

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Cooperative Program funds released to Wake Forest

WINSTON-Salem, N.C. (BP)—January Cooperative Program funds for Wake Forest University totalling almost \$86,000 have been released by the North Carolina Baptist State Convention.

The funds have been held in escrow since Jan. 31 when the convention's general board voted to withhold its allocation because of actions the Baptist school's trustees took to amend its charter.

A question arose after the January board meeting over whether the funds were to be held in escrow from the day of the vote or retroactive to Jan. 1, the beginning of the fiscal year.

The board decided May 29 to authorize the convention to forward a check amounting to \$85,789 to Wake Forest. Interest amounting to \$2,689 also was sent.

Wake Forest University President James Ralph Scales made no appeal at the general board meeting for all the funds to be released, but he did call for that at a law school speech earlier. Wake Forest University is scheduled to receive nearly \$937,000 from the convention in 1979.

The Council on Christian Higher Education voted 13-11 to table a request that all of Wake Forest University's funds from the convention be released from escrow.

Frank Campbell, chairman of the council,

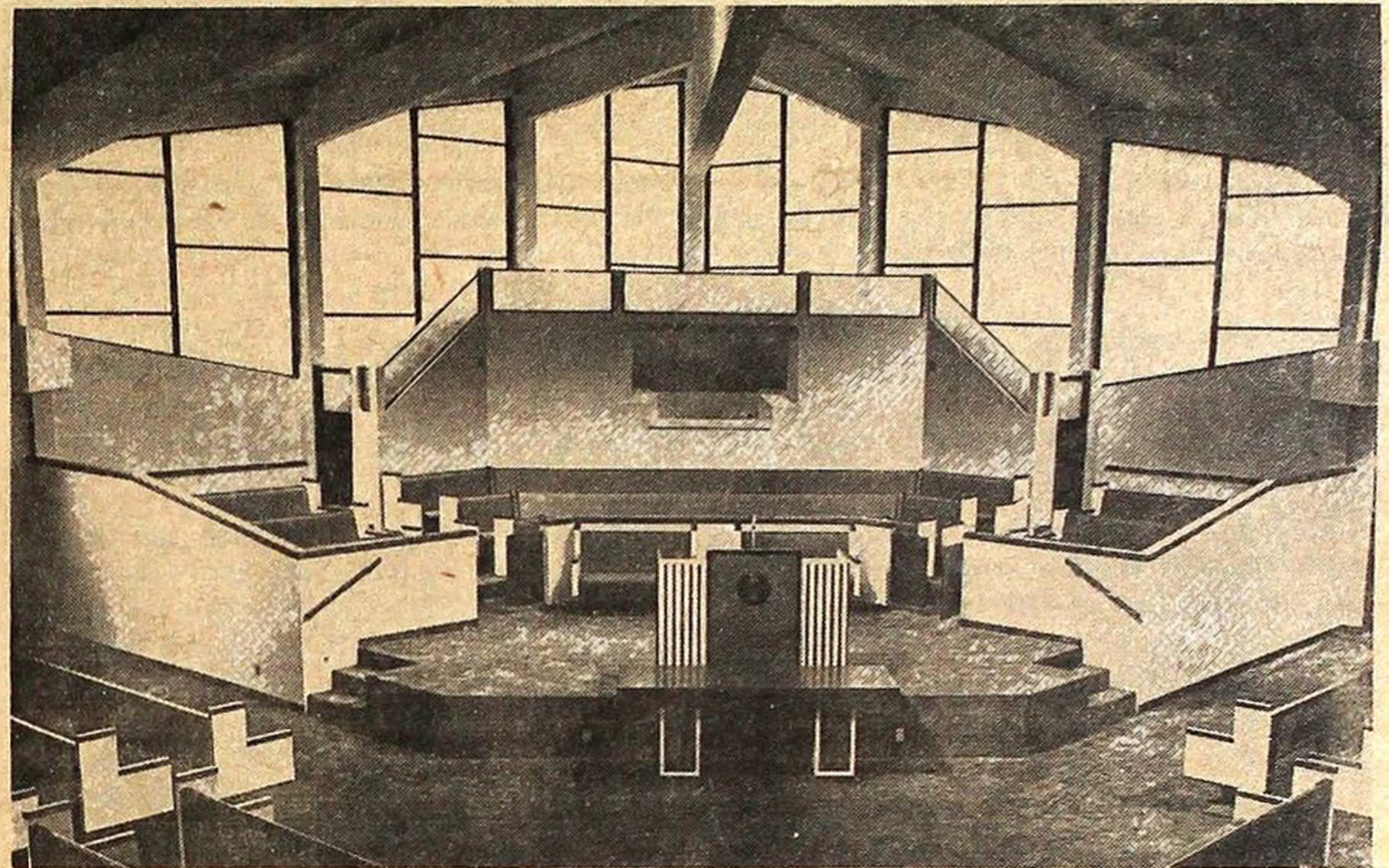
said it is "possible" that a recommendation to release the funds could come as early as the September general board meeting or at a called meeting.

Lawyer Robin L. Hinson said the convention acted within its rights to withhold money from the university. He also urged both the North Carolina convention and Wake Forest University to avoid a court battle over their differences.

Hinson presented a digest of a 22-page legal opinion to the general board which stated, among other things, that the convention has the legal right to elect trustees of the university and cannot be deprived of the responsibility by the "unilateral" action of the trustees.

The attorney reported that he had been advised by Wake Forest's counsel that the trustees "have not yet amended the university's bylaws to establish the procedure for the election of trustees."

The convention, in unprecedented action in January, voted to place Cooperative Program funds for Wake Forest University into a special escrow account after trustees amended their charter, without convention approval, to remove Wake Forest from the agency relationship with the convention; to change language relative to trustee selection, and to gain authority to borrow funds without convention approval.



DEDICATION—Over 700 persons gathered June 3 to dedicate the new sanctuary and educational building for Calvary Baptist Church in Morristown. Ultra modern in design, the structure contains more than 8,000 sq. ft. on each of the two floors with the sanctuary being housed on the second floor. The building and furnishings cost approximately \$850,000, according to Pastor Carl Triplett.

Churches lose subcommittee battle over lobby disclosure proposal

WASHINGTON (BP)—Churches lost a round in the battle to gain exemption from the Lobby Disclosure Bill pending in the House Subcommittee on Administrative Law and Governmental Relations of the Judiciary Committee.

Rep. Carlos J. Moorhead, Cal., introduced an amendment to H.R. 81 which would have excluded bona fide religious organizations from coverage under the bill's provisions, as urged by numerous religious groups, including the Baptist Joint Committee on Public Affairs. But before that could be voted on, Rep. Herbert E. Harris, Va., offered a substitute amendment which would exclude church organizations from the requirement of reporting contributors but leave them covered by the rest of the measure's terms.

When debate bogged down in parliamentary maneuvering, Harris withdrew his amendment long enough for the Moorhead amendment to be voted on. Voting with Moorhead were Reps. Thomas N. Kindness, Ohio, and Robert McClory, Ill., but their votes were not enough to carry the amendment, which lost, 5-3. Harris' amendment then passed.

Moorhead argued that the First Amendment guarantees of free exercise of religion would be violated by including churches in the bill. "If we want to keep this bill constitutional, so it can stand the test of the courts, this exemption is important," he said. "Beyond that, we are a nation of people strongly oriented to churches which build our moral standards. It is wrong for us to harass them."

Moorhead also pointed out that churches "are not in the same bag with everyone else with financial motives. They view speaking out on social and moral issues as a basic part of their ministry. We would be interfering with freedom of religion."

When the subcommittee completes its work on the bill, it will go to the full Judiciary Committee for a vote before reaching the House floor. A bill which included churches passed the House in the last Congress.

No lobby disclosure bills have been introduced in the Senate in this Congress. Attempts to move such a bill out of committee failed in the Senate last year.

Knox Co. Baptists produce TV series

KNOXVILLE—The Knox County Association of Baptists, a voluntary association of 157 churches in cooperative relationship with the Tennessee Baptist Convention, has begun a new ministry designed to reach thousands of people through the medium of television.

A 30-minute television series "The Way" is now being produced and broadcast twice monthly over Channel 20, a station in Knox-

ville owned and operated by St. John's Video Center at St. John's Episcopal Church. The television station provides production facilities and broadcasts programs for many civic, religious, and other groups for four hours daily over the cable television system in the Knoxville metropolitan area.

Commenting on the new television ministry of the Knox County Association of Baptists,

Clarence Jett, the association's director of missions, said, "This is a big new step for us, and we are enthusiastic about the good response we have already received from our Southern Baptist churches and from the public."

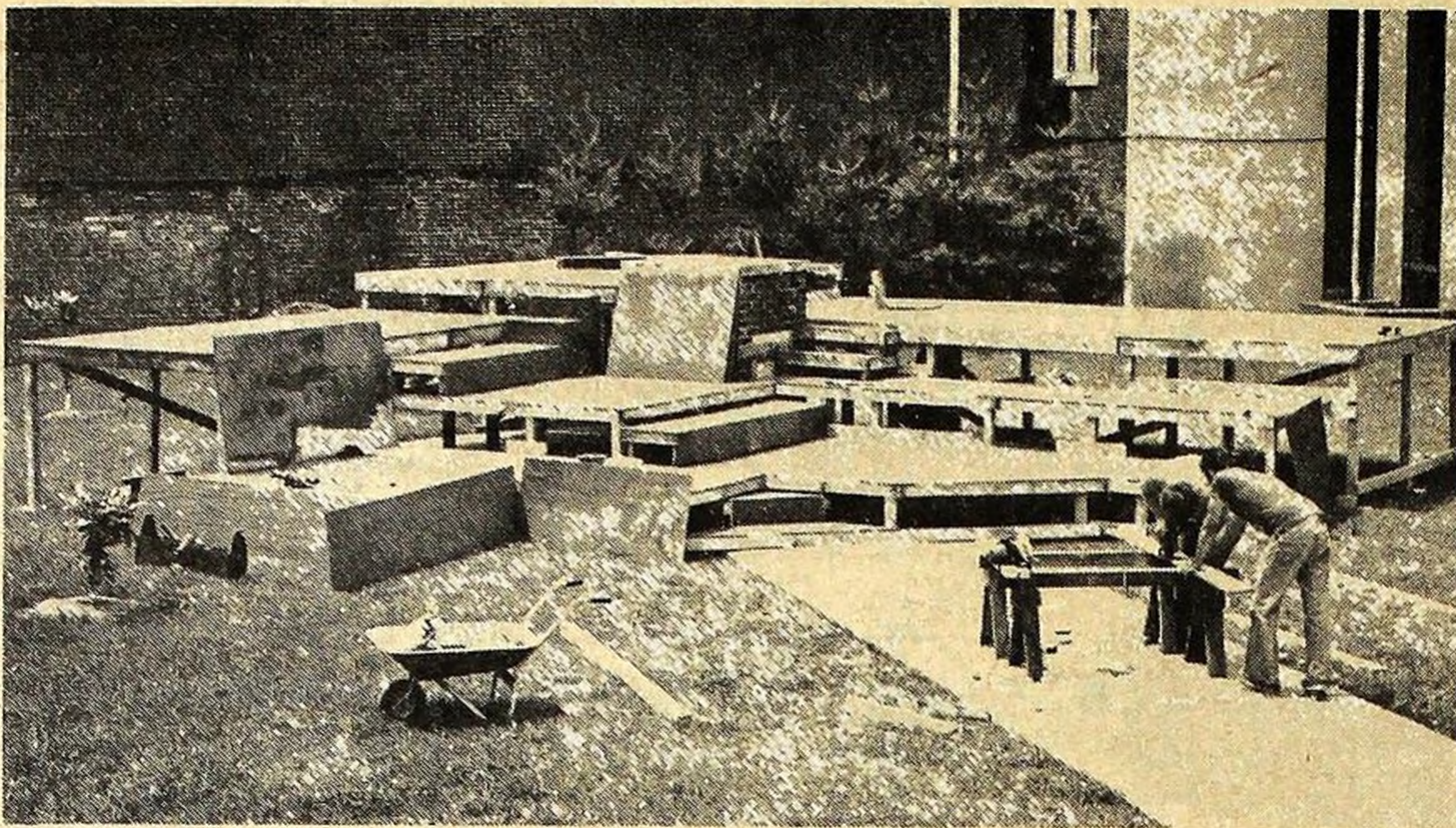
Produced entirely by a staff of some 30 volunteers from the congregations of association churches in the Knoxville area, "The Way" is a program which offers its viewing audience not only an opportunity to learn about the people and events happening in the Baptist community, but also learn about the Word of God through Scripture and song.

Program topics for "The Way" include a wide variety of subjects, such as the work of a Baptist missionary in South America; the lifestyles of the Christian single; Ridgecrest; the puppet ministry of a Knoxville church; the increasing emphasis on learning about how to deal with death and dying and even an entire program of Christmas music. Each program contains a devotional presented by local Baptist pastors and several musical selections of both traditional and contemporary religious music.

Under the supervision of the publicity committee of the Knox County Association of Baptists, the project coordinator for "The Way" is Joe Crichton, pastor of the Grove Hill Baptist Church in Knoxville. Technical director for the project is David Jordan, an accountant at the Knoxville Utilities Board, and the program's host is Paul Schattel, director of communications at East Tennessee Baptist Hospital.



THE WAY—Discussing the new television series "The Way" which is sponsored by Knox County Baptist Association are (from left) Paul Schattel, Jimmy Burkhardt, Clarence Jett, Wray Smith, and Joe Crichton.



SET CONSTRUCTION UNDERWAY—Two men work on construction of the set for 'Miracles' which will open at Belmont College in Nashville July 6. The evening performances will run through August 18.

Miracles cast, staging readied for opening performance July 6

Miracles, a professional presentation of early English Biblical plays, will begin its second season at Belmont College in Nashville July 6, according to Ande Clark, chairman of the department of literature, language, and communication arts at the college.

Clark also announced that any church groups planning to attend the plays, which will be presented Monday through Saturday evenings from July 6-August 18, could obtain dormitory space at Belmont on an advance reservation basis. He added that meals in the college's cafeteria would also be available through the same procedure.

The 8:00 p.m. performances will include

Gifts to Lottie Moon reach nearly \$36 million

RICHMOND, Va. (BP)—Southern Baptists gave a record \$35,919,605.40 to the 1978 Lottie Moon Christmas offering for foreign missions.

The total is a 12.5 percent increase over the 1977 offering of \$31,938,553, or a dollar increase of more than \$3.98 million. The goal for the offering, which provides nearly half the budget for Southern Baptists' foreign missions enterprise, was \$40 million.

"We praise God for the wonderful victory attained in the Lottie Moon Christmas Offering," said Baker J. Cauthen, executive director of the Southern Baptist Foreign Mission Board. "This great gift, along with the Cooperative Program (unified budget) will support missionaries, provide funds for work around the world, and bring glory to our Lord.

"We thank Woman's Missionary Union (which sponsors and promotes the offering) and every church, pastor, organization, and person who by prayer, love and giving made it possible."

Belmont College graduate leads Richland church

Belmont College graduate Larry Johnson is serving as pastor at Richland Baptist Church in west Nashville. He served there in an interim capacity for some time following the resignation of Pastor Charles Nail.

Johnson is a former pastor of First Baptist Church in Fairview where he led the congregation for eight years.

He is a native of Nashville and grew up in the Elkins Avenue Baptist Church.



Johnson

sections of 14 plays tracing the Judeo-Christian history from creation to the ascension of Jesus Christ. It is the only known professional drama of its kind in North America. Each performance lasts approximately two-and-one-half hours.

Clark said that over 6,000 persons from several states and countries viewed the premier of Miracles last summer in its first-year run. He anticipates that as many as 20,000 will view the plays this summer.

Newton Neely, drama department, Lambuth College, Jackson, is serving as director for the production. Neely said that 12 professional actors will play 50 roles.

