

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



**JAMES H. SMITH**  
Watching the gauges

## Executive Board to consider transfer of Belmont Plaza

The Executive Board of the Tennessee Baptist Convention will meet in a called session on Thursday of this week to consider a recommendation from the Belmont Plaza Committee concerning the disposition of the Nashville facility.

The session, which was called by vote of the board's administrative committee, will convene at 10 a.m. CDT at the Baptist building in Brentwood.

At a meeting of the Belmont Plaza Committee on Monday of last week (July 30), the group voted to bring one recommendation and one alternate possibility as information.

Messengers to a special called session of the Tennessee Baptist Convention on April 5

had instructed the convention president, W. Fred Kendall II of Union City, to appoint a committee "to sell or to transfer" the financially-plagued facility.

Belmont Plaza, a 123-unit for senior adults, had been completed last February but was not opened because of the lack of operating funds. The building was constructed by the Tennessee Baptist Service Corporation with a \$5-million bond issue.

According to members of the Belmont Plaza Committee, the group will recommend that the facility will be transferred to the Atlanta-based Consolidated Resources Corporation of America. The facility would be managed by Retirement Centers of America, Cleveland, Tenn., and operated as a residence for senior adults on a rental-only basis.

Under the proposal, the state convention would assume the liability of a \$1.5-million "balloon" payment which is due when the payment of the bond issue is completed in A.D. 2004.

Consolidated Resources Corporation would accept the liability of \$3.5-million of the indebtedness and provide nearly \$800,000 in operating funds to get the facility operational.

The state convention would be responsible for \$10,000 per month interest payments on its \$1.5-million indebtedness. However, as the facility secures occupants, the TBC would receive a portion of the income, which would grow each year. By the ninth year, the convention would receive more than it was paying out, according to Consolidated's projections.

Should Belmont Plaza be sold or refinanced at some later date, the TBC would receive the \$1.5-million, plus-interest on that amount.

Technically, the state convention and/or the Service Corp. will still be liable for the total debt. However, Consolidated Resources Corp. of America will stand between the bond holders and the convention for \$3.5-million of the indebtedness.

The convention would have input into the operation of the facility, according to committee members, by naming one member to a three-member policy-making group. The other two members would be representatives of the financial firm and the management firm.

If committee's recommendation is approved by the Executive Board on Thursday, the target date for the transfer would be Nov. 1.

At its July 30 meeting, the Belmont Plaza Committee also voted to present information on an alternate proposal (without recommendation) that the facility be sold outright to the "best and highest bidder." An appraisal is being secured by the committee to present to the Executive Board on Thursday, in order that the board members will have some estimate of what Belmont Plaza might bring in a direct sale. The appraisal had not been completed at press time.

The committee also voted to request the administrative committee to call a meeting of the Executive Board on Aug. 9.

Because Belmont Plaza is located adjacent to Belmont College, the committee has been reluctant to sell the facility outright, since this would give Baptists no control whatsoever over the use of the building.

This will be the second called meeting of the

Executive Board within seven months to deal with the problems of Belmont Plaza. On Feb. 22, the board met in a called session and voted to make necessary payments to keep the facility from going into default and voted to call a special session of the Tennessee Baptist Convention on April 5.

At that convention, the messengers considered three proposals from an Executive Board committee and voted "to sell or to transfer" Belmont Plaza. The motion passed by the convention also asked that "every attempt be made to dispose of the financial liability of Belmont Plaza in a way that will, if possible, maintain a relationship with the Tennessee Baptist Convention."

Named to the Belmont Plaza Committee were James Austin, Robersville; Russell Birmingham, Nashville; Bill Coles, Nashville; Paul Durham, Nashville; Ed Harris, Knoxville; Robert E. Horrell, Memphis; Frank Ingraham, Franklin; Jack McEwen, Chattanooga; Paul Smith, Memphis; Paul Williams, Jackson; and James Winters, Nashville. Kendall and Executive Board president Gerald Stow of Cookeville serve as ex-officio members. Coles was named chairman of the committee.

The 13-member committee has had six meetings, with numerous other meetings held by committee members from the mid-state area. They have considered proposals from more than 15 groups. Coles has stated

The Aug. 9 Executive Board meeting, as is true of all board meetings, will be open to the public.

## Guard Green, Baptist leader, pastor dies

Guard Green, 87, pastor of First Baptist Church in Donelson for 12 years, and a leader in the Tennessee Baptist Convention, died on Aug. 4 after a brief illness.

While in school at Southern Baptist Theological Seminary, Green served as pastor of New Hope Baptist Church in Nashville and led two churches in Kentucky. He served the Donelson congregation from 1931 until 1943 when he entered the United States Army as a chaplain.

Following his release from the Army, he led First Baptist Church in South Pittsburg. His last pastorate was at First Baptist Church in Monterey, where he remained until his retirement in 1957. Following his retirement, he was interim pastor of several churches.

In denominational life, he was moderator of the Nashville Baptist Association and was a member of the Executive Board of the Tennessee Baptist Convention.

Funeral services were held at Grace Baptist Church in Nashville with Fred Johnson officiating. Burial was in Mt. Olivet Cemetery. Green is survived by his wife Mrs. Ellenere Benika Green; a son, William D. Green, both of Nashville; three grandchildren, and three great grandchildren.

## New Brotherhood director to watch 'attitude'

**MEMPHIS, (BP)**—Jim Smith pointed to a gauge in the Cessna Cardinal RG and called it "the most important instrument in an airplane."

It wasn't a compass, or altimeter, or airspeed indicator. It was the "attitude indicator."

"That," said the newly-elected executive director of the Southern Baptist Brotherhood Commission, "is also an important gauge of the effectiveness of Brotherhood work."

"It's not how high you fly, or how fast you fly, or how far you fly that's important, it's the attitude with which you fly," he said. The attitude indicator helps a pilot keep his wings parallel to the ground.

To keep the plan from going into a "critical attitude" that will cause it to crash, the pilot has to maintain proper balance between speed, altitude, and all the other controls on the plane. And that's the way it is with his new job, Smith said.

There are some who are concerned about how "high" you get spiritually; there are some troubled by how far you go in statistical growth; and there are others concerned of how fast you grow, he explained. But the important thing is attitude control—keeping a proper balance between all the factors in either flying or in motivating and mobilizing men and boys for missions and ministry.

In his acceptance speech immediately following election by the trustees of the Brotherhood Commission, Smith said he was "excited about the decade of the eighties," predicting it would be the most exciting 10 years in the entire history of the Christian church.

"Just as this year has been recognized as the year of the child, I am convinced that the next few years will become known as the decade of the laity," Smith said. "There is a spirit of renewal that is beginning to manifest itself, and men with abilities and means are saying, 'Give us some handles to take hold of, we want to be involved in this great world of missions movement,'" Smith told trustees. Later, in a three-hour interview, he expanded on some of his hopes and dreams for the future.

Saying he felt it was providential that the

Brotherhood Commission already has a ministries section which includes lay renewal and mission-ministry projects, Smith said that renewal or discipleship has got to become a vital part of the ongoing purpose of the commission.

Men have got to realize the Christian life is a disciplined life, a life brought under the discipline of Jesus Christ, he explained. That means that men need to practice the disciplines of a daily quiet time, prayer, Bible reading, caring for their physical bodies, handling their money, and the discipline of family relationships.

"Unless we get these dimensions into the lives of men, they are not going to be motivated to relate ministries in the right way," Smith declared.

"So when these men go out there on missions, they have got to know how to witness, how to share their faith, how to do everything they do 'unto the Lord,'" Smith said. If not, the ministries will lack a spiritual depth and dimension, and Baptist men would be nothing more than what service organizations, such as the Lions Club, are doing, he insisted.

A passage in Exodus convinced Smith that during the first six months of his administration he should listen instead of initiate change. Exodus 10:26 quotes Moses telling Pharaoh, "Until we arrive there, we ourselves do not know with what we will serve the Lord."

"My first reaction was to come to the commission with a long list of things I have in the back of my mind, from dreams and visions I have," Smith said. "But the Lord showed me I am not to do that, but instead to spend the first few months listening."

Although he considers his reorganization of the work of the Illinois Baptist State Association one of his major accomplishments while executive director, Smith said he doesn't plan any immediate reorganization of the Brotherhood Commission.

And although the Brotherhood department of the association changed its name to the Department of Lay Mobilization in 1977, in an effort to overcome the poor image of the Brotherhood in Illinois, Smith said he was not

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## Sponsors of Bible conference say meeting will be positive

ST. LOUIS, Mo. (BP) — W.A. Criswell and James Robison, sponsors of the Heart of America Bible Conference scheduled in St. Louis, have pledged that the conference, the first in a series of such meetings across the nation, will be positive and not divisive.

The conference, which bills itself as "affirming the authority of the Word of God to strengthen pastors and churches through evangelism," will be held Aug. 13-15 at Tower Grove Baptist Church.

Some have expressed fear that the conferences are simply the latest effort in a political struggle which erupted during the Southern Baptist Convention in Houston in June when messengers battled over Biblical inerrancy.

But Criswell, pastor of First Baptist Church, Dallas, and Robison, who heads the James Robison Evangelistic Association, say that fear is unfounded.

"To hold a meeting to map out programs of divisiveness would be disastrous," Criswell said in a telephone interview with the Word and Way, Missouri Baptist state newspaper. "Our ship is being swept under the waves of materialism and secularism. We must sound a positive note if we are to survive this storm."

"We've given God our commitments and our talents," Criswell said. "It is in His hands. After our first meeting in St. Louis, we will know if we have something which God will bless."

"If this meeting has any negative repercussions," Criswell said, "I will not have

anything to do with it. There is no spirit of divisiveness within me."

Robison declared that he wished "all the eyes of the Southern Baptist Convention" could look in on the conference in St. Louis. "They would love the spirit they see there. We are going to love one another and love the Lord through it all," he said.

The sponsors plan about 20 conferences, including one in each of the six cities where the SBC has seminaries. Conferences have already been set in the fall in Louisville, Ky., and Fort Worth, Texas, in cooperation with Southern and Southwestern Baptist Theological Seminaries respectively. Other sites include Mobile, Ala., and Charlotte, N.C., according to Mike Huckabee, Robison's public relations director.

In late May, the presidents of the six SBC seminaries told Criswell they would support the efforts of Criswell and Robison to hold the conferences.

"Each president indicated he'd be glad to speak at the conferences provided they weren't political and did not involve attacks on Southern Baptist institutions," Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., said then.

Asked by the Word and Way about the absence of seminary representatives in the Heart of America program, Criswell said, "That is a problem that has to be worked out. They have to be included (in the future)."

Robison said he wants seminary presidents to speak at the conferences and would urge them to do so in the future. None were specifically invited to the St. Louis meeting, Huckabee said, adding, "There was no specific reason for them not to be invited and they will be in the future."

Robison said a major difference between the Heart of America Conference, which will major on evangelistic inspirational preaching, and those in conjunction with SBC seminaries will be class time spent with seminary students.

Besides Robison and Criswell, program personnel at the first conference include Adrian Rogers, president of the Southern Baptist convention and pastor of Bellevue Baptist Church, Memphis, Tenn.; James Draper, pastor of First Baptist Church, Euless, Texas and president of the SBC Pastors' Conference; Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.; Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas; Jack Stanton, director of the Institute of Evangelism at Southwest Baptist College, Bolivar, Mo.; Larry Lewis, pastor of the host church; and Jerry Vines, pastor of Dauphin Way Baptist Church, Mobile, Ala.

