

Baptist and Reflector

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Agency search revised as nominee withdraws

Committee, guidelines altered by Brotherhood commissioners

The search committee which is seeking a new executive director for the Southern Baptist Brotherhood Commission was reorganized and given additional guidelines by the trustees when the committee's nominee withdrew without explanation just prior to last week's meeting in Memphis.

A five-member search committee was elected by the trustees last November to recommend a successor to Glendon McCullough who was killed in an automobile accident Aug. 23, 1978.

The nominee of the committee was to have been William E. Hardy Jr., minister of education at First Baptist Church, Columbus, Miss. Hardy had served as chairman of the Brotherhood Commission trustees from November 1976 to November 1978. He had been elected last November as chairman of the search committee, but withdrew from that post when the committee began to consider him as a possible nominee.

Hardy's nomination as executive director was approved unanimously by the search committee on March 11 and by the commission's executive committee on April 19.

At the opening session of the May 16-18 commission meeting, Jack Deligans, acting chairman of the search committee, told the trustees that earlier in the day Hardy had asked "that his name not be presented to the commissioners for consideration at this time."

The three remaining members of the search committee are Jack L. Knox, a member of Germantown (Tenn.) Baptist Church and president of Q S Storage-North American Van Lines; Lee Prince, pastor of Memphis' Union Avenue Baptist Church; and Carl E. Voda, president of House of Elec-

tronics, Alexandria, La.

The trustees formally accepted Hardy's resignation as chairman and as a member of the search committee. They then expanded the committee to seven members and elected Billy Rogers, a real estate broker in Earle, Ark.; Reginald Stokes, pastor of First Baptist Church, Pleasant Grove, Ala.; and Jack Harwell, editor of the Christian Index, Atlanta, Ga., to the search committee and named Knox as chairman.

The trustees also created the position of "alternate member" on the search committee. The alternate member will attend all meetings but will not vote unless he becomes a permanent member should a member be unable to serve. James Gardner, an attorney from Blytheville, Ark., was elected as alternate member.

Robert Dixon, executive director of Texas Baptist Men, Dallas, was designated as the search committee's contact with the state Brotherhood leadership, with the understanding that the committee may invite him to meetings as needed. The state Brotherhood directors had expressed concern with the process being used to secure an executive director for the commission. Dixon is convener of the state Brotherhood directors.

In other action related to the search committee, the Brotherhood Commission trustees approved a recommendation from the search committee "that from this date and following, none of the present or future members of the search committee shall be eligible for consideration as executive director."

The trustees also approved "a suggested profile" of characteristics for the new executive director. The profile had been worked out by the search committee.

During the meeting the trustees were told that more than 100 names had been submitted for the post. The search committee had narrowed these down to seven. Four of these who had expressed an openness to be considered were interviewed by the committee.

The next scheduled meeting of the Brotherhood Commission will be Nov. 7-9.



SCHOLARSHIPS—W.B. Robertson (center), deacon chairman of First Baptist Church, Kingsport, presents a \$20,000 check to Carson-Newman College president Cordell Maddox (left). The gift was in honor of William Purdue (right) and will be used for scholarships at C-N's new Bible School. Purdue, who was pastor of the church for 17 years, will direct the new school.

'New King James Bible' slated for June release

A number of Southern Baptists are involved in the project to revise the King James Version of the Bible, the New Testament portion of which will be released next month.

The New King James Bible is being offered by Thomas Nelson Publishers of Nashville.

At a press conference in Nashville last week, New Testament editor Arthur Farstad said that the object was not to produce a totally new translation. "Instead, we have applied the best of both Greek and English scholarship to preserving and enhancing the King James Version for 20th century readers."

The New King James Bible comes into existence after more than four years of work by an international team of 119 scholars, editors, and church leaders of nearly all of the conservative and fundamentalist evangelical groups in America and abroad.

Farstad of Dallas, Tex., served as chairman of the six-member executive review committee.

Curtis Vaughn, professor at Southwestern Baptist Theological Seminary in Fort Worth, Tex., served on the executive review committee.

Among the 50 translators participating in the project were three other Southwestern seminary professors: Huber L. Drumwright, David Garland, and Virtues E. Gideon.

In addition, a number of prominent clerical and lay advisors regularly reviewed the work of the scholars. Adrian Rogers, pastor of

Memphis' Bellevue Baptist Church, is listed among these overseers.

Other noted Southern Baptists who served on this overview committee were Herschel H. Hobbs of Oklahoma City, former SBC president; W.A. Criswell, pastor of First Baptist Church, Dallas, Tex.; Kenneth L. Chafin, pastor of South Main Baptist Church, Houston, Tex.; Warren C. Hultgren, pastor of First Baptist Church, Tulsa, Okla.; John J. Hurt Jr., former editor of the Christian Index (Ga.) and Baptist Standard (Tex.); Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky.; and Harold Lindsell, former editor of Christianity Today.

Farstad told the May 14 press conference that every individual involved in the project had to sign a statement acknowledging their

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Committee set to examine TBSC

Earl Wilson, pastor of City View Baptist Church of Knoxville, has been appointed by TBC Executive Board president Gerald Stow to serve as chairman of a committee to examine the relationship between the Tennessee Baptist Convention and the Tennessee Baptist Service Corporation.

The special five-member committee was authorized by the Executive Board at its May 8 meeting.

Other members of the committee are Paul Clark, pastor of Calvary Baptist Church, Jackson; John David Lajda, pastor of First Baptist Church, Clarksville; Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga; and Osta Underwood, attorney and member of Belmont Heights Baptist Church, Nashville.

W. Fred Kendall, TBC president, and Stow will be ex officio members of the committee. Kendall is pastor of First Baptist Church, (Continued on page 2)

Chocolate bar brings high price for Zambia mission offerings

LUSAKA, Zambia—Southern Baptist missionary Lonnie Turner recently paid \$315 for a chocolate bar in Zambia.

Chocolate bars are rare in Zambia, but Turner's willingness to pay such a high price for little more than 2.75 ounces of candy was influenced by the knowledge that his money would be part of the mission's contribution to the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions.

The offering raised by the 30 missionaries in Zambia totaled \$1,840.24—almost twice the goal of \$1,000 set by missionary Karen Brandon. Miss Brandon promoted the first offering ever collected at the annual meeting of the organization of Southern Baptist missionaries in Zambia.

The offering is to be divided equally between the home and foreign mission boards of the Southern Baptist Convention, said Franklin A. Kilpatrick from Texas, the mission's press representative.

Union slates commencement

United States congressman Ed Jones is scheduled to deliver the commencement address as Union University, Jackson, conducts its 154th graduation ceremony on Saturday, June 2, according to President Robert Craig.

The 250 seniors will comprise the June and August graduation classes for the college. Ceremonies will be held outdoors on the east campus.

Prior to commencement services, Tom Madden, Tennessee Baptist Convention executive secretary, will deliver a baccalaureate sermon in the G.M. Savage Memorial Chapel. That service will begin at 10:50 a.m.

During the evening exercise, Madden will be honored with the bestowing of the honorary doctor of divinity degree from Union. Marvin Sandidge, a Memphis businessman and former Union trustee, will receive the honorary doctor of humanics degree.

Serving as a member of Congress since 1969, Jones has been a member of the House Committee on Agriculture, Committee on House Administration, and chairman of the Subcommittee on Dairy and Poultry. He has also been active in civic affairs.

Flood-damaged churches reveal needs, give thanks

By Bobbie Durham

It has been approximately three weeks since heavy rains fell in the middle Tennessee area causing the rapid rise of Mill Creek and the ultimate destruction from flooding to two Nashville-area churches.

Those two congregations, Concord Baptist Church in Brentwood and First Baptist Church in Antioch, are still reeling from the shock of the physical devastation to their plants.

"We thought it was bad when we first saw the damage," said R.A. Peltier, pastor of Concord church, the hardest hit of the two facilities. "But now we are beginning to discover damage which did not show up right after the flood."

Already, six of the church's walls have begun to crack in the children's area, and it has been discovered that there is damage to the church's foundation. Peltier's home, located across a road from the church, shifted four inches off its foundation. The house's floors are also sagging.

O.L. Taylor, pastor of First church in An-

tioc, and Peltier shared some specific needs of their churches with the Baptist and Reflector last week. Both men also expressed appreciation for individuals and churches who had helped since the flood.

Needs expressed by the Antioch church included:

- a piano and organ for the auditorium
- a piano in the music room
- all library books
- 150 Baptist hymnals
- all cribs, playpens, and toys in the nursery

—all pre-school furniture, including small tables, chairs, shelves, and toys
—all literature in the pre-school and children's departments (this includes literature for the Mother's Day program, pre-school weekday program, and after school program.)

Taylor said that the furniture in the auditorium can be repaired, and that members of the church dried out what other equipment could be salvaged.

Antioch had a new church building under construction across the road from their present site. It was not damaged. Taylor expressed a desire that the present building could be turned into a landmark since it is the oldest existing Baptist church in Nashville Association, having been constituted in 1810.

Destroyed at Concord church were:

- a console organ
- two pianos
- an IBM Selectric typewriter
- an electronic stencil cutting machine valued at \$2,200
- all sound equipment, including amplifiers and microphones mixers
- all carpets throughout the church
- Baptist hymnals
- four heat pumps
- central air-conditioning and heating system
- 80 percent of the church's choir music
- furnishings in the pastor's study, including a desk, chair lamp, two easy chairs, and typing stand
- 24-linear ft. of reference books
- secretary's desk and chair
- file cabinets
- a reel-to-reel tape recorder
- slide projector
- record player
- all nursery furniture, including cribs, shelves, and toys
- furniture in the children's church
- numerous library books
- office supplies
- kitchen equipment and supplies
- all food from the church's crisis closet.

Peltier said that the Baptist Sunday School Board in Nashville had notified them that literature for this quarter would be replaced at no charge. The same service was offered to Antioch church. In addition, the Concord church will receive pew Bibles from the American Bible Society.

The major need of both churches is money. Carl Duck, director of missions for Nashville Baptist Association, said that churches or individuals wishing to aid the churches could send contributions through the associational office marked appropriately. "Two of our churches have made generous donations, and others have contributed furnishings and equipment, hymnals, and Bibles. It is expected that other churches will be making cash contributions in the near future," Duck added.

Neither church has flood insurance.

Peltier said that due to the extensive destruction of the parsonage, he has been forced to buy a home. Before anyone can use the parsonage, it will have to be elevated at least 30 inches, he indicated.

Beside losing his home and its contents, Peltier's 1977 automobile was totaled, along with a trailer.

Tyner dedicates new structure

Members of Tyner Baptist Church in the east Brainerd area of Chattanooga, gathered earlier this month to dedicate new facilities.

Construction on the 6,250 sq. ft. building, which houses an auditorium, library, fellowship hall, library, and kitchen, was completed last month.

According to Pastor Marvin Sanders, financing was arranged through a bond program. The Baptist Sunday School Board, Nashville, assisted with the architecture.

A brick veneer structure, the auditorium will seat 300. Adjoining the auditorium are an office and study.

Thurman Construction Co., Hixson, was the general contractor. The new building was constructed in front of the church's old building. Tyner is the oldest Baptist church in Hamilton County, dating back over 140 years.

Special speakers for the dedication services included: Woody Watkins, director of missions for Hamilton County Baptist Association; J.V. James, the association's former director of missions; and Herschel Woodburn, pastor of Silverdale Baptist Church, Chattanooga.

Committee...

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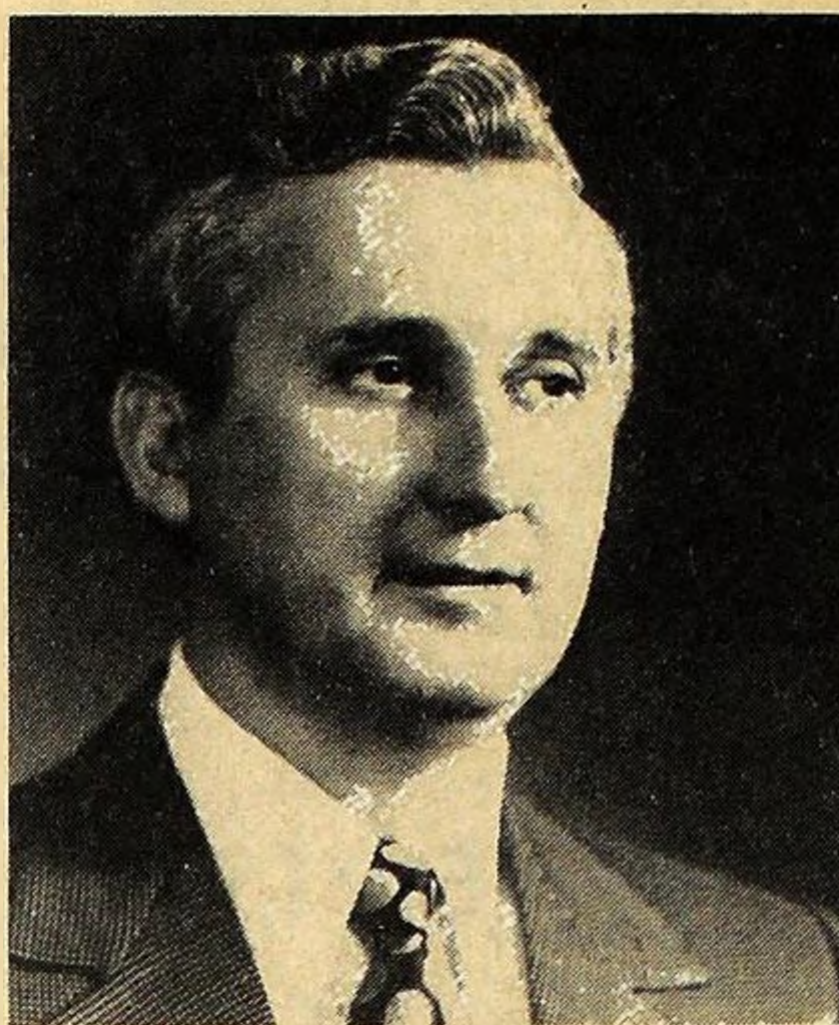
Union City, and Stow is pastor of Cookeville's First Baptist Church.