"We plan to make the drama interesting, not only for the historical or religious significance, but just as a good theatrical production that anyone will enjoy," Neely added.

Medieval buffets, featuring appropriate types of English food, will be hosted in the college dining room on Friday and Saturday evenings beginning July 13. Performers, dressed in period costumes, will serve the tables.

A fair, featuring crafts of medieval origin will be featured on the campus July 21.

Churches or individuals interested in tickets, dormitory space, or meals, may contact Clark for further information.

Tiptonville issues call to pastor Gerald Paul

Gerald Paul was called recently to serve as pastor of First Baptist Church in Tiptonville.

The new pastor had served formerly as associate pastor of Balmoral Baptist Church in Memphis. A native of Virginia, he is a graduate of the College of William and Mary in Williamsburg, Va. He has also studied at Mid-America Baptist Theological Seminary in Memphis.

Total SBC mission giving reaches nearly \$88-million through May

NASHVILLE, Tenn. (BP)—Southern Baptists contributed \$87,951,588 to national mission causes during the first eight months of the 1978-79 fiscal year, according to figures compiled by the denomination's Executive Committee.

That figure, which is 10 percent ahead of the same point last year, includes \$42,024,876 in undesignated contributions to the national Cooperative Program unified budget, and

another \$45,926,712 in designated contributions.

The undesignated Cooperative Program portion is 11 percent ahead of the same point last year and the designated portion, which includes mainly the Lottie Moon and Annie Armstrong mission offerings, is 9 percent ahead. The Cooperative Program portion is about one-third of the contributions of SBC churches received by state Baptist Conventions.

For the month of May, the eighth month in the fiscal year, total giving amounted to \$11,112,077, only 1.3 percent ahead of last May. That breaks down into \$5,107,888 Cooperative Program (7.8 percent ahead) and \$6,004,189 in designated giving (3.6 percent behind last May).

With four months to go in the 1978-79 fiscal year, the Southern Baptist Convention's Cooperative Program budget needs \$21,975,124 to reach its \$64-million basic operating and capital needs goal. The total budget is \$75-million, which includes \$11-million in Bold Mission Thrust challenge funds.

Bold Mission Thrust is the SBC's goal to proclaim the message of Christ to the entire world by the year 2000.

Union announces leaders for Preachers School

The annual West Tennessee Summer Preachers School will be held July 9-13 at Union University, Jackson, and will serve as a conference on Biblical preaching.

The school will feature a week of doctrinal, Biblical, and practical studies for pastors, church staff members and their wives, explained dean of religious affairs Bob Agee.

Leading program personalities will be West Jackson Baptist Church pastor John Lee Taylor; Tennessee Baptist Convention executive secretary Tom Madden; Union City First Baptist Church pastor W. Fred Kendall II; Tennessee Baptist Foundation executive secretary-treasurer Jonas Stewart; Stewart's wife; Union University associate professor of New Testament David Irby; and Agee.

Tennessee, SBC Acteens prepare for national conference in July

Tennessee will take at least 750 Acteens to the National Acteens' Conference in Kansas City, Mo., next month, according to Mary Jane Nethery, state Woman's Missionary Union executive director.

The conference, for girls ages 12-17, will be a "once in a lifetime" occasion for our Acteens, Miss Nethery stated, because the next national conference will not be held for at least five years.

The opening session will begin at 6:30 p.m. on July 24 in the plaza in downtown Kansas City. It will feature a recognition of Acteens by states, a mass flag raising of all countries, and a banner recognition by downtown businessmen from Kansas City. Other general sessions throughout the four days will be held in the Bartle Hall Convention Center downtown.

Program personnel to be featured include: Kay DeKalb, Nashville; Marge Caldwell, Houston; former missionaries Juliette Mather and Martha Franks; British folk singer Andrew Culverwell; and Bill O'Brien, Foreign Mission Board. Chris Elkins, Home Mission Board, will also speak.

The conference will emphasize mission careers, the role of Acteens in meeting Bold Mission Thrust goals, the use of gifts and talents in missions, and recognizing and responding to God's call to vocations. Also featured will be state parties and partner state emphasis to combine large and small groups.

Tennessee's sister state is West Virginia, Miss Nethery said. The Tennessee Acteens party will be held on July 25 at Kansas City's Trail Town, featuring western entertainment. On July 26, all Acteens will spend the night at "Worlds of Fun" amusement park.

Other Tennessee churches interested in taking groups to the National Acteens Conference must make reservations through the TBC Woman's Missionary Union office by July 1.

Four-million Baptists participate in mission conference in 4 years

RICHMOND, Va.—Four million people, almost a third of the total number of Southern Baptists, attended World Missions Conferences between 1975 and 1978.

At these conferences where home, foreign, and state missionaries tell about their work, close to 400 professions of faith have been made per year. Nearly 300 persons have volunteered annually for home and foreign mission service.

"The World Mission Conference is the best method we have to provide the largest number of our Baptist people with fresh missions information and the opportunity for a close encounter with a real missionary," says Mrs. James D. Belote, the Foreign Mission Board's World Missions Conference coordinator.

Most of the state associations requesting conferences in recent years have been east of the Mississippi River, according to Mrs. Belote. In a typical month recently, 29 conferences were held east of the Mississippi, but only five were held west. Three times as many conferences are scheduled for east of the Mississippi in 1979 as those scheduled for western states.

The "greatest value" of the conference may be for the smaller, more isolated church which has fewer opportunities for exposure to the missionary message, according to Mrs. Belote. However, a 1978 survey indicated that many churches with memberships of 500 to 2,000 are using them as missions education tools.

At each session of the Southern Baptist Convention, the agencies of the convention are required to give an annual report. Here are a few highlights of these reports which are being presented to the SBC in Houston this week.

Reports from Southern Baptist agencies

Southwestern Seminary

The seminary inaugurated Russell H. Dilley Jr. as sixth president of the Fort Worth institution in October.

The cumulative enrollment reached an all-time high of 4,154 during the year, of which were 1,256 first year students, the report said. The seminary also awarded 780 degrees.

Southwestern continues to operate off campus centers in Houston, San Antonio, and Shawnee, Oka. Enrollment was 251 in these centers during the 1978-79 academic year.

Southwestern currently is participating in a study with the other five Southern Baptist seminaries to explore the needs and means for establishing additional off campus centers, the report said.

New Orleans Seminary

Enrollment climbed to another all-time high as 1,457 students registered for classes during the year. The total represents a 9.2 percent increase over the 1976-77 academic year, during which 1,344 students attended classes.

Housing continues to be a critical problem at the school, although the purchase of a 64-unit apartment complex about two miles from the campus has helped ease the housing needs, the reports said. Faculty housing, office space, and additional classroom space continue to be significant problems facing the school in the coming years.

Early in 1979 the seminary began its \$2-million capital and endowment funds campaign, which already is showing great success. Part of the funds generated from the five-year campaign will go to the construction of the \$3.23-million student center, which will house a new cafeteria, post office, student store, student lounge, clinic, and a number of offices. The building currently used for these facilities will be remodeled for classrooms and office space.

Historical Commission

The commission, which released a new series of 10 Baptist Heritage Pamphlets portraying Baptist life and history, said one of the titles of the series, "Baptists and World Missions," points up the dedication and commitment Baptists have had for nearly two centuries to be on bold mission.

The commission has begun regularly to recognize churches which are celebrating centennials and other significant historical anniversaries, the report said. Nearly 800 churches which observed historical anniversaries in 1978 received personalized "Anniversary Certificates." Many of these churches received direct encouragement, assistance, and help from the Historical Commission so that their records could be preserved accurately and their anniversary celebrated significantly, the report said.

The commission also has developed a slide tape and/or videotape presentation called "Worth Remembering" so that in a popular way Baptist churches can be challenged not only to preserve their history but to see it and use it as an evangelistic tool in the present.

Brotherhood Commission

Missions efforts of Southern Baptists through the Brotherhood Commission were marked last year by success and tragedy, the commission reported. While preparing to plan Brotherhood advances for the 1980s, Glendon McCullough, executive director of the commission, was killed in an automobile accident in August 1978. Trustees asked a staff cabinet, organized earlier by the executive director, to operate the agency until they elect a new chief administrative officer. The agency led in preparing 325

Brotherhood training specialists to help state and associational leaders start new Brotherhood units and orient church leaders in involving men and boys in missions.

Brotherhood materials were prepared in Spanish, Korean, and Chinese, and leaders trained to interpret Brotherhood work in these Southern Baptist language churches.

Advances also were recorded in disaster relief, lay renewal, and World Missions.

Sunday School Board

The purchase of America's oldest Bible publisher and a progress report on Home Bible Study highlighted the Sunday School Board's annual report.

Grady C. Cothen, president of the Sunday School Board, told messengers of the board's purchase of the A.J. Holman division of J.B. Lippincott Co. from Harper and Row Publishers May 1 for \$2.3-million.

Other accomplishments included:

—Publication of "Christian Single," a monthly magazine for single adults. More than 40,000 copies of the publication were ordered for the first issue in April, 1979.

—Release of "Choice Creations," a series of 50 full-color tracts for use in personal witnessing, by the church library department.

—Publication in October, 1978, of the Bible Book Curriculum Series. The series claimed approximately 13 percent of total Sunday School youth and adult circulation.

—Registration of 89,028 guests at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers in 1977-78.

More than \$597,000 was transferred to the operating budget of the Southern Baptist Convention in 1977-78, with \$200,000 going to increase endowments of two seminaries. An additional \$1.6-million was transferred to assist state conventions in promoting Sunday School Board-related programs.

Annuity Board

The Annuity Board paid a record \$25,558,637 in retirement and protection benefits. Insurance benefits through the church, agency, and seminarian programs were estimated at more than \$13-million.

With a goal of \$25-million by 1988, an endowment department was approved by the board of trustees. The department was established to stabilize plan reserves during volatile investment times, assure an annual "14th Check" for all annuitants and help new churches and missions enroll their ministers and employees in board retirement programs.

Enlistment in the retirement programs increased. A total of 2,545 new ministers and church employees enrolled, while 3,721 members upgraded their programs. New churches enlisted in the program numbered 630.

A total of \$345,978 was disbursed for relief. Of that amount, \$279,772 was provided through the Cooperative Program allocation.

Assets administered by the board on Dec. 31 registered \$569,734,471, compared with \$498,977,661 a year earlier.

Southern Baptist Foundation

Southern Baptist Foundation reported that book value of total assets had increased 33.1 percent over the past two years to \$23,260,401 at fiscal year end.

"Total income generated by the Foundation was a record \$1,375,209 which was \$235,059 more than the previous year," the report said.

Christian Life Commission

Citing 1978 as a year of unprecedented opportunity for the cause of applied Christianity, the Christian Life Commission

presented a statement of social principles and outlined its work related to the denomination's Bold Mission Thrust emphasis during its annual report to the Southern Baptist Convention.

The 4,500-word document, prepared for distribution to messengers, was "provided for Baptists concerned about thinking Biblically and acting responsibly in the area of applied Christianity." It presents basic Biblical concepts related to social principles and deals with a variety of contemporary issues under the headings of family life, race relations, economic life and daily work, citizenship, and special moral concerns.

It was reported that "important new doors" were opened last year for "bold doing," the commission's effort to undergird Bold Mission Thrust through strengthening private and public morality. "The commission worked hard to enter those doors with a special sense of urgency in the conviction that many of these opportunities were unique and could not be expected to remain open indefinitely," the report said. Particular emphasis was given in 1978, the report indicated, to the areas of television and morality, alcohol, family life, and world hunger.

Stewardship Commission

The commission reports healthy growth in each of its program areas. In Cooperative Program promotion, the growth rate of giving through the unified budget was not yet accelerated to the goal of doubling gifts from \$150-million in 1977 to \$300-million in 1982, but an accumulative effect is expected in the next couple years. The Southern Baptist Convention portion of Cooperative Program gifts last year was \$75,418,384, an increase of 10.55 percent over the previous year.

Commission staff worked closely with state stewardship directors to develop plans and resources for implementing the theme, "Witness to the World," to assist churches in bold stewardship growth, the report said. New materials will be developed and ongoing materials updated for use in churches and associations.

The Endowment and Capital Giving Promotion program produced pledges of \$22.8-million last year, the report said. It also noted the demand for "Together We Build" services continues to grow and that the commission trained several non-staff people to increase the availability of consultants.

Program goals for 1979-80 include continued promotion of estate planning by working with state Baptist foundation executives to circulate articles and develop promotional materials, the report said. Opportunities will be made available to staff personnel in Baptist foundations and institutions to upgrade their professional skills. Counseling and fund-raising services will be provided upon request for institutional development.

Southeastern Seminary

Southeastern Baptist Theological Seminary added five full-time faculty members during 1978-79, elected four more for the 1979-80, and began construction of 100 apartments for students, the seminary reported to the Southern Baptist Convention.

Enrollment at Southeastern was more than 1,300 during the year; more than 1,000 of which were full-time students. There were 148 women enrolled, 196 colleges and universities were represented, and students came from 32 states and 9 overseas countries.

To relieve a severe housing shortage, construction began during the year on a new 100-townhouse student apartment village. Built on already available seminary land, the \$2,740,000 project will be one-half completed in time for the fall opening of classes. Cost of the project will be funded 20 percent by Cooperative Program capital funds, with the remainder coming from gifts and loans.

Golden Gate Seminary

The 1978-79 year at Golden Gate Baptist Theological Seminary was highlighted by growth in the faculty and student ranks, an increase in programs geared toward missions, family enrichment and church growth, and the dedication of a new chair of evangelism.

Enrollment for 1978-79 has climbed to 565 students compared to 521 who had registered at the same time a year ago, the seminary reported to the Southern Baptist Convention.

A \$6.5-million capital fund and endowment program was approved by the trustees' executive council last fall. Money appropriated under the program will be used to construct a new library, build an additional student housing village, install a recreation center, and erect a chapel and World Mission Center. The money also will be used to endow the Baker James Cauthen Chair of World Missions. Construction on the library is scheduled to begin later this year.

Seminary Extension

Pastors and other church leaders supplementing their theological education through Seminary Extension totaled 10,477 during 1977-78, according to the Seminary Extension Department's report.

The record high enrollment compares with 4,973 students in 1972-73, and represents a 19.4 percent increase over last year.

Students may choose to study by correspondence, through Seminary Extension's Home Study Institute, or in one of 340 Seminary Extension centers located across 39 states. Last year 2,125 preferred the home study method, while 8,352 enrolled for one or more courses in a center.

Foreign Mission Board

In Southern Baptist foreign missions, 1978 was a record year for personnel, both missionaries and volunteers, the Foreign Mission Board reported to the Southern Baptist Convention.

For the fourth straight year, missionary appointments reached a new high, with 350, an increase of 25 percent over 1977. That includes 30 reappointments, believed to be the largest number in one year. At year's end, 2,906 missionaries were serving.

In addition to the missionary appointment number, a record also was set for the number of volunteers involved in overseas projects, the report said. Some 2,866 persons, including 31 Mission Service Corps persons, went overseas as volunteers to aid in the work of career missionaries.

This work included 94 mission fields at the end of 1978, an increase of four during the year. Mission work was started in Bolivia, Mauritius in the Indian Ocean, and Haiti and St. Martin in the Caribbean. Missionaries also expanded their reports by opening about 15 new stations within existing mission fields.

The number of churches and preaching points related to Southern Baptist work overseas rose five percent in 1978 to 30,140. Baptisms numbered 94,543 and church membership increased by 142,000.

Total gifts for Southern Baptist foreign missions in 1978 amounted to \$64,995,017. The 1977 Lottie Moon Christmas Offering, totaling \$31,938,553, and the Cooperative Program, provided 91.92 percent of total gifts.

Hunger and relief funds of \$1,035,677 were utilized in 31 countries in 1978.