Robison said the conference will not "harangue" an issue. "This will not be a time of my belief versus your belief. We will uphold



**LOTTIE MOON'S SHAWL**—E.L. Wright (left), business manager of the Foreign Mission Board, examines Lottie Moon's shawl donated to the board's library by W.S. Beane (right) of King and Queen Court House, Va.

the bible and the Biblical commissions."

The evangelist added that the conference will not back away from issues but it will not fight anyone's battles. "I don't care if you have been mistreated by someone. You have to have the spirit of Christ and the spirit of Christ is forgiveness. Vengeance belongs to God, not to man," said Robison.

## Hobbs urges Baptists to study doctrine

GLORIETA, N.M. — Herschel H. Hobbs told conferees at Glorieta Baptist Conference Center here during Bible preaching week that "we have grown about two generations of Southern Baptists who don't know who they are."

Hobbs, pastor emeritus of First Baptist Church, Oklahoma City, former president of the Southern Baptist Convention, and author of *Baptist Faith and Message*, taught a course each morning on the axioms, or self evident truths, of religion.

"The tendency during the last 50 years among major religions has been toward blending and stressing our similarities instead of our differences," Hobbs said, "so we have a vast seed of Baptists who don't know and understand Baptist heritage or our distant beliefs."

"But I see a turning in that," Hobbs continued, "because wherever I go there is a hunger to know Baptist doctrine and what the Bible teaches about many things. The pastors and people realize that there is a great need in this area."

"The first means to cure a disease is to recognize that you've got it," he explained, "and I think we are on the way."

## Virginian donates Lottie Moon's shawl

RICHMOND, Va. — A black silk embroidered shawl worn by Lottie Moon has enlarged the growing early China missions collection at the Southern Baptist Foreign Mission Board in Richmond, Va.

The shawl, an antique library table and lamp, and an early picture were added recently to the collection in Jenkins Memorial Library and Archives Center. The collection includes the trunk in which the shawl traveled to Virginia with Miss Moon's ashes, said Nancy Neil Stanley, manager of the library and archives center.

The shawl, which belonged to the missionary for whom the Lottie Moon Christmas Offering for Foreign Missions was named, was donated to the archives center by W.S. Beane of King and Queen Court House, Va.

Beane said his late wife received the shawl from her mother, Mrs. Thomas J. Collings who probably got the shawl from Mrs. Isaac Moon, Miss Moon's sister-in-law. After her husband died, Mrs. Moon lived with Mrs. Collings.

The antique table and lamp were made for Henrietta North, Southern Baptist missionary in Shiu Hing, South China, around the turn of the century, said Miss Stanley. Pearl Johnson, emeritus missionary to China and Taiwan now living in Union, S.C., donated them.

The picture of the First Baptist association in China matches a description of a picture of the same group given in the January 1872 issue of *The Commission* magazine by Corresponding Secretary (now called Executive Director) Henry A. Tupper. The picture was donated by Mr. and Mrs. Gale Harrison of Atlanta, Mo., through Mrs. Fern Harrington Miles, former missionary to China, the Philippines and Taiwan now living in Jefferson City, Tenn.

## Marv Knox named HMB news writer

ATLANTA (BP) — Marv Knox, a reporter on the Abilene (Texas) Reporter-News, has been named assistant news editor at the Southern Baptist Home Mission Board.

Knox replaces Judy Touchton who resigned to attend graduate school at the University of Missouri.

Knox will assist news editor Dan Martin in preparing news releases, features, and photo-features on the work and personnel of the Home Mission Board.

A 1979 graduate of Hardin-Simmons University in Abilene, Knox also has been editor of the H-SU Brand, the student newspaper, and spent 10 weeks in 1978 as a student summer intern news writer on the Rocky Mountain Baptist.

## Clinton congregation calls Georgia pastor

James M. McPherson began his duties as pastor of Second Baptist Church, Clinton, last month coming from Fairview Baptist Church, Rossville, Ga.

McPherson received a degree from Southwestern Baptist Theological Seminary, Fort Worth, in 1965. Prior to that, he was graduated with a B.A. degree in English from Carson-Newman College in Jefferson City.

He has served the Rossville church since 1974. Prior to that, he was pastor of Cumberland Homesteads Baptist Church, Crossville, (1967-73), and Lascassas Baptist Church, Lascassas, (1965-67). He served churches in Texas as director of education, music and youth from 1961-65 and was director of music at Creighton Memorial Baptist Church, now First Baptist in Concord, from 1958-61.

He has been a state consultant in adult work, Sunday School, and church training. He has been a state pastor advisor in church training and Brotherhood, an instructor in the Witness Involvement Now program (WIN) and has been active in the Concord Cumberland Plateau, and Cossa Baptist Associations.

His civic interests include chapter chairman of the American Red Cross. He is a first-aid instructor, has worked in the area of mental health, and has served on the Governor's Advisory Council on Welfare in the State of Tennessee.

## Equal time nets soul

HIGHLAND LAKES, Ind. (BP) — The trade was made — an hour in the pew for an hour's help on a car.

Summer missionary Paul May worked all night Friday on the car of a teenage member of his Bible study group, on the promise that teen would spend equal time in church.

The exchange proved mutually beneficial as May, a student at Mississippi College, got to spend time at his favorite hobby, and the teen accepted Christ as Saviour.

## Carson-Newman College offers Bible school diploma program

JEFFERSON CITY — The Bible school, an adult education program at Carson-Newman College for church workers who cannot or do not choose to follow the full college or seminary curriculums, will open its doors for the first time this fall.

A program of 62 semester hours leads to a diploma in Christian ministry, but anyone who desires may select courses from the curriculum even if they have no intention of working toward the diploma, according to William Purdue, director of the Bible school.

Courses to be offered this fall include church administration, survey of New Testament I, and understanding the Bible. Purdue and William Blevins, C-N professor of religion, will teach during the first semester.

The second semester will offer courses in preaching, Old Testament, pastoral counseling and church history.

As enrollment grows, the following courses will be added: Old Testament I and II, New Testament II, English, speech, preaching, pastoral care, field work, evangelism, church history, Bible doctrine, Baptist history, Christian missions, and church music.

"The purpose of the school is to make available to those Christian workers who would not otherwise be able to further their education beyond the high school level an opportunity to participate in an educational experience grounded on Biblical interpretation of the Scriptures and on practical procedures of church leadership," said Purdue.

Application forms and scholarships information are available by writing: Bible School, Carson-Newman College, Jefferson City, Tenn. 37760. Enrollment will be accepted from qualified applicants until the beginning of the fall semester, Aug. 30.



## Campus police nab suspect

NEW ORLEANS (BP) — A drill for the campus police at the New Orleans Baptist Theological Seminary turned into a "true-to-life" event when off-duty policemen arrested an armed robbery suspect on the campus.

The seven-member squad had gathered for a drill on apprehension techniques used by policemen when they learned that an armed robbery had taken place a block east of the seminary.

Minutes later, a 25-year-old man, armed with a .38 caliber pistol, was seen on the campus. Patrolman Robert Davis apprehended him outside Spurgeon Hall, a dormitory for men.

The arrest was one of several campus police have made in recent months. Campus police have assisted New Orleans' policemen in the apprehension of several suspects in the area; have arrested several persons suspected of such things as breaking and entering and trespassing; and have helped break up a bicycle theft ring.

## Brotherhood...

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sure whether the name of the Brotherhood organization should be changed.

"Very frankly, the Brotherhood Commission has a very low image," he said. "It has a low image in the church, and a very low image primarily with the state executive secretaries."

Smith, a former leader of the state executive secretaries fellowship organization, said one of his first priorities will be to get the opinion of the state executive secretaries on what the Brotherhood Commission should seek to accomplish.

He said he also plans to listen to a group of laymen led by C.E. Price of Pittsburgh, a vice-president for Westinghouse Corporation, who are concerned about lay involvement in Bold Mission Thrust. "These men," he said, "may prove to be our greatest allies."

Although he plans to listen, he does have his own dreams and visions for the future.

"I am not so much concerned about how many card-carrying members of the Brotherhood organization we have," he said. "I'm more concerned about mobilizing men and boys for missions and ministry."

Smith said he envisioned the possibility of national and local organizations of Baptist laymen in various business and professional fields, similar to the Baptist Medical and Dental Fellowship already organized and relating to the Brotherhood Commission.

He suggested the possibility of fellowships of Baptist men in government, Baptist men who are attorneys, laymen who are real estate agents, auditors, pilots, builders and construction people.

"These people are drawn together by two affinities—they are Baptist, and they have a common trade," Smith said. The key to it is mobilizing and organizing men to use their gifts and talents for missions and ministry, and keeping that motivation in proper perspective and attitude.

Smith said he envisions a retreat center, not located at the Brotherhood Commission, where laymen can go for renewal and "to weigh their lives under the right kind of guidance and leadership." He also envisions more emphasis on assistance to furloughing foreign missionaries by beefing up the Brotherhood Commission's plan to help missionaries buy and sell cars while on furlough and to help coordinate housing for furloughing missionaries.

Saying the Brotherhood Commission has got to match the mission and ministry needs in the world with resources of the laity, Smith warned against simply "finding a ministry outlet and enlisting someone to fill it." It's got to be in reverse order—building the kind of spiritual foundation that motivates and equips men to be ministers.

"When you get that, they are going to demand ministry outlets," Smith said.

And they will be flying with the right attitude.

## Revere rides again, warns flood coming

ALVIN, Texas (BP) — The spirit of Paul Revere rode the crest of the recent southeast Texas flood.

But instead of "the British are coming," Pat Brown, associate pastor of Chocolate Bayou Baptist Church, shouted, "Wake up, the water's rising," as he went from house to house.

Brown went outside about 1 a.m. to find the water rising fast in his yard near the church. He started phoning sleeping neighbors who weren't aware of the threat to their lives and property.

But the water was rising too fast. So Brown waded the flood waters knocking on doors of about 50 homes and inviting the people to come to the church gymnasium.

About 150 people spent the night and most of the following day in the gymnasium.

Pastor Bob Caperton, who was at an encampment with some of the church's youth, has high praise for the young associate pastor's fast action.

He also says the flood victims who were sheltered at Chocolate Bayou and other churches have gained a new appreciation of the church as "a refuge in the storm."

## Day care instruction, helps included in workshop this month

Directors of day care centers and other persons interested in the ministry of the Baptist day care program and mothers day out programs will have an opportunity to participate in a weekday early education workshop at Camp Carson this month. Scheduled for Aug. 17-18, the workshop is sponsored by the Tennessee Baptist Sunday School department.

Bob Couch, church administration department at the Baptist Sunday School Board in Nashville, will speak to the group on several areas of interest, including the ministry of a weekday program, resources, religion in weekday education, and problem solving.

Conferences will be offered in physical movement and learning, math made fun, exploring art materials, and language development. Conference leaders enlisted are: Cleatus Moorehead, Bertie Cox, and Maurita Fletcher.

Ray Evette, state director of preschool work, said that pastors, ministers of education, administrators, and committee members should also take advantage of the workshop. "Our church staff members and church leaders need to be aware of new



Couch

## Union University sends 43 students into mission work this summer

Forty-three Union University students, seeking to advance the spread of the Gospel through commitment to the Bold Mission Thrust, are serving in various mission capacities across the nation this summer.

From Michigan to Memphis and New York to California, 40 students have volunteered their summer months to spreading the gospel as part of a massive operation to undergird home mission work. Three of the students, all recent graduates, are serving two-year terms as missionary journeymen in Africa under sponsorship of the Foreign Mission Board.