According to the motion passed by the Executive Board, this committee is to study the relationship of the state convention to the Tennessee Baptist Service Corporation, including the TBSC's liabilities, and report to the board's Sept. 11 meeting.

The discussion at the May 8 Executive Board meeting which led to the motion revolved around the financial plight of the Belmont Plaza, a 123-unit complex which was built by the Service Corporation but did not open because of the lack of operating funds.

At a called session of the Tennessee Baptist Convention on April 5, the messengers voted to sell or to transfer the TBSC's lease of the facility which was built by issuing \$5-million in bonds.

Several board members felt that the convention needed to know what other liabilities the TBSC has which could come to the TBC and to have an examination of the administrative relationship between the TBSC and the state convention.



R. GENE PUCKETT

Puckett to direct Americans United

SILVER SPRING, Md. (BP)—R. Gene Puckett, editor of the Maryland Baptist since Aug. 1, 1966, has been elected executive director of Americans United for Separation of Church and State. The organization, based in Silver Spring, Md., near Washington, works for religious freedom and separation of church and state.

Puckett will resign from the news publication of the Baptist Convention of Maryland, effective July 31. He will succeed Andrew Leigh Gunn, who left the Americans United post late last year.

A native of Kentucky, Puckett will continue to live in Reisterstown, Md., about 40 miles from Silver Spring, and maintain membership in the Woodbrook Baptist Church, a Southern Baptist congregation.

He came to the Maryland Baptist from the associate editorship of the *Western Recorder*, Kentucky state Baptist paper, where he served, 1963-66. Previously he was a pastor in Florida, 1961-63; the first fulltime editor of the *Ohio Baptist Messenger*, Columbus, Ohio, 1958-61; and a pastor in Kentucky and Ohio, 1952-58.

"I am excited about the challenge and opportunity to give leadership at the national level and the vital areas of religious freedom and separation of church and state," Puckett said. "There is little question about the importance of these issues in the life of our nation and the immediate future. With the growth of government and its intrusion into the private sector, including church life, and the abuses of some in the name of religion, there will be an even greater need to preserve and protect these dimensions so precious to American life."

Active in Southern Baptist life, Puckett has been president of the Southern Baptist Press Association; chairman of the Southern Baptist Convention's Committee on Order of Business; and president of the trustees at Midwestern Baptist Theological Seminary, Kansas City, Mo. He is a graduate of Western Kentucky University, and Southern Baptist Theological Seminary.

Bible league giving tops half-billion

NEW YORK—In 1978 the American Bible Society, together with its global partners which make up the United Bible Societies, distributed more than a half-billion Scriptures worldwide.

Not only did the total—503,318,060—break all previous annual records but this was the first time it topped the half-billion mark.

ABS' part in this effort was 127-million Scriptures distributed in the United States, and financial support of 153-million overseas, for an exact total of 280,731,302 copies.

The society's distribution activities worldwide in 1978 represented a 13.9 percent increase over 1977.

The American Bible Society exists solely to translate, publish, and distribute Scriptures without doctrinal note or comment.

Baptist academy sets graduation

Addresses by two recently-elected top Southern Baptist leaders will highlight graduation week activities at Harrison Chilhowee Baptist Academy, Seymour.

Arthur L. Walker Jr., executive director-treasurer of the Education Commission of the Southern Baptist Convention will deliver the commencement address at the 99th commencement exercises of HCBA at 10:00 a.m. on June 2, according to academy president Hubert Smothers.

The commencement exercises will be held in the Woody Auditorium on the campus.

The baccalaureate service will be held on June 1 at 8:00 p.m. at First Baptist Church of Seymour. Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, will be the speaker.

"We are thrilled to have these two denominational leaders on our campus to bring messages to our academy family," Smothers said.

Arthur Walker, a native of Birmingham Ala., is a graduate of Samford University, Southern Baptist Theological Seminary, Louisville, Ky., and New Orleans (La.) Baptist Theological Seminary.

He was a member of the faculty of Samford from 1956 until 1976, and prior to coming to the Education Commission in November 1978, Walker was vice-president for student affairs at Southern seminary.

Madden is a native of Enid, Okla. He is a graduate of Oklahoma Baptist University, Shawnee, Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

Prior to his election to the post of executive secretary-treasurer, Madden served as director of convention ministries for the convention.

King James...

(Continued from page 1)

belief in the inspiration and infallibility of Scripture.

He noted that the King James Version of the Bible is preferred by more Christians than any other translation, but that it is 368 years old.

"The King James Version is widely revered for both style and authority," Farstad stated, "so the scholarly team has focused on keeping the originally-intended meaning and poetic beauty of the 1611 version alive in the New King James Bible."

He noted that revising of the KJV is not a new technique, adding the currently-circulated version has been updated at least three times since its publication in 1611.

The basis for the revision was the Majority Text used by the original translators of the KJV, he said. However, other manuscripts were used to help clarify meanings. Where there is a difference between the Majority Text and other later-discovered manuscripts, these alternate readings will be noted in footnotes, Farstad explained.

The most obvious changes in the New King James Bible are:

- Substituting "you" for "thee" and "thou";
- Changing such verbs as "shouldst" and "doeth" to more contemporary verbs;
- Capitalizing pronouns which refer to God;
- Including quotation marks and other punctuation to aid in clarity.

In addition, the new KJV have changed "a small number of words" whose meanings have changed during the past three and one-half centuries, according to Farstad. "However, the editors and scholars maintain that, with only minor exceptions, the basic King James Version word order has been preserved so that persons will be able to listen to the King James Version being read and to follow along, word-for-word, in the New King James Bible."

The New Testament portion will be available in bookstores in June. The Old Testament is tentatively scheduled for completion by 1981.



WOMAN'S MISSIONARY UNION LEADER HONORED—Mrs. Fred Rolater, Murfreesboro, was honored for her service as WMU director of Concord Baptist Association earlier this month. Pictured from left to right are: Mrs. North West, Mrs. Paul Peak, Mrs. Margaret Bradley, Miss Frances C. Bugg, Mrs. Roater, Mrs. George Gatewood, and Mrs. Alan Whitmore.

Supreme Court issues ruling in Ind. Bible-reading case

By Stan Hastey

WASHINGTON (BP)—Returning to the bench for the stretch run of its current term, the U.S. Supreme Court refused to hear the appeal of an Indiana teacher who was fired for reading the Bible to his classes.

The court also denied a hearing to a Pennsylvania man who claimed he was denied real estate tax exemption because of religious beliefs; and affirmed a lower court ruling against the Church of Scientology of California.

In the Indiana Bible reading case, the high court refused to hear the appeal of Max W. Lynch, an assistant mathematics professor at Indiana State University, who was dismissed five years ago for insisting on reading the Bible to his classes.

Lynch, who taught high school-age young people at the university's laboratory school in Terre Haute, was notified by school officials in the fall of 1973 that he was violating university policy. When he persisted with the readings, he was fired.

His "compelling religious beliefs caused Lynch to read his Bible" to his students, a written brief stated. Furthermore, no one was required to remain in the room during the readings and no religious service as such was involved.

The university brief countered by citing previous Supreme Court decisions that merely allowing dissenting pupils to leave the classroom during such exercises is not a satisfactory solution. "The supervisory position of control occupied by the teacher over student grading and conduct, coupled with peer pressure and disapproval" would deprive the students of their constitutionally protected freedom to believe as they wish," the statement argued.

The justices also declined to hear the appeal of a Pennsylvania man, Robert B. Graham, an ordained "cardinal" in the universal life church, the mail-order ordination service headed by Kirby J. Hensley of California.

Graham took his case to the Bucks County Court of Common Pleas after the County Board of Assessments refused to exempt his house from real estate taxes.

The California Church of Scientology took the federal government to court over the inspection of church-related papers and documents even though they were returned to church officials after four days. The church material had been flown to Los Angeles from London in four boxes.

A U.S. customs agent at Los Angeles International Airport became suspicious of the

boxes' contents upon discovering references to the CIA, Interpol, and sabotage. He and his supervisor then determined that the documents should be detained and examined by a customs special agent.

In appealing to the Supreme Court, church attorneys declared that a lower court decision against the church would, if allowed to stand, "signal that all written matter brought into the United States by any means other than by international mail will be subject to reading and detention...for any reason at all, or for no reason." The resulting "chilling effect on the exercise of First Amendment rights of speech and expression would be monumental," the argument continued.

The government, on the other hand, argued that federal customs officials must be permitted to open cartons coming into the country "without probable cause and without warrants" in order to detect violations of customs laws.

Minshaw to assume new C-N position

JEFFERSON CITY—A.P. Minshaw will assume the post of assistant to the president for planned giving at Carson-Newman College effective June 15.

Since 1972 Minshaw has served Carson-Newman as vice-president for development.

"It is imperative that Carson-Newman begin immediately an aggressive program of planned giving," stated C-N president Cordell Maddox. "The cost of educating a student is skyrocketing, and if the college is to remain strong and viable, alumni and other friends must be made aware of the advantages of a planned charitable gift to C-N."

"I am delighted A.P. Minshaw has agreed to accept the post and give direction to this important program. I am convinced he has the expertise and experience we need to be successful and I look forward to working with him," concluded Maddox.

Minshaw was in the pastorate for 23 years and active in denominational leadership roles in the Florida Baptist Convention.

In addition, he served as vice-president of First National Bank in Ft. Myers, has been involved in business administration and development and has taught in the extension departments of Mercer and Stetson Universities.



Minshaw

Lindsell urges 'liberals' to leave SBC churches

It is now time for Southern Baptists to face the issue of Biblical inerrancy or suffer the consequences even if it means the loss of 500,000 members, the president of the Baptist Faith and Message Fellowship said in an interview with the Memphis Commercial Appeal.

Harold Lindsell, editor emeritus of Christianity Today magazine and president of the Faith and Message Fellowship, said in the interview that liberals ought to leave the Southern Baptist Convention just as they left the Lutheran Church-Missouri Synod.

Every mainline denomination except one has fought the battle for theological purity and lost, Lindsell said.

Only the Lutheran Church-Missouri Synod has won the battle, he said, citing the resignations of 35 to 40 faculty members at the denomination's Concordia Seminary.

Lindsell discounted the effect of the LCMS's loss of 175,000 members in the process. He said all the liberals should have gone, and that the problem was not enough left.

If the 13-million member SBC lost 500,000 members in a similar situation, "that would be a small loss—if they choose to leave...I think a person who doesn't believe the way Southern Baptists traditionally believe, I think in good conscience, that person ought to go somewhere else," Lindsell said.

He added, however, that he was not talking about any church pulling out of the SBC, or being part of a pressure group that would

Retired pastor dies in Lawrence County

S.H. Lewis, 79, pastor in Lawrence and Wayne Counties for many years, died earlier this month at Crockett General Hospital in Lawrenceburg. He had been in declining health for several weeks.

Lewis' ministry spanned over 50 years and included service to Iron City, Leoma, Deerfield, Park Grove, Five Points, Macedonia, and Mars Hill Baptist churches in Lawrence County; and Zion and Bethlehem Baptist churches in Wayne County. He was also superintendent of missions in Lawrence County at one time.

Funeral services were held at Freemon-Pettus Funeral Home in Lawrenceburg with Kenneth McCafferty and James Lee officiating. Burial was in Deerfield Cemetery near that city.

Survivors include two sons: Bobby Lewis, Lawrenceburg, and Lawrence Lewis, Iron City; two daughters, Elaine Dixon, Lawrenceburg, and Ruby Jane Orman, Nashville; four grandchildren, and two great-grandchildren.

Maury County educator to lead Columbia church

Retired Maury County Board of Education supervisor Clarence Carder has assumed full-time duties as pastor of Rock Springs Baptist Church near Columbia. He has been serving as interim pastor there for about a year.

Carder has been an administrator in Maury County since 1975. Prior to that, he was a professor and academic dean at colleges in South Carolina, Georgia, Tennessee, and North Carolina. Early in his career he was on the faculty at Baylor University in Waco, Tex. and was minister of music and religious education at First Baptist Church in Elizabethton.

He holds the A.B. degree from Tusculum College in Greeneville, Tenn.; Th.M. from Southern Baptist Theological Seminary, Louisville, Ky.; and the Ed.D. from the University of Tennessee at Knoxville. He has completed over 50 hours of post doctoral work at UT and East Tennessee State University, Johnson City.

leave such a movement.

Lindsell, author of the book, *The Battle for the Bible*, said he will be speaking in several cities across the nation before the Southern Baptist Convention meets in Houston, promoting sales of a new book entitled *The Bible in the Balance* to be released by Zondervan before the SBC meets in Houston.

Michael Clark, religion editor of the *Commercial Appeal* who interviewed Lindsell, described Lindsell's new book as "an impassioned defense of Biblical infallibility in which he asserted that once-conservative seminaries are now rife with liberalism."

The report said Lindsell was in Memphis "to seek support for the fellowship's effort to sound the alarm that the liberals are coming."

Lindsell said that previous attempts to get strong inerrancy resolutions adopted by the SBC have been unsuccessful "because the people in the pew who are voting do not understand the nature of the problem."

"That's why we're here," Lindsell said.

He further explained that the problem is "not a single" Southern Baptist seminary "is saying we hold without apology to a Bible which is free from all error."