Education Commission

Church vocation volunteers as reported by the Baptist schools increased in the 1978-79 school year to 21,774, the report told the SBC in annual session. Mission volunteer figures

(Continued on page 5)

EDITORIAL

Gambling devalues a person's worth

Some of our readers have interpreted one sentence in our May 23 editorial ("Governor urged to sign pinball law") to mean that the Baptist and Reflector and its editor are in favor of gambling in some forms.

IF you have any question about our standing on gambling, let us assure you that we are completely opposed to any type of gambling—including bingo, pinball, pari-mutuel betting on horses and/or dogs, lotteries, punchcards, slot machines, games of chance, and any other similar activities when for gambling.

IF you are unsure of our commitment on this issue we quote from our May 12, 1977, editorial.

"Gambling is wrong because it is a violation of a fundamental principle of Christianity and democracy—the worth of the individual. Our nation was founded on the concept that every person is of value; that every person can achieve as a result of his abilities and service.

"Whether it is for government or for an individual, the empty appeal of gambling is the same—getting something for nothing!

"The governmental financial aspects of gambling are not our main objection. The real consequence of gambling is what it does to the individual.

"The panacean promise of getting (a huge) something for (almost) nothing destroys a person's pride in his work. It weakens his values of what is right and wrong, and opens the door for many temptations.

"The greed fostered by gambling leads to hatred and envy toward the winners.

"Gambling is a sin against God. It mars His greatest creation—a human personality.

"Gambling breaks at least two of God's Ten Commandments.

"It is stealing, because it is taking something from someone else without paying for it.

"It is coveting. The whole concept of gambling is a person's desire to get something that he has not earned and does not deserve.

"Perhaps the most tragic result of gambling in any form is the self-centered greed it produces. It is difficult to convince such a person that his need is to deny "self" and trust his life and destiny to the Lordship of Jesus Christ.

"Tennessee, its officials, its citizens, and the

kingdom of God will be the real losers if gambling is approved for our state."

GUEST EDITORIAL

The magic word

By Jack L. Gritz, editor
"The Baptist Messenger," Oklahoma

Sincere but misguided men are endeavoring to take over the organizational structure of the Southern Baptist Convention and bend the denomination with its 35,000 affiliated churches and more than 13-million church members to their purposes. This editorial should never have been necessary but its imperative in the light of facts which have been revealed in recent weeks.

The Southern Baptist Convention in 1963 adopted and in 1978 reaffirmed a statement that the Bible is "truth, without any mixture of error," and that should be enough. But not for these boys.

The magic word for these fellows is "inerrancy." It is not a Biblical word. The Bible says, "All Scripture is given by inspiration of God... (2 Timothy 3:16). Most Baptists, including this writer, believe the Bible is inspired, authentic, reliable, authoritative for faith and practice, and infallible. But these men insist that you must say, "The Bible is inerrant" or you are not "safe" and "sound."

A man may be mistaken about a great many other things he believes, says, and does concerning Biblical truth, but as long as he utters the magic word "inerrancy," he is acceptable to them.

The group has announced that they plan to take over and run the Southern Baptist Convention by electing officers who believe in "inerrancy" when the convention meets in Houston June 12-14. They have held rallies in several states with this purpose in view—but at this point they are unwilling to name their candidates.

Such maneuvering as this clique is carrying on is an insult to the intelligence, integrity, and ability of the messengers who will be coming from their churches to the Houston convention. A clique, regardless of their intentions, should never be permitted to take over the elected posts and organizational structure of the convention. (Such men as these are neither "inerrant" nor "infallible.")

We just do not need cliques in the convention. We have gotten along fairly well for 134 years without them, and they are not needed now. We need only to be brothers and sisters in Christ who love our Lord supremely and one another sincerely.

Although I do not feel any ill-will toward these persons as individuals, I find their tactics as a group reprehensible.

Are we going to become a "one issue" convention to the neglect of missions and evangelism for which we were organized?

Is this annual meeting to become a forum for arguing theories when we all believe in the inspiration of the Bible?

Shall the convention be turned into a second-rate political rally for favored sons?

When I get to Houston, as soon as I find out who the clique's candidates are—regardless of who—then I shall vote for someone else!

Baptists can always be trusted to do the right thing when they are informed. Southern Baptists, along with other true Christian believers, must be constantly on guard against theological liberalism.

But perhaps, we need to be just as cautious concerning this Neo-Fundamentalism.

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Cicero's comment



By the editor

"Cicero, I've got a great new idea!," gushed P.R. Flack, noted press agent.

"I didn't realize you ever had an original idea," Cicero retorted.

Flack fired back. "Actually, it isn't really new, but I did personally adapt it from another source to meet a real need of churches to find pastors. Now pulpit committees consider several possibilities while prospective pastors are considering several churches. It's frustrating process."

I nodded in agreement.

"Why don't Baptists do like the sports leagues? Churches needing pastors could participate in an annual draft for graduating seminary students—just like the football and basketball teams do for college athletes!," exclaimed P.R.

Cicero quizzed, "How does it work?"

P.R. Flack outlined the plan. Every June—just after graduation—church pulpit committees would gather on the seminary campus. They would review the qualifications of the prospects. "The church which had been pastorless the longest would get the first pick. Then, the next longest vacant pulpit, and so on."

Other sports league practices were adapted by Flack.

Churches could trade their draft picks. And there would be "future" picks for a church whose pastor was in his 60's and waiting to retire. "They could draft one of these top prospects, and we could 'farm him out' to a smaller church until the old pastor retires," P.R. explained.

"But where do you fit in?," I asked, knowing of Flack's monetary motivation.

"I would prepare scouting reports on graduating seminarians—just like the football and basketball scouts—for a fee, of course," Flack answered. "After the pastor draft is complete, I would help the prospective pastor and the pulpit committee to come to terms. Oh, by the way, I have already worked out agreements with several new graduates to serve as their bargaining agent."

Cicero was interested in what was in the scouting report.

P.R. said he visited the campus, interviewed the faculty, and prepared a critique about each student's grades, abilities, and attitudes. "I even took along my stopwatch to see how long it took each student to preach a 20-minute sermon," he added.

"Who is this year's top draft choice?," Cicero wondered.

"It's just like the big sports leagues. In football, for example, there are specialists in defense, in offense, in place kicking. In pastoral ministries, there are those who have specialties which make them appealing to different types of churches."

Cicero asked for specifics.

Flack pulled out his scouting report. Among those listed were:

—Ed U. Cates—strong on administration; will build a church through organization; follows education principles religiously.

—Ben A. Rounds—Mature in age and in pastoral experience; has served five churches; each larger than the previous one.

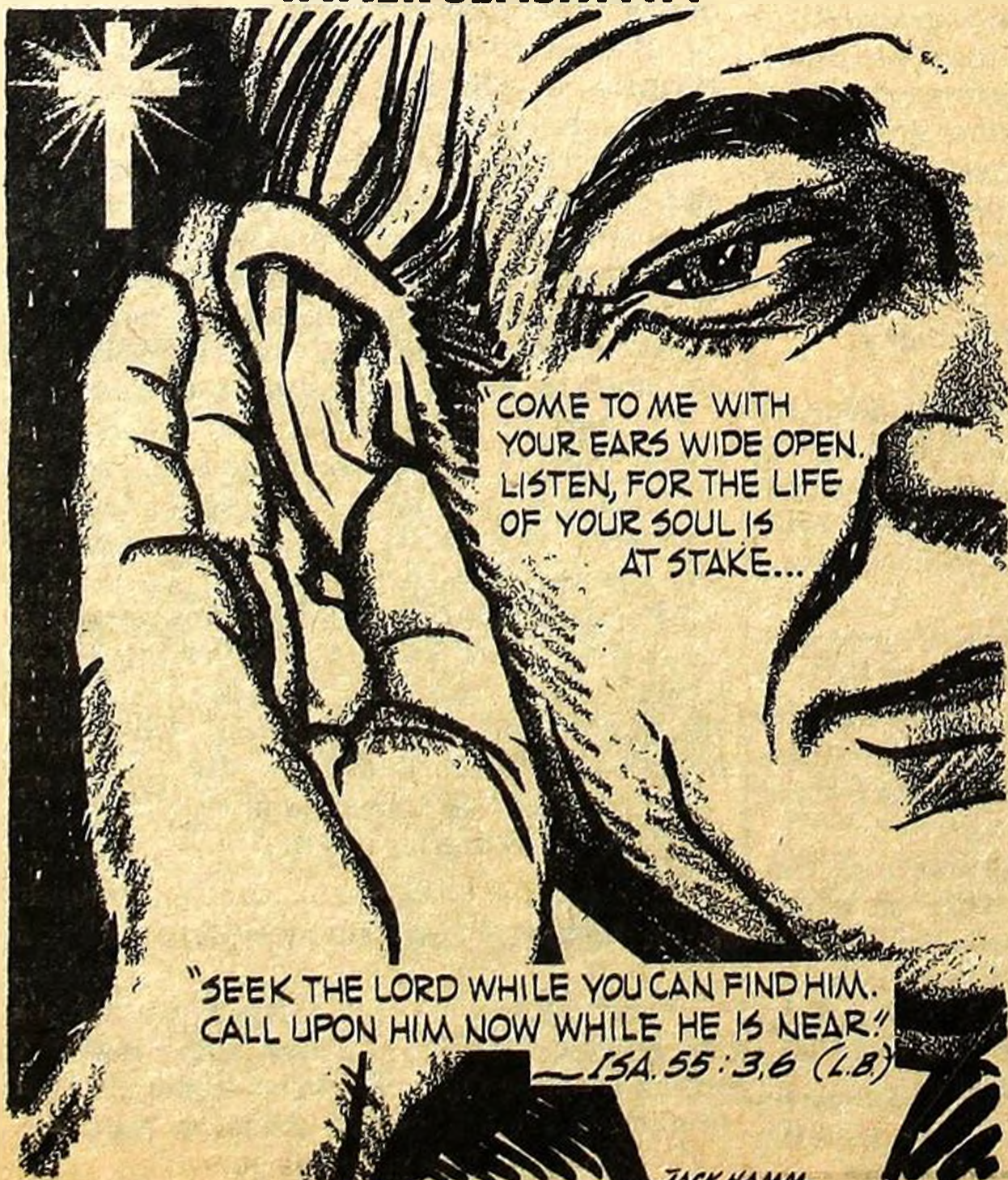
—K. Rizz Maa—Egyptian-born; fantastic personality; appealing accent; a real charmer.

—N. Telly Jent—Excellent student; tremendous Biblical knowledge; good common sense; able to see through difficult problems to logical answers.

—N.A. Rush—Hard worker; willing to work long hours at top speed; infinite energy.

"But the first pick will doubtless be Will O. Baye," predicted P.R. "His strong point is he never questions anything a deacon says!"

INNER SENSITIVITY



COME TO ME WITH
YOUR EARS WIDE OPEN.
LISTEN, FOR THE LIFE
OF YOUR SOUL IS
AT STAKE...

"SEEK THE LORD WHILE YOU CAN FIND HIM.
CALL UPON HIM NOW WHILE HE IS NEAR."

ISA. 55:3,6 (LB)

JACK HAMM

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.

Believes Luke 23:43

Dear editor:

This is in response to the letter from F.B. Scates (May 30).

Let me say, first, I am a United Methodist, but I have family and friends who are Baptists, Presbyterians, Episcopalians, and others.

I have a very firm belief that I shall see all of those who truly trust in Jesus as Saviour when I get to heaven—and I believe that will be the moment I die, because of Jesus' words in Luke 23:43. That's good enough for this United Methodist.

Mrs. J.S. Ellenburg
Rt. 4, Ruggles Ferry Pike
Knoxville, TN 37914

Personal perspective

BY TOM MADDEN
TBC executive secretary

Several times recently I have been saddened to learn of a faithful minister coming to retirement after many years of diligent and fruitful service, only to find that he could not live on his retirement income. Facing retirement without a living wage is a traumatic experience.

I recall when the Southern Baptist Convention devised the original plan that called for the pastor to contribute \$200 yearly and for the state convention and the Annuity Board to match it. The income from these contributions was adequate for that time. This is no longer true.



Madden

Pastors and staff members are sometimes reluctant to bring this to the attention of their churches, lest their motive be misunderstood. Oftentimes, churches do not realize that the retirement income for their staff is insufficient. They do not mean to be unfair and are not even aware of it.

We have a wonderful director of protection plans in Vern Powers. He is the very best in helping churches understand how to set up adequate retirement programs for the staff members of our churches. You can address him here at the Brentwood building, P.O. Box 347, Brentwood, TN 37027.

I do believe one of the best ways a church can express their love and appreciation for their church staff is to plan an adequate retirement program.

A staff person, coming to retirement with an adequate income, can still render a most significant service. Some are going to pioneer areas, and some to various mission fields. They bring to bear their years of experience, and their dedication, and their urgent concerns. If they can be free from financial burdens, and focus all of their gifts upon the task at hand, their efforts are far more fruitful.

I would like to invite our churches to take the initiative in determining whether their retirement plan is adequate. Write or call for information. I do believe God will bless you for your sensitive concern.

Study the Bible

Dear editor:

It boggles the mind to learn that a teacher in a Baptist church (letters, May 30) would resort to translation, pamphlets, and correspondence courses compiled by imperfect man to determine life after death, especially since the holy inspired Word of God has been available since Moses penned the book of Genesis. The Bible, inspired by God, is a well-lighted highway to our eternal destination.

Also, it is beyond the comprehension of the finite mind to realize that after Christ said to the thief on the cross, "Today thou shalt be with me in paradise" and to Lazarus and the rich man, that a teacher would have doubts about life after death.

There are no half-way stations or lay-overs. The second that life ebbs away, you are in the presence of our heavenly Father.

Read and study Revelation. Discard man's interpretations.

Jack W. Goans
1723 Albert Ave.
Knoxville, TN 37917

WMU names Cowley as new treasurer

BIRMINGHAM, Ala. (BP)—Audrey E. Cowley has been elected to succeed La Venia Neal as treasurer of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

Miss Neal retired April 30 after 26 years in the position.

The new treasurer will take office June 8, just prior to the WMU national annual meeting in Houston. At that meeting she will work with Miss Neal, who is continuing to serve as a consultant.

Mrs. Cowley is a former Southern Baptist foreign missionary to Nigeria. She and her husband, William A. Cowley, established the Baptist High School in Jos, Nigeria, in 1959. She served as bookkeeper, librarian, and mathematics teacher at the school until 1973.

Then she taught mathematics and book-keeping at Hillcrest School in Jos. Hillcrest School is operated by the Southern Baptist Foreign Mission Board and several other evangelical missions for internationals desiring an American-style education.

Mrs. Cowley has been serving as campus minister at Jefferson State Junior College in Birmingham. Prior to going to Nigeria, she was campus minister at the University of Florida and at Georgetown College in Kentucky.

Her husband is assistant professor in the departments of religion and speech at Samford University in Birmingham.

SBC Agencies...

(Continued from page 3)

reached 2,742.

The Baptist state conventions which support junior and senior colleges and universities have given almost \$30-million for the support of these schools during the current year, the report said. Of the 43 senior colleges, eight have budgets of more than \$10-million.

Student enrollment in the senior colleges reached 132,415 for the current school year. Another 6,889 students are enrolled in the seven junior colleges affiliated with state Baptist conventions.

Southern Seminary

The year ending July 31, 1978, saw new records set in enrollment, number of degrees awarded, and faculty size, Southern Baptist Theological Seminary reported. The seminary had 2,860 students enrolled at that point, had awarded 536 degrees and had 121 full and part-time faculty members, the report of the 120-year-old seminary said.

To help meet the growing needs of present and future, Southern's \$10-million "Resources for Excellence" campaign has reached more than \$5-million in gifts and pledges, the report said. The campaign is helping provide funds for faculty endowment, student aid, renovation of existing facilities, and health and recreational facilities. The past year saw the opening of a new Springdale Apartments as well as the renovation of Seminary Village to contribute measurably to student housing.