"Union University is committed to making Bold Missions a reality and not just something the Baptists talk about," declared dean of religious affairs Bob Agee. "The BSU and the campus religious organizations will continue to be heavily involved in raising funds and enlisting fellow students to help share the gospel of Christ around the world."

Five of the young people are serving with the Sunday School department of the Tennessee Baptist Convention, helping staff mission Vacation Bible Schools and backyard Bible clubs. Six others are working on a special mission project with the Central Bap-

tist Association in Michigan and have established four new Baptist churches in the Lansing area.

This is the second such venture for several members of the group, who last summer were instrumental in the establishment of the first Baptist church in Belding, Michigan. The group was requested to return to expand the work begun last year. The mission endeavor is sponsored two-thirds by funds raised by Union's BSU and one-third by the BSU of Tennessee Baptist Convention.

Nine students are serving as summer missionaries in a 10-week program sponsored by the Home Mission Board of the Southern Baptist Convention. Three are in Iowa, two in California, and one each are serving in New York, Illinois, South Carolina, and the Pacific Northwest. Their assignments vary from work in pioneer and mountain mission areas to inner-city outreach.

Other appointments include: five from the Tennessee Baptist Student department; eight from the Woman's Missionary Union of the TBC to work in WMU camps for GA's and Ac-teens; five serving on the staff of Shelby Baptist Association-owned Camp Cordova near Memphis; two appointed through the TBC music department to serve with rural associations, conducting music workshops for congregations of country churches; and three serving two-year appointments in Africa under sponsorship of the Missionary journeymen program of the SBC Foreign Mission Board.

"Union University is committed to involving our entire college family in seeking to reach the world with the Gospel of Jesus Christ. These facts reflect the variety of ways which we are using to accomplish that goal," Agee asserted.

## Union trustees elect Williams, give names to student housing

Union University trustees, meeting July 26 in their annual summer session, elected officers, executive committee members, and named new student housing in honor of four individuals.

Paul Williams, pastor of Englewood Baptist Church in Jackson, was elected chairman of the board, succeeding the late J.A. Hadley of Humboldt who died May 13 after an extended illness. Elected as vice-chairman was Maury City native Jim Austin, who succeeded Memphis businessman John McRee. Milan businessman Argyle Graves was re-elected to a second term as the policy-making body's secretary.

Vice-president for business affairs Bob

Elliott reported construction had been completed on additional single and married student housing. The \$900,000 project features 20 new apartments—12 for women and eight for men—with each unit accommodating four or five students. Kitchenettes are available in nearly half the units.

The women's apartments were named after college employee Mrs. Charles A. Wingo of Bradford and the late Miss Cynthia Jelks of Paris.

Mrs. Wingo, an admissions counselor since 1967, counsels prospective students in 55 high schools throughout west Tennessee, excluding Jackson and Memphis. Miss Jelks, the late daughter of Mr. and Mrs. Robert Jelks of Paris, died in 1976 during her sophomore year at Union.

The new men's housing was named in honor of retiring long-time board member E.E. Deusner of Lexington and Memphis trustee Cecil Ebersold.

Deusner, a former board chairman, has served on various high-ranking committees of the college and had been instrumental in the college's relocation in 1975. Ebersold, an international contractor, served as construction supervisor during the building of the additional housing units.

The board previously named the new married students apartments, the first such structures in the history of the college, in honor of retired vice-president for development Walter Warmath.

In other business, James Jones was hired as assistant professor of religion, and Elisa Sanford was employed as a business education instructor. Jones will replace religion department chairman Thomas Smothers who has accepted a faculty position at Midwestern Baptist Theological Seminary in Kansas City, Mo., while Miss Sanford will temporarily replace assistant professor of business education Mrs. Whit Lafon, who was granted a one-year's leave of absence.

## Parochial referendum sought in Calif.

SACRAMENTO, CAL. (C/SNS) — California voters will have a constitutional referendum next June on tax aid for parochial schools if a petition drive just beginning succeeds in getting enough signatures to initiate a proposed amendment to the state constitution.

The proposed amendment, drafted by University of California law professor John E. Coons, would fund public, parochial, and private elementary and secondary schools under a complex voucher plan. The plan would eliminate local property tax funding of public schools and shift all school funding to state taxes, which would have to be raised sharply to compensate for the loss of local tax revenue and to cover the costs of parochial and private schools.

Although the Coons voucher amendment purports to prohibit discrimination by race, religion, or gender, it provides that voucher funded private schools could discriminate against children by sex and, by giving enrollment preferences to children of former students, it would perpetuate existing religious homogeneity and ethnic and social class imbalance.

The Coons plan would require voucher funded religious schools to reincorporate as nonreligious corporations, but, incongruously, they could remain under the control of the same church officials. Participating religious schools would also be required to meet state certification standards.

Critics of the voucher plan point out that it would raise educational costs and taxes; promote religious, ethnic, and class division; damage public education; force taxpayers to support religious institutions; and violate the U.S. First Amendment ban on tax aid for religious institutions.



## EDITORIAL

## Belmont Plaza: the next decision

This week, Tennessee Baptists will write yet another chapter in the continuing saga of the Belmont Plaza crisis.

The Executive Board will meet on Thursday to consider a proposal and an alternative as information from the special Belmont Plaza Committee, which was charged by the April 5 called Tennessee Baptist Convention "to sell or to transfer" the 123-unit apartment complex for senior adults.

Belmont Plaza, you will recall, was constructed by a \$5-million bond issued by the Tennessee Baptist Service Corporation. Six weeks before it was scheduled to open, it was discovered by the TBSC that there were no funds for operating the facility.

The crisis surfaced when TBSC executive director Wade Darby reported to the TBC Executive Board on Dec. 12, 1978, that the facility was near completion, but operation funds he had been told would be available did not exist.

At a called meeting of the TBC Executive Board on Feb. 22, 1979, the members voted to call a special Tennessee Baptist Convention on April 5. The board also voted to name a study committee to come up with alternatives to the TBSC's request for a \$1.5-million letter of credit and the assurance of \$100,000 per year from the state convention budget.

The called TBC approved the committee's recommendation to sell or to transfer the facility, and to do so, if possible, in such a way as to maintain a relationship with the state convention. The messengers also authorized the Belmont Plaza Committee to carry out this instruction at the discretion of the TBC Executive Board.

The committee is now ready to report (see article on page one).

It might be well to review a little of the history of Belmont Plaza.

Apparently the first official mention of a retirement facility adjacent to Belmont College in Nashville came at a Feb. 13, 1973, meeting of the Ministry to the Aging Study Subcommittee.

The subcommittee chairman, P. O. Davidson of Memphis, reported that he had had a conversation with Herbert Gabhart, Belmont College president, during which Gabhart envisioned the possibility of some businessmen purchasing land between the college and Belmont Heights Baptist Church on which to build condominium-type apartments for the elderly. Davidson reported that Gabhart had stated that this venture would not involve the Tennessee Baptist Convention financially. No action was taken by the subcommittee.

The Tennessee Baptist Service Corporation was organized at the 1974 TBC, and a Board of Directors was elected.

When the TBSC directors held their first meeting on Dec. 2, 1974, Gabhart met with the group and discussed the possibility of locating a retirement facility on property east of the campus. On Feb. 2, 1975, the directors met again and heard a proposal

from two architects about a high-rise facility on that property. On March 4, 1975, the trustees of Belmont College agreed to deed the property to the Service Corporation, if the proposed facility would provide space for the college's administrative offices.

In August 1975, the TBSC directors voted to make an offer to the college for the site on which Belmont Plaza was eventually constructed.

After several meetings, the TBSC Board of Directors voted on Dec. 2, 1976 to award the contract for construction of the building. The contractor's bid was \$2,775,000. With a 10 percent contingency fund added, the total building cost was estimated at \$3,052,500.

In addition, there would be an estimated \$180,000 in other costs for such items as storm drainage, carpeting, testing, landscaping, and code requirements. Other costs related to the construction were estimated at \$164,700 for architectural fees and \$145,000 for property.

The \$5-million bond issue was made March 1, 1977, by J.C. Bradford and Company through the Health and Educational Facilities Board of Metropolitan Government of Nashville and Davidson County. Groundbreaking ceremonies were held April 17, 1977.

As construction began in the spring of 1977, so did the effort to sell the units. Residents would pay a founders' fee (which ranged from \$20,000 to \$37,000) and a monthly fee (which ranged from \$565 to \$850), depending on the size of the apartment.

When Darby succeeded Gene Kerr as TBSC executive director on Jan. 1, 1978, construction of Belmont Plaza was well underway.

Construction delays moved the proposed completion date from October 1978 to January 1979, and the facility was officially completed on Feb. 1, 1979.

So much for history.

The Belmont Plaza Committee, which was authorized by the April 5 TBC, has taken its task seriously — and prayerfully. The messengers had voted overwhelmingly to sell or to transfer the financially-plagued facility.

Under this directive, the committee was guided by two of its own goals: (1) to lose as little of the money of the TBC and the Lord as possible, and (2) to protect Baptists' interests as much as possible because of its location adjacent to Belmont College.

Along the way, the committee has heard proposals from more than 15 different groups. Naturally, some of these groups presented several proposals and counter-proposals — hoping to offer as little as possible and to gain as many concessions as possible.

The potential of a direct sale brought little encouragement. No firm cash offer has been received, and the only "unofficial" cash offer was \$2.5-million.

At its May 29 meeting the committee asked that all interested parties present final proposals in writing by June 15. Five groups met with the committee on June 28. After hearing each of these, the committee narrowed the list to two and asked for further information.

On July 30, the Belmont Plaza Committee completed its recommendation to this week's called Executive Board meeting. Obviously, this recommendation will not please everyone—but we are convinced it is the best of those which have been submitted.

There are rumors that additional proposals will be made from the floor at Thursday's meeting. We do not believe that, without thorough examination, any such proposal can adequately deal with the complicated problems involved.

Hopefully, the crisis of Belmont plaza is nearing an end.

Tennessee Baptists must refrain from blaming the Belmont Plaza Committee or the Executive Board for the loss of Baptist money. The loss actually occurred long ago when the Tennessee Baptist Service Corporation became involved in a \$5-million debt on a building that is valued at less than \$3.5-million.

Cicero's  
comment

By the editor

I own a Ford Granada. Its main claim to fame—according to the advertisements—is that it looks like a Mercedes, but costs considerable less.

There is a lemonade on the market which clearly states on the can, "Contains no lemon juice."

Look at the ingredients of nearly everything we eat and you will find that these contain artificial color and artificial flavoring.

We live in an "imitation" world.

I was really surprised several months ago when my wife came home from the grocery store with "imitation margarine"—when I already knew that margarine was imitation butter. That's sort of like having an imitation of an imitation!

In our "plastic world" we have grown to expect manufacturers to use inferior materials to make products look, taste, or perform like something they are not. And, supposedly this makes these items cheaper to buy.

We are taunted by TV commercials which have Ella Fitzgerald unable to tell a tape recording from a live performance.

In my younger days, we used to "plike" (translation: "play-like").

I saved my money from my paper route to buy a baseball glove with Johnny Pesky's name on it—assuming this would cause me to "Plike" the Boston Red Sox's third baseman.

We kids spent many hours in a chinaberry tree in our side yard, which to us became a B-25, as we acted out Ted Lawson's "Thirty Seconds over Tokyo."

I guess our society is fascinated with our attempts to make substitutes appear to be the real thing.

My Bible (with its "imitation leather" cover) quotes Paul as writing, "Be imitators of me, just as I also am of Christ" (I Cor. 11:1 NASV).

That worried me. Are we as Christians to be hypocrites, pretending to be a cheap imitation of something that we are not?