Although he did not name them, he cited examples of professors who hold "an aberrant view of the Trinity" who deny the "substitutionary atonement of Jesus Christ..."

Lindsell denied that the Faith and Message Fellowship is involved in reported meetings held in at least 15 states across the nation to encourage the SBC to elect a president committed to inerrancy.

The Texas Baptist Standard and Baptist Press reported recently that Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and Houston appeals court judge Paul Pressler have spoken at the series of meetings in at least 15 states.

The meetings, according to the Baptist Standard, have been held "to encourage the people in the churches to bring a full constituency of messengers to the convention in Houston" to help elect an unnamed candidate "who believes in the inerrancy of the Bible."

Both Patterson and Pressler said several men would be acceptable: Jerry Vines, pastor of Dauphin Way Baptist Church in Mobile, Ala.; Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.; Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.; Adrian Rogers, pastor of Bellevue Baptist Church, Memphis; Homer Lindsay Jr., pastor of First Baptist Church, Jacksonville, Fla.; and John Bisagno, pastor of First Baptist Church, Houston.

Both Patterson and Pressler previously have been linked to the Baptist Faith and Message Fellowship, although Patterson told the Baptist Standard that he had never been a member of it and that he felt the organization had exercised "poor judgement" in the past.

Lindsell, president of the fellowship, said his organization does not want "to get engaged in politics" and would probably not endorse a candidate for SBC president.

FMB to host reception during Houston SBC

HOUSTON—The largest city in the South will add a contingency of more than 150 "world citizens" to its population when missionaries from 38 countries greet guests at the Foreign Mission Board reception during the Southern Baptist Convention.

From 4:30 until 6 p.m., Tuesday, June 12, conventioners are invited to attend the reception at Houston's South Main Baptist Church, 4100 South Main.

The 150 missionaries, on furlough from their assignments, will be dressed in costumes depicting the country or areas where they work.

EDITORIAL

Governor urged to sign pinball law

The advocates of pinball gambling in Tennessee may have taken a gamble which will lose.

Several weeks ago the state Senate voted for the fourth time in recent years to outlaw completely such gambling on the machines. On three earlier occasions, the House of Representatives has failed to follow suit.

This year, the House responded with a bill to tax and to regulate this form of gambling which is becoming so widespread in the Volunteer State.

Gov. Lamar Alexander has commendably taken his stand in support of the Senate bill, which had been buried in two House committees. House speaker Ned McWherter successfully pried the bill out of committee and on to the House floor last Thursday as adjournment approached.

House Democrats, who have strongly supported legalized gambling on pinball machines, thought they had found another way to kill the measure. They attached an amendment to the bill which would outlaw other forms of gambling—such as bingo and punch-cards used by various churches, schools, labor, and

fraternal organizations.

To the surprise of the House Democrats, the Senate passed the bill with this amendment!

Now pressure is being put on the governor to veto the bill. Some of this pressure is coming from churches which contend that their bingo parties provide much-needed activities for senior adults. Surely, these churches can find better ways to provide constructive activities for the elderly!

We would urge Gov. Alexander to sign the bill into law.

IF there is a need for religious or other nonprofit organizations to have gambling (and we emphasize the IF), then this can be changed by next year's General Assembly.

Tennessee desperately needs to outlaw pinball gambling.

A 'new' KJV?

During the past generation there have been a number of new translations and paraphrases of the Bible produced—almost at the rate of one per year. Many of these experienced immediate success, but their popularity waned when the next new translation was released.

Next month there will be another "new" translation—the New King James Bible. The New Testament portion will be available next month with the Old Testament scheduled for release in 1981.

If you are like us, you tend to compare each new translation with the King James Version, which has been the standard by which most of us judge any new translation.

The New King James Bible can hardly be described as a new translation. Admittedly, the publishers have sought wherever possible to preserve the wording of the 1611 translation. Except for punctuation changes, the changing of "thee" and "thou" to "you", and the capitalization of pronouns related to God, there are not many changes.

Obviously, some words have changed their meanings or have fallen from popular usage during the past 368 years. Even where these words have been changed, the translators have sought to maintain the KJV sentence structure.

It seems to us that the publishers of the New King James Bible have taken a considerable economic risk.

Will the average person pay the price to purchase a "new" version which is nearly identical with the one that they already have and have been using for many years?

And there is even a deeper consideration.

Many Baptists and other conservative Christians firmly believe that the King James Version is really the only infallible Bible. Will these people welcome—or even tolerate—a new version, even if it does bear the time-honored name of King James?

Some might even be outspoken in their opposition to a publisher who is using this treasured name—when the new Bible is not identical to the King James Version to which they are accustomed.

In order to overcome some of this expected opposition, the publishers have enlisted 119 known and respected evangelicals (including a number of Southern Baptists) to be involved in the translation, editing, and overseeing of the project.

There could be one real advantage to the New King James Bible. Many pastors use other translations in their study, but are reluctant to use a newer translation in the pulpit. These pastors may find acceptance in using the New King James Bible, since they can read from it in the pulpit and the congregation can easily follow in the KJV.

Just how successful the New King James Bible will be, only time—and sales will determine.

Cicero's comment



By the editor

"Cicero, the Baptist and Reflector is still in the Dark Ages," pronounced R.K. Vest, noted historian and archivist, as we talked in my office. "Don't you realize what changes are being made in publications and promotion these days?"

Cicero remained silent, trying to remember what is being done in other publications and in advertising that is not being done in the Baptist and Reflector.

Vest continued, "Cicero, these are the Light Ages. Do you have any idea what is the opposite of light?"

Relying on my theological training, I responded that the opposite of light is dark.

"Bah," reacted R.K. Vest. "The opposite of light is heavy. Can you imagine what would happen if you used the slogan, 'He ain't dark; he's my brother.' Why you would have all the civil rights groups filling your 'letters to the editor' page. The new trend is from heavy to light!"

Cicero wondered the advantage of saying, "He ain't light; he's my brother," figuring this could also bring letters from civil rights groups.

"There you've missed the point again," Vest ventured. "The trend is to use 'light' instead of 'heavy.' You and the Baptist and Reflector continue to deal in heavy issues, when the reading population today is being guided toward things that are light."

Cicero asked for examples.

"The most obvious examples are the tobacco and brewing industry," noted R.K. Vest. "These people are getting ahead of you Christians in the use of the word 'light'."

My brain was still hazy, so R.K. elaborated. "Cigarettes are now light. Can you imagine anyone asking for a 'menthal heavy' brand?"

Cicero's only response was, "No, I guess not."

Vest ventured that this was a tremendous psychological advantage. "I smoke 'lights.' Therefore, I can claim to be a 'light smoker'—even though I smoke three packs a day."

Cicero nodded.

"And," continued R.K. Vest, "Can you imagine a person sidling up to a bar and demanding, 'Give me a heavy?'"

Cicero allowed that he hadn't thought too much about that.

"Of course not," my visitor responded. "You Baptists live such a sheltered life. The beer companies are strongly pushing their light beverages. 'With this designation, no person can be called a 'heavy drinker' because he is drinking light beer—even though he might be drinking 15 bottles of it!'"

Cicero agreed that the term 'heavy drinker' does have some negative characteristics.

"Right," voiced Vest. "Now a person can only be drunk, rather than drunk with guilt feelings."

The historian observed that this rejection of heavy smoking and heavy drinking will shortly carry over into reading. "For someone to admit that he is a 'heavy reader,' gives the connotation of some kind of intellectual nut."

Cicero wondered how this should affect the Baptist and Reflector.

"You need to recognize that 'heavy' is out and 'light' is in," R.K. Vest advised. "Stay away from those heavy articles about doctrine, theology, and money—and give your readers a comic strip page, a joke page, and fill the rest of the paper with amusing anecdotes."

Cicero decided he would give the idea some heavy thoughts.

Relay That Must Not Fail



CIRCULATION THIS ISSUE 77,643

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Letters to the Editor...

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

Who is responsible?

Dear editor:

Your report on the front page of the May 16 issue disturbs me. You have stopped referring to the Tennessee Baptist Service Corporation as being "responsible" for Belmont Plaza and infer that the Tennessee Baptist Convention is.

The bond prospectus clearly stated, and any person who purchased bonds should have clearly understood this, that the Tennessee Baptist Convention had no financial responsibility then, nor would it have in the future obligation for the financial affairs of Belmont Plaza. People who invested in the bonds must have known that they could lose money as well as make money with their investments.

Were these investors poor widows and orphans?

Why should the Tennessee Baptist Convention (Cooperative Program) protect those who invested their money in Belmont Plaza? Who are these people? If it is legal to do so, I suggest you publish their names and the amounts they invested.

It seems to me that the simplest solution to the problem would be to turn the property over to the bond holders and let them decide what to do with their investment.

Every day this is not done is costing the Cooperative Program \$1,500, according to your article.

Keith C. Von Hagen
8207 Sawyer Brown Rd.
Nashville, TN

It is possible that because the TBC has approved the TBSC charter and program statement, elected the TBSC Board of Directors, and provided money from the TBC budget for its operation, that the courts might rule that the TBC is "responsible" for TBSC liabilities. It should also be noted that a called state convention (April 5) authorized a committee "to dispose of the financial liability of Belmont Plaza." I am told that the only way to turn Belmont Plaza over to the bond holders would be for the TBSC and/or the TBC to default on bond payments. (editor)

No controversial issue

Dear editor:

The ordination of women as deacons is a very controversial issue to some folks, but not to me. We must accept what the Word of God teaches.

I do not take the Scripture out of context. I simply accept what God ordained in the first place.

I have no personal bias against women or their place of service in the churches. If it weren't for the faithful Christian women in our churches to help, then the cause of Christ would suffer. I thank God for all those Godly women who do serve.

I am not stupid as some would say, but I accept the Divine order that God laid down when He created man.

Edna Taylor (letters, May 2) stated the male form was used until the ERA amendment came along. That may be true to a certain point.

Those who are in doubt as to who is right, only need to read I Timothy 3:1-13. Paul says, "If a man" (3:1) and the husband of one wife (3:2). I have never figured out how they can be a husband of one wife. Was this true before the ERA? I think not. This is what God says,

and as far as I'm concerned that settles it!

I hear many comments pro and con on this issue, but let God be true and every man a liar.

When we go directly against the Word of God and ordain women as deacons and we teach that it is OK, then this is liberal and unscriptural teaching. That's why Paul was inspired to write what he did in I Timothy 2.

There is a rebellion against God today because of the order that He established in the Bible. Man is to be the spiritual leader and the head of the home. This can be seen in the relationship of the church to Christ, the bridegroom. Is the church equal to Christ? God forbid.

This is my last statement concerning this issue. You believe what you want, but in the end we will all find out!

Bill Smith
P.O. Box 457
Crossville, TN 38555

Vins, WCC, colleges

Dear editor:

As I sit here trying to control my rage, I think of the many articles I have read in the Baptist and Reflector. I remember reading how Jimmy Allen said they had great religious freedom in Russia. I remember how the Baptist World Alliance said also the Christians in Russia have complete religious freedom.

I can't help but think that probably 95% of Southern Baptists never heard of Georgi Vins until last week, and yet the Southern Baptist leaders, who have sold the true believers in Russia out, have all joined in to really back and support him now.

I also think of how the SBC funnels money into the Baptist World Alliance, and then the Baptist World Alliance gives this money to the World Council of Churches, who then gives over \$280,000 to black African communists rebels to fight white people in Rhodesia and South Africa. That is the height of apostasy and under-handedness.

I have come to see that the SBC does not want loyalty to the Word of God (which Georgi Vins is), but loyalty to the Cooperative Program and the SBC.

Do you inform good Southern Baptist people that their money goes to schools which allow panty raids and pay rock bands to come on campus so their students can sway to sex music?

The reason this has all come about is the SBC schools have thrown out the King James Bible and thus now have no final authority, except their education.

I now know the reason for promoting and backing Georgi Vins. He unknowingly will be an attraction to bring more money to the convention. But let me make a prediction: after he catches on to all the ways of the SBC, he will then sever all ties with you, as he still has a final Authority.

Ronnie Powell
Rt. 11, Box 312
Pensacola, FL 32504

You have never read in the "Baptist and Reflector" that Jimmy Allen or the BWA said there was great or complete religious freedom in Russia. Instead, you should remember that there have been a number of articles about Georgi Vins in this publication. Also, the BWA does not give nor never has given any money to the World Council of Churches for any purpose. And, I have been assured by the presidents of our three Tennessee Baptist colleges that it is not the policy nor practice of these schools to permit panty raids or rock band dancing on their campuses. (editor)

Editor's Note: This is the last of five articles on the work and influence of Baptists associations, written by an SBC home missionary in Idaho. May is Associational Missions Month in Southern Baptist life.

Struggle for religious freedom

Most Baptists know that Roger Williams, Isaac Backus, and John Leland were somehow involved in the fight to win freedom of religion. What most do not know is that the Baptist association was also vitally involved in that struggle.

The decisive contributions of Baptist associationalism are seen especially in the records of two associations, New England's Warren Association and Virginia's General Association of Separate Baptists.

Isaac Backus explained that for Baptists the American Revolution was fought on two fronts.

On one front, the war was "against the British troops for civil liberty."

On the other, it was "against the patriot legislators for religious liberty." Warren Association, with Isaac Backus as its officially designated "association agent" leading the charge, was the battering ram on that second front in New England.

Religious oppression had been a long-standing problem in New England. Roger Williams was its most notable victim.

All Baptists had been made subject to the possibility of banishment from Massachusetts Bay Colony in 1644.

Although Baptists were tolerated by 1692, a Massachusetts Provincial law of that year stipulated that "an able, learned and orthodox minister" be installed as pastor in each town. Since those qualifications were seldom met to the satisfaction of New England authorities by other than Congregational ministers who had been educated at Congregational schools, that eliminated Baptists.