In addition to offering off-campus doctor of ministry modules in several southeastern cities, Southern attempts to reach the estimated 8,000 SBC ministers who do not have college degrees through its Boyce Bible School. Now in its fifth year, Boyce operates centers in Little Rock, Ark., Columbus, Ohio, and Springfield, Ill., in addition to the Louisville campus.

Midwestern Seminary

Midwestern Baptist Theological Seminary's 20th anniversary year resulted in significant gains in student enrollment, financial progress, faculty and staff additions, and program development.

The 573 students enrolled in regular seminary work during 1977-78 marked the sixth consecutive year in which enrollment has reached a record high, the seminary reported. During the period 1970-78, the

Memphis church staffer appointed BSSB editor

NASHVILLE—Morlee Hale recently began work at the Sunday School Board as an editor in the Sunday School department's preschool curriculum section.

An Oklahoma native, Miss Hale came to the board from First Baptist Church, Memphis, where she had served for three years as minister of childhood education.

enrollment has more than doubled, moving from 257 to 573, an increase of 122.5 percent.

The Kansas City, Mo.-based seminary, for the fifth year in a row, completed its financial year solidly in the black. All long-term operating indebtedness has been eliminated and a program of minimal operating reserves has been initiated. During the last five years faculty and staff salaries have been increased by an average of 45 percent and personnel benefits by 256 percent, including the establishment of a comprehensive retirement funding program. Previously, salary and personnel benefits for faculty and staff had been inadequate.

Baptist Joint Committee

The Baptist Joint Committee is charged by its nine supporting Baptist bodies, including Southern Baptists, with making known the Baptist stance on public issues and communicating such endeavors to its constituency.

During 1978, elected members of the Baptist Joint Committee voted to protest an Israeli law restricting Christian missionaries and making conversion to another faith more difficult. They also submitted a friend-of-the-court brief to the U.S. Supreme Court supporting the Roman Catholic Bishops of Chicago and Fort Wayne-South Bend, Ind., in the refusal to allow lay teachers in their parochial school systems to unionize; reaffirmed opposition to tuition tax credit and lobby disclosure legislation; and took steps to support the religious rights in employment of practicing sabbatarians.

In its October meeting, the Baptist Joint Committee commended President Carter for his peace initiatives which resulted in a historic treaty between Egypt and Israel, and authorized its staff to monitor religious liberty threats in Israel, Turkey, Egypt, and the Soviet Union. It also appointed a task force to examine the effects on churches of the new law on mandatory retirement; announced opposition to amendments proposed to the Federal Communications Act of 1934 which do not provide for the concept of "public interest" in broadcasting; and authorized the staff to oppose actively a ruling by the Internal Revenue Service which threatens nonprofit groups with loss of tax exemption for publishing and voting records of political candidates.

It also opposed the department of labor's ruling requiring parochial schools to pay state unemployment insurance taxes; directed the staff to support legislation forbidding the exploitation of children in interstate and foreign commerce; and condemned government funding of solar energy demonstration projects in churches and church-related schools.

Radio-Television Commission

During 1978 the commission reports it produced 32 different radio and television programs which were broadcast on 3,275 stations.

The commission reports that 152,692 people wrote to the office last year in response to these programs.

In cooperation with the Sunday School Board, "At Home with the Bible" was launched last fall as a 30-minute weekly television series.

Home Mission Board

Emphasizing the "volunteerism" in Bold Mission thrust, the Home Mission Board has assisted in the assignment of 100 Mission Service Corps volunteers to serve in 36 states. The board has identified 1,200 other viable places of service for such volunteers.

In addition, 21,671 persons were involved in home missions activity through the department of special missions for short-term service.

The number of HMB missionaries, associates, pastors on church pastoral aid, US-2 workers etc., now totals 2,805.

President, Mrs. Carter to underwrite mission corps volunteer to Brazil

RICHMOND, Va. (BP)—One year's sponsorship of a Mission Service Corps volunteer has been underwritten by President and Mrs. Jimmy Carter.

Mission Service Corps is a plan to place volunteers beside career missionaries at home and abroad for one or two year's service. Support comes from volunteers.

The first family's \$3,500 check to the Southern Baptist Foreign Mission Board will go for the expenses of one of 25 volunteers now in orientation for a year in Brazil. The team, mostly young adults from Texas, will work in campus evangelism in the South American country. Their expenses will be considerably less than the average \$7,500 a year for Mission Service Corps overseas volunteers because they will have food and lodging furnished by Brazilian Baptist families.

The MSC Brazil Team is now in San Antonio being trained to speak Portuguese. Team members were "set apart" for a year in Brazil at a June 3 service in First Baptist Church, San Antonio, where Southern Baptist Convention President Jimmy Allen is pastor.

Texas Baptists are working with Brazilian Baptists to share the gospel of Jesus Christ to every Brazilian by 1982. During a visit Allen made last summer, Brazilian Baptists asked for special assistance with campus work and Texas's MSC Brazil Team was formed.

Editor's note: Printed here are excerpts from the Convention Sermon which was to be preached June 13 at the Southern Baptist Convention in Houston by William M. Hinson, pastor of First Baptist Church, New Orleans, La.

SBC Convention Sermon...

God's great, glad day!

By William M. "Bill" Hinson

God is definitely giving us a great day of challenge. He calls for us to accept it with gladness and rejoicing. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

GOD'S POSITIVE DECLARATION

"This IS the day"

Too many of us have spent too much time in "speed-reading courses so that we often move past God's declaration for us today. "THIS IS the day" was the message that the Psalmist sang to a perplexed people. God does not declare: (1) this ought to be the day, or (2) this might be the day, nor (3) this could be the day. He positively states, "THIS IS the day!" This we must accept!

Consider God's positive declaration in His Son Jesus Christ. There are strident voices to-day that want to make Christ a past event. Many historians still would like to closet Him in those closed quarters called "an ancient time"...things done and gone. By placing God into conflicting pockets of chronology, we keep Him out of our today. Too many Baptists live as if HE WAS...and WILL BE, but He isn't NOW. How different from what He said, "I AM the way, the truth, the life!" "I AM the vine, the shepherd, and the door." "I AM, and before Abraham was, I AM"...perpetually PRESENT, continually CONSTANT, eternally INSTANT! He is in...THIS day!

God is proving His positive declaration beyond any question. Our church-related colleges and seminaries are experiencing record enrollments. Long before we adopted the challenging theme "Bold Mission Thrust," God was calling, and our young were responding to do His will in their lifetime...NOW!

We need more churches to accept God's positive declaration. I wonder, was the late Sam Shoemaker right when he said, "Our churches today are a field of evangelism, rather than a force for evangelism?"

Also, was Arthur Archibald right when he said, "The alarming thing is that evangelism is dying inside the church, not merely outside of it?" Well, they are both right, if your church and my church does not accept God's great glad day...TODAY.

GOD'S PARTICULAR DAY

"This is THE day"

I would rather be a Baptist pastor today than at any time in the history of mankind! I do not stand today on SBC statistics. We do have a great history. I am challenged by the great moments in Baptist history that have brought us to this hour...but God has given us...THIS PARTICULAR DAY, "This is THE day which the Lord hath made."

Jesus has called us, not to tolerate our day in history...but to accept His particular day of opportunity. "Nostalgia" seems to be the order of the day in too many of our church and denominational gatherings. I wonder if this indicates that we are actually afraid of the future, and we fantasize about the past that actually robs us of the exciting challenge of our particular day?

In reality, Jesus warned us that we must not be blinded to God's positive declaration, "Quit being anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." (Matthew 6:34 R.S.V.). There you have the reason clearly established; tomorrow is dangerous only because it fights today! Whatever robs us of today, robs us of the work and zest, without which we cannot achieve an abundant tomorrow.

To accept God's particular day, we need to have the mind of Christ. Paul stated, "Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5). Phillips and Moffat expand this verse for our particular day "Let Christ Jesus be your EXAMPLE as to what your ATTITUDE and PURPOSE should be in life."

We need to habitually think the thoughts of Christ...today. It is extremely important what our attitude should be in claiming our particular day for God's honor and glory. Not tomorrow, but today, boldly accepting...gladly giving...for His honor and glory.

GOD'S PRIMARY DEMAND

"The day which the LORD hath made"

Now we get down to the nitty gritty of this Hebrew Paralelism. "This is the day that THE LORD hath made." You see, great programs do challenge us, and often stimulate some human-response success. But we will not march to God's positive declaration for His particular day with any sense of real revival as a Bold Mission Thrust without crowning Him anew as the Lord of our individual lives.

When He is Lord, we will experience the gift of Spiritual Visualization. The reason that many of our church members are confused about "spiritual gifts" is simply because they have not crowned Jesus Christ as the master, the ruler, the Lord of their lives. We usually quote, "Where there is no vision the people perish." (Proverbs 29:18), when we launch a building program at our churches or a fund drive for our institutions. The Revised Version gives a better interpretation of the word perish, "Where there is no vision the people 'get out of hand.'" When He is not the master sentiment of our life, we "get out of hand." When He is the Lord of our life, we will have a sense of spiritual visualization that will literally captivate us to accept God's great glad day...now!

Vance Havner was right when he said, "He will be Lord of all, or not Lord at all."

God has declared the day and when He is Lord, He will determine the hour, and He will always deliver the power! God's Holy Spirit is definitely convicting of sin today and pointing to the Lordship of Christ. We must not ignore His primary and basic command.

God's primary demand calls for us to stop talking about our convention, and start talking about Jesus!

God's primary demand urges us to stop "classifying Christians" and start edifying one another in Him!

God's primary demand should inspire us to stop propagating half-truths and start praying for our mission agencies in a spirit of cooperation for this particular day.

It is now becoming more evident that the "critics without credentials" are a bore; and actually keep many Christians on the sidelines with their debates...instead of boldly sharing Christ in life's struggles. Many of them are better known for what they are against, rather than what they are for! They are constantly out to denounce something, or denounce someone. They organize all of their loyalties around whatever they oppose. I repeat...when Jesus Christ is the Lord of our lives...we will accept God's great glad day...and let His Holy Spirit admonish and repudiate those that do not "walk in the Spirit!" And...He will do just that!

GOD'S PEOPLE DECIDING

"We WILL rejoice and be GLAD in it"

God's gift becomes very personal now.

My "father in the ministry," and former pastor, Ralph E. Gwin, preached a sermon when I was a teenager that I will never forget. He preached on the "Attitude of Gratitude." God's Spirit made me glad that I was a Christian. I wanted to rejoice. I want to rejoice in the Lord daily and let Him claim, through me, my world.

Some are bewildered by the phenomenon of the "electric church" and para-church groups. Could it be that they are filling a surface void because too many of our churches are dead in tradition and ritualism?

Everytime I sing "Amazing Grace," I realize the challenge of "when we've been there ten billion years, bright shining as the

sun, we've no less days to sing God's praise than when we first begun." God is calling for us to REJOICE and be GLAD as we accept His great day NOW.

If we are to accept God's great glad day, we must decide...NOW that we will be willing to take a RISK in His name.

God has called us to take a risk for Him. The euphoria that an athlete feels following a great achievement in his "risk exercise" is but a small picture of "we will rejoice and be glad in it." If we are going to reach our goal of sharing the Gospel with every person in the world by the year 2,000...we must decide to take spiritual risks today.

THIS IS THE DAY TO RESPOND...AS NEVER BEFORE...BY ACCEPTING GOD'S GREAT GLAD DAY!

Oregon association votes out church

EASTSIDE, Ore. (BP)—Myrtlewood Association in Eastside, Ore., removed Calvary Baptist Church from its fellowship following a dispute over the use and definition of the baptism and gifts of the Holy Spirit.

The action followed months of negotiation between the association's credentials committee and Eastside church.

In January, the committee charged Calvary with holding beliefs that negated God's will to serve man's faith. It said Calvary believed the baptism of the spirit was a separate experience from salvation and that it believes in faith healing in that a person must only have enough faith and they can be healed of anything.

Roy Worthley, pastor of First Baptist Church, North Bend, Ore., asked at the semi-annual association meeting that Calvary be removed from the association for breaking fellowship. Worthley said the church's support and participation in Women's Aglow, a charismatic fellowship, created dissension among Baptist churches.

Calvary's pastor, C.J. Shreckengost, said his church never had tongues speaking in its services.

The 124-member church has had previous disagreements with the association. Several years ago, according to the Northwest Baptist Witness, its pastor Frank Potsmesil openly advocated tongues-speaking and was asked to resign. He took about half the membership with him and formed a non-denominational fellowship.



CUMBERLAND SPEAKER—Douglas Watterson Jr (left), pastor of Knoxville's First Baptist Church, chats with Cumberland College president J.M. Boswell during Watterson's visit to the Williamsburg, Ky., Baptist school to speak at the year-end convocations.

Foundation

To help the preacher boys

By Jonas L. Stewart

They worked hard on their farm. Even during depression days they made regular payments on their land. Finally, all the notes were paid and they owed no man. Lynn and Julia Thomas never forgot that it was the Lord who gave them strength to work their land.

Church was as much a part of their living as farming. The small rural church of which they were members was blessed by having a series of pastors who were ministerial student at Union University. Their home was a stopping place for the "preacher boys" because food was always in the "safe" and preachers are always hungry.

One of their preacher friends was the late H.J. Huey, who as a young man was a beneficiary of the Thomas' hospitality. When Huey became executive secretary of the Tennessee Baptist Foundation, Mr. and Mrs. Thomas requested that he come by for a visit. He was later to report, "Memory of Mrs. Thomas' pies made it convenient for me to go by on my next trip to West Tennessee."

The Thomases wanted to talk with him about the final disposition of their estate. The land was already divided between them with him holding title to a larger share of the land and her having title to a smaller share including the house and barns. Mrs. Thomas stated to Huey, "Preacher boys have always been a special interest of ours. We have talked it over and want you to tell us how to make our property available to help pay expenses for ministerial students attending Union University after we are gone."

Huey went with them to a local lawyer where a will was prepared for each of them. Their wills provided that the survivor of them would have a life estate in all property owned by both, even though title to the land owned by the first to die would vest in the Tennessee Baptist Foundation immediately upon that one's death. The survivor would have full and complete control of all property as long as he or she lived. Upon the death of the survivor, the entire estate would become the property of the Tennessee Baptist Foundation, trustee, to remain in trust forever as a memorial to the Christian testimony of Lynn and Julia Thomas. The income from the trust was designated to be paid at least annually to Union University to help defray the expense of students preparing for the Baptist ministry.

Mrs. Thomas died in 1963. Mr. Thomas lived until 1972. After her death greedy relatives sought in vain to get the property. A brother had Lynn declared incompetent and himself appointed his conservator. Thinking that he had control of his "incompetent" brother's estate, he had title to the real estate transferred to his own name. Other acts of selfishness and greed were performed before a lawyer friend learned what was happening. The brother finally committed suicide, after suggestions were made about his possible prosecution for committing acts of fraud against Lynn. Fortunately, the Thomases had made provision to protect their land while they were still mentally capable of making decisions.

Even though all of their money and personal effects had long since been disposed of, upon Mr. Thomas' death title to both her farm and his farm came to the trust established by their wills.

Because of wise planning, a love for their Lord and His preachers, and an interest in Union University, the name of Lynn and Julia Thomas will live until Jesus comes. The estate for which they worked, sacrificed, and saved will forever be preserved. Even more important than all of this, is that a lovely couple, now in heaven, is making it possible for preachers to prepare to be more effective in telling the story of Jesus around the world.

A representative of the Tennessee Baptist Foundation would be glad to counsel with anyone about Christian estate planning. Write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, Box 347, Brentwood, Tenn. 37027.

Our People and Our Churches . .

CHURCHES...

Westover Baptist Church, Jackson, will celebrate its 50th anniversary July 8. Services will begin at the Sunday School hour and continue through 3:00. Curtis Vaughan, professor of New Testament at Southwestern Baptist Theological Seminary and former pastor, will be the featured speaker at the 11:00 service. Dinner on the grounds will be served.