I consulted my Greek lexicon, figuring that the word was mistranslated. The Greek word is *mimetes* which is transliterated into English as *mimic*, which is defined as "inclined to copy; imitative; make-believe; simulated."

This further added to my confusion. Then, a new concept dawned on me.

Based on our current interpretation of "imitation," I had approached the meaning of the word as being as little like the original as possible while giving the appearance of being completely like the original. The birch paneling in my family room is not birch or even wood—but plastic made to look like something it is not.

We have reversed the true meaning of imitation. The original concept was to BE as much like the original as possible.

Paul knew we could not be completely "him"—no more than he could be completely Christ. Yet this was Paul's objective, and should be ours. We are to be as much like Jesus Christ as it is possible for us to be!

This leads to the obvious question to us who are urged to be "imitators of Christ." Are we sincerely seeking to become more and more like Jesus Christ—or, are we just seeking to appear to be Christians by merely pretending to do those things that the world expects of Christians?

Alvin C. Shackelford, Editor

Charlie Warren  
Associate EditorBobbie Durham  
Editorial AssistantBaptist  
and  
Reflector

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News-Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer



## 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.

### Author of Daniel

Dear editor:

Enclosed is material excerpted from different sources showing different dates and authorship for the Book of Daniel.

Exhibit 1 (Convention Uniform Adult Teachers' Quarterly, Sept. 30, pages 165-168), clearly proposed the theory that the Book of Daniel was written by an unknown writer during the Maccabean revolt in 165 B.C.

The other (Introduction to the Old Testament, published by Moody Press) gives Daniel as the actual author in 530 B.C. This was Jesus' opinion of the authorship and the date given in the book. If by some mental gymnastics you can overcome or explain away Jesus' ascribing this book to Daniel, you will still have to agree that these are two, mutually exclusive theories regarding Daniel, its date, and its authorship. You simply cannot accept both as being accurate.

In order for us poor laymen to determine if you are knowledgeable enough to determine liberal from conservative theology, would you please tell us which of these is liberal and which (is) conservative?

Would you further give us your definition of the words inspired, inerrant, and infallible?

Do you further believe Genesis to be scientifically accurate and I and II Kings to be historically accurate?

You don't need to print the material furnished since it will be readily available to all Baptists. Omitting this material, my letter should be less than 300 words.

You profess an open mind, Cicero. If you use it, you will find liberal theology even closer home than the seminaries.

Helen H. James  
603 Pa. Ave.  
Etowah, TN 37331

The quarterly material was written by W. T. Edwards Jr., professor of religion at Samford University, Birmingham, Ala. He explains both authorship theories, but obviously favors the late authorship.

I personally accept the theory that Daniel was the author of the book, which I would judge to be a more conservative view.

"Inspire" literally means to breathe life into, to give meaning or purpose. When applied to the Bible, I believe it means that God breathed His life, His meaning, and His purpose into the Scripture.

"Inerrant" means without error, or "truth without any mixture of error" as the Baptist Faith and Message statement says.

"Infallible" means incapable of being in error or of failing.

Although the Bible is a religious book, rather than a book of science or secular history, I do not believe that Genesis is scientifically inaccurate nor that Kings is historically inaccurate. (editor)

### Significant contribution

Dear editor:

Thank you very much for you July 18 editorial calling for a "blue ribbon" committee to coordinate the investigations of the liberalism within our denomination! This

### Retired pastor returns to Blairs Creek church

Retired pastor Hugh Vancel has accepted the call to serve as pastor of Blairs Creek Baptist Church in Tazewell, the church which ordained him to the gospel ministry in 1933.

Before his retirement several years ago, Vancel was pastor of churches in east Tennessee, Michigan, Ohio, and Indiana. His last pastorate was Mulberry (Ind.) Baptist Church.

He is already on the field at Blairs Creek.

may go down in history as one of your most significant contributions to the welfare of our denomination.

You can be sure that I deeply appreciate you for your taking this "drastic action" (as you termed it). It is drastic—but it is needed.

I also hope that you will have the freedom and the inclination to ascertain just how critical this problem is. And then to help alert our grassroots Baptists of this spreading "cancer" in our SBC. Then I hope you will help in the removal of the "cancer."

From all that you have told me—and from all that I have read that you have written—I am persuaded that you share the same basic doctrines and heartbeat that has always characterized the large majority of Southern Baptists.

You have real ability to think and to write. Your personal commitment to the historic Baptist faith and message and your position as editor of the Tennessee paper places you in a very strategic position to help solve this problem within our beloved denomination and in the carrying out of the Great Commission of our Lord Jesus.

William A. Powell Sr.  
P.O. Box 468  
Buchanan, GA 30113

Careful, Bill. Some might remember that in "The Southern Baptist Journal" (October 1976) you wrote about me, "It's easy to see why his readers may not believe anything he says." (editor)

### Foundation

#### After the flowers fade

By Jonas L. Stewart

It was a beautiful tribute to one who had lived a worthy and useful life. The flowers that lined the chapel walls gave testimony to the esteem in which the deceased was held. They also gave evidence of the artistic ability of the florist.

I accompanied the family to the grave a few hours after the funeral. It was covered in a beautiful array of colors. The floral stands surrounding the mound reminded one of sentinels standing guard over a valuable treasure.

Several days later my travels were to take me back to that community. In memory of a precious love lost for a while, I stopped again at the cemetery. The stands were naked and some even lay flat, having succumbed to the blowing of a gentle wind. The top of the grave was a grim reminder of death. The green leaves had withered; the beautiful flowers were faded and shattered. The only reminder that the deceased had lived was a cold marker bearing a name and two dates.

As I turned away thinking, "vanity of vanity; all is vanity," a still small voice spoke. It seemed to say, "Go, devise a plan for funeral gifts that do not wither like grass nor fade like flowers."

That plan is now in effect. Memorial gifts of any amount may be placed in trust with the Tennessee Baptist Foundation. A notice will be sent to the family and the gift will be recorded in the name of the deceased. Instead of fading like a flower, this memorial will join others of like nature to cause little children to laugh, hungry mouths to be fed, lost souls to be saved, and the name of Jesus to be glorified. This becomes a part of a perpetual trust fund that will never be spent. It is invested with the income paid year after year to world missions through the Cooperative Program. The leaves wither and the flower fades, but this memorial will last until Jesus comes.

Send such gifts to Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, Box 347, Brentwood, TN 37027.



TAL BONHAM

### Baptists in Ohio elect Tal Bonham

COLUMBUS, Ohio (BP) — Tal D. Bonham, director of evangelism for the Baptist General Convention of Oklahoma since 1973, will succeed Ray E. Roberts as executive secretary-treasurer of the State Convention of Baptists in Ohio.

Bonham, will join the Ohio convention staff, Jan. 2, 1980, as executive secretary-elect. He will assume Roberts' duties on April 1, and Roberts, who will reach age 65 in June, will serve as a consultant to the convention until his retirement on June 30.

Roberts, Ohio's first and only executive secretary since its formation as a state convention in January 1954, volunteered to relinquish his duties three months ahead of his retirement date in view of the early selection of Bonham by the Ohio executive board.

A native of Cordell, Okla., Bonham is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

## Projections show CP increase, shortage in capital needs budget

NASHVILLE, Tenn. (BP) — Strong giving to the Southern Baptist Convention's national Cooperation Program unified budget in July propelled Southern Baptists 11.13 percent ahead of last year's pace.

But even with that percentage increase, statistical projections indicate that giving will probably fall at least \$300,000 short of the capital needs budget of SBC agencies.

Projections indicate now, said Tim Hedquist of the SBC Executive Committee, that the SBC will reach the \$62,000,000 basic operating budget, but not reach the additional \$2-million budgeted for capital needs. In addition to the \$64-million in basic operating and capital needs, the 1978-79 budget calls for another \$11-million in challenge funds for Bold Mission Thrust needs.

With 10 months gone in the 1978-79 fiscal year, the undesignated Cooperative Program portion of the budget has reached \$53,023,638, compared with \$47,715,260 contributed at the same point in the 1977-78 fiscal year.

Altogether in the first 10 months, Southern Baptists gave \$106,128,961, including the Cooperative Program figure and another \$53,105,323 in designated contributions. The total gifts showed a 12.7 percent increase and the designated contributions a 14.2 percent increase.

The designated contributions include gifts to the SBC's Annie Armstrong Easter Offering for home missions, which totaled \$15,452,000 — exceeding the offering's goal of \$15 million and representing a 14.3 percent increase over last year.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Ten years ago this week, Tennessee Baptists moved their convention offices from 1812 Belmont Blvd. to Brentwood. Belmont College needed the space occupied by the convention, and the convention had outgrown their cramped quarters.

An effort to find adequate land on which to erect a building and provide off-street parking in the same area failed. After much prayerful searching, the offices were moved "way out" to Brentwood where a six-acre site was purchased.



Madden

Looking back, we see how providential the move was. Now, Interstate 65 is within sight of the building. While the price of \$17 per square foot seemed high 10 years ago, the price would be at least three times that now. The building has required a minimum of maintenance. It also has provided much needed space to expand the ministry to the Tennessee Baptist family. In 1969 there were 880,802 Tennessee Baptists. Now there are nearly a million. The current budget is \$11,800,000 with 34.5% shared through SBC world missions and ministries.

I would like to express appreciation to Fred Kendall, who was serving then as the executive secretary-treasurer and to those who served with him for exercising such vision and faith. Thank you, too, Tennessee Baptist family for providing such gracious facilities. Those of us who work for you in Brentwood thank you again, on the 10th anniversary of the building and urge all Tennessee Baptists to come see your building. I believe you are as grateful for it as are those of us who work here.

We look forward with eagerness and anticipation to the next decade.

### CBS films segment at Baptist seminary

FORT WORTH, Texas (BP) — Preaching students from Southwestern Baptist Theological Seminary will appear on national television this fall on a segment of the CBS news program "60 Minutes."

Crews from CBS spent two days in June on the campus filming students in class for use in a segment on reporters who review worship services. Paul Lowenwalker, producer, said he chose Southwestern because of the course it offered in preaching.

"We were looking for an illustration of how ministers are trained," he said.

Preaching students are videotaped by the seminary while their peers complete evaluation forms on the sermon. Later, they view the tape after looking at the critiques. The process also includes group discussion about the effort.

The segment involves interviews with reporters in Cleveland, Ohio, who review worship services, footage of services at Lakewood Assembly of God Church, and the First Baptist Church of Dallas, as well as the Southwestern portion.



## OPINION

# Missionaries need your help

By Joe N. McKeever

In the course of dodging guerilla bullets and feeding starving refugees, missionaries "John and Edna Jones" are about to get a surprise. Beginning this year, their U.S. taxes have gone up by a thousand dollars.

Under appointment by our Southern Baptist Foreign Mission Board to "Rumesia," the Joneses are already having a time of it. The inflation rate there is completely out of hand, as in so many other countries. And with the value of the U.S. dollar shrinking all the time, their real income continues to dwindle.

Until this year, John and Edna had paid no U.S. income taxes while working outside the country. The law had specifically excluded from taxes the first \$20,000 earned by U.S. citizens working overseas. The idea behind that law was to encourage Americans to take unpopular jobs out of the country, jobs considered vital to U.S. interests.

But the Foreign Earned Income Act of 1978 changed all that. That law dropped the \$20,000 exclusion. From now on, everyone's entire income is subject to taxation.

Obviously, this law affects more than Southern Baptists' nearly 3,000 missionaries. It applies to every denomination, as well as to employees of the American Red Cross, CARE, World Vision, and CROP.