The law also provided that "the whole town shall be obliged to pay towards his settlement."

An act of 1728 exempted Baptists from paying the parish tax, if certain conditions were fulfilled, but required them to obtain certificates of exemption from local tax assessors. Technicalities often were invoked by the assessors to avoid granting the exemptions.

The result was that, at the very time the tea was dumped into Boston Harbor to protest against an unfair tax, Baptists were being jailed for refusing to pay an unfair tax on a similar principle.

Warren Association organized a Grievance Committee to document acts of oppression practiced against Baptists.

Isaac Backus, as association agent (one of the forerunners of today's director of missions), was commissioned to expose inequities and "to use the best endeavors...to obtain the establishment of equal religious liberty in the land."

The culmination of his pursuit of that objective is depicted in Edwin M. Hearne's painting. Backus is shown before the First Continental Congress in Carpenters' Hall where he officially conveyed the following communication to the Congress from Warren Association. "We conceive that we have an equal claim to charter rights with the rest of our fellow-subjects; and yet have long been denied the free and full enjoyment of those rights, as to the support of religious freedom."

While attending the First Continental Congress, Isaac Backus was also welcomed as "our much esteemed brother in the ministry" by the 67 messengers to Philadelphia Association. The association received an offering for "our brethren suffering under ecclesiastical oppression in New England."

The struggle in Virginia was against the Anglican Church. And the final victories were won through the petitionary activities of the Baptist associations.

James Madison wrote to a friend in early 1775 deploring "that diabolical Hell conceived principle of persecution." He added: "The clergy (Anglican) can furnish their quota of imps for such business...There are in the ad-

jacent county not less than 5 or 6 well-meaning men in close goal for publishing their religious sentiments which in the main are very orthodox."

Goaded to action by such abuse, a joint meeting of the Northern and Southern District associations resolved to circulate throughout the state petitions to the Virginia Convention in which Baptists requested "that the church establishment be abolished, and... religion left to stand upon its own merits."

In the face of unrelenting pressure applied by the Baptist associations, the religious establishment in Virginia began to crumble. The right for Baptist pastors to serve as chaplains to the troops was won.

In 1780, Baptists won a limited right to perform marriages.

Later they successfully opposed the Bill for a General Assessment for Religion.

The landmark victory for Virginians came in 1786 when the Virginia Statute of Religious Liberty was adopted. It declared: "No man shall be compelled to frequent or support any religious worship, place of ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious beliefs."

The final victory for all Americans came when the First Amendment to the Constitution became law. Although John Leland's part in winning that victory has been exaggerated, Baptists did play an important role.

In 1788, the General Committee, which consisted of delegates from the various Virginia associations, concluded that the proposed Federal Constitution did not make "sufficient provision for the enjoyments of religious liberty."

Leland, in the committee's behalf, and at James Madison's request, transmitted ten objections to Madison. Madison's support of the Baptist objections was a primary factor in winning adoption of the First Amendment which contains what perhaps are the sixteen simplest, but most important, words written on the subject of religious freedom. "Congress shall make no law respecting an establishment of religion, or prohibiting the full exercise thereof."

Williams honored in Sevierville

Ray F. Williams, who retired as active pastor at Antioch Baptist Church, Sevierville, last month, was honored by members of that congregation during a special "appreciation day" program.

Williams' retirement ended an 18-year pastorate with that church and 42 years in the ministry.

He is a graduate of Harrison-Chilhowee Baptist Academy in Seymour, where he held a teaching career for 12 years. At Southwestern Baptist Theological Seminary in Fort Worth, Tex., he earned the master of theology degree after receiving his undergraduate degree from Furman University, Greenville, S.C.

In addition to serving churches in Tennessee, he led three congregations in Texas for 16 years, two congregations in South Carolina for nine years, and was assistant chaplain of South Carolina Baptist Hospital in Columbia.

During Williams' tenure of service as a teacher at Harrison-Chilhowee, he was invited to Antioch church to teach a study course. He remained there for 18 years as pastor, and has ministered to three generations.

Active in denominational work, he was moderator of Sevier County Association for two years and has led in state Royal Ambassador camps, mission schools, and ministries to the aging.

East German Baptist pastor describes ministry, needs

By Jim Lowry

NASHVILLE (BP)—In East Germany, young people walk uninvited off the streets and ask, "I have heard a name, Jesus. Who is He?" or, "What is a Bible?"

Opportunities abound in the communist-controlled country for pastors like Hans-Gunther Sachse to spread the gospel among persons who are atheists.

Sachse, pastor of Immanuel Baptist Church, East Berlin, visited the Southern Baptist Sunday School Board recently with a group from Europe to learn about programs available for age group Sunday Schools in their countries. It was his first visit to America.

Only a limited amount of printed materials may be taken into East Germany, so Sachse is anxious to return home and translate and apply what he learns. He said they have an adequate number of Bibles, but training and study materials are not available.

He was able to join the group because of an invitation from the Baptist World Alliance, for a trip he called "an unexpected privilege."

Sachse's church has 375 members. It's the largest in East Germany and is part of the Convention of Evangelical Free Churches in Germany, where there are more than 21,000 members.

Sachse went to East Germany in 1956, when there was a tremendous need for pastors there, and was unable to leave after the communist takeover.

He said only two percent of the people in Germany are Christians. As many as 60 percent may be church members, "but that means nothing," he said.

Positive steps are being made in East Germany, however. Sachse said his church held a

missions week last year, and 600-700 young people attended every night. Never before had so many young people been in his church. He even got permission for a Western evangelist to speak during another missions week.

His church has a sound studio where cassette tapes are produced and given to other churches in the area. This ministry is operated strictly on a love offering basis to spread tapes of messages, music, and conference reports.

The churches in East Germany have joined together for several community projects including a large home where care is provided for mentally ill persons. Sachse expressed pride that the churches have been allowed to continue operation of the home.

Additionally, they operate three homes for the elderly and a seminary with 18 students and four professors. They provide conferences for young people in another location, the Martin Luther King House.

One of the biggest needs of East German Baptists is for new buildings, Sachse commented. His church recently received building permission from the state, but the new building must be paid for in Western money, such as dollars. He said most of their buildings are very old.

Sachse said the number of Baptists in East Germany is still declining slightly, following several years of significant decreases. The primary reason is that at ages 60 and 65 women and men, respectively, can leave East Germany.

"The number of baptisms in the last three or four years has been going higher and higher," Sachse reported. "We now have an open door for young people, which 10 years ago was not so. In the last three years we baptized 25 young persons who had been atheists."

Robison cancels Bryant appearance at June 'Freedom to Preach' rally

DALLAS (BP)—Evangelist James Robison has withdrawn an invitation to singer Anita Bryant to appear with him at a "Freedom to Preach" rally June 5 at Dallas Convention Center.

Robison told about 800 ministers of several denominations at First Baptist Church, Euless, near Dallas that the decision was based chiefly on concern for Miss Bryant's personal safety. His attorneys also expressed concern for her appearance would "cloud" the real issue of freedom to preach and focus too much attention on the homosexual community.

"We've had a large number of threats (made against Miss Bryant and Robison) since our announcement that she would come here...The homosexuals would like to ride that—have a parade," said Robison, who will speak June 10 at the Southern Baptist Pastor's Conference in Houston.

Also at the Euless meeting, W.A. Criswell, pastor of First Baptist Church, Dallas, largest Southern Baptist congregation, said that his church will give \$1,000 a month to Robison's legal fund in his "Freedom to Preach" battle against Dallas TV station WFAA (Channel 8).

The ministers met with Robison to discuss the ramifications of his battle with WFAA over their interpretation of the Federal Communication Commission's Fairness Doctrine. Robison's weekly television program—aired by about 90 stations was cancelled March 2 by WFAA, an ABC-TV affiliate, after he denounced homosexuality as sin and read comments from various publications about homosexuals.

Station Manager Dave Lane, a Southern Baptist layman, said the Sunday morning program was cancelled because of "continuing problem" with the fiery Southern Baptist evangelist making statements "about other

religious organizations and community groups."

The station had also cancelled but reinstated Robison's program in 1977 after the homosexuals demanded and received equal time under the Fairness Doctrine to respond to his attacks.

Lane, an active member of Wilshire Baptist Church, Dallas, has not taken the position that Robison cannot name homosexuality as a sin in the context of a Biblical sermon.

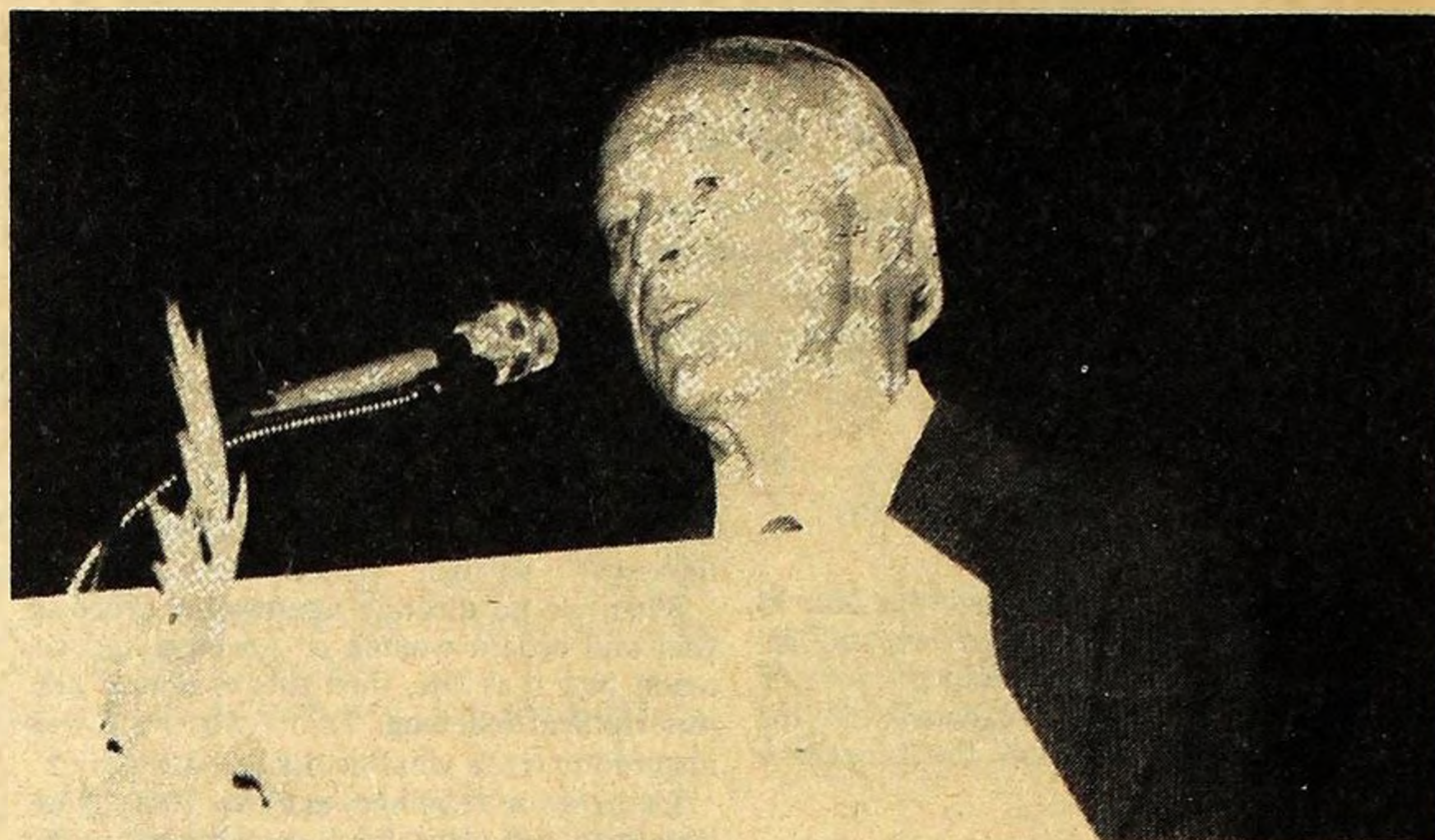
"That (application of the Fairness Doctrine) doesn't mean he can't read the Bible. That doesn't mean he can't name a particular sin, whatever sin that is, or even call people's attention to it as a problem and ask them to vote against it," Lane said.

The problem WFAA attorneys had with the Feb. 25 broadcast, Lane said, was the total picture that was painted of homosexuals, specifically Robison's reading from the National Enquirer magazine linking homosexuals with child molesting, violence, and murder.

"If there was a point where it stepped over the line, that possibly was the point," Lane said.

Robison, charging his constitutional rights have been injured, hired the famed criminal attorney Richard "Racehorse" Haynes to press for a hearing with the FCC. "That means we're prepared to go to the Supreme Court, if necessary," said officials of the Robison Evangelistic Association.

Wallace E. Johnson, chief of the FCC's Broadcast Bureau, said in a letter of response to the controversy that "a licensee is free to carry or reject any programming it chooses, subject to whatever obligations it may have under the Fairness Doctrine." He also said the commission will review complaints to determine whether the licensee acted reasonably and in good faith.



HISTORIC MOMENT—For the 20 Southern Baptist foreign missionaries appointed last month, it was a historic moment when J. Roy Clifford, long-time chairman of the FMB's personnel committee recommended their appointment. In the last 17 years, Clifford has worked with 3,230 persons who have gone out as SBC missionaries. He will rotate off the board in June.

FMB committee chairman faced 3,230 appointees

By Mary Jane Welch

RICHMOND, Va.—In the last 17 years J. Roy Clifford has helped select 3,230 new missionaries of the Southern Baptist Foreign Mission Board.