Members of Grace Baptist Church in Elizabethton held dedication services for a fellowship and educational building last month. The structure is a two-story brick that adjoins the present building. Contained in the facility are dining area, kitchen, stage, classrooms, within 1,200 sq. ft. Building committee members included Jim Childers, Doyle Wilson, Dean Guffey, Wayne Muncey, and Mrs. Jack Hamilton. The architect was Frank Knisley, and construction manager was Johnny Range. Leslie L. Bruce is pastor.

Good Hope Baptist Church in Decatur held note burning services last month signifying the successful completion of the final payment on a new fellowship hall. John Henry is pastor.

Manilla Chapel Baptist Church in Englewood observed its 50th anniversary recently. Several former pastors and former members were present for the special service. Bobby Ray is pastor.

Quebeck Baptist Church, Quebeck, announced construction on an addition to the church building.

Members of New Hope Baptist Church, Dyer, voted to support Pastor Mickey Hanks full time. Hanks will assume full-time duty at the church this month.

Sanford Hill Baptist Church, Henderson, voted to build a multi-purpose activities building to be used for educational space, fellowship, and gym activities. George E. Clark is pastor.

Members of Oakfield Baptist Church, Oakfield, purchased over two acres adjoining the church and plan to use it for future expansion. Lowell B. Meade is pastor.

Madison Baptist Church members in Jackson participated in a note burning ceremony last month clearing the indebtedness on the church sanctuary. The sanctuary was built in 1968 under the leadership of Pastor Felix W. Hayes. Chairman of the building committee was Johnnie Butler. Special guest for the note burning ceremony was Mrs. Evelyn Hayes Barnett, wife of a former pastor. Gerald Smith is pastor at Madison.

Members of Cotton Grove Baptist Church, Jackson, dedicated a fellowship hall and educational addition last month. James Clark Tanner is pastor of the church.

The membership of Union Avenue Baptist Church in Memphis voted to create a new staff position which will focus on youth, families of youth, and leaders of youth. Major responsibility will be in the area of youth education. Lee Prince is pastor.

PEOPLE...

Mount Harmony Baptist Church, Knoxville, is scheduled to ordain Charley Harkleroad to the gospel ministry on Sunday, June 30. Harkleroad was called as pastor of Mascot Baptist Church, Mascot.

Pastor and Mrs. Norris G. Hite observed their 15th anniversary at First Baptist Church in Old Hickory earlier this month. An open house was held at the pastorium in their honor.

Calvary Baptist Church, Knoxville, offered congratulations to Mr. and Mrs. Herb

Newman who observed their 50th wedding anniversary recently. Bob Burch is pastor at Calvary.

John I. Kiser, pastor at Island Home Baptist Church in Knoxville from 1959-63, died in Charlotte, N.C. recently. He left Tennessee to return to North Carolina. Funeral services were held in that state.

Mr. and Mrs. John Cobb, Lincoln Park Baptist Church, Knoxville, observed their 50th wedding anniversary last month.

Silver Point Baptist Church, Silver Point, licensed Joe Wiles to the gospel ministry recently. Wiles plans to attend Southern Baptist Theological Seminary in Louisville this fall. Bill Roberts is pastor at Silver Point.

Eva Baptist Church in Carroll-Benton Association, ordained Henley Melton and Frank Crosby as deacons last month.

Mr. and Mrs. Wade Lesley Carver were honored in special services at North Jackson Baptist Church in Jackson recently. The occasion was the couple's 50th wedding anniversary and Carver's 40th anniversary as a minister of the gospel.

Meridian Baptist Church in Jackson ordained Fred Matthews and David Green as deacons last month. James Melton, Walnut, Miss., delivered the charges. Maurice Hays is pastor at Meridian.

Mr. and Mrs. Bert Rodgers, White Oak Baptist church, Chattanooga, observed their 50th wedding anniversary recently.

Dixon Williams, teacher of the radio Bible class at First Baptist Church in Union City for 45 years, "retired" from the post last month. He has taught the class since 1934, and he is 84 years old. Williams was honored at a special dinner by the members of his class, and was also recognized in special services at the church. The men's Bible radio class is broadcast over WENK in the Union City area. W. Fred Kendall II is pastor at Union City.

REVIVALS...

Cooper's Chapel Baptist Church, Christmasville, held revival services recently with evangelist Jerry Dunn. Dunn is pastor of Temple Baptist Church in Paris. The Rodney Chandler family provided the music. R.J. Cooper is pastor.

North Cleveland Baptist Church in Cleveland was led in revival by J.C. Parrott, pastor of Black Oak Heights Baptist Church in Knoxville. There were 19 professions of faith, one addition by letter, and several other decisions, according to Pastor Don Long. Revival music was led by North Cleveland minister of music Gene North.

Billy Ellison, pastor of First Baptist Church, Jasper, reported numerous decisions preceding and during a spring revival there recently. Ellison said that there were 14 professions of faith, 12 additions by letter, and 25 other commitments while the church was preparing for the revival. During the revival, which was conducted by William Harbin, Tennessee Baptist Convention, there were 17 professions of faith, five additions by letter, and 57 recommitments. Laberal Harrelson, First Baptist Church, Hixson, led the music.

First Baptist Church in Pegram held revival services with Pastor Tim Jones serving as evangelist. There were more than 50 decisions, including 14 professions of faith.

In Polk County, Oak Grove Baptist Church reported six additions to the church during a revival there. Earl Taylor was the evangelist. Ernest Arms is pastor.

LEADERSHIP...

J.W. Garrett, a member of Park Avenue Baptist Church, Nashville, is serving as interim pastor of Silver Springs Baptist Church in Mt. Juliet.

Immanuel Baptist Church in Lebanon called Dave Shelly, Lancaster, Pa., as director of bus outreach and childrens church.

Earl Chapman resigned as pastor of First Baptist Church in Elk Valley recently. He served the church over a year.

Bill Slover resigned as pastor of Macedonia Baptist Church, Jacksboro.

High court rules on religion cases

WASHINGTON (BP)—In a pair of actions dealing with the free exercise of religion, the Supreme Court upheld a California Seventh-Day Adventist's refusal to join or pay dues to a union, while denying an Alabama prison inmate's appeal that he was made to shave and have his hair cut contrary to his beliefs as an Orthodox Jew.

The California case involved a challenge by David Anderson to a "union security" collective bargaining agreement with his employer, General Dynamics, that required him to join the union and pay dues. Although Anderson had worked for General Dynamics for nearly 16 years under a separate collective bargaining agreement which did not require that he join the union, he was nevertheless fired in 1972 when the new agreement took effect.

At issue in the case as it came to the Supreme Court was a union challenge to a provision of the Civil Rights Act of 1964 which requires employers to "reasonably accommodate" the religious needs of each employee unless able to prove "undue hardship" to the company. The union argued that the provision violates the establishment clause of the First Amendment.

Because of the Supreme Court's refusal to hear the case, Anderson will be entitled to reinstatement, back pay, and attorney's fees.

In the second case, the high court rejected the appeal of Dudley D. Goulden, an inmate at Holman State Prison in Alabama, who argued that his free exercise of religion was violated by prison officials who forced him to shave and have his hair cut.

William Carey house preserved, to serve as home for retirees

KETTERING, England—Baptists' best-known historical site, the Carey Mission House which on October 2, 1792, became the birthplace of the modern missionary movement, will take on still another service aspect in its third century of existence.

The 18th-century dwelling, once the home of Beeby Wallis and known in that time as "The Gospel Inn" because of her willing hospitality, has been converted into eight flats for retired persons of the Kettering area.

The new residents are due to move in shortly, and a handing-over ceremony has been arranged for June 16.

The two-stage development began as a vision by local Baptists and the Baptist Men's Movement Housing Association, which is responsible for the project.

"The Gospel Inn" is protected by the British government as a building of historical interest. Areas of the ground floor, including a public room where the Carey documents and mementoes will be on display, will remain accessible to visitors.

In the second stage of the housing development, to be started later this year, another 42 flats providing accommodation for some 64 persons are to be erected on the extensive grounds.

It was here nearly 187 years ago that a group of Baptist ministers, all under the age of 40, gathered to form what is now the Baptist

O.E. Turner dies

Oran E. Turner, long-time Tennessee pastor and denominational leader, died in Knoxville May 27 after a brief illness. He was 87.

From 1945-62, Turner was pastor of First Baptist Church in Paris. He retired from that post and moved to Knoxville, where he was invited to serve as associate pastor of First Baptist Church. He led in the position until his second retirement in 1978 at the age of 86. Earlier in his career, he was minister of education at First Baptist Church in Knoxville (1922-39), and a pastor in Kentucky and North Carolina.

Active in denominational work, he was a member of the state Executive Boards in both Kentucky and Tennessee, a member of the Education Commission and Historical Commission of the Southern Baptist Convention, and served on boards from the Foreign Mission Board and the Southern Baptist Foundation. In 1951, he delivered the convention sermon to the Tennessee Baptist Convention. For many years, he wrote Sunday School lessons for several secular papers.

Funeral services were held from First Baptist Church on May 29. Officiating were Douglas Watterson, pastor; Charles Trentham, pastor of First Baptist Church in Washington, D.C.; and Dave Ward, an associate pastor at the Knoxville church. Burial was in Greenwood Cemetery in Knoxville.

Turner is survived by his wife, Mae Turner, Knoxville; two daughters, Mrs. Clark Huffman, Oak Ridge, and Mrs. Joseph Satterwhite, Muncie, Ind.; and three grandchildren.

Nigeria missionary reported improving

NEW YORK, N.Y. (BP)—Southern Baptist missionary Mrs. Gordon E. Robinson is doing well following surgery May 22 for a cerebral aneurysm, an enlarged area of a blood vessel.

Doctors at Presbyterian Hospital in New York City said Mrs. Robinson's vital signs were stable and she was doing as well as could be expected.

With the aneurysm surgically clipped, Mrs. Robertson will be able to begin physical therapy and speech therapy without danger of the aneurysm bursting. The doctors hope to transfer her to Waco, Texas, to begin intensive physical therapy.

Mr. and Mrs. Robinson have served in Nigeria since appointment in 1955.

tist Missionary Society.

They were inspired by the activity of William Carey, a shoemaker by trade and then part-time minister of the Baptist church in Moulton.

Carey would bring his finished shoes to Thomas Gotch, his employer and encourager at Chesham House, opposite "The Gospel Inn." There he would sell the shoes and receive leather for making others.

On the instigation of Andrew Fuller, Gotch allowed William Carey "from my private purse weekly, ten shillings," so he could study Latin, Hebrew, and Greek.

Within 12 months after the formation of the new society, Carey volunteered to be its first missionary. He was sent to India in 1793. There he served until his death in 1834 at age 73.

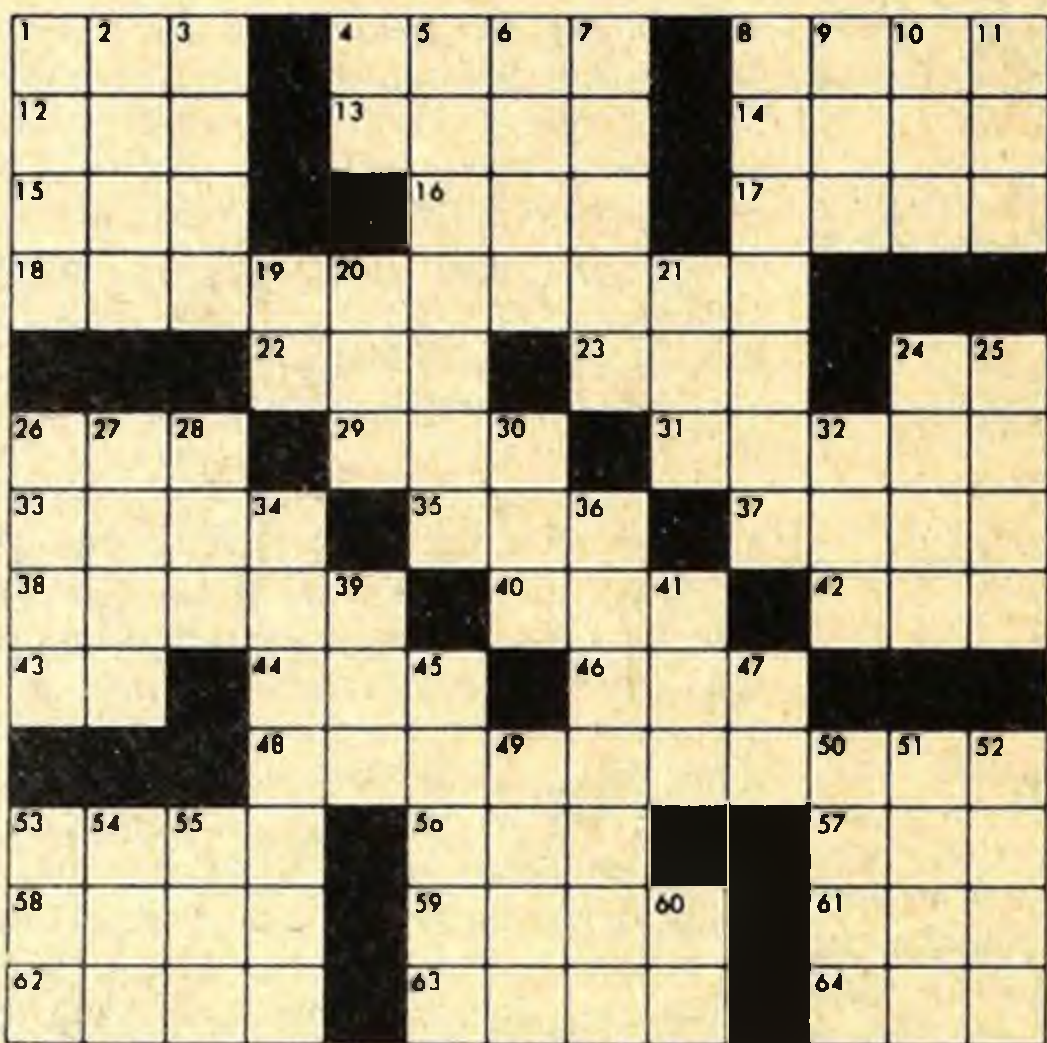
In addition to his work as a missionary, he was a professor of Oriental languages, a government translator, and author of over 40 translations of the Bible.

He founded the famous Serampore College, established what until recently was the finest publishing and printing house in the sub-continent, and was a lecturer in biology and botany. But first and foremost, he was a preacher of the gospel.

The current project thus will secure for the future the actual house in which the Baptist Missionary Society was formed.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Commandments: (Ex. 20)
- 4 Place in Judah (Judg. 15:9)
- 8 Characteristic of a bishop (Tit. 1:8)
- 12 Bravo or Grande
- 13 Graceful one
- 14 Esau's father-in-law (Gen. 36:2)
- 15 Father of the Ardites (Num. 26:40)
- 16 Timetable abbr.
- 17 Piquancy
- 18 It went before him (Hab. 3:5)
- 22 Odalisque
- 23 Outgoing tide
- 24 Exist
- 26 O. T. book: abbr.
- 29 Universal: comb. form
- 31 Churches in Asia (Rev. 1:4)

- 33 Mine entrance
- 35 Violinist's need
- 37 He will roar from Zion (Amos 1:2)
- 38 Given to the blind (Luke 7:21)
- 40 Siblings: abbr.
- 42 Past
- 43 Weight: abbr.
- 44 Dawn goddess
- 46 People of Colombia
- 48 "and — with Christ" (Rom. 8)
- 53 Location
- 56 Female deer
- 57 Born
- 58 "should — in hope" (1 Cor. 9)
- 59 He did evil (1 Ki. 16:25)
- 61 A lion's whelp (Deut. 33:22)
- 62 English rural festivals

- 63 Aggregation
- 64 Choose

DOWN

- 1 "they set a —" (Jer. 5)
- 2 Ireland
- 3 Dozes
- 4 Letters
- 5 "save one little —" (2 Sam. 12)
- 6 "is to — evil" (Prov. 8)
- 7 Fatuous
- 8 She killed the prophets (1 Ki. 18:13)
- 9 Caucho
- 10 Mayday!
- 11 Explosive abbr.
- 19 Toward
- 20 Wedding words
- 21 Some radios
- 24 King of Sodom (Gen. 14:2)
- 25 "unto the — of the earth" (Acts 13)
- 26 "in the — time" (Jude)
- 27 Man (Ezra 2:15)
- 28 Russian plane
- 30 City of the priests (1 Sam. 22:19)
- 32 Oath
- 34 "— require a sign" (1 Cor. 1)
- 36 Authors
- 39 Also
- 41 Seat of learning: abbr.
- 45 Canaan's firstborn (Gen. 10:15)
- 47 Aged: abbr.
- 49 Alaskan city
- 50 Word before China
- 51 "shall — the whirlwind" (Hos. 8)
- 52 Transmitted
- 53 Mineral springs
- 54 Sick
- 55 Pedal digit
- 60 Pronoun

CRYPTOVERSE

P S I E J Y B W J G N P N C I V I N Y I Y N Y I
N W E J D M B W

Today's Cryptoverse clue: P equals T

Pulpit To Pew

By Jim N. Griffith

The annual observance of Father's Day this weekend focuses attention once again on the fact that a good father is one of God's great gifts to children.

