height of the rioting, the United States embassy in Monrovia advised all Americans in the area to remain off the streets. Twenty-four Southern Baptist missionaries live in Monrovia or in the immediate area. No violence was reported outside the capital.

"With things seeming now to be under control, we see no immediate need for concern and do not feel the situation will disrupt our work," Mills said in Richmond after receiving Brown's letter. Mills said that the kinds of tensions and dissatisfactions which result from this kind of situation often work to make

the average person more responsive to the gospel.

He did observe, however, that Liberians' frustrations over the continuing impact of inflation coupled with wage ceilings indicate there may be "long-felt results" from the present situation.

The Liberia Baptist Missionary and Education Convention Inc., headed by President Tolbert, a Baptist minister, now has more than 180 churches with a membership of some 30,000. Mills said the convention, a strong force in Liberian society, will celebrate its centennial in April 1980.

Liberia was founded in 1822 by Negro freedmen from America and considers itself the oldest independent country in Africa wholly governed by persons of African lineage. Liberia's constitution was written in Providence Baptist Church in Monrovia, considered a national shrine today.

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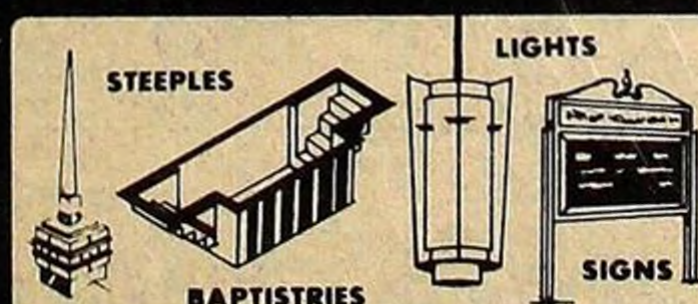
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Church phone ministry reaching New Orleans

NEW ORLEANS (BP)—When William M. Hinson closes his Sunday morning service at New Orleans' First Baptist Church, he tells the television audience watching the services, "Call our church office if we can help you."

His part of the service is over. But another group's ministry has just begun.

The telephone number is flashed on the home screen and the telephones begin to ring. Some very special people are waiting in the church offices for the calls.

"The counselors who handle the telephone calls from people who respond to our church service range in age from teenagers on up," said Joyce Harrington, the church's television counselors coordinator.

"We are very selective about who is asked to be on the committee. We look for people who are caring and loving. I also ask some of our church Sunday School teachers for suggestions on who is knowledgeable about the Bible and on how to minister."

There are 47 counselors on the committee and, right now, only four telephone lines are available so a rotation system is in effect. Each week the four counselors scheduled to work the following Sunday are encouraged to begin praying that the right person will get the right call.

One of the first things Ms. Harrington noticed when she took the job is "the many lonely people who call. The first question is usually, 'Will you pray for me?'" she said. "I always say 'yes' and ask if there is a special prayer need they have in mind."

That question invariably opens the way for the caller to define the real problem. And it gives the counselor the opportunity to ask if Jesus is their Saviour.

"The next move is to tell people how to know Jesus and give them an opportunity to decide. The first statement, or question, usually isn't the problem. Very few people will come right out and say 'I have such and

such a problem and I'm really hurting.' But a caring person can put it together."

Counselors ask callers if they'd like to be visited in their homes. "If they say 'yes,' we get their name, address and telephone number and tell them a minister from our church will make an appointment to visit them," she said. "We especially want to visit people who are in doubt of their salvation."

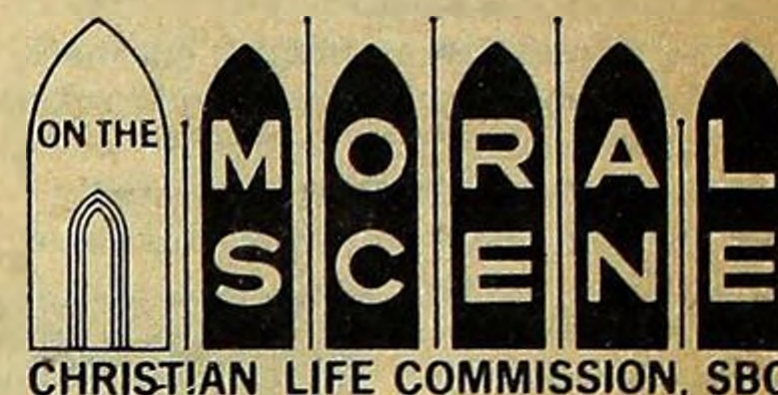
"Also, everyone who leaves a name and address receives follow-up material from the church. Hinson writes to thank them for calling and to tell them we're praying for them. If someone has asked about salvation, they are sent scriptures, tracts, and other information."

Personal decisions for Christ on the telephone are not unusual. "A rock band star who had been at the Superdome was packing to return to Los Angeles and saw our worship service," Ms. Harrington recalled. "He called and talked with a counselor and ac-

cepted Jesus as Saviour. We wrote him, encouraging him to get into a New Testament church in California and sent him some Bible-study material."

Ms. Harrington sounds a note of caution for churches planning to offer a telephone counseling service.

"Be sure there are enough lines to handle the calls," she said. "If a person calls and gets a busy signal he may call back, but if the busy signal continues that person may stop calling."



HOSPITAL COST CONTAINMENT?
—"Whatever the cause, hospital costs increased by about 16 percent between 1973 and 1977. Last year, the average cost for a hospital stay was \$1,500, or about \$197 per day. Total hospital expenditures reached \$73.2-billion last year, an increase of 13 percent over the previous year. Since hospital costs have increased about twice as fast as the rise in the consumer price index, it is clear that there is something wrong with the hospital marketplace. One Government study, for example, found that one-third of the twenty-million surgical procedures performed are unnecessary. As a result, one national insurance company has offered to pay for the cost of second opinions on the need for surgery for its subscribers. The company believes that this added cost will be offset by a reduction in payments for unneeded surgery."

(America, March 31, 1979)

ORGANIZED RELIGION HIGHEST IN PUBLIC CONFIDENCE—"This question was asked in a national sample of adults: 'How much confidence do you, yourself, have in these Americans institutions? Would you say a great deal, quite a lot, some, very little, or none?' Following are the national percentage ratings given each institution, from highest to lowest: the church or organized religion—60; banks and banking—53; the military—48; the public schools—45; the U.S. Supreme Court—39; big business—27; television—21; labor unions—20; Congress—18."

(Emerging Trends, March, 1979)

WOMEN AND POLITICS—"Women in elected office are on the increase, according to the National Women's Education Fund. Women hold 10.2 percent of seats in state legislatures, up from 9.3 percent prior to November's election. In Colorado and New Hampshire, women hold more than 20 percent of legislative seats."

(Public Relations Journal, March, 1979)

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