Recently, I sat on a committee of the Foreign Mission Board that was determining what our response to this law would be. The members felt it would be unjust and cruel to drop the full weight of this law on our missionaries immediately. Few, if any, could withstand a sudden cut in salary of \$800 to \$1500 a year.

If the Board decides to give serious help to the missionaries, it will cost a minimum of one million dollars in 1979 alone, and if the Board does not give assistance, the missionary will bear the burden by himself. In either case, the foreign mission effort suffers.

In an enterprise such as missions, it is impossible to pass on higher costs to the consumer. To come up with one million dollars, you either cut salaries or services.

The point to be made is this: the law needs to be changed. Several congressmen have stated that they believe this can be done if there is grass root support for it.

In a news release about this law, Sen. Thad Cochran of Mississippi stated that he believes the authors of the 1978 act did not realize the impact that law would have on workers in charitable and religious organizations.

Consequently, Cochran has introduced a bill to amend that law. Called S-1372, his bill is in the Senate Finance Committee, of which Louisiana's Russell Long is chairman.

Mississippi's Congressman David Bowen introduced the identical bill in the House. This bill, HR-4796 goes to the House Ways and Means Committee, of which Al Ullman is chairman.

There is evidence that with sufficient support from concerned Christians across America, these bills can pass and a grave injustice be remedied. Letters from numerous congressmen to members of the Foreign Mission Board indicate that they are sympathetic to the cause. Sen. Barry Goldwater said, "You can count on my support for a new amendment to clarify that employees of public charities and religious organizations are exempt."

Now all we need is one million letters to Congress!

Repeatedly, our elected officials there have stated they have to know the American people want this law changed. That means letters.

We Baptists are strange people. If Madalyn Murray O'Hair were leading a campaign to tax our mission program, we would have a million letters in Washington by sundown! But since it's only Congress, we grow apathetic, and assume nothing can be done. However, the law can be changed!

Recently, we asked a lobbyist how to write letters to Congress about an issue. Here are his suggestions:

1) Be brief. Three sentences is enough. Tell

that you support S-1372 and HR-4796 and ask him to support them.

2) Write the letter in your own handwriting.

3) Don't mimeograph postcards or letters, and don't copy someone else's. Use your own words.

4) Write all of your state's representatives and senators. You can do that in fifteen minutes.

5) Get the members of your church involved in this. You could do that in 10 minutes during prayer meeting. Even 20 letters from your church members would be fantastic.

One more important point: during August Congress will be in recess. Members of Congress will be back in their home states. Go to see them. In personal visits and in public meetings, express your concern for this tax law that is threatening our mission program and ask them to help.

Members of Congress all have one thing in common: they pay attention to what their constituents say.

When the voters have no opinion about a particular bill, a congressman will conclude it has no support. But when his mailman works overtime carrying sacks of mail on a certain bill, you can rest assured he will read his mail and get to work.

McKeever is pastor of First Baptist Church, Columbus, Miss., and a member of the SBC Foreign Mission Board.

## Baptists need woman president says Sullivan

GLORIETA, N.M. (BP) — "The Southern Baptist Convention ought to have some women presidents," declared James L. Sullivan at a Baptist Heritage Conference at Glorieta (N.M.) Baptist Conference Center.

Sullivan's comment came during a discussion of "balancing efficiency and freedom in the SBC" at the conference sponsored by the SBC Historical Commission.

The former SBC president and retired president of the SBC Sunday School Board also proposed a voluntary one-year term for convention presidents and called for the election of ordained ministers and laypersons on an alternating basis. Sullivan served only one term as SBC president in 1977, deciding not to be renominated for a traditional second term.

Observing that the Southern Baptist Convention is not a church, Sullivan indicated that the issue of women pastors, opposed by many Southern Baptists, is not involved in the issue of women serving as presidents of the SBC.

Reflecting on checks and balances in convention life, Sullivan said the office of SBC president "is not a position of power. If a man gets elected president, thinking he has power to straighten things out in the convention, he is mistaken ... Southern Baptists have never given any individual a position of power," he said, "and they are not going to ... In our processes we have to keep the power spread out in the masses."

He further stated that the presidency "is a position of influence, but it is not a position of authority ... The one place where he might express himself authoritatively is in the appointment of committees, but he can't control the decisions of the committees when they meet."

Convention bylaws are designed "to protect us from ourselves," he said. He emphasized the need to maintain balance between efficiency and freedom in the operation of the convention.

## Currie challenges Baptists to minister to migrants

NASHVILLE (BP) — More than one million migrant and seasonal farmworkers who scratch out a sub-poverty level living in America's fields are a "minority of minorities," many of whom suffer under "virtual slavery."

That's the evaluation of David R. Currie, special projects coordinator for the Southern Baptist Home Mission Board and the Christian Life Commission, after an extensive study of farmworkers which included a recent fact-finding tour of migrant camps in North Carolina.

The migrant workers' plight has been largely overlooked by the religious community, said Currie, who is working for the two agencies in a special two-year program to help coordinate Christian social action and ministries.

Southern Baptists, he said, possess the resources to ease the economic, social and spiritual burdens of the farmworkers who migrate near their communities every year. But to transform potential into ministry, Southern Baptists must first become aware of the farmworkers' unique problems, Currie said.

"The facts about farmworkers," he stressed, "speak for themselves":

— The "average" seasonal and migrant farmworker is less than 25 years old and has a sixth grade education.

— The average annual income from all sources for a farmworker is less than \$4000, far below the federally-established "poverty-line." The 1979 "poverty line" is \$7,160 for a family of four, according to U.S. government calculations.

— Furthermore, under a "crewleader" system, a farmworker often takes home less than \$25 a week after the crewleader takes money "off the top" of his wages and makes deductions for food and housing.

— Housing, often provided by the farm owner or the "grower" on or near the property being farmed, is "usually substandard and sometimes deplorable."

— Studies have ranked farm work as the third most dangerous occupation in the United States. Although statistics are difficult to document, a federal Food and Drug Ad-

## House votes negative on IRS school probe

WASHINGTON (BP) — Three amendments affecting church-operated schools were added to the Treasury-Postal Services Appropriations Bill by the U.S. House of Representatives before sending it to the Senate for action.

The House adopted one amendment, by a vote of 297 to 63, which would have the effect of stopping an Internal Revenue Service procedure threatening private school tax exemption because of alleged racial discrimination.

The amendment would "prohibit the use of appropriated funds to formulate or carry out any rule or policy which would cause the loss of tax-exempt status to private, religious, or church-operated schools unless in effect prior to August 22, 1978."

A second amendment attached to the bill specifies the particular procedures private schools have objected to since the announcement in the "Federal Register" last August. The IRS proposal threatens the loss of tax-exempt status unless private and religious schools meet certain quotas of minority students and staff.

Extensive hearings in Congress followed four days of hearings before the IRS. The Baptist Joint Committee on Public Affairs testified against the proposal three times. The Southern Baptist Convention voted last June in Houston to oppose the IRS guidelines.

The third amendment attached to the appropriations bill would allow an individual to claim a charitable deduction on income tax even if the contribution was, in effect, payment for tuition at a religious school.

ministration report estimated that approximately 800 to 1,000 field workers die and another 80,000 are injured annually as a result of pesticide poisoning.

— According to a government study, farmworkers have the poorest physical and mental health of any group in the U.S. Their average life expectancy is 49 years, compared to a national average of 72 years.

Once such facts are understood, Currie said, the local church must "do some soul-searching" about its purpose and priorities.

"If a church's primary goals are rapid growth in membership and budget, then migrant ministry is not an option," Currie explained. "The standard criteria for evaluating 'success' won't apply to migrant ministries. The church must understand its role as servant to minister effectively to these people."

Secondly, he added, the church must overcome the barriers of racial and social prejudice which "limit our ministry to 'helping our own kind.'"

After the church has dealt honestly with these issues, the possibilities for effective ministry to migrant and seasonal farmworkers are "practically endless," Currie believes. An abbreviated list of needed programs includes worship, recreation, Bible schools, health services, transportation, literacy classes, and halfway houses for workers who want to "settle down."

Finally, Currie urged Southern Baptists to press for better and fairer laws to protect farmworkers, to call for existing laws to be strictly enforced, and to "work to see that farmworkers enjoy the same rights as other American workers."

## Work with Greeks draws criticism

By Dan Martin

ATLANTA (BP) — Southern Baptist leaders have expressed surprise at the reaction of the Greek Orthodox Church in America to the appointment of two Greek-speaking missionaries.

The Greek Orthodox Church in America reportedly is furious over the appointment of Ignatius and Parthena Meimaris of Roslindale, Mass., as catalytic language missionaries to work among Greek-speaking people in the Boston area.

The Meimarises, natives of Katerini, Greece, were appointed by the Southern Baptist Home Mission Board in June.

Shortly after the appointment, Archdeacon Methodios G. Tournas, of the Greek Orthodox Archdiocese of North and South America, sent identical letters to the president of the Southern Baptist Convention, Adrian Rogers of Memphis, and to William G. Tanner, executive director-treasurer of the Home Mission Board. The letters branded the appointments as "blatantly unChristian, nothing short of proselytism."

The Southern Baptist leaders, both in letters to the Greek Orthodox Archdiocese and in statements to Baptist Press, the SBC news service, said the intent of the appointment of the missionaries is not to proselytize, but to reach those persons who have been unreached with the gospel of Jesus Christ.

Tanner, in his response, said the Meimarises were appointed after Greek-Americans in Boston requested the board to appoint persons to work within that community. "We simply responded to a request from the local area," Tanner said.

Oscar Romo, director of the division of language missions at the board, said Southern Baptist work among ethnic groups is not a new thing. "We have been working among various ethnic groups since we were founded in 1845," Romo said. "Now, the Southern Baptist Convention includes representatives of 77 ethnic groups who study the Bible every week in more than 70 languages."



# Our People and Our Churches . . .

## CHURCHES...

McConnell Baptist Church in Beulah Association is observing the church's 75th anniversary throughout August. The membership held revival services with Jerry Powell, Southside Baptist Church in Martin, serving as evangelist. According to Pastor Larry Byassee, a special historical event will take place each Sunday throughout the month until homecoming on Aug. 26. Guest speaker for homecoming will be Jack McClain.

The congregation of Eastside Baptist Church in Burns broke ground recently for their first building. The group has been meeting at Eastside Community Center. Contracted by Pendergrass and Son, the new facility is scheduled for completion this fall. Eastside Baptist Chapel was constituted into a church on Sept. 30, 1973 and became a member of the Southern Baptist Convention and the Nashville Baptist Association. Participating at the ground breaking were: Charles Davis, Jerry Hale, Mrs. Azlee Pendergrass, and former pastor Carlton Woodard.

First Baptist Church in Oak Ridge dedicated facilities last month. The new \$1.2-million sanctuary and fellowship hall was constructed by Wallace Goodwin of Knoxville. A fellowship dinner and historical pageant of the church were held that evening. Dillard Mynatt is minister.

Parkway Baptist Church in Goodlettsville will have a double celebration on Sunday, Aug. 19, according to Pastor James R. Moore. In addition to observing the church's 18th annual homecoming, the membership will also dedicate a new sanctuary. Scheduled to attend are former pastors, staff members, and director of missions for Nashville Association, Carl Duck.

Hulen Baptist Church in Erwin held a note burning service last month. The membership paid off a 20-year note in eight years for the construction of the pastorium. Robert English is pastor.

## PEOPLE...

First Baptist Church in Bluff City ordained Howard Edwin Adams Jr. as deacon. Dennis E. Kenney is pastor.