To be a successful father could well be life's greatest achievement. For in the finest sense, it is not only papa who pays—but papa who prays.

In this troubled and perplexing day, there are many parents who wonder why the streams of life are bitter. And yet, they themselves have poisoned the fountain.

One cannot deny the truth that parents who wish to train up their children in the way they should go must first go in the way in which they would have their children go.

In this busy age, the concerned parent must somehow find the time to be with the family. Time and experience will prove that the best gift a father can give to his children is himself.

Interpretation

Christian arithmetic

By Hershel H. Hobbs

"Add to your faith virtue...knowledge... temperance...patience...godliness...brotherly kindness...charity." 2 Peter 1:5-7

Second Peter was written to combat a philosophy called Gnosticism. It promised salvation through gnosis or a particular kind of knowledge gained as one advanced upward through their system of mysteries. Like Paul in Colossians, Peter goes them one better to show that full knowledge is found only in God through Jesus Christ our Lord (v. 2; cf. Col. 1:9; 2:3).

After his introduction Peter reminds his readers that they do not need Gnosticism. God in Christ has all that is necessary for life and godliness through full knowledge (Epignosis in contrast to the gnosis of the Gnostics). And He was made great and precious promises by which they may escape the world's corruption and grow into the

divine nature. This growth is also in contrast to the various degrees of development in Gnosticism. Thus He gives us the Christian arithmetic of adding new growth at each level of our development in God in Christ.

The idea in "giving all diligence" is making speed or putting forth great effort. As Christians Peter's readers have faith as do all who believe in Christ. So "in the sphere of your faith" add "virtue" or moral power, vigor of soul. To this add "knowledge" or the ability to direct properly your soul vigor.

Next add "temperance" (self-control), in this case with respect to sexual impulses (cf. v. 4b). To self-control add "patience," meaning to abide under such as carrying a heavy load. The Greek word was used of an athlete or soldier with the quality to take all one's opponent can send against him, yet have reserve strength by which to countercharge to victory.

"Godliness" means God-likeness. "Brotherly kindness" means a warm, friendly, and brotherly love. It may read "love of the brethren" (philadelphian, note "Philadelphia," city of brotherly love). "Charity" renders agape, the highest kind of love—selfless love. This grace crowns all others.

If you have these in abundance, "full knowledge" of our Lord Jesus Christ will be yours (v. 8). Such will not be attained in a day, but we should be on our way.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Senator Jesse Helms of North Carolina has renewed the fight to put prayer back in public schools. His misguided campaigning has resulted in an amendment which has slipped and slid from one bill to another. He is determined to attach it to some bill which has hopes of becoming law.

In 1962 and again in 1963 the Supreme Court delivered decisions removing government sponsored or controlled prayers from the public schools. Senator Helms' amendment attempts to circumvent those decisions.

Such efforts should be discouraged, however, as the court decisions represent a healthy understanding of the separation of church and state.

Prayer is a spiritual communication between the believer and God which no other person or institution can prevent or control. As an expression of personal piety, it is not an appropriate concern of public schools.

But prayer is also a religious exercise. Prayer is worship whether private or corporate. In this sense, also, governmental institutions have no place in sponsoring or controlling prayer.

Then again, prayer as a coordinated experience, becomes a devise of social pressure. It can be kind of socializing technique which we would not tolerate from others in our free society.

Our cherished understanding of freedom of conscience restrains us from anything which would force people to choose the true God against their will. Wisely, Baptists have recognized that such "conversions" are not desired by God.



Self

Laymen's commentary sets fourth volume

NASHVILLE—The first year of publishing Broadman's Layman's Bible Book Commentary has ended with acceptance of the new books exceeding expectations.

Layman's Bible Book Commentary: Acts, which will be released July 1, will complete the first year's volumes. Earlier releases during the year were Genesis, Exodus, and Mark, with more than 107,000 commentaries sold through April.

Release of the commentaries has been one per quarter through the first year and will continue through July 1984 when the last of the 24-volume set will be published. Fourteen of the volumes will deal with the Old Testament and 10 with the New Testament.

Commentaries may be purchased through Baptist Book Stores or ordered from the church literature order blank. The Broadman Readers Plan includes a copy of Layman's Bible Book Commentary each quarter through July 1984. Subscribers to the Broadman Readers Plan are up by more than 7,000 since the commentaries were added to the plan. Retail price of each volume is \$4.25, compared to \$1.90 through the readers plan, where the commentary is one of three selections mailed each quarter.

Brazil seminary grows

RECIFE, Brazil—North Brazil Baptist Theological Seminary, Recife, has reached a record enrollment of 485 students in the schools of theology, music, and religious education.

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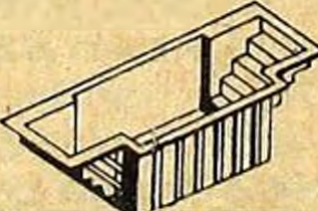
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Editor's note: Excerpts from the President's Address, which was to be preached on June 12 at the Southern Baptist Convention in Houston by Jimmy R. Allen, pastor of First Baptist Church, San Antonio.

SBC President's Address...

Bold Missions: While it is yet day

By Jimmy R. Allen

The story of the man born blind opens with the age old question of the problem of evil and suffering in human experience. It closes with a man transformed both in physical and spiritual sight bucking the tides of the uncaring and twisted system of his day because of his new found faith in Jesus Christ. The disciples posed the question of "why" about human pain and penalty. They wanted to find someone to blame...either the parents or foreknowledge of the man's future sin. But the force of the Greek words is that Jesus brushed aside the question of "why" to get to the more pressing question of what to do about it. "Neither...but I must work the works of Him who sent me while it is yet day for night cometh." In this experience Jesus reveals to all of us for all time that God is more involved in the urgency of our present tense pain and our future tense potential than in ferreting out past tense causes for our darkness. A hurting world needs not explanations but transformation. While it is yet day...night cometh.

Jesus sets the pattern and calls us to follow. He is in touch with the Eternal. He is in tune with the rhythms of the Father. A sense of urgency throbs through is actions. Yet He is a man paced to the cadence count of God's future. He had the peace of knowing His purpose. He moves without panic but with perception. He sees the open door and moves through it. The time is brief so he cannot afford the empty motions of wringing hands over the past, being bogged down in paralysis of analysis in the present, or fearing to risk challenging the future. A hurting humanity is in darkness and the power to deliver them lies in our hands...While it is yet day for night cometh.

The fresh movings of God among us remind us that our resources are greater than our wealth of talent, personnel, and money. The kind of darkness we face will not be overcome simply by will power or willingness to work. It must be "Not by power nor by might but by my name saith the Lord of hosts." It is my profound conviction that God's Spirit is at work among us opening doors undreamed of in previous days. And praise God, Southern Baptists are going through those doors. We are on Bold Mission.

Challenge of the Darkness

The darkness which suffocated the hopes of man born blind curses contemporary man. Ray Summers reminds us in his new study of John's Gospel that the darkness is not just the absence of light. It is a malignant force attacking light. It is evil fogging our vision like the smog which chokes life from the weak and the young. It is the darkness of sin.

We are born under its curse. We are born into a world with the image and capacity for God scarred, defaced, and damaged in us by the DARKNESS. We live out our groping, seeking, asking lives stumbling down roads we don't understand, lonely for a touch we can't feel, angry at ourselves and our circumstances over hungers we can't satisfy because of the DARKNESS.

Television tubes transmit twisted sexuality, rejection of the sanctity of marriages, violence as a way of life...BECAUSE OF THE DARKNESS.

Men gather in bedsheets to chant their racist diatribes despite the stated commitments of our society toward racial justice and harmony...BECAUSE OF THE DARKNESS.

Children and old people die around the world for lack of food which does exist or could exist because selfishness and greed keep us immobilized IN THE DARKNESS.

It is the Malignant Darkness of Sin. It shows up in greed, pride, rebellion, lethargy, hate, filth, envy, strife...But the core of it...the heart of it...is Sin. We were born in it. We con-

tend with it. We cannot in our strength alone solve it.

The darkness is not simply curse, it is also challenge. In the strategy of God, Light comes to combat Darkness. John says the darkness could not carry the day. "Why? Because where sin abounds, grace also abounds. The intensity of the pain signals the powerful presence of His healing power. It is in the very passionate struggle against light that the eye of faith perceives the prelude to victory.

The darkness is a challenge to evangelism. The end result should be men, families, cities, and nations, like the transformed Gadarene, "Fully clothed and in the right mind, sitting at the feet of Jesus." Where sin abounds, grace also abounds.

The very fact that the darkness IS a challenge, God is up to something among us. In the words of Nehemiah, "We are doing a great work and will not come down." He is calling us as Southern Baptist Christians to be a flashpoint in spiritual awakening with which He is seeking to sweep our world.

The Choice of Materials

The Miracle of it...the wonder of it...is that Christ has chosen such commonplace materials as us to be His instruments in spiritual awakening. The heart of Bold Mission Thrust is that we are the instruments of His Holy Spirit to share His powerful and life changing touch with the world.

Look at the actions of Jesus in the Scripture. He healed the blind man not with some dramatic stroke from the sky, not with an answer by fire and dazzling display, not with some mysterious material from heaven. He stoops down and makes clay from spittle and dirt. Don't be offended by it. It may sound unsanitary and crude, but there is an important insight here. In the very beginning God fashioned us from clay. Jesus moves with the clay, the most commonplace of material, to fashion the transformation which will be completed by an act of faith in the blind man as he washes in the pool of Siloam.

The wonder of God's working is that He uses us...sinners, flawed, and faltering, and often failing us as His messengers. He touches us. He transforms us. He commissions us. As we come to be pliable in His hands, He transmits through us by the power of the Holy Spirit the occasions for faith response which means sight for the blind, liberty for the captives, hope for the despairing, forgiveness for the guilty, life for those sentenced to eternal death.

God has chosen the foolish things of the world to confound the wise. He has chosen the weak things of the world to confront the strong. He has chosen the dirt and spit in the hands of Jesus to be the conduit of His transforming power. I have watched God at work among Southern Baptist Christians. We are still, thank God, a movement of the people. In tiny church houses in open country, in Bible study fellowships starting churches in motels or homes or school buildings, in vast church houses covering blocks of urban landscape, in embassies in foreign capitals, in executive suites, in offices of men of earthly power, in encampments under open sky, in streets and ghettos, Southern Baptists are on the move. God is at work. He is energizing and empowering His people. The cries of conviction and the joyous testimonies of conversion are happening. The wind of God is blowing. The touch of Christ is being felt.

We believe in experiential religion. God must move or nothing happens. We are a people of the New Birth. We believe in the Lordship of Christ and the responsible response required of every believer as a priest of God. We are a people who understand God's authority in His Word. We respect the uniqueness of every person and the freedom of every conscience. God has fashioned in us a people uniquely equipped to witness to

contemporary man. Flawed and sinful? Yes. But saved by His grace? Yes! Sharing His message? Conduits of His power? While it is yet day for night cometh.

Commitment of Faith

The blind man had to believe enough to act. He did not understand all of the claims of Christ. He did not even know for sure how the process worked. He simply knew that his agony was deep and the promise was made. He acted in obedience to the command. And God moved.

It is thus with us. No man's mind can comprehend all the workings of God. He is greater than we can contain in our tiny minds. Therefore, He has come. The Word becoming flesh and dwelling among us. He commands us to go. We go with His truth because we believe His message. The proof is in the results. Sight...insight...life...hope...joy...forgiveness...peace. We act on His command.

Why are we so involved in missions, ministry, evangelism? Not just so a religious organization can grow...not just so we can convince people of our way of life...not to proselytize...but because God who has made us, and bought us, and changed us has charged us with the task. We go because we are told to do so. It is a commitment of faith.

Commitment to a Priority

The blind man was obsessed with one thing...Jesus and what Jesus wanted him to do with his newfound sight. It is out of that gratitude that our priority is formed. He has led us to it.

As Southern Baptist Christians in this time and season, that priority is Bold Mission Thrust...while it is yet day. Refusing to dissipate our energies, to follow false trails, to be divided and conquered, we should be concentrating all we have on His commission to us. We must not sacrifice the best on the altar of the good.

As I perceive it, we are being pressed by good and sincere people right now to alter our agenda from Bold Mission Thrust. In this very crucial time of gathering momentum toward increased mission lives, increased mission giving, increased mission praying, some want to change our agenda from missions to orthodoxy. We must resist that temptation. We must remain a Bible-believing, Bible-sharing, Bible-obeying people committed to the Lordship of Christ.

Commitment for Confrontation

The blind man could see. It was a revolutionizing moment in his life, but he was immediately thrown into confrontation with the powers of his world. They were trapped in an empty and dead religion. The rules were more important than the results. They were people of privilege and power. That was being threatened by a power they could not control.

He was forced by conscience to bear witness to the truth. He had experienced it. He knew it to be true. He confronted them...abandoned by his parents who should have rejoiced with him, forsaken of his friends who suddenly forgot who he was, he stood alone. But it was worth it. He could see. Jesus did it. He would live out his gratitude whatever the cost.

As contemporary Christians committed to a world wide Bold Mission Thrust, we must take our stand against tyranny and for human rights. We are committed as Baptists to freedom of human conscience. It is essential to our understanding of the nature of the religious response. Wherever systems of power deny it, we must communicate our concern in the strongest of terms.

As contemporary Christians committed to a world-wide Bold Mission Thrust, we must take our stand for human survival. We have made significant strides in our own efforts to raise consciousness about world hunger and to channel resources into direct ministry of helping people help themselves to raise,

secure, and distribute food.

Human survival is wrapped up in the problem of nuclear war. We are facing one of the most emotional debates of our recent history over the wisest way to meeting competition from other nations and systems. Every Christian has a responsibility to find out for himself and then confront his community with his participation in that process of decision making. The very survival of humanity is wrapped up in these questions.

Commitment is Our Lives

The final picture of the blind man is a seeing man on his knees before Jesus saying "Lord I believe." He is totally at the disposal of the one who has set him free of the darkness. Bold Mission Thrust is the occasion for us to break out of the past patterns of part time commitment into a new intensity of missions. A record number of lives have been laid on the line by young and old in our Southern Baptist family. Think of it, one thousand one hundred persons giving their lives...from a year to a lifetime...in mission service. Assigned to a task by our mission boards since January of last year, these are not simply names and places. It represents sacrifice and service, surrender, and certainty of hard work, time and energy, money and resources. There should be three thousand out there tomorrow night...or five thousand...But God is at work calling out the called. We are all wrapped up in it. Standing by each missionary will be a person representing our total Baptist family. Missions is not simply the business of missionaries. Missions is the heartbeat of the total Southern Baptist family.