As chairman of the board's personnel committee for most of this time, Clifford has stood before groups ranging from a few hundred to several thousand to recommend appointment of a new crop of missionaries. The May appointment service was his last; he rotates off the board in June.

His recommendation has become a tradition: "Brother chairman, on behalf of the missionary personnel committee and staff and that God may be glorified and that lost multitudes of the earth may be saved, I move that these candidates be appointed missionaries of the Lord Jesus and the Foreign Mission Board of the Southern Baptist Convention."

Behind his recommendation are many hours of work by the personnel staff and committee, which now meets 19 times a year to consider applicants.

What would motivate Clifford to spend years on a committee that takes that much of his time?

"What I've seen of the world deepens my feeling that the world desperately needs Christ. My service on the Foreign Mission Board is my response to this feeling," says the Newport, Ky., native.

Clifford, retired pastor of Tabernacle Baptist Church, Richmond, also says he has a

strong sense of denominational responsibility growing from the fact that he was the first "professing Christian" and first Southern Baptist in his family.

One of the dividends of his service, Clifford says, has been working with people like Baker J. Cauthen, Jesse C. Fletcher, and Louis R. Cobbs. Fletcher served as secretary for missionary personnel for 1963 to 1968 and was followed by Cobbs, the present secretary. Under these two men, Clifford has seen many changes.

The first change took place a year after Fletcher took office. Until then orientation for new missionaries had been a week of lectures by staff and missionaries at the Hotel Jefferson in Richmond or other locations. Fletcher began a longer field-oriented orientation which eventually became the 14-week program offered today at Callaway Gardens in Georgia.

Clifford says that development of regional personnel representatives has also been "a real strengthening factor in outreach to those called to missionary service." Regional representatives are stationed in five cities across the convention to counsel with groups of persons interested in becoming foreign missionaries.

In addition, Clifford has been impressed with the personal interest which personnel secretaries in the Richmond office take in the missionary candidates, "not like army recruiters, but caring; making sure it was God's will for the candidate."

Clifford does admit, however, that he has not always been optimistic about proposed changes.

When the missionary journeyman program, a two-year program for recent college graduates, began, Clifford says he had a "pretty broad streak of skepticism." He feared it would cut into missionary applications and undermine the career missionary program that forms the backbone of Southern Baptist missions overseas. Those fears, he says, didn't prove to be well-founded. Many former journeymen, in fact, have later become career missionaries.

Over the years, Clifford says he has often "gotten up very early in the morning to read material on people we discuss and stayed up late many times."

"If all the material on those who've gone through the mill were put together, I've no idea what kind of stack it would make. I imagine it would be hundreds of feet high," he says.

But that stack of materials would represent more than 3,000 missionaries who have gone around the world to preach or teach or heal—Clifford's part in reaching the world for Christ.

Heritage conference to focus on policy

NASHVILLE—"Current Issues in Baptist Polity" will be the theme of the Baptist Heritage Conference sponsored by the Historical Commission at Ridgecrest, June 30-July 6. The featured leader of the conference will be Albert McClellan, associate executive secretary, Executive Committee, SBC.

An established authority on Baptist polity, McClellan will deal with the role of convention messengers, powers and limitations of trustees, role of SBC Executive Committee, role of convention officers, and other topics.

A "Workshop in Local Church History," led by Charles W. Deweese of the commission staff, will also be offered. How to collect, write, and share a church's history will be the key concerns of the workshop.

The Heritage conference is open to all Southern Baptists. For more information write the Historical Commission, SBC, 127 9th Ave. N., Nashville, TN 37234.

Our People and Our Churches . . .

CHURCHES...

Members of Brook Hollow Baptist Church, Nashville, observed the church's 25th anniversary this month with special services featuring former pastors, church youth, and choirs. Merrill D. Moore, the church's first interim pastor, spoke on May 13, and Pastor John Daley brought a special message on May 20.

Zion Baptist Church, Waynesboro, held note burning services indicating the final payment on all of the church's facilities. J.O. Young, Sardis, who gave the first offering toward the new building several years ago, was the featured speaker. Edward Lopp is pastor.

PEOPLE...

Radnor Baptist Church in Nashville is scheduled to ordain Dan Martin to the gospel ministry on Sunday, May 27. Laverne Butler, pastor of Ninth & O Baptist Church in Louisville, Ky., will preach the ordination sermon. Martin was converted in that church six years ago. A graduating senior at Belmont College in Nashville, Martin is serving as minister of bus evangelism at Radnor. Paul Durham is pastor.

Highland Heights Baptist Church in Memphis was the site of a reception for Mr. and Mrs. James M. Farmer on May 20. The couple was observing their 50th wedding anniversary. Bruce Coyle is pastor of Highland Heights.

Stephen White, son of Mr. and Mrs. Thurman White of Lebanon, was elected state president for the Baptist Student Union in Kentucky. White served as a BSU summer missionary to Colorado in 1978. He is now a senior at Campbellsville College (Ky.) and has served as BSU evangelism chairman at his school for two years. He holds membership at First Baptist Church in Lebanon.

Temple Baptist Church in Memphis ordained Dave Sellars to the gospel ministry earlier this month. James Pardue is pastor.

Calvary Baptist Church, Knoxville, voted to license David Agron to the gospel ministry this month. The ordination was scheduled for May 23. Bob Burch is pastor.

Mr. and Mrs. Jesse Forgy, long-time members of Radnor Baptist Church in Nashville, were honored at a 50th wedding anniversary tea held at Radnor on May 20. Forgy is a deacon and teaches a third grade Sunday School class with his wife. Paul Durham is their pastor.

LEADERSHIP...

Glenn Smith resigned as associate pastor and minister of youth at Silverdale Baptist Church, Chattanooga, to accept the call as youth pastor of Roebuck Park Baptist Church in Birmingham, Ala. The move will be effective this month. Smith has served the Silverdale church for three years. Herschel Woodburn is pastor there.

Mike Day, a recent graduate of Southern Baptist Theological Seminary, Louisville, is joining the staff of Haywood Hills Baptist Church in Nashville where he will serve as associate pastor in charge of youth and activities. Roger Shelton is pastor at Haywood Hills.

First Baptist Church in Madison called Reggie McDonough as interim minister of education.

Robert Lowry began work as education director at First Baptist Church in Franklin recently, according to Pastor Virgil Peters.

Morris Memorial Baptist Church, Moscow,

called Mike Martin as minister of music. He comes from Holley Springs, Miss.

Mike Whited has accepted the position as minister of music and youth at Rome Baptist Church in Rome. Whited comes from Green Hill Baptist Church in Mt. Juliet. He is a sophomore at Cumberland College in Lebanon and plans to enter Belmont College in Nashville in the field of music. John H. Norman Jr. is pastor of the Rome church.

Herbert Thomas resigned as pastor of Lookout Valley Baptist Church, Chattanooga, to accept the call as pastor of Circlewood Baptist Church in Tuscaloosa, Ala.

Donnie Holder is serving as interim pastor at Lakeway Baptist Church in Harrison. Leroy Turner is the former pastor.

King's Point Baptist Church, Chattanooga, called Ed Young as interim pastor.

C.H. Baggett is acting pastor at Friendship Missionary Baptist Church in Soddy. Larry Gravett is the former pastor.

East Ridge Baptist Church, Chattanooga, called Frank Witt as interim pastor.

First Baptist Church, Athens, called Lee Hunt as minister of education and administration. Beginning his ministry there this week, he comes from First Baptist Church in Hobbs, N.M.

Paul Hogue resigned as pastor of Williams Chapel Baptist Church in Halls.

John Poor resigned as pastor of Emmaus Baptist Church, Newbern.

Balmoral Baptist Church, Memphis, called Ralph Brown as minister of activities and youth. He has accepted the call and will come to Memphis from First Baptist Church in Brooksville, Fla. Harold Stanfill is pastor at Balmoral.

Hixson First Baptist Church called Judson L. Hays as assistant pastor recently. He moved to Hixson from Ellard Baptist Church in Bruce, Miss. He is a December 1978 graduate of New Orleans Baptist Theological Seminary, and also holds a degree from Belmont College in Nashville. Bobby Douglas is pastor at Hixson First.

David Hayes is serving as minister of youth and education at Green Hill Baptist Church, Nashville Association.

Bayside Baptist Church, Harrison, called R.L. Powell as minister of music and education earlier this month. He comes to the post from South Harriman Baptist Church, Harriman. A native of Nashville, he is a graduate of Belmont College in that city and holds the master of religious education degree and master of church music degree from New Orleans Baptist Theological Seminary. For the past 15 years he has served as a minister of music, youth, and education in various churches. Additionally, he worked on a mission volunteer basis in Alaska for two years, organizing, promoting, and developing children's choirs and training lay leadership in the field of music. Robert C. Stitts is pastor at Bayside church.

Lloyd R. Kindiger, minister of education at First Baptist Church, Douglas, Ga., has accepted the call to serve as minister of education at White Oak Baptist Church in Chattanooga. A native of Fort Worth, Tex., Kindiger is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth. Ray Fowler is pastor of the White Oak congregation.

First Baptist Church, Greenfield, called

John Fairless as minister of music and youth, effective May 28. A music major at the University of Tennessee at Martin, Fairless has been minister of music and youth at Maranatha Baptist Church in Martin for the past three years. John Harrison is pastor at First church.

Thomas Young resigned as pastor of Penning Baptist Church in Spring City, and the congregation has called retired pastor Beecher Hammons to serve them in an interim capacity. Hammons is a former pastor of Central Baptist Church in Spring City.

Andy Mullins, a senior at Carson-Newman College, Jefferson City, was called as minister to youth at Lincoln Avenue Baptist Church in Newport.

Forest Shropshire resigned as pastor of Centerview Baptist Church in Newport.

Tusculum Hills Baptist Church in Nashville, called Kenneth D. Collier as minister of education and family life. A native of Kingsport, Tenn., he received his undergraduate degree from Auburn University in Montgomery, Ala. He earned the master of religious education degree from New Orleans Baptist Theological Seminary this spring and began his work at Tusculum Hills on May 14. Doug Westmoreland is pastor.

Mooresville congregation issues call to Jim Pierce

Jim Pierce, who has been serving as interim pastor at Mooresville Pike Baptist Church in Columbia, was called as full-time pastor there recently.

Pierce has supplied for the House of Prayer Baptist Church in Columbia and was a member at First Baptist Church, Mt. Pleasant.

A native of Michigan, he attended Henry Ford Community College in Dearborn. He also served as a supply preacher for Southern Baptist churches in that area.

National campers schedule rally next month in Smoky Mountains

ATLANTA—The seventh annual National Campers on Mission Rally will be held June 8-10 in Pigeon Forge, Tenn., in the Smoky Mountains.

More than 500 Campers on Mission will participate in weekend activities at the Safari Camping Resort.

Special features of this year's rally include presentations by the US-2 missionary couple stationed at Gatlinburg as directors of Smoky Mountain Resort Ministries, Joanie and Stan Albright.

Mission Service Corps volunteer Barney Anderson of Michigan will assist Mike Robertson of the Home Mission Board special missions ministries department in recruiting

William Irvin takes pastorate near Halls

William Irvin, a native of Saulsbury, is the new pastor of Mt. Vernon Baptist Church near Halls.

He came from Pleasant Grove Baptist Church in Saulsbury where he had served as interim and associate pastor.

The Halls pastor is enrolled as a student at Union University in Jackson and has taken seminary extension courses at Bolivar. Irvin succeeds Jerry Baker, who accepted a Florida pastorate.

Personal perspective

BY TOM MADDEN
TBC executive secretary

A very special group consisting of pastors, church staff members, and their spouses met in the Baptist building at Brentwood on May 14-15. They had been invited because they had moved during the last 12 months from other states to accept responsibilities with our Tennessee churches.

Those of us working in your Baptist building wanted to spend some time fellowshiping with them, listening to them, and to explain the programs of work to them.

Their gathering reaffirmed my conviction that the Holy Spirit not only calls men and women to the ministry, but He also leads them to specific places of service in the working out of His will in their lives. We are grateful to our Heavenly Father for directing such a gifted and dedicated group to serve in Tennessee Baptist churches. We will be stronger because of their presence among us.

Some were in their first responsibility since completing their schooling. Others had recently been ordained, and yet others were veterans in the kingdom of service, coming to Tennessee from points of service in other states. Some were just "coming home," having served here in other years, accepting responsibilities in other areas and now we're returning home.

We say "Welcome!!!" to these wonderful servants of God. We predict a most fruitful ministry in the volunteer state.

I would like to add a word of welcome to all Tennessee Baptists to visit and spend some time in your Brentwood building. Many church groups do come. We are always happy to meet you and walk with you through the building, introducing you to the staff and doing our best to explain how we try to serve our Tennessee Baptist family. The welcome mat is out! Please do come!



Madden

and informing campers about volunteer ministries across the country.

A bi-vocational pastor, Melvin Carr, of Bethel Baptist Church in nearby Sevierville, will lead the Sunday morning worship service which will conclude the rally.

Other parts of the program for campers include a guided tour by a Southern Baptist layman who works with the national park service, Glenn Cardwell, and performances by a student summer missions resort music/drama team who will work in Gatlinburg this summer.

For additional information on the rally, contact Joel Land, special missions ministries department, Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309.