New Union Baptist Church in Georgetown devoted a Sunday morning worship service to paying recognition to Pastor Norvin A. Tinsley for 10 years of service to the church. The membership also honored his wife, Emma Lou. Woody Watkins, director of missions, Hamilton County Association, was the guest speaker.

Randall Suggs and Jackie Suggs were ordained as deacons by the Chewalla Baptist Church, Chewalla, last month. Pastor Wray Moore served as moderator. Shirley W. DeBell, director of missions for Shiloh Baptist Association, led the questioning period. B. C. Willcutt, pastor of Mt. Gilead Baptist Church in that association, gave the charge to the church and to the deacons. The ordination message was given by J.T. Drace, pastor of the Milledgeville Baptist Mission.

High Point Baptist church, Ooltewah, ordained Joel Lee Blake and David W. Lowry to the deaconship on Sunday, July 22. C.E. Blevins is pastor.

In honor of the 50th wedding anniversary of Mr. and Mrs. Rhyne Patterson of Nashville, Mrs. Louis Hody has given Lincoya Hills Baptist Church in that city a carillon. The gift was given last month and was played at the conclusion of the presentation as the congregation left the services. Pastor David Moore said that the carillon would be played over the four roof-mounted speakers twice daily. Patterson is a deacon at Lincoya; and Mrs. Hody is a sister to Mrs. Patterson.

Fifteen-year-old Odus Stacey Rinks, a member of Trinity Baptist Church in Michie, completed 14 years of perfect attendance to that church on July 8, five days after his 15th birthday. J. H. Hutcherson is pastor.

Pleasant Grove Baptist Church, Polk County, ordained Joe Hatcher to the gospel ministry on July 22. He was called as pastor of Fellowship Baptist Church. R. T. Williams is pastor at Pleasant Grove.

A golden wedding anniversary reception was held at Camp Cordova near Memphis last month for Mr. and Mrs. Ralph Moore. A retired pastor, Moore served as director of missions for Shelby County Association for 18 years and led many churches throughout Tennessee as pastor. The reception was held at the Ralph Moore Lodge on the campgrounds.

## LEADERSHIP...

Mr. and Mrs. Steve Babcock were called as staff members of Northside Baptist Church in Milan. They are serving as director and co-director of children and youth work. Babcock will be attending Union University in Jackson this fall.

Jill Adkins was called as minister to children at Central Baptist Church in Chattanooga recently. A native of Huntington, W. Va., she is a graduate of Marshall University in Huntington, W. Va. She comes to Chat-

tanooga from Fort Worth, where she earned the master of religious education degree at Southwestern Baptist Theological Seminary. Jerry A. Songer is pastor.

Charles Gallaher resigned as pastor of Lenox Baptist Church in Dyer Association last month.

Steve Hall, assistant pastor of First Baptist Church in Lenoir City, has resigned to accept a call as associate pastor of First Baptist Church in Bradenton, Fla. He served at Lenoir City for four years. Charles Redmond is pastor.

Larry Webb resigned as youth and recreation director at Eastwood Baptist Church,

Ooltewah, effective Aug. 1. F. Ray Walker is pastor.

David Dunham, former interim minister of music at Park Avenue Baptist Church in Nashville, was called to serve on the staff of Immanuel Baptist Church in Lebanon. Don Owens is pastor of the Lebanon congregation.

Vernon Johnson, pastor of Memorial Baptist Church in Chattanooga, was called to serve as pastor of Anastasia Baptist Church in Saint Augustine, Fla. A native of that city, he is a graduate of Carson-Newman College in Jefferson City and Southern Baptist Theological Seminary, Louisville. He has served Tennessee churches for the past 18 years.

## Christian Life spokesman supports formula control

NASHVILLE, (BP) — Proposed legislation that would regulate American companies which market infant formula in developing nations has drawn the support of a Southern Baptist authority on world hunger issues.

W. David Sapp of the Southern Baptist Christian Life Commission recently urged the chairman of two U.S. House of Representatives subcommittees to back a bill

introduced by Rep. Ronald V. Dellums, Calif., which has been referred to their committees.

At the same time, Sapp called upon leaders of a nationwide boycott aimed at Nestle, a foreign based infant formula producer, to demonstrate more "fairness" and "responsibility" in their campaign.

Titled the Infant Nutrition Act of 1979, the Dellums' bill (H.R. 4093) would strictly prohibit any U.S. company from promoting, directly or indirectly, the sale of infant formula in any developing country.

Under the bill's provisions, companies would be required to obtain an export license which would be issued only after they demonstrated that sales and distribution are aimed at consumers who have access to safe water, fuel, and refrigeration and who can "afford" the product. The license could be revoked if it was determined that "the sale of infant formula would contribute to morbidity or mortality in early infancy."

Although he expressed reservations about a few specific points, Sapp praised the "general thrust" of the proposed legislation, claiming that it not only will provide needed protection for infants but also "will give those companies who feel that they have been falsely accused a clear standard by which to measure their behavior."

"Ordinarily, we would be reluctant to call for this kind of industry regulation," Sapp explained in a letter to the two congressmen, "but the lives of innocent children are at stake. The protection of their lives and well-being demands extraordinary precautions."

Sapp called for public hearings on the bill and recommended that it be more specific in stating how a company can meet the requirements of directing its formula promotion efforts only at those who can afford the product and have the means to use it safely.

Corporations which sell infant formula in Third World countries have been the targets of increasing criticisms from religious leaders and others who are upset by the companies' marketing practices. A nationwide boycott of Nestle, which markets no infant formula in the U.S. but sells more formula in the Third World than any other company, has gained momentum in recent months. Organized by INFAC (Infant Formula Action Coalition), the boycott has won the official support of the National Council of Churches and a number of major denominations.

Critics of Nestle and other companies argue that media advertising and indirect promotion through give-away samples distributed through hospitals and health organizations have encouraged widespread misuse and abuse of infant formula, leading to severe malnutrition problems in countries where mothers are largely poor and illiterate.

In April, Nestle flew a group of American religious leaders to the corporation's international headquarters in Switzerland to discuss the infant formula controversy with company executives. Sapp represented the SBC President Jimmy Allen at the meeting.

## Mission dollars in China not wasted, says pastor

ATLANTA (BP) — Anybody who believes Southern Baptists "wasted" the people and dollars they spent for decades on mission work in China would get an argument from William Self, pastor of Wieuca Road Baptist Church in Atlanta.

Self and his wife, Carolyn, recently spent 10 days in Hong Kong and Taipei during which they saw minifold evidence of the on-going harvest still being reached from Christian seeds sown in China.

"When Chinese people were forced to leave China by communist take-over, they took the gospel of Jesus Christ with them," said Self, immediate past president of the Southern Baptist Foreign Mission Board. "Our labor in the Lord is not in vain."

"We saw strong Baptist churches in Hong Kong and Taipei and surrounding villages and Baptist leaders told us of strong Baptist work in Malaysia and Singapore. Backbones of these Baptist ministries are Christians who came out of China with deep faith and missionary determination," Self stated.

The Selfs led church growth conferences, spoke at Baptist colleges and seminaries, visited with Southern Baptist missionary groups, and called on government officials.

They also shared in two special ceremonies in Hong Kong, the 40th anniversary meeting of the Hong Kong Baptist Convention and dedication of a new wing at Hong Kong Baptist Hospital.

"I came home from Hong Kong and Taipei with profound respect for what our Baptist missionaries have done and are doing in the Orient," he said. "Baptist work is well founded. Baptists are well known, they are part of the power structure. They are respected."

"Because of political realities, Christian work is always in a crisis situation. But they take the philosophical long views and keep on producing fruit for the Kingdom. They have superior leadership including missionaries, national pastors, and laymen."

The Selfs spent much time counseling with pastors and missionaries in Hong Kong and Taipei.

"Every one we talked to was bitterly disappointed with President Jimmy Carter and his

recognition of Red China," he said. "They are not anti-American, but they are definitely anti-Jimmy Carter."

"They see themselves as the legitimate government, as a developed nation and they feel America dealt with them as a 'non-nation' in giving official recognition to the communist government of Red China."

"However, I was amazed at the philosophical outlook they have adopted about this set-back. They have an ancient culture and they are taking a long view. They are handling the disappointment with genuine class."

"Our missionaries are keenly aware of this attitude," he said. "They are assuring Chinese leaders in Hong Kong and Taipei that missionaries are there to stay. Baptists will not leave the area."

## 50 years recalled by Cannie Leonard

A half century in the gospel ministry has been completed by Cannie W. Leonard, former director of missions for Salem Baptist Association in Tennessee.

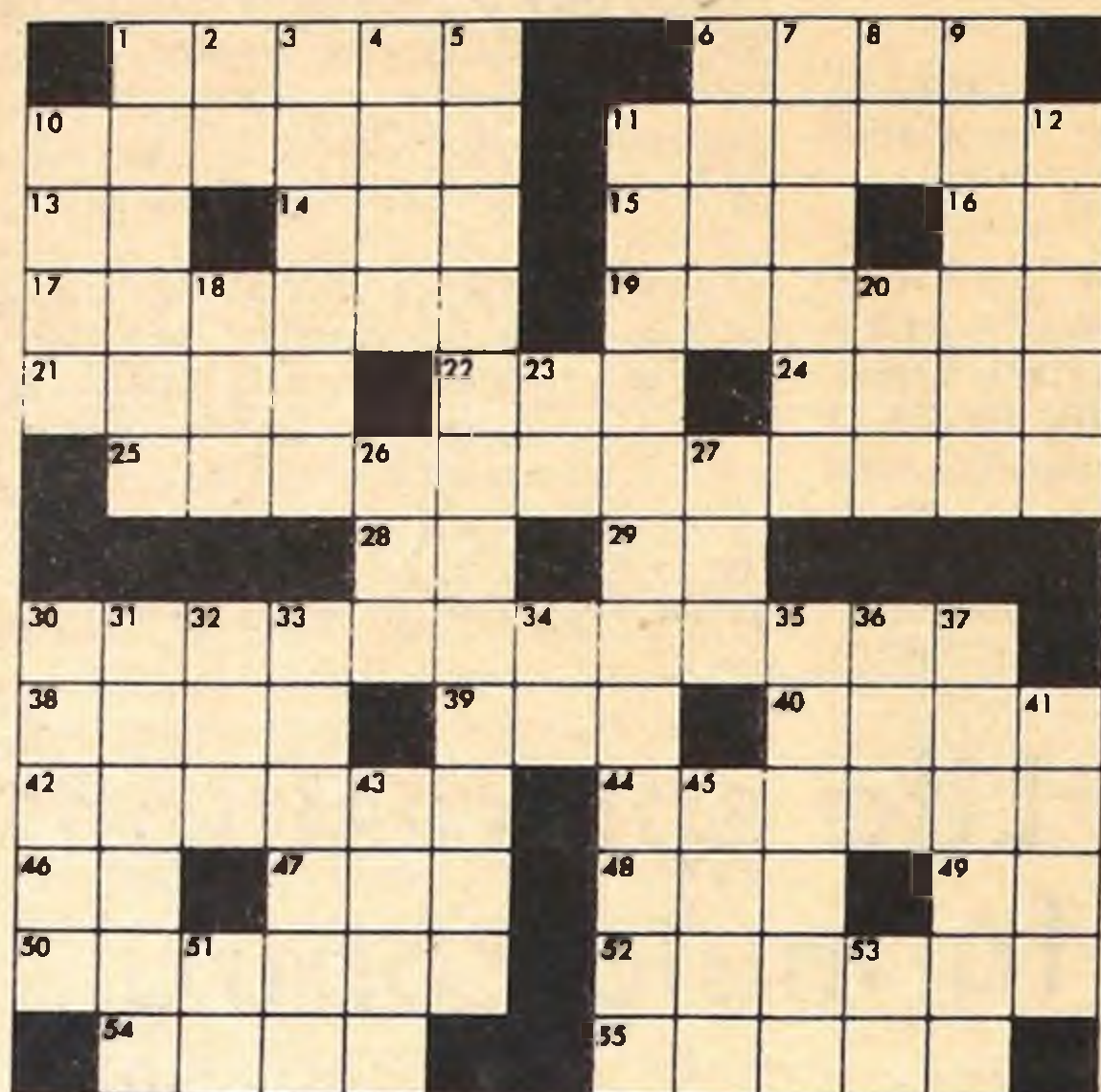
Leonard was honored recently by members of Mt. Elim Baptist Church in Spencer where he has served as pastor since May 1977. Special guests present to celebrate the occasion included: Oscar Nelson, former classmate of Leonard's, now living in Nashville, who presented him with a plaque on behalf of the Mt. Elim congregation.