It is not a time for business as usual so we will not be trapped in yesterday's patterns. We will utilize technology to share the gospel. We will move with our hands to touch hurting people all over our nation and our world. We will call our churches to new visions of growth and development. We will claim neighborhoods, cities, states, and nations for our Lord.

The key to it all is that time is running out. But the call to us is not for panic reaction. We are not to be paralyzed by fear. We are not to be hyped up by artificial spiritual adrenalin. We are to deal with life one moment at a time. No time should be lost. No energy should be wasted. No task for God should be postponed. He calls us to join Him in harvest, in awakening, in revival, in mission. Night cometh. But it's not here yet. Let us claim His power and victory...while it is yet day.

Emergency funds set to aid in Nicaragua

MANAGUA, Nicaragua (BP)—A \$20,000 emergency allocation for hunger relief in strife-stricken Nicaragua has been granted by the Southern Baptist Foreign Mission Board.

Food items will be purchased and distributed to refugees and others severely affected by the nation's massive strike and fighting between government and guerrilla forces.

The urgent request for relief came from the Baptist Convention of Nicaragua, said John R. Cheyne, the board's associate consultant for relief ministries. Money will be administered by missionaries through the convention, working with churches in Leon, Chinandega, Rivas, and Esteli.

Food supplies are curtailed in the country as strikes and fighting often close markets and stores. Clashes, tension, and unrest have prevailed in this Central American country for more than a year between the government of President Anastasio Somoza and guerrillas of the Sandinista National Liberation Front.

UNIFORM SERIES

Lesson for Sunday, June 17

David's undisciplined sons

By Ben Curtis
professor, religion department
Belmont College, Nashville

Basic Passages: 2 Samuel 13:23-15:12; 18; 1 Kings 1:5, 6.
Focal Passages: 2 Samuel 14:21-28; 1 Kings 1:5, 6.

David was always viewed as the model king for Israel, but he could never be viewed as a model parent. It is no secret that parents who succeed in the outside world due to a combination of authoritarian decisiveness and hard-driving ambition often make lousy fathers and mothers. What works in the business world makes for disaster in the sensitive world of family relationships. David serves as a negative example of how not to be a parent. Certainly, with the heavy demands upon the family in our mobile, affluent society, we can profit from a look at the break-down of David's parental respect and authority.

Here is a historical overview of the family entanglements of David. He had an affair with Bathsheba (2 Samuel 11:1-27). In order to conceal the adultery, he plotted the death of her husband. Nathan the prophet visited him and announced a four-fold punishment from God upon David as a result of his adultery and murder. Then the family break-down began.

Amnon raped his half-sister Tamar, and David failed to emerge as the parental authority for the occasion. Subsequently, the anger of Absalom simmered over this outrage until two years later, when he avenged Tamar by killing Amnon. Absalom had to flee into exile and David handled this very poorly. He vacillated over allowing Absalom to return. Finally, he gave permission for Absalom's return, but then he did not personally speak with his son for two years. The wound of his father's passive hostility festered until Absalom left Jerusalem and later led a rebellion against David. David now did a flip-flop. Whereas, he had previously been punitive with Absalom, he was now very permissive, seeking to be conciliatory. Unbeknown to David, his commander-in-chief Joab killed Absalom and David went to his grave em-



Curtis

bracing that grief. When he was old and pictured as ineffectual (1 Kings 1:1-4), David had to withstand a final rebellion from another son, Adonijah, who was eventually put to death by Solomon.

In the light of the tragedy of David's family, I would like to share some educated guesses about his mistakes and our responsibility as Christian parents today.

(1) David did not understand the art of discipline. "Never in his life had his father corrected him or asked why he behaved as he did" (1 Kings 1:6, NEB). Discipline literally means "to learn" and carried the positive image of teaching a lesson. David probably needed the approval of his own children so much that he lacked the inner resolve of being firm and demanding accountability of them.

(2) I have concluded from my experience as a parent and a pastoral counselor that a father can provide two basic gifts for his children: (a) he can be a model of commitment by loving his wife, and David failed here with his alliance with Bathsheba; (b) he can be a model of integrity by taking risks in personal growth and staying alive as a maturing person, and I believe that David's interest in Bathsheba grew out of a middle-age boredom—he had invested all of his energy in his work and he had not prepared himself for the shock of running out of goals and growing older. (I think a third gift from parent to child is to turn loose of them when they have biologically grown up.)

(3) A third lesson that emerges from David's story is that time does not heal everything. Difficulties in personal relationships do not automatically improve with time. Absalom returned to Jerusalem, but David would not see him for two years. Not for nothing does the Scripture say "let not the sun go down upon your wrath." Unattended misunderstandings never clear up of their own accord. Someone must take the initiative to do some talking and listening.

(4) A fourth lesson is there which seems to be no substitute in the emotional well-being of children for the actual presence of the parents. Today, it is increasingly difficult to achieve excellence in a profession and have time and energy left over for a family, as King David probably had little time for his family. I remember, as a seminary student, hearing a sermon to busy preachers on "what does it profit a minister if he gains the whole word and loses his own family." To mark out specific time each day for each child and a time each week for family togetherness is no small gift.

What do we owe our children? That is a good question. We owe them the gift that we take delight in them, that we bless their very presence in our lives. But there is another question, not often asked by middle-class parents who are trying to avoid the accusation of not having given their children enough (enough of what I don't know), what can we ask of our children? That they exercise responsibility in their personal relationships and that they learn life in a covenant community is not a free ride: we give back to God's world in the form of our talents what we have received in the form of grace.

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New book explores teamwork in church staff relations

NASHVILLE—Church staff teams who work as a team to plan and implement ministries of a church experience more personal satisfaction and see more successful church efforts than staff members who work independently.

Jerry Brown, coordinator of personal and professional growth at the Southern Baptist Sunday School Board, specializes in working with small groups of pastors and staff members on personal and interpersonal issues as well as ministry issues.

He frequently does church staff retreats on interpersonal dynamics to analyze how staff members are working together. In the retreats, they examine the present situation, set goals of how they want to relate in the future and then establish strategies to accomplish the goals.

Out of these experiences and his previous work as a pastor in local churches, Brown has written a book to draw these theories together to help local church staff members function as well organized teams.

Brown, who works in the career guidance section of the board's church administration department, wrote *Church Staff Teams That Win* because he believes the enlarged church staff is a symptom of the 1980's, with additional emphasis on bi-vocational ministers.

Two staff retreats conducted by Brown recently were for Immanuel Baptist Church and First Baptist Church, both in Nashville.

David George, pastor of Immanuel church, said, "The church staff organization of today has evolved as something not planned. Most staff members have not had training in management or administration. This book brings together excellent helps from areas of management, psychology and church administration."

He said staff relationships should be a model pattern of Christ for the church just as the church should be a model for the community.

Jimmy Dunn, minister of education at First Baptist, said he felt a "big issue is loneliness. Benefits of staff teamwork would be an ongoing support system, which would lead to increased sensitivity to needs and longer stays by staff members on the church field."

Dunn also said practice of the team concept would "give staff members a clearer

understanding of their calling and help them accept their roles. When this is accomplished, they can be more of a minister to the congregation rather than being ministered to by the congregation."

"Teambuilding helps clarify expectations of the church staff," said Brown. "We talk more openly about what we expect of one another which makes it easier to divide the work, resulting in increased creativity and new ideas."

"The church can't grow beyond the leadership of the staff," Brown said. "If we as staff members can't enable and minister to one another, how can we expect the church to minister. The church will reflect the attitudes of the staff in the community."

Devotional

I owe my dad

By Mary Jean Craig

It was Edgar A. Guest who wrote "The people to whom we owe the most never remind us of our debts. They send no bills and they demand no settlement..." Yes, I indeed owe my father a great debt—one I will never be able to repay. I could not begin to itemize the account.

He is hard working, kind, humorous, cheerful, patient, and a great Christian man, husband, and father. When we were growing up, he was always proud of us girls. For this—I owe him!

Daddy is an active deacon in the First Baptist Church in Pittsburg, Texas. We always went to church as a family. Going to church was not something we argued or fussed about or even discussed, it was a regular happy part of our living. We knew we were going, and we never questioned it! For this—I owe him!

How daddy loved to sing in the choir, and he did this for many years until recently he had to stop to be with mother. He was also church treasurer for over three decades. His faithfulness was exemplary. For this—I owe him!

Daddy was the head of our home. I shall always remember our eating together daily at all three meals and his saying grace before each meal. Many times I thought the prayers were too long. But for this—I owe him!

Daddy wanted us to get a college education. He even saw to it that we attended a Baptist college. For this—I owe him!

Daddy loves his home. He is a devoted home man. There has always been a deep, loving relationship between my father and mother. Mother never to my knowledge ever challenged daddy on any thing. For this—I owe them! They were always so kind to each other. Today my mother is an invalid, and my father, now retired, takes complete care of her. I love and appreciate him for this so much. For this—I owe him!

I can close my eyes and see daddy now, asleep at the end of the day, sitting in his favorite rocking chair with the Bible open in his lap. For this—I owe him!

Mrs. Craig is the wife of Robert E. Craig, president of Union University, Jackson. Her father is Milton Light.

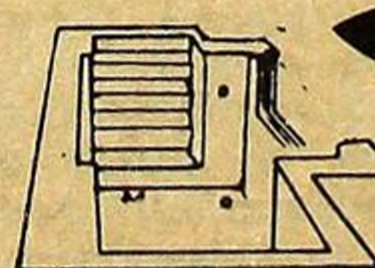
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Lesson for Sunday, June 17

Is belief in God enough?

By Jack May, pastor
Broadmoor Baptist Church, Memphis

Basic Passage: Hosea 4:1 to 5:14
Focal Passages: Hosea 4:1-3a, 6, 12-13a; 5:3-4, 6, 14

Dr. Clark Pinock, formerly of New Orleans Seminary, is given credit for saying: "One may be as straight as a gun barrel theologically, and just as empty!"

Recent public opinion polls have again demonstrated that a large majority of the American people believe in the existence of God, but the indications are that "practical atheism" abounds. These are people who verbally confess a belief in God but actionally live as if God did not exist. Scripture abounds which indicates that if Jesus is not Lord of all, He is not Lord at all! (Luke 14:26; Matthew 7:21). Just intellectual belief in God is not enough! It is only when belief is translated into action that one is truly a believer according to New Testament standards.



May

The picture in our lesson text is that of a courtroom, with Hosea acting as God's prosecuting attorney. We will do well to look closely at the scenes.

The charge given: (Hosea 4:1-3a)

There are three words used to set forth the charge, all negatively.

No truth: No fidelity, consistency, or trustworthiness! There was no integrity in their lives, privately or publicly!

No mercy: No unfailing love that results in commitment!

No knowledge: Nothing gained from personal experience. It was a superficial knowledge. The people not only did not know, they did not know that they did not know Him!

The charge was sin, and when man sins, God's creation suffers!

The culprits identified: (Hosea 4:6)

Strange, isn't it, that the very ones who were given the privilege and responsibility to teach and lead were those charged? The central truth of this verse is that Israel's sinful wandering lies at the feet of the priests! The greatest threat to the church today is not the world outside, but the world inside! Teacher, weigh carefully the weight of this verse, as it applies to you in your responsibility of leadership.

The condemnation described:
(Hosea 4:12-13a)

Rather than being a thermostat changing the temperature, these folks were thermometers simply measuring the temperature! That is, they were allowing their culture to shape their morals, rather than shaping the morals of their culture!

This condemnation is justified in our time as well. All too many "church folk" would deny strongly that they are atheistic, but by their actions they prove themselves to be practical atheists.

The conflict pictured: (Hosea 5:3-4,6)

Wrongdoing had become such a part of their nature that they had become morally incapable of repentance! The desire to seek God was gone. There is a grave danger in doing one's "own thing!" The Scriptures

declare that: "There is a way that seemeth right unto a man, but the end thereof are the ways of death!" The basic conflict between man and God is a conflict of self! Self or God has to be on the throne! When self is on the throne, conflict exists. When God is on the throne, peace exists!

The consequence seen: (Hosea 5:14)

The maintenance of meaningless religion is dangerous, because it is sometimes confused with the practice of meaningful faith. Folk can be so caught up in the trappings of religion that the essence of discipleship is forgotten. A contemporary rendering of this passage (Amos 5:21-24) might read: "I depise your Christmas observance and your Easter celebration when you have not accepted the Christ of the manger as the Christ of your heart; when you have not accepted the resurrected Lord as your personal Saviour. Do not bring your money for missions if you will not commit your life to be a missionary. Do not sing songs of love if you will not practice love. What I desire is not religion, but a demonstration of your faith which results in justice and righteousness!"

Remember, Jesus did not command us to make "church members" but disciples!

Let all who read these lines remember that a holy God, who will not wink at the sins of the world, will also not wink at the sins of the church! Judgement does begin at the house of the Lord! Belief that is intellectual and not experimental is never enough in any generation. Not in Hosea's day, nor in ours!

Rhodesian Baptists dedicate building

FORT VICTORIA, Zimbabwe/Rhodesia—Facing uncertainties caused by a changing political scene in Zimbabwe/Rhodesia, members of Mucheke (Zimbabwe/Rhodesia) Baptist Church recently dedicated both a new building and themselves to making Christ known.

Pastor Nicholas Nyatoro called attention to a large banner reading "Facing Changes—Being Steadfast" as he challenged the crowd gathered in the church's new auditorium for the dedication service.

The large auditorium, a pastor's study, and a classroom supplement a small auditorium and four classrooms that the church had outgrown under Nyatoro's 12-year leadership.

The church was begun in the early 1900s by local layman George Parvess, who requested help from the Baptist mission (organization of missionaries) of Rhodesia. The mission assigned John P. Griggs to work in the Fort Victoria area.

A sign reading "Baptist Church" tacked on a tree by Parvess still marks the spot where the church began. Although the church has moved from the original site, a children's Sunday School class still meets under the sign every Sunday morning.

The Mucheke church, the Baptist mission, and the Fort Victoria Baptist Church cooperated in construction of the new building.

Ezell appointed library leader

NASHVILLE, (BP)—Mancil Ezell, a 15-year employee of the Southern Baptist Sunday School Board, has been elected secretary of the church library department by the agency's trustees.

Ezell has served in the board's Sunday School department as a director of intermediate work, youth program design specialist, young adult consultant, and field service specialist. Since 1977 he has been design and process specialist in the board's Bible teaching division office.

An accomplished organist, artist, writer, educator, and conference leader, Ezell is the author of several books, filmstrips, and a teaching kit and has written for numerous Southern Baptist publications.

He has taught adult education during two terms at Southern Baptist Theological Seminary and has been a special contract consultant for Golden Gate Baptist Theological Seminary and for local churches and SBC agency components.

A native of Alabama, Ezell holds a bachelor of arts degree in religion and art from Samford University. He earned the master of religious education degree from Southwestern Baptist Theological Seminary and has done additional graduate study at the University of Texas. He is working toward a doctorate in adult education from George Peabody College for Teachers, Nashville.