Gates congregation calls new pastor Roy Stinson

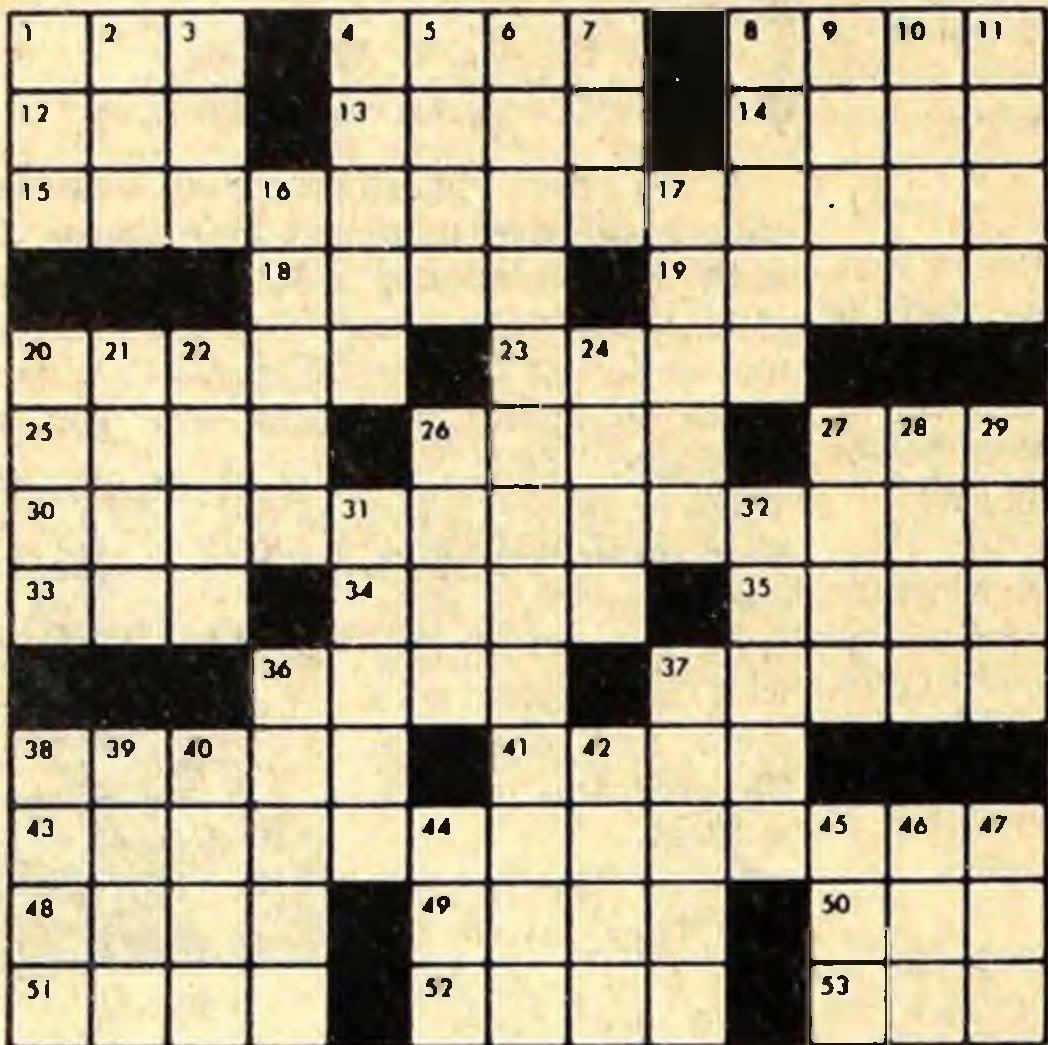
The congregation of Gates Baptist Church, Gates, called Roy Stinson as pastor. He has been serving the church as interim pastor for several months.

Other service has included: Mt. Lebanon Baptist Church, Covington; Buntyn Street, Memphis; Smyrna in Burleson; Big Sandy in Big Sandy; and a church in Mansfield, Tex. He also was instrumental in the development of a mission near Phoenix, Ariz.

Stinson attended Union University in Jackson and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Insect (Isa. 7:18)
4 "bring him — unto
Felix" (Acts 23)
8 Cast into the lake
(Rev. 20:14)
12 Swiss river
13 Barren
14 Table spread
15 "we have been
in a —" (Ezra 9)
18 Meadows
19 Ants, sometimes
20 Covers with strips
of cloth
23 Here present
25 Sicilian volcano
26 Dock an animal's tail
27 Tea

- 30 "and as being —"
(1 Pet. 3)
33 Mischievous child
34 Follow after
(1 Tim. 6:11)
35 "if any man will —
them" (Rev. 11)
36 Grapes are
(Rev. 14:18)
37 Explosive charges
38 Kind of acid
41 Gas
43 Corruptible things
(1 Pet. 1:18)
48 Black haw
49 Before in time:
prefix
50 Liter: abbr.

- 51 Half of eternity
52 French seasons
53 Letters

DOWN

- 1 Judas had it
(John 12:6)
2 Kind of drum: Anat.
3 Before
4 Surfeits
5 Gulf of —
6 "Then verily
the —" (Heb. 9)
7 Nigerian city
8 "For which — sake"
(Acts 26)
9 High notes
10 "beware — ye also"
(2 Pet. 3)
11 "those I counted —
for Christ" (Phil. 3)
16 Golden (Rev. 8:3)
17 Malicious bitterness
20 Place (Judg. 15:14)
21 Newspaper
paragraph
22 Cut
24 Very large
26 Road sign
27 City (1 Chron. 18:8)
28 A this place
29 Biblical verbs
31 Divide
32 Inanimate object
36 Euphrates (Gen. 15)
37 Methods
38 Actual being
39 Merry song
40 Medicinal plant
42 Grafted: Her.
44 Girl's name
45 Bravo in Madrid
46 "it was impossible for
God to —" (Heb. 6)
47 Alcoholic's problem:
abbr.

CRYPTOVERSE

A J B X C K R O J K E Y Q N C Z E Y J S Q
D Z X Y E

Today's Cryptoverse clue: C equals U

Pulpit To Pen

By Jim N. Griffith

A music director in a certain church was following the frequent practice of seeking to enlist new choir members by publishing this unusual notice in the bulletin:

"PLEASE VOLUNTEER FOR CHOIR"

"Applicants must be able to answer yes to at least one of the following questions:

1. Do you sing in the shower?
2. Do you hum along with the hymns in church?
3. Do you know the first three words to 'Rock of Ages'?"

The requirements are not exactly what you would call rigid. But then, most directors of music have to overlook some things, ignore others, and try to accept that which cannot be changed.

Once a strange man walked into the rehearsal hall just as the choir was slaughtering one of the great old hymns.

He was moved to tears. "Are you always so moved by that hymn?" someone asked.

"No, I'm not," he cried. "I'm the new choir director."

Interpretation

A lion is loose!

By Hershel H. Hobbs

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

—1 Peter 5:8

Should a cry go up "There is a ferocious lion loose in the street!" parents would quickly gather their children into the house for safety. But how few are concerned about lost men, women, and children, when the devil, as a roaring lion, prowls every street, constantly seeking whom he may "devour" or "drink down."

Peter's warning was written within the context of persecution, a persecution other Christians were enduring (v. 9). But this permits a more general application. So he calls upon us to be sober minded or to be aware of the gravity of the situation. We are not to panic, but are to be on guard against this enemy of souls.

"Devil" means "slanderer." He slanders God to men (Gen. 3) and men to God (Job 1-2). The Hebrew word for "adversary" means Satan. The word for "roaring" is *orumenos*. You can hear a lion's roar in it. "Walketh" is a present tense. The devil keeps on walking around as a peripatetic destroyer. So we should be ever alert to frustrate his purpose (v. 9).

We are to stand against the devil. He is responsible for all our troubles. Too many people blame God for the devil's work. Even Job said, "The Lord gave, and the Lord taketh away" (Job 1:21). He was half right. The Lord gave, but Satan took away (Job 1:11-12). God permitted Satan to plague Job in order that Job might prove Satan's slander (v. 9-11) false.

We must interpret Peter's "resist" (v. 9) in light of James 4:7-8a. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Satan leads us to omit the clause about submitting ourselves to God. When in our power alone we "resist" (stand against, same word as "resist" in 1 Peter 5:9) the devil, he wins every time. First, we must submit to God. Then resist the devil. In such case he is put to flight away from us.

And we have this blessed promise when we draw near to God, He will draw near to us (James 4:8a). But we must do so with clean hands and pure hearts. Only thus can we defeat the destroyer. Only in "the Lion of the tribe of Juda" (Rev. 5:5) can we hope to overcome the lion of the realms of hell.

Kindergarten workshop announced by Belmont

The tenth annual kindergarten workshop will be held at Belmont College, Nashville, June 11-29.

The kindergarten student teaching sessions are June 2-20 and June 11-29. These courses will apply on the kindergarten endorsement with the State Department of Education, according to Mrs. Frank G. Charton, director.

Included in the workshop personnel are two outstanding authors of pre-school materials—Mrs. Cletus Morehead and Mrs. Judy Taylor. Other personnel will include Mrs. Frances Suggs, Mrs. T. Billingsly, Mrs. Dorothy Richardson, Mrs. Kathleen Powell, and Mrs. Mary Ann Crecos.

One feature of the workshop will be a day at the Woodmont Baptist Kindergarten.

Information regarding this workshop can be secured from the college's education department.

Georgia Baptist college names new president

MT. VERNON, Ga. (BP)—W. Starr Miller, dean of the school of education at Georgia Southern College in Statesboro, was elected president of Brewton-Parker College (SBC) by the board of trustees.

Miller will succeed J. Theodore Phillips, who will retire at the end of the school year, June 30, after serving 22 years.

The president-elect has been at Georgia Southern since 1961, previously serving as dean and professor at Tift College, Forsyth, Ga., 1951-61.

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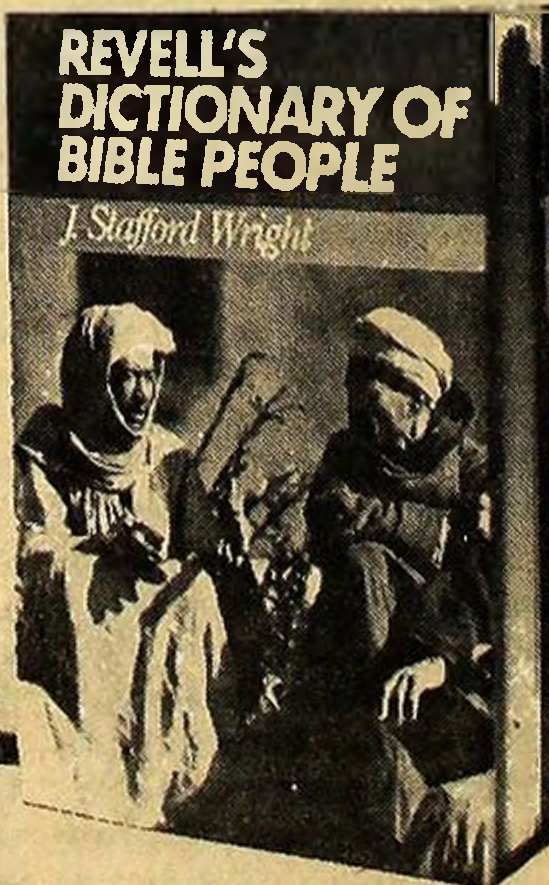


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Allen reviews his tenure...

Two-year focus on Bold Mission Thrust

The bill with its amendments will make a good law. Charity gambling is a poor witness, a poor stewardship, and fosters the greedy illusion of something for nothing. Some will claim that a major source of revenue for good causes will be lost. There are other more acceptable forms of fund-raising available. Churches in particular might try tithing.

Nigerian student undertakes task of Bible translation into Yoruba

LOUISVILLE, Ky. (BP)—Solomon Abegunde is studying Hebrew at Southern Baptist Theological Seminary because he is translating the Old Testament into his native Yoruba language.

During his absence from his native Nigeria, he has gained additional responsibilities due to the death of Emanuel A. Dahunsi, secretary of the Nigerian Baptist Convention and Bible society of Nigeria translator, who was killed in an automobile accident. His successor as convention secretary is Samuel T. Ola Akande, a Southern seminary graduate, as was Dahunsi.

Abegunde will assume the late Dahunsi's responsibilities with the Bible society when he returns to Nigeria.

Some responsibilities in this area have already come his way. He received photocopies in the mail of Dahunsi's New Testament translation work, which he proof-reads and reviews as time permits.

The language student began translating a few years ago on his own, without tutoring.

"At first, I translated literally. I was shackled by trying to make the Yoruba phrases parallel. But now I've discovered the real thing is to say something as I would to

another person with smooth, idiomatic usage," he said.

Cultural differences are giving Abegunde some translation headaches. For example, the utensils—shovel and ash net, tray and spade—in the building of the temple in Exodus are hard to describe so Nigerians will understand. "We just don't have anything like that," he said.

Other problematic areas are the tax collector and the publican hitting his chest in repentance. "In Yoruba when someone hits his chest he is boasting or bragging," he said.

Abegunde has worked with the Bible society for about two years. He came to that organization from Lagos, where he had succeeded Dahunsi as pastor of First Baptist Church.

BIBLE PUZZLE ANSWERS

B	E	E		S	A	F	E		H	E	L	L
A	A	R		A	R	I	D		O	L	E	O
G	R	E	A	T	T	R	E	S	P	A	S	S
				L	E	A	S		P	E	S	T
L	I	S	T	S	T	H	I	S				
E	T	N	A		S	C	U	T		C	H	A
H	E	I	R	S	T	O	G	E	T	H	E	R
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S	I	L	V	E	R	A	N	D	G	O	L	D
S	L	O	E		A	N	T	E		L	I	T
E	T	E	R		E	T	E	S		E	E	S

"Give us this day our daily bread" (Matt. 6:11).

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Woody Parker, Minister
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UNIFORM SERIES

Lesson for Sunday, May 27

Giving that glorifies God

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

Basic Passage: 2 Corinthians 8:1-9:15
Focal Passage: 2 Corinthians 9:6-15

"No gifts please" is a not frequently attached to the bottom of invitations. It's a polite way of saying, "Join us in celebrating. We aren't expecting gifts." But have you noticed how often guests take gifts anyway? Why do guests ignore the request? Undoubtedly, some people still feel its expected. But I also think many folk simply enjoy giving.