The honoree's career began at First Baptist Church in Rockwood, following his graduation from Carson-Newman College in Jefferson City and from Southern Baptist Theological Seminary in Louisville. Other churches throughout his career included: Auburn Baptist Church in Auburntown, Cave Springs Baptist Church in DeKalb County, and Burt Baptist Church in Cannon County. Later, he served as director of missions in Duck River Association, and as pastor of several other churches. Three years were spent at churches in west Tennessee. Before his retirement and call to Mt. Elim, he led Salem Association as its director of missions.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 "God is greater than our —" (1 John 3)  
6 Place  
(2 Ki. 17:24; poss.)  
10 "upon these we —"  
(1 Cor. 12)  
11 Lacked  
13 Used to  
express inquiry  
14 Philippine peasant  
15 Heraldic metals  
16 One of fifty: abbr.  
17 Remember  
19 Address for Jesus  
(Mark 9:5)  
21 Having wings  
22 Ithrite  
(1 Chron. 11:40)  
24 Dublin's land

- 25 "they despised the —"  
(Psa. 106)  
28 Capital location:  
abbr.  
29 Direction: abbr.  
30 "But one in a —"  
(Heb. 2)  
38 — code  
39 American poet  
40 Units for measure-  
ment of pain intensity  
42 Slave  
44 Place (Ezek. 27:22)  
46 Suffix for bush  
or peach  
47 Pedal digit  
48 "With a great —  
obtained I" (Acts 22)  
49 Toward

- 50 Numbers  
(Gen. 7:2)  
52 Mount (Acts 1:12)  
54 Prescribed amount  
55 Face parts

### DOWN

- 1 "— the evil  
doers" (Job 8)  
2 Letters  
3 "in dyed —"  
(Ezek. 23)  
4 Horse color  
5 "And the — — heard  
him" (John 1)  
6 Era: old var.  
7 "for he is a chosen  
—" (Acts 9)  
8 Paid notice  
9 English river  
10 King of Sodom  
(Gen. 14:2)  
11 "God accepteth  
— —" (Gal. 2)  
12 Ventured  
18 O.T. book: abbr.  
20 Jose's aunt  
23 Egyptian god  
26 Oklahoma town  
27 Distant:  
comb. form  
30 "and in dens and  
—" (Heb. 11)  
31 Obliterated  
32 Thing: Law  
33 Sapidities  
34 "and — shall be rent  
asunder" (Ezek. 30)  
35 Place  
(Josh. 19:33; poss.)  
36 Kind of TV  
program: abbr.  
37 Makes glad  
41 "as though I — at  
a mark" (1 Sam. 20)  
43 First class  
45 Flute: comb. form  
51 Verso: abbr.  
53 Letter: var.

### CRYPTOVERSE

L X P G G Q D P L G I X L V P I D L N D P P G J A U  
N Z A C I P C L C N P

Today's Cryptoverse clue: X equals M

## Pulpit To Pen

By Jim N. Griffith

In an address frequently laced with anecdotes of conversations with world leaders over the past 30 years, Evangelist Billy Graham said that the one unanimous note being sounded today is pessimism.

Echoing this pessimistic attitude, one man said he felt "as discouraged as the fellow whose boss gave him a sack of saccharin tablets and an asbestos hairdryer before sending him on a two-week vacation to Three-Mile Island aboard a DC-10."

We do need to return to a spirit of optimism and courage. If life deals you a rocky road, work hard and make gravel out of it!

This much is certain: God has a sense of humor. He has to have a sense of humor as he looks down here at some of man's peculiarities.

But despite problems and perplexities, there is reason to smile as you remember that God loves you! And after all we have put Him through, that's really something.

## Interpretation

## Deliverance and punishment

By Hershel H. Hobbs

*"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" 2 Peter 2:9.*

In 2 Peter 2:1-3 the apostle warns against false teachers. Though they will find a following and for the present seem to prosper, their punishment from God is sure. At the same time, while the godly may endure present trials, their deliverance is also certain.

Verses 9-10a follow a long conditional sentence which is found in verses 4-8. This conditional sentence, introduced by "if" (ei, v. 4), is a condition assumed as being true. In the "if" sentence Peter cites Old Testament examples of the deliverance of the godly (Noah and Lot) and of the punishment of the unrighteous (fallen angels, Noah's contemporaries, Sodom and Gomorrah). So verse 9 is a conclusion drawn from these examples.

Of special interest is the reference to "hell" in verse 4. It translates the Greek word Tartarus. In Greek mythology it was the abode of the wicked dead, in contrast to the Elysian Fields which was regarded as the abode of the righteous dead.

However, Peter's reference is probably taken from the non-Biblical book of Enoch (10:12; 20:2). While he does not cite this book, Jude 14 uses the same example and mentions Enoch as his source. Peter's reason for omitting any reference probably is due to the fact that his Jewish Christian readers would be familiar with the source, and the Greek Christians would also understand it from the Greek idea. Of course, reference to Enoch does not give that book Biblical status. It merely

draws upon the thought background of his readers by way of illustration.

But we can find strength in trials (temptations), knowing that God delivers His own to glory. He also keeps the wicked, looking to their punishment in hell (Gehenna).

### Devotional

## Arrow Christians

By Betty Jones

*"Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man who has his quiver full of them!" Psalms 127:4-5a.*

The Christian life is a constant warfare. "For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places" Eph. 6:12. Since we are constantly at war with Satan, we must be prepared. The Psalmist likens the sons of one's youth to arrows in the hands of a warrior. If we are to be "arrows," let us look at some of the characteristics of this instrument of war.



Jones

The body of an arrow is usually made of wood. It must be straight, lightweight, and free from knots and blemishes. As warriors for Christ, we must not be burdened down with unforgiven sins. We must be free from the blemishes of selfishness and pride.

The three feathers on the end of the arrow's body are most important, for they balance the arrow while in flight. Our lives must be balanced with Bible study, prayer, and witnessing so that we, too, will stay on course.

The most important part of an arrow is the head. This sharp head precedes the body and pierces the target. How wonderful it is that the Holy Spirit will precede us, prepare the way, and pierce any target if we will just call upon Him.

Now we have a beautifully constructed arrow, but it is powerless in itself. It is useful only when it is placed in the hands of a bowman. There are two bowmen who are vying for our lives. Both are master archers. Neither ever miss their mark, but oh, how different their targets are! The target of one master — the devil — is death and destruction. The target of the other Master — the Lord Jesus Christ — is the center of God's will, heaven, and eternal life.

Which master archer is in control of your life? Toward which target are you speeding? Remember — they never miss their mark!

Mrs. Jones teaches single adults and serves as organist at First Baptist Church, Dyersburg.

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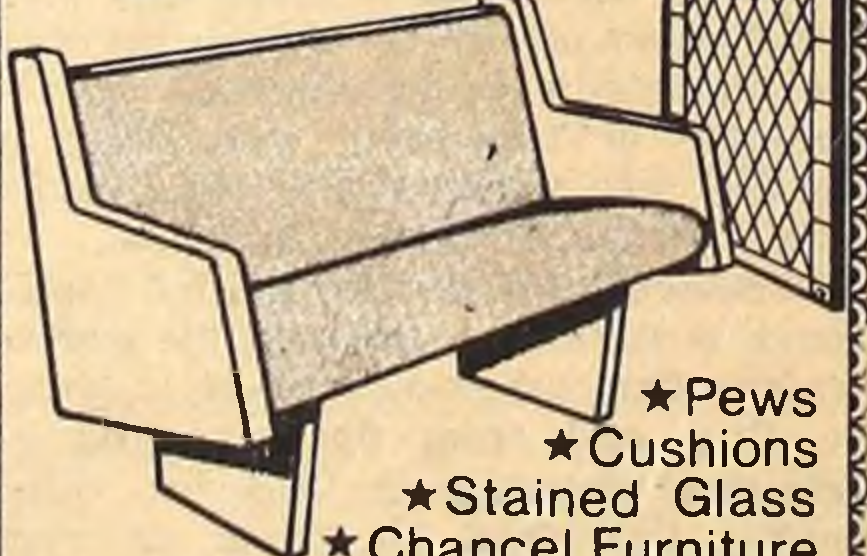
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## Pastor's short tenure hurts his effectiveness

GLORIETA, N.M. — Statistics indicate Southern Baptist pastors have a rather short average tenure in churches — about 31 months.

The Southern Baptist habit of equating success with advancement is partially responsible, according to Bruce Grubbs, consultant in the church administration department of the Baptist Sunday School Board. Another reason behind the high mobility, however, is a lack of the overall understanding of the pastorate, Grubbs said.

In a conference on how to succeed in a new pastorate during Bible preaching week at Glorieta Baptist Conference Center here,

### On Matters of

## Family Living

By B. David Edens

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

### Working with children requires an open mind

Know-it-all professionals can't help children, reminds Harvard psychiatrist Robert Coles, who admits that he started out as a know-it-all himself 20 years ago. "I am embarrassed by the preconceived notions I had about what I would see, hear, and most of all, 'discover' about children," he confesses in *Learning*. "I knew in advance all the 'defense mechanisms' children would use to cope with stresses: I had only to spell out which defense was used by which child."

The psychiatrist eventually realized that "I wasn't really finding out anything. I was conducting self-congratulatory research that fueled a dogmatic series of formulations with 'data.'"

When he saw children meet unbelievably painful situations with what non-professionals would spontaneously describe as "courage," the young Coles still sought answers among the established answers. He tenaciously tried to "connect everything to something more important than what had just taken place." No credit was given to the mysterious reservoirs of strength that well up, like oases, in the desert patches of human experience.

When children's behavior in adversity continued to refute research conclusions, the proddings of two warm-hearted, intelligent women — one his wife, the other the illiterate but deeply intuitive mother of one of the children he was observing — finally separated Coles from his "predetermined ideas of what ought to be, psychologically."

"They helped me realize that I had better keep a close watch on myself. What assumptions did I have? How did they affect my sight and my hearing to the point that I was partially blind and deaf because of my zealous interest in confirming what I had already theorized?"

Coles urges professionals in all fields dealing with children — mental health, medicine, education, sociology — to reactivate their eyes and ears, and unclog their minds of preconceptions.

We learn most about children when we learn directly from them, he emphasizes. "Learning proceeds best when we rely less on sophisticated techniques and material and more on native equipment: eyes, ears, and the oldest instrument of knowledge that human beings possess — ignorance and the curiosity associated with it."

It isn't easy to shed one's expensive, hard-won, ego-protecting professional armor, Coles points out, but the realities outside the clinics, classroom and conference auditoriums demand "an open mind, a willingness to suspend judgment, and to acquire information." Professional armor, like its metal counterpart, can limit flexibility and interfere with circulation.