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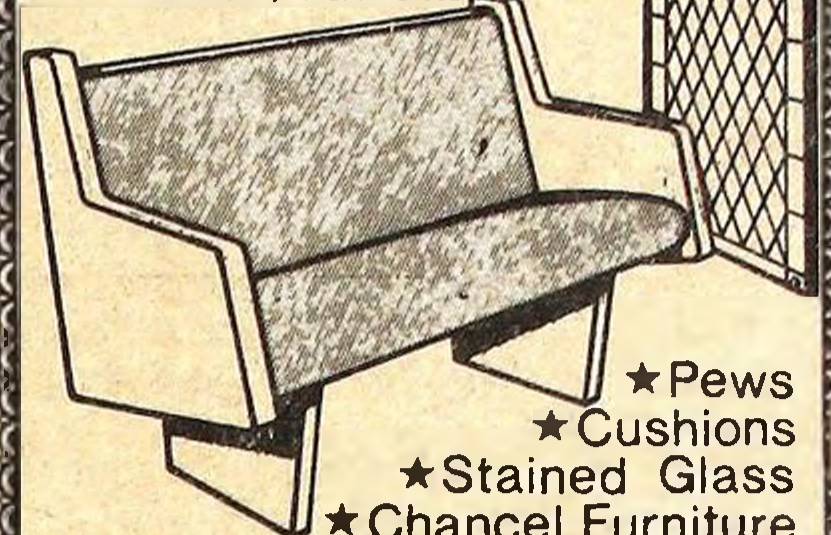


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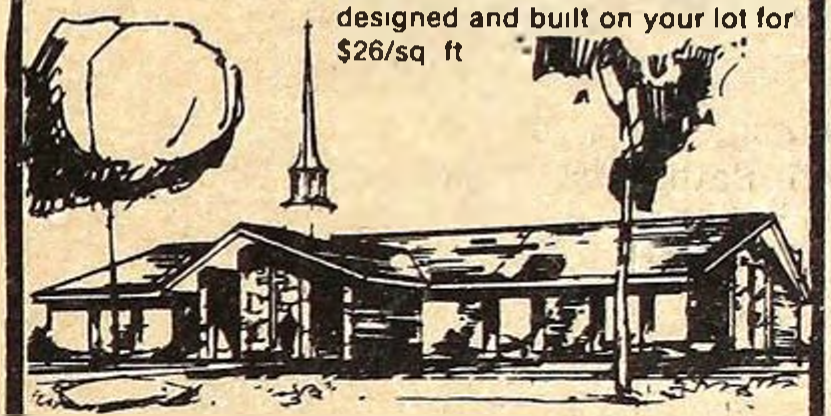
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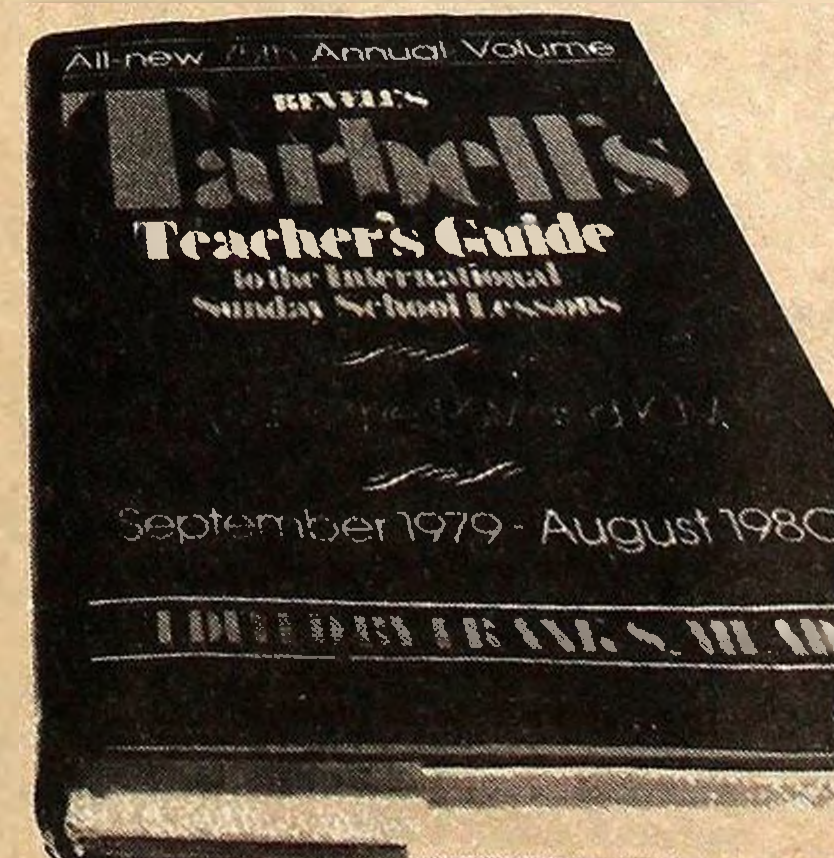


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Baptists respond to refugees' cries for help

Food and the pots to cook it in, blankets and tents to keep them warm and dry, seeds and tools to help them begin earning their own way again—Southern Baptists have supplied these items and others to some of the world's nearly 10.5 million refugees.

People without a country, uprooted by revolutions and wars, homeless and often destitute—they cry for help. And Southern Baptists are responding with both physical and spiritual aid.

In 1978 the Southern Baptist Foreign Mission Board appropriated \$153,250 from hunger and relief funds to help refugees in 14 countries. In the first five months of 1979, it appropriated \$231,432 for refugee aid.

In addition, the board has approved \$371,429 to assist families in Uganda who lost crops, farms, and homes because of invasions and attacks by troops of former Ugandan President Idi Amin. Agricultural supplies will help the farming communities start over and vehicles purchased with hunger relief funds will transport food supplies to them until their farms begin producing again. Some of the Ugandans who will benefit from this program fled the country as refugees but now are beginning to return home.

Before the new Ugandan government was established, Ugandan refugees who had sought refuge in Kenya anticipated the need to settle into a new society. To help them adjust, the Foreign Mission Board in January 1979 approved more than \$87,000 for a three-year vocational training program in Nairobi Nakuru, and Kisumu. With funds administered by missionary G. Webster Carroll, Ugandan wives began learning how to sew for a living. This project, however, may end in

the next few months as many Ugandan families choose to return home.

Other projects in Eastern Africa have included a farming cooperative of Ugandan refugees on land given by a wealthy Christian woman in western Kenya. The board also has assisted in buying food and medicine and paying rent for a month while refugee families waited to be registered and settled in one of the United Nations refugee camps, located mostly in the Nairobi area.

In neighboring Tanzania, \$16,200 was used to buy small farm hand tools for each of 9,000 Tanzanian families who had fled their homes when Amin's troops invaded their area. Their villages, farms, and crops destroyed, they are beginning again with Southern Baptist help in the Bukoba area of northwest Tanzania.

Major appropriations also have been funneled into Southeast Asia, where Southern Baptist missionaries work in four Thailand refugee camps. Typical of those receiving help is Lan Thi Huynh. Like others in the camps, she benefited from initial gifts of food, cooking utensils, blankets, and clothes. She saw refugees become involved in the farming project, sponsored by Southern Baptists, or learn to raise chickens, rabbits, or ducks in another self-help program.

After receiving approval to resettle in the United States, she went to one of the two transit centers where Baptists work with refugees waiting to depart. There missionaries such as Polly Morris teach English and show the refugees how to diaper babies (few infants in their home area wear diapers). They also show them pictures of airports, bathtubs, and toilets—things the refugees need to know about in the United States.

Lan Thi Huynh was one of the fortunate ones; she stayed in the refugee camp only three months. Others stay for years, waiting for some country, some sponsor to give them a helping hand.

She was fortunate, too, because she heard about Jesus for the first time while she was in the camp. Although she didn't become a Christian while in Thailand, the words and example of Baptists in that refugee camp helped her to profess faith in Christ after she'd been in the United States about two months. She's

now a member of a Baptist church in Missouri.

The work in Thailand has been the longest running (since 1975) of the Southern Baptist refugee relief programs, and Uganda has received the largest, most recent appropriations. But refugees in other countries also have received help.

When fighting erupted between guerrillas of the Sandinista National Liberation Front and government troops of Nicaraguan President Anastasio Somoza Jr., refugees poured across the country's borders in Honduras and Costa Rica. Southern Baptists responded with \$20,000 in hunger and relief funds. Besides meeting the refugees' immediate food and shelter needs, missionaries showed evangelistic films nightly to help meet their spiritual needs.

Where Baptists give assistance is not an arbitrary decision, according to Winston Crawley, director of the board's overseas division. Several factors are considered. The foreign government must be willing to accept aid and geographical, cultural, and language barriers must not be too formidable. Also, aid is easier to administer, he said, if missionaries are stationed near the troubled area.

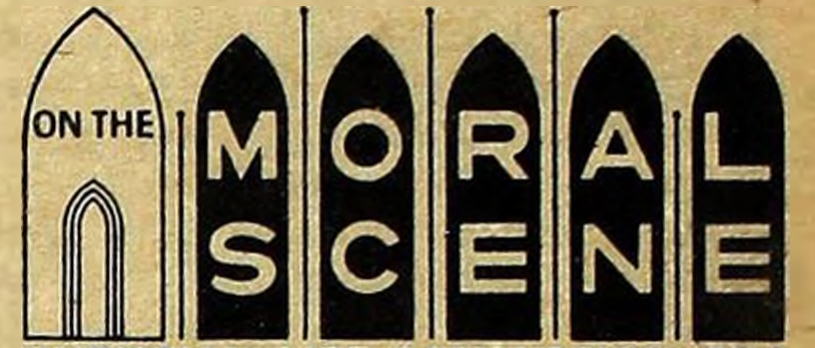
Portugal was one of the countries which fitted all the criteria for aid in 1978. Portuguese-heritage families, some of whom had lived in Angola for generations, fled home to Portugal following Angola's independence and ensuing confrontations between factions in that country.

The Portuguese Baptist Convention began aiding Baptist families, but the problem was too vast for this group to handle alone. In April 1978 the Foreign Mission Board appropriated \$10,000. Besides meeting immediate physical needs, some of the money was used to pay school fees so children of unemployed refugees could resume their education.

Some refugee families lived near the Baptist church in Alges, Portugal, where missionary Norman L. Harrell and his family were stationed. The Harrells obtained parents' permission to take the children to Sunday School and gave Bibles to those who could read English. Soon some of the parents

began attending church with their children.

Still there are other countries, other refugees who need help. Baptists cannot expect to satisfy all the needs, but they are responding as often as they can, with love, understanding, and hope. (BP)



CHRISTIAN LIFE COMMISSION, SBC

THE MEDIA—CONGLOMERATION, CONCENTRATION—"Through the years, the number of U.S. daily newspapers has declined in relation to the number of urban communities, until today there are 1,760 newspapers of which 97.5 percent have a local monopoly. But worse, 1,082, or 61 percent of those newspapers are owned by chains, which show a voracious appetite for acquiring the larger papers that are still independently owned. When this trend is combined with the same conglomerate also owning TV, newsmagazine and paper-book outlets, America moves closer to a time when the owners of the nation's entire media could fit into one corporate board room."

(American Federationist, March, 1978)

THE DEPOPULATION OF AMERICA—"During the last two decades, major shifts have appeared in patterns of American fertility and migration. By changing the size, structure, and distribution of the U.S. population, these shifts are altering—often drastically—the fortunes of people, places, and the country as a whole. Most importantly, U.S. population growth has slowed substantially since the middle of the 1960s, with a transition to zero population growth seemingly underway. The American population increased by an average of 2.8 million people a year between 1955 and 1965; since then, this average annual increase has diminished to less than 1.9 million. The number of children people expect to have also has significantly declined in recent years. In 1976, almost 75 percent of married women 18 to 24 years old expected to have no more than two children; in 1967 only 45 percent of such women fell into this category. At least among young adults, large families have become the exception. Moreover, although there are strong indications that childbearing is not going out of style, intentional childlessness has increased in recent years."

(The Futurist, April, 1979)

KIDS OF ALCOHOLICS—"Until recently, researchers who dealt with the children of alcoholics have concentrated on those who misbehaved; they were the ones thought to run the greatest risk of turning into alcoholics (50 to 60 percent of all alcoholics have at least one alcoholic parent). Now, professionals contend that seemingly well-adjusted, over-achieving offsprings are also in danger. 'We've been missing the boat,' says Stephanie Brown, associate director of the Stanford Medical Center Alcohol Clinic. 'There is an entire population of children who grew up looking so good, acting so perfect, achieving so much. Then, in their 20s and 30s, things began to fall apart.' The result? 'My research; she says, 'shows that more than half of them will turn to alcohol and perpetuate the problem from generation to generation.'"

(Newsweek, May 28, 1979)

SUBURBAN TREND?—"Since 1970 more blacks are moving out of the inner city than are moving in, says HUD. Its new study, 'Recent Suburbanization of Blacks: How Much, Who and Where?', looks into the extent and significance of the move, which began in the late 50s. Single copies of the report can be obtained from Office of Policy Development and Research, Room 8124, HUD Building, Washington, D.C. 20410."

(Civil Rights Update, May 1979)

HISTORICALLY FROM THE FILES

50 YEARS AGO

J.B. Lawrence accepted the position of executive secretary of the Home Mission Board. Lawrence was serving as executive secretary of the Missouri Baptist State Convention.

J.H. Oakley resigned as pastor of Prescott Memorial Baptist Church, Memphis.

25 YEARS AGO

Slater A. Murphy, pastor of Highland Heights Baptist Church, Memphis, and president of the Southern Baptist Convention which met in St. Louis, Mo., in his president's message reminded his hearers that the early Christians advanced with Christ because they witnessed to Christ. "They had an experience of salvation and told it," Murphy said. He continued by saying that those Christians won as they witnessed to His sinless life, His victorious death, His glorious resurrection, the coming of the Holy Spirit, and the promised return of the Lord Jesus Christ.

The Southern Baptist Pastors' Conference was presided over by Ramsey Pollard, Knoxville. Other Tennesseans on the program were Robert G. Lee, Memphis; Chas W. Pope, Nashville; and Walter Warmath, Knoxville.

10 YEARS AGO

Kenneth Hartly of Nashville was elected head of the department of music at Union University, Jackson, beginning with the fall semester. Previously, he had served as chairman of the department of music at Belmont College.

Charles L. Pruitt Sr., Old Hickory, resigned as pastor of Pugh Flat Baptist Church, Stewart County.

BSSB executive voices optimism about Sunday School's future

OLIVE BRANCH, Miss. (BP)—Sunday School Board president Grady Cothen said here that today's society demands new methods for reaching people, but that he is more optimistic about Southern Baptists' future than he has been in 20 years.

Cothen cited the increasing size and number of ethnic groups, changing societal values and the fact that most Americans have a low spiritual awareness as factors making "the context in which we work totally different."

"I think we stand on the threshold of the best era of Sunday School work since the 1950's and maybe in our history," he said at the spring meeting of state Sunday School directors and staff of the board's Sunday School department.

Cothen said Baptists must change their traditional mindset that only white, Anglo-Saxon, Protestant types make good prospects. Of the black, Hispanic, Oriental, and other growing ethnic groups, Cothen asked, "Are we who claim His (Christ's) name going to be content and pass them by?"

Norms of society no longer support ethical and moral standards, Cothen said. Therefore, "The message related to sin is not easily understood because there are so few norms left."

Within churches, leaders should challenge members to service out of spiritual motive, he said, adding, "Folks don't respond much to duty any more."

The emphasis of church ministry must be on meeting a person where he is—physically and spiritually, Cothen said. "We must ask ourselves what we can do to meet his hurt or

feed his hunger, whether he ever comes to the First Baptist Church or not. If we do things only to build up our church, we are going to blow it," he said.

Cothen said Christians must show the world "That we are different—the community of love."

Christian families who have stayed together, Christians who have a tranquil spirit and who care "will make others want to be like us," he said.

"The best community of love ought to be the Sunday School class."

Baptist work spreads throughout Malaysia

KOTA BHARU, Malaysia—When 18 people gathered to worship in the newly rented second floor of a shop in Kota Bharu, Malaysia, Baptists marked their official entry into the thirteenth and final state in Malaysia.

A total of 20 Southern Baptist missionaries are assigned to Malaysia.

Japanese publishers report on growth

TOKYO, Japan—Jordan Press, publishing house for the Japan Baptist Convention in Tokyo, has reported sales of more than \$2,705,000 during 1978 through its seven Baptist bookstores across the nation. The press published 13 new books, reprinted 30, and continued to publish two church school magazines. A total of 200 book titles are listed in the current catalog.