Wouldn't life miss a lot of its zip if you were denied opportunities to give? Several years ago our preschool daughter was invited to a birthday party. The hostess mother requested no gifts. She wanted her daughter to celebrate her birthday unselfishly. I expressed my admiration for her teaching. But I also explained how much I wanted our daughter to experience the joy of giving.

Giving rarely meets only one need. The one in need is usually blessed and giving meets some vital needs of the giver. There are multiple benefits from giving. That is no recent wisdom. Paul recognized the multiple values of giving.

Multiple benefits: 2 Cor. 8:1-9

Jewish Christians in the first century were often snobbish Christians. They didn't like the invasion of Gentiles into Christianity. Judaizers believed a Gentile had to become a Jew in order to become a Christian. The Jewish Christians looked down on Gentile Christians. Naturally, the Gentile converts weren't nuts about the Jewish snobs.

Paul struggled continually to promote Christian brotherhood between Jews and Gentiles. When the Jewish Christians in Palestine experienced famine, Paul knew they desperately needed assistance in order to survive. Logically, the Gentile Christians were the ones to aid their Jewish brothers and sisters in Christ.

Sending an offering to Palestine would be doubly beneficial. For the Jews could eat and therefore live. At the same time perhaps the Gentiles and Jews would begin to feel a common bond. Maybe the splintered fellowship would be healed.

Giving was an act of grace, Paul reminded the Christians. Obligation was not the best motive for giving. Graceful giving was giving to someone whether they deserved it or not.

Giving in grace was doing what was best for the other person with no strings attached. Paul wasn't talking about easy giving!

Paul's straight talk to the Corinthians speaks clearly to today's givers. Graceful giving swells from within. It isn't a duty spurred by an outside force. Giving is grace when it is joyous generous (vv. 14). A legalistic approach to giving is rarely joyous or generous. Graceful giving is an expression of total commitment to God and other persons (vv. 5-7). Giving is grace when it meets human needs and reflects God's grace to men (vv. 8-9). Graceful giving results in multiple benefits.

Appropriate giving: 2 Cor. 8:10-9:5

"Ought to" is a heavily used phrase when Christians speak of giving. "Ought to" can easily become legalism. Paul didn't speak of giving in a legalistic manner. Paul wasn't concerned with questions like "How much do I have to give?" or "How little can I give?" According to Paul, giving was to be in proportion to what you possess (v. 11).

Proportionate giving means God values your giving on the basis of what you have rather than how much you give. The most appropriate question may not be "How much do you give?" but "How much do you have left?"

Another side of proportionate giving concerns needs. When needs are great, gifts need to be larger. Proportionate giving then is farm more than a certain percentage of income. It is responsible use of what you have to meet the needs of others. That kind of giving calls for serious evaluation!

Promises to give are a good start. But promises alone will not do the job. The Corinthians promised to assist the Jewish Christians. A year later they hadn't followed through. Paul prodded them firmly (vv. 1-5). They made a good start. The time had come to make the promise good. Good intentions didn't meet the needs of hungry Jewish Christians.

Authentic giving: 2 Cor. 9:6-15

A preacher came to the town where we lived. He set up his tent. But I fear he did more harm than good. He promised his listeners rich rewards if they generously gave their money to him. He assured them they would receive bags of groceries, a new set of tires or some similar windfall as a blessing for their giving. I wonder how many people were disillusioned in the weeks that followed. Getting rich returns from giving is an appealing idea.

On first reading you might think Paul was making a similar promise in verse 6. Paul meant that generous giving met more needs than stingy giving. Authentic giving is generous.

Authentic giving is voluntary. It is not reluctant. It is not forced. In fact, genuine giving is down right cheerful. It is an opportunity rather than a duty. God who gives so abundantly and freely loves cheerful givers (v. 7).

Genuine giving meets human needs. When human needs are met, God is glorified (v. 13). When Christians give generously and genuinely, people learn that God cares for them and meets their needs. A frightening thought pops up at this point. How can God meet human needs when we fail to give?

Graceful, appropriate, and authentic giving meets the needs of others and expects nothing in return. The authentic giver becomes God's "gift" to those in need. For who are you a gift?



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LIFE AND WORK SERIES

Lesson for Sunday, May 27

Expose society's injustices

By Jack May, pastor
Broadmoor Baptist Church, Memphis

Basic Passages: Amos 1:1 to 2:16; 7:1-17
Focal Passages: Amos 2:6-8; 7:7-8, 10, 12, 13

This study begins a new series of lessons. The next five studies, entitled "Messages From God to a Sinful Society," are comprised of two from Amos, and three from Hosea. Even if there had never been a society which needed these lessons before now, the one of which you and I are a part certainly need them!

A first grade teacher had asked her class if the world was round or flat. To the teacher's surprise, one student immediately answered, "neither!" The little fellow went on to explain: "My daddy says that the world is crooked!" This may not be the way the scholars would phrase it, but that statement is pregnant with truth and meaning.

This side of Watergate, one hears more pronouncement against the ills of society. As a matter of fact, the pendulum has swung to the other extreme it seems at times. But it seems odd that most of the "exposing" is coming from the secular sector, rather than from the "religious." This raises many questions in the minds of some: "Are we afraid to speak out?" "Do we fear men more than God?" "Has the mandate changed?" It doesn't take much reading in the prophecy of Amos to discover that he did not preach for a return engagement! He received his call from God and as far as he was concerned, he was responsible only to God. One reason for the lack of an authoritative word from the church against society's sins might be that the "Doctrine of God" has been lost sight of!

I believe that what one thinks of God will determine his relation to Him. If God is no more than a "grandfather" who sets in the heavens and winks at our sins, then there really is no need to get excited about its increase. Or, if God is an absent deity who started the world, wound it up and then withdrew until it runs down, then He does not know what is going on. But if God is what the Bible says He is, holy and righteous, demanding that His followers be holy and righteous, then we will have a different concept of society's sin! Amos had his doctrine of God in proper focus and thus he spoke!

The sins of society: (Amos 2:6-8)

When one reads this list of sins against which Amos spoke, he could easily be reading from the morning paper. There are four sins that most scholars believe are in focus here. The first sin against which Amos spoke out was perverting of justice.

The language suggests that the rich would bribe the judges to overlook their oppression of the poor, hence the perversion of justice! The double standard is rampant today and God will give a pay day some day. Amos spoke out against oppressing the poor, immoral living, and luxurious revelry combined with idolatry. These same sins are yet with us, and the cry against such should first be heard from the pulpits.

The plumb line in the midst: (Amos 7:7-8)

The picture is vivid. The plumb line would show the least little crook in the wall. The plumb line is, of course, a metaphor for the Lord Himself, and Amos was saying: "Don't think that your crooked doings will go unnoticed or unpunished!" One message that needs to be heard, both in and out of the church is: "Be sure your sins will find you out!"

The resulting conflict: (Amos 7:10, 12-13)

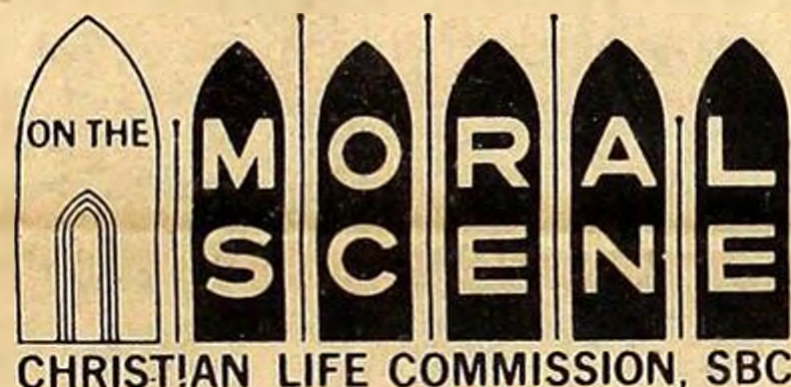
Our Lord has no graduate from the university of ambiguity. He says on the front side of the agreement that one had best count the cost before following Him. Billy Hanks, in a

seminar at Memphis, Tennessee, said: "The nearer the Lord got to the cross, the fewer followers He had!"

The only way to avoid conflict in this world is to do absolutely nothing. Amos dared to speak out against the evils of his day and the conflict came. The amazing thing is not that he had conflict, but rather the source of the conflict.

Amaziah was supposed to speak to God, yet he and Amos were at odds. Amaziah was more concerned with what the king of the land thought than with what the King of Heaven said. When he called Amos a "SEER", he was implying that he was prophesying only to make money and for his own good. But the truth of the matter was that this was exactly what he was doing. Strange, isn't it, that when someone dares to speak out against evil and for God and His cause, much of the opposition comes from within the "church."

When the conflict comes to you as you dare to point out the injustices of our society, take courage and remember the words of Peter: "Whether it be right to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19-20)



TEEN-AGE SMOKING WORSE AMONG GIRLS—"The government released new statistics that for the first time, teen-age girls are smoking more than teen-age boys. Joseph A. Califano, Jr., secretary of Health, Education, and Welfare, called the rise 'disturbing,' but said that 'over all the news is good: smoking among young people is down.' He said the results of a new study by the National Institute of Education indicate that 3.3-million people 12 to 18 years old are 'regular smokers'—nearly 12% of the total population in that age group. About 12.7%—or 1.7 million girls—are estimated to smoke on a regular basis, compared to 10.7%—or 1.5-million—of the boys. Some 26.2% of young women age 17 and 18 currently smoke, up from 25.9% in 1974 and 18.6% in 1968. Califano said that 'Cigarette companies tell us they firmly consider smoking an adult habit...I think the time has come to ask the cigarette manufacturers to put some of their advertising dollars where their corporate rhetoric is.'"

(The Tennessean, April 27, 1979)

BIG BROTHER IS A BIG WORRY—"For growing numbers of Americans, 1984 is already here. They think that Big Brother—both the government and private business—knows too much about their personal lives. In a Louis Harris poll, nearly two of every three people questioned said they were concerned about potential invasions of their privacy—a 17 percent increase over last year. Nearly three-fourths of Americans think that organizations that collect data on people ask too many personal questions. Considered the worst offenders: finance companies (cited by 45 percent of the 1,513 people sampled), credit bureaus (44 percent), and insurance companies (38 percent). The government agencies regarded as most threatening were the Internal Revenue Service (38 percent), the CIA (34 percent), the FBI (33 percent), welfare agencies (32 percent), and the Census Bureau."

(Newsweek, May 14, 1979)



VICTIMS OF EVACUATION—Southern Baptist missionary Orvell Bryant talks with a family who was forced to leave home during volcano eruptions on St. Vincent Island last month.

Island missionaries aid families after minor volcano eruptions

KINGSTOWN, St. Vincent (BP)—With the membership of one Baptist church scattered among six evacuation camps and many normal activities disrupted, Baptist missionaries on this island threatened by the volcano Soufriere are continuing to minister.

And they have formulated plans to help refugees resume normal lives after the emergency has ended.

Baptists were the first to provide food following the April 13 "blowing" of rocks and ash by Soufriere. They secured two tons of powdered milk with the aid of Southern Baptist missionary William L. Womack on Barbados. Food and other supplies began arriving soon thereafter from governments and other agencies, and Baptists turned to different ministries.

An estimated 20,000 persons are refugees, some 15,000 of them living in 61 evacuation camps set up by the government, most in schools and some in church facilities.

Most residents in the northern one-third of the island, where the volcano is located, fled south the day of the first rumblings or the following day. Some took only what they wore.

One of two churches in St. Vincent related to Southern Baptist work is at Sandy Bay, a coastal town at the foot of the volcano. Members of the church are now located in at least six evacuation camps.

Missionary Fred Walker, stationed in Dominica and the disaster-relief coordinator for the Windward Islands Baptist Mission helped set long-range plans for Baptist aid. Most plans are aimed toward the refugees' eventual return to their homes. "There'll be a period when it will be tough to go back," said Bryant. "They can plant, but there will be a time before there is food."

Baptists plan to provide seed for replanting, perhaps to offer chickens to some families who have lost livestock, and to make milk available through schools. Also under consideration is an agricultural evaluation of the area in an effort toward better crops.

The volcano, which erupted with deadly violence in 1902, continues to be monitored by scientists. More violent eruptions are feared, but none can predict Soufriere's activity with

Laverne Griggs begins pastorate this month

Laverne Griggs has accepted his first pastorate at Memorial Baptist Church in Waynesboro.

He comes from the membership of Zion Baptist Church, where he was ordained on Sunday, May 20. Griggs is a native of Wayne County.

certainly. An eruption April 25 sent clouds of ash 25,000 feet high. The ash was blown southward and a coating four millimeters deep fell on the capitol, Kingston, on the southern edge of the island.

Devotional

Slow down

By Frances Waldrup

My grandmother often said to me, "Now you just go on, that'll never be noticed on a galloping horse or a racking pony."

Many times as I was growing up and would go to her with a skinned knee or a tear in my clothing, I would always get the same answer. Of course, I didn't have any idea what she was talking about or what the meaning of those words were, but it always satisfied me and I would go happily on my way. I never even questioned this advice that I always received from my grandmother because I loved and trusted her.

After I married and had children of my own, I found myself giving them the same bit of advice that I had received in my younger days. My children never questioned it, and I doubt that they knew what it meant either.

One day not long ago that statement came to my mind—"Now you just go on, that'll never be noticed on a galloping horse or a racking pony." For the first time I finally realized what the statement meant. I had to look up the word racking in the dictionary. I decided that the advice meant that I would be running and playing at such a pace that no one would be able to see the imperfections in me and in the same sense, no one could see any good in me.

As I thought about this unusual statement, I wondered if we as Christians ever stop to think about this as we go about our daily living. We go at such a pace that people who are lost and need Christ as their Savior cannot see Christ living in us. We are "galloping and racking" and do not slow down enough to love our fellowman and equally as bad, we do not take time to show real love and concern for our families and friends.

We need to heed the psalmist who wrote, "Be still and know that I am God." In this kind of stillness, we can know God and in knowing Him we can learn His purpose for our lives.

Mrs. Waldrup is church secretary at Central Baptist Church, Bearden, Knoxville.



Waldrup

TV pilot to present gospel to South America

By Jennifer Hall Anderson

RICHMOND, Va. (BP)—Southern Baptist media specialists in South America are producing the pilot series for an upbeat, weekly television program they believe can reach millions of middle-income Latins with the gospel of Jesus Christ.

Circulo Tres—translated as "circle three"—follows years of study and surveying by a team of media missionaries, two of whom are John G. Magyar and Alan W. Compton.

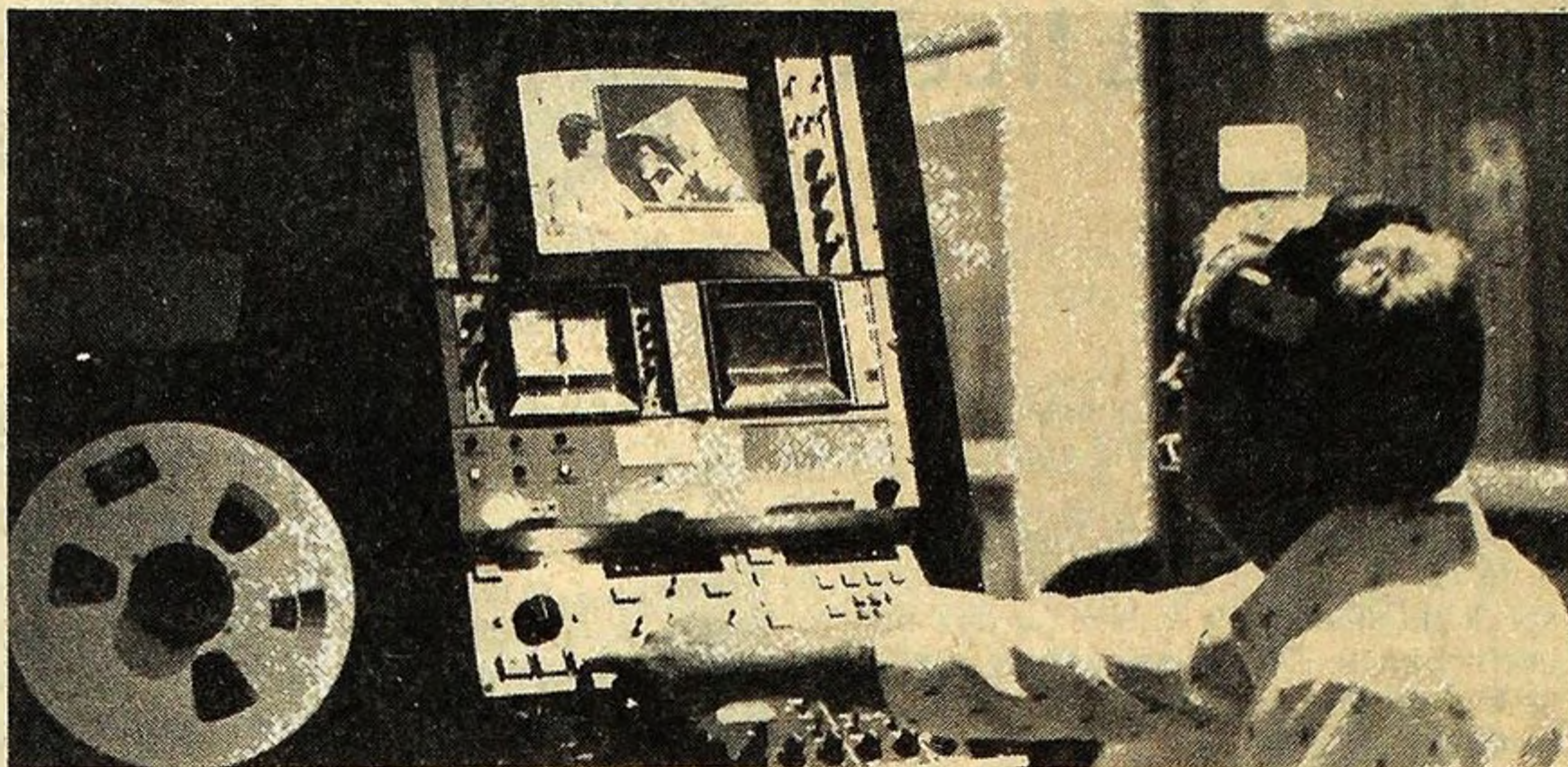
Its logo—three interlocking circles—captures the program's purpose to present an integrated and balanced relationship each person can develop between himself, God, and his neighbor. Or, as Magyar says: "You, me, and God—when all three are locked together, life works best."

"It's a 'live' possibility for foreign missions," says Magyar, Circulo Tres producer, and missionary in Colombia. "We've never done this type of thing before. It's an unparalleled opportunity."

Material for the 13 half-hour weekly programs is being produced with Colombian pastor Harold Garcia as host, and the completed pilot could be on the air by early 1980. The first pilot will be shown in Ecuador and Chile.

"We never thought we could do anything this bold. It's been like building blocks," says Magyar, who's been in on the project since its inception in 1975.

Surveys revealed that although the physical manifestations of God such as the priest, evangelical pastor, or Bible, are perceived negatively, most people would look first to God for help in a crisis. The team concluded that if the gospel were presented in contemporary terms relating to everyday life—through music and drama—with a more



CIRCULO TRES—Don Stockford, television operations manager for the SBC Radio and Television Commission, reviews a segment of Circulo Tres, a new pilot series for Latin American viewers focusing on relationship with Jesus Christ.

positive image of Baptists, a new ministry with creative overtones could be possible. Circulo Tres was born.

The appeal is purposely directed toward those in the middle-income bracket because much Southern Baptist work is with those having lower incomes.

"We'll be attempting to get a healthy combination of entertainment combined with items to make people think," says Compton,

Southern Baptist mass media representative in Latin America.

"What we're trying to do is put the viewer alongside a person who's walked with Jesus," interjects Magyar. The series will include contemporary Christian music, much to be written and performed by up-and-coming Latin Christian musicians; drama dealing with ethical issues; interviews with an anchorman news format; "eyewitnesses to

Jesus," which cite personal encounters with Christ; and short documentaries focusing on common social and personal problems, such as alcoholism and adultery, and how a relationship with Jesus Christ can be a solution.

The team stresses follow-up for those attracted by its programs. Booklets are offered to interest non-Christian viewers; on-the-air reading of a viewer's letter describing a problem is followed by explanations of how Christ can help; telephone counseling by pastors and laymen, plus other counseling methods and Bible correspondence courses, are also used.

For now, Circulo Tres production has been heavily dependent on the Southern Baptist Radio and Television Commission in Fort Worth, Texas. The first pilot was filmed in Latin America with equipment leased from the commission, but pre-production and editing was done in Fort Worth.

Needs are great—for not only career missionaries with audio and video engineering abilities and Christian commitment, but for Latin Baptists with similar skills and counseling backgrounds. Also, sophisticated equipment is a must. Production facilities will be needed in Latin America to relieve the Radio-TV Commission. And money. For production, marketing and follow-up for one year in two cities, Circulo Tres would cost \$338,000.

The Foreign Mission Board has granted \$92,000 for Circulo Tres from the Lottie Moon Christmas Offering for foreign missions. But more is needed. J. Bryan Brasington, the board's secretary for western South America, says it is his "hope and prayer" that there will be additional funds obtainable through the annual offering.

"We've needed something like Circulo Tres for some time now," says Brasington, a 20-year veteran of mission work in Latin America. "My prediction is we'll be able to reach a large constituency with Circulo Tres—especially working professional people."

On Matters of

Family Living

By B. David Edens

Director, Marriage and Family Program
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Individual snacking replaces family meals

Will the family dinner table eventually join King Arthur's Round Table in the realms of legend? Changes in family structure and living habits suggest that in the future "eating will be an individual and non-scheduled event even in traditional households," Sandra Helmick speculates in the *Journal of Nutrition Education*.

"The individual—man, woman, and child—will be more responsible for his or her own diet, so it is imperative that nutrition education be in the broader context of vending machine choices, restaurant menus, and brown bag lunches, rather than in the context of wife-prepared family meals."

Since nutrition education aimed at wives and mothers has been unsuccessful anyway, and men's food choices dominate family fare whether or not they are doing the cooking, the next logical target for nutrition education may be—the restaurateur, observes the University of Missouri home economics specialist.

"It may even be a nutritional advantage for the family to eat out, so that each individual has more choice of diet and the man's preferences are not so overriding," Professor Helmick proposes. Who knows, family conversation may make a comeback as diners wait to be served!

Disquieting as Helmick's forecasts are, there are already signs that family meals are no longer routine in a growing number of households. Even young children are learning to defrost dinners when hunger strikes and the TV set often is the only companion at the feast. In many families, outings to fast-food eateries are taking on the aspect of reunions.

HISTORICALLY FROM THE FILES

50 YEARS AGO

Miss Wilma Bucy, field worker in the state Woman's Missionary Union office, resigned to become corresponding secretary in Alabama.

John D. Freeman in an editorial suggested that when churches build pastoriums in the future to provide one room with gymnasium equipment. "One of the sorest needs of the average pastor of a city church today is more exercise. An hour a day in a good gymnasium would keep him fit physically and pay big dividends in increased efficiency and spiritual vitality," Freeman said.

25 YEARS AGO

John Edmund Haggai, pastor of Woodland Park Baptist Church, Chattanooga, resigned to accept the call of Ninth and O Baptist Church, Louisville, Ky.

Bellevue Baptist Church, Memphis, was the first church in the Southern Baptist Convention to go over the 2,000 mark in Training Union enrollment. Bellevue had 2,013 enrolled. Robert G. Lee was pastor.

10 YEARS AGO

First Baptist Church, Clarksville, had moved into its new \$600,000 all purpose activities building, and Larry Negron was called as director of Christian activities. John David Laida was pastor.

Harold Gregory had completed 30 years as superintendent of missions for Nashville Baptist Association.

Nicaragua evangelistic efforts net 500 professions of faith

MANAGUA, Nicaragua—Approximately 500 professions of faith were reported in a two-week Bold Mission evangelistic crusade held in the midst of uncertain conditions caused by stepped-up terrorist activity in Nicaragua.

Services were cancelled in three places because of sporadic armed conflicts in the vicinity. Despite the tension, attendance of 500 or more was reported at services in some cities and rural areas, according to SBC missionary Stanley D. Stamps.

Eighteen evangelists and one musician from the United States participated in the May 6-19 effort. One evangelist, Ruben Canas, was from Tennessee. Two of the evangelists left Nicaragua early because of the disturbances.

In many areas where the ministry continued, services were held early and visitation was limited. Armed conflict was taking place in some of those areas, Stamps said. "The increased tension brought on by the uncertain political situation and growing economic problems definitely limited the efforts of the crusade," he added. "But we are quite happy with the results and encouraged by some of the developments we have witnessed."

Stamps, missionary press representative for Nicaragua, said all of the visiting evangelists commented about the "obvious hunger for God's word" that they had seen.

It was debated for some time whether to have the crusade in light of the unsettled con-

ditions of the country. Stamps added that the evangelists knew about the previous cancellation of a November revival campaign and were advised of the tensions in the country.

"It was definitely a bold mission undertaking in the light of calculated risks," he said. "But because of the unrest in the country, the people were made open, and the crusade will have far reaching effects."

Two new mission points were initiated during the first week, one at Camoapa, where Archie V. Jones, missionary on leave of absence from Ecuador, preached; and San Rafael del Sur, where a tent revival attracted more than 500 nightly and resulted in 85 professions of faith.

The crusade was a cooperative effort of churches of the Baptist Convention of Nicaragua with participation of the Southern Baptists evangelists enlisted through the office of evangelism and church development of the Foreign Mission Board. It was the follow-up phase of a two phase evangelistic thrust begun earlier this year in which nearly 60 laymen and pastors from the states participated.

No additional crusades are planned at this time. Stamps said the missionaries and the convention will look at the results of this crusade and make appropriate plans.

Southern Baptist joggers slate Houston gathering

HOUSTON, Texas (BP)—One of the Southern Baptist Convention's most unusual auxiliary meetings, the Joggers Jubilee, will be held at four locations 6:30 to 7:30 a.m., June 12, 13, and 14 in Houston.

Participants should convene ready to jog at either the Houston Baptist University track, the Rice University track, Memorial Park, or the Allen Parkway Running and Bike Track, said Eugene Greer, program planning director for the Texas Baptist state missions commission.

"The Joggers Jubilee is for enjoyment and fellowship through walking, jogging and running to the praise of the Lord," said Greer.

Thirty-eight persons participated last year in Atlanta and 125 people ran "in the spirit," said Greer. The "in the spirit bunch" included missionaries in many countries running at about the same time as the convention joggers.

Robbers get only \$50 in Nicaragua holdup

MANAGUA, Nicaragua—Two armed youths identifying themselves as representatives of a guerrilla movement robbed the Baptist Culture Center here.

About \$50 was taken in the holdup; the previous day's sales from the center's book store had been deposited and sales for that day were low.

The robber asked for the center director, Southern Baptist missionary Stanley D. Stamps, presumably to demand a vehicle, but Stamps was out of the office at the time. Southern Baptist missionary journeymen Steve and Paula Baumgardner also had left the center.