Grubbs said there were two primary factors contributing to the high degree of transiency.

First, when a pastor moves to a new church, problems are bound to arise. Whether the pastor deals with the problems successfully or allows frustration to surround the problem is of prime significance.

The minister's personal guideline for measuring success is the second factor, Grubbs said, because success is generally measured by advancement to other, larger congregations.

"In the Southern Baptist Convention there are approximately 70 percent of the churches with 300 or fewer members," Grubbs said. "Consequently, there aren't that many large churches where a man can move, so he will begin to make lateral moves."

"The Southern Baptist emphasis on success in numbers makes the movement more frequent for the pastors," he continued, "because of the increased pressure for showing gains."

Grubbs said there is an ideal healthy pattern which a pastor's ministry should follow — the start up period which lasts 18 to 24 months, an established ministry period which lasts an indefinite time, and the closure period which can last for a few hours to a few months.

In the start up period, the pastor and congregation are becoming better acquainted and developing initial levels of trust and understanding. Grubbs said the established ministry is the most productive ministry in the church, after the start up period is over and the church is comfortably into a deeper set of relationships between the pastor and members.

Grubbs said that when a pastor leaves in the average time period of 31 months, he fails to get into the established part of his ministry at a church.

"Serving for less than two years is really an aborted pastorate," Grubbs stated, "and the odds are that he will have additional aborted pastorates."

"This leaves a man staggering, hurting, feeling he can't go through the negative experience again or can't put his family through it again, which can lead to dropouts," he continued.

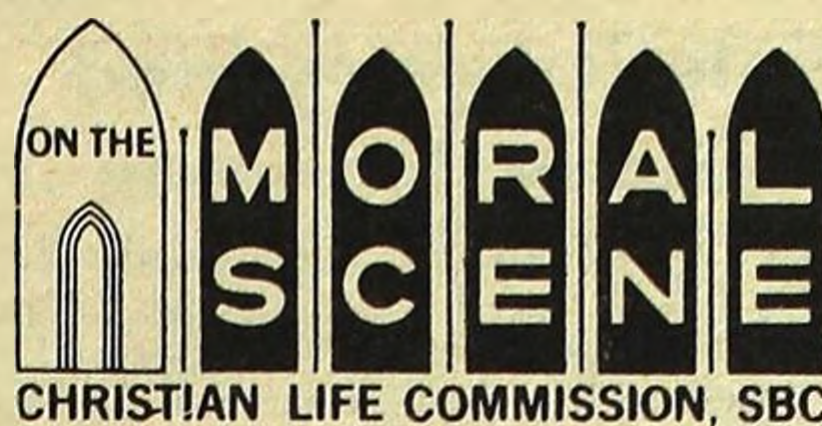
"The dropout pattern in the Southern Baptist Convention indicates that the largest percentage of dropouts are the ones that finish college and seminary, then assume their first pastorate without any experience as a pastor," he said.

"The smallest number of dropouts are those who begin their pastoral experience before college and continue serving through college and seminary, with a natural transition after graduation."

Grubbs shared ways for new pastors to combat pitfalls of the new church situation, the first of which was continuing negotiations of occurrences which cause disagreements. Secondly, he suggested the new pastor approach change slowly, trying to change knowledge and attitudes before trying to change major behavior patterns and habits.

A clear understanding of role expectations and responsibilities of the pastor is probably one of the best ways to avoid problems, he said. Church members are likely to understand the pastor as preacher and in his care ministry of visiting and counseling, but are less likely to understand his leadership role in the church organization.

Good communication from both parties at the beginning of the call of a pastor usually results in better relationships and fewer issues surfacing later which can cause serious disagreements and lead to a short time of service and a frustrated minister.



**VIOLENT FAMILIES** — "...For any typical American citizen, rich or poor, the most dangerous place is home — from slaps to murder ... as many as 8-million Americans are assaulted each year by members of their own families. Sixteen out of every 100 couples have violent confrontations of one sort or another during the course of a year. Three of every 100 children are kicked, bitten, or punched by their parents. More than a third of all brothers and sisters severely attack each other. The incidence of violence is highest among the urban poor (many of them minorities), blue-collar workers, people under 30 or without religious affiliation, families with a husband who is jobless and those with four to six children. Sociologists believe that there must be a more basic attack on violence, including the reduction of 'macho' themes on television, the outlawing of corporal punishment in schools and perhaps even the elimination of the death penalty."

(Time, July 9, 1979)

**CRIME ON INCREASE** — "Crime in the United States, as measured by the Crime Index offenses, increased 11 percent during the first three months of 1979 when compared with January through March, 1978. Violent crime increased 17 percent with murder up 9 percent, forcible rape up 11 percent, robbery up 19 percent, and aggravated assault up 17 percent. Property crime increased 11 percent with burglary up 8 percent, larceny-theft up 11 percent, and motor vehicle theft up 15 percent. The total Crime Index increased in all population groups and throughout all regions of the United States. The 11 percent increase in crime follows a 4 percent increase during the last quarter of 1978 when compared with October through December, 1977, and a 3 percent increase during July through September 1978 when compared with the same period of 1977."

**BLACK PROGRESS** — "There are approximately 4,800 black elected officials in the U.S. (61 percent in the south) with 58 percent holding city and county offices such as mayor or county commissioner. A recent University of Iowa doctoral study written by Richard Hardy holds that black men will achieve income equality with white men in 21 years, and black women with white women in 57 years. Without the passage of the Civil Rights Act in 1964, black men would have waited 218 years for income parity and black women 402 years, contends, Hardy, a University of Missouri assistant professor of political science."

(Parade, July 15, 1979)



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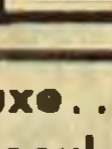
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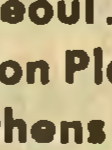
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## Va. pastor fears electronic church

RIDGECREST, N.C. — A Virginia pastor said here that he is committed to spreading the gospel through radio and television but fears some elements of the electronic church are offering unrealistic, irresponsible Christianity.

Charles Fuller, pastor of First Baptist Church, Roanoke, Va., and a former chairman of trustees of the Southern Baptist Radio and Television Commission, told 2,300 people attending a Sunday School leadership conference that he felt compelled to speak out despite the risk of being misunderstood.

Fuller, who praised denominational media efforts, said he fears many people feel watching worship on television is a substitute for involvement in a local church.

"Is all this anonymous, living color, living-room worship replacing the need of the people to be related to the local church?" asked Fuller, who said his church is involved in a media ministry.

In his daily 60-second radio program, "God's Minute," sponsored by the Roanoke church, Fuller said he speaks to more people on one segment than he addresses in 52 Sundays from his pulpit.

"That is thrilling, provided one's church doesn't become a 21-inch pastor and faceless members," he said. "To be a church member is to be a part of a family. It is to be involved, not entertained."

Fuller said church membership must be recognized as a priority because "a person cannot under normal circumstances move from belief to discipleship without being a part of a local church."

Finally, he said, the church provides a regimen for growth. "The whole purpose of the church is wrapped up in nurturing disciples and in making disciples disciples."

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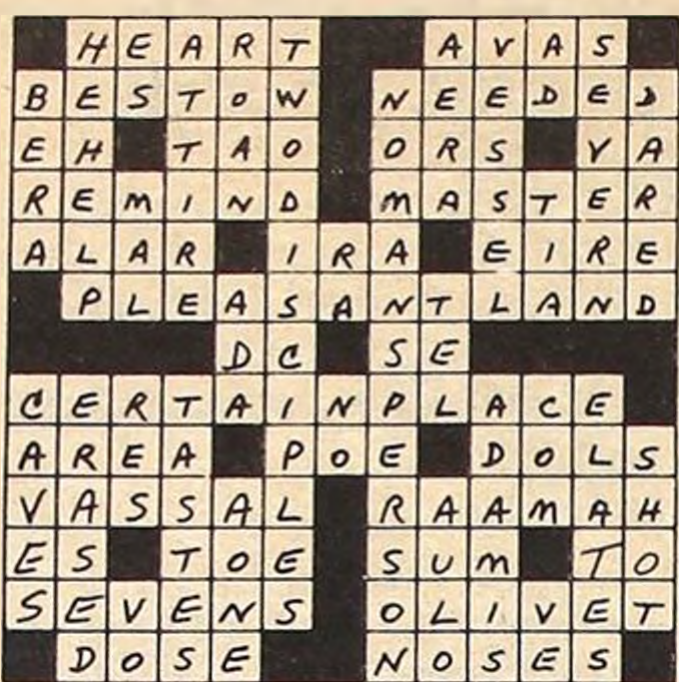
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## BIBLE PUZZLE ANSWERS



"A merry heart maketh a cheerful countenance" (Prov. 15:13).

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UNIFORM SERIES  
Lesson for Sunday, August 12

## Isaiah responds to God's call

By Ben Curtis  
professor of religion  
Belmont College, Nashville, Tennessee

Basic Passages: 2 Chronicles 26: Isaiah 1; 6  
Focal Passages: Isaiah 6:1-8

There is no clearer example in Scripture of what it means to be "called" than in this experience of Isaiah. Isaiah was a little unusual as a prophet, for he reflects an upper class background with impeccable expression, a fondness for urban images, and easy access to Kings. His religious career coincided with a series of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

Isaiah received his call in the context of the death of Uzziah (783-742 B.C.). It is no accident that these events dovetail because often in moments of anguish and need we are most sensitive to the divine presence in our lives. It is difficult to overemphasize the significance of the king in ancient society, and in Israel he represented the very soul of the people. Moreover, Uzziah had been a good, strong king who had modernized the army, reconstructed trade routes, and developed agriculture. Losing Uzziah was like losing a security blanket and in the atmosphere of this loss Isaiah went to the Temple of Solomon to worship.

In this setting of worship — the antiphonal singing, the incense smoke, and the coals on the altar — Isaiah had a vision. "In the year of King Uzziah's death I saw the Lord seated on a throne, high and exalted, and the skirt of His robe filled the temple" (6:1, NEB). In the eyes of his soul Isaiah perceived that he and his people were utterly dependent upon the true king, Yahweh of hosts, not the Davidic King of Jerusalem. Kings may come and go, but as long as Yahweh is known to rule His world, the heart of faith may trust in a purposeful future. "Holy, holy, holy is the Lord of Hosts" (6:3, NEB) is the basic statement about God. God is God and not man, and although at work in His world, God cannot be controlled and manipulated for the purposes of man.

Isaiah only saw God through the veil of the

wings of the seraphim (no man can see God directly, which means that in our finitude none of us completely comprehends the infinite God). Isaiah was immediately struck by the contrast of the holiness of God and his own unworthiness. "Woe is me! I am lost, for I am a man of unclean lips and I dwell among a people of unclean lips" (6:5, NEB). Here we can identify an essential quality in a prophet. As much as a prophet might oppose or criticize behaviors and values among his people, he never disassociated himself or personally elevated himself above his people. Isaiah merely sees himself as participating in the foolishness of his nation. It seems that one of the marks of effective religious leadership is whether the minister speaks to his people in the second person plural, "you", or the third person plural, "us". The power of the ministry of Jesus was that He rejected the miraculous exceptionality for Himself of "turning the stones into bread" but fully participated in the struggles and expression of His brethren. No wonder He was called Immanuel, for He was in every sense with His people.

At this point Isaiah himself is cleansed. "See, this has touched your lips; your iniquity is removed, and your sin is wiped away" (6:7, NEB). This is a new note in prophecy. Amos had declared that God needed to forgive His people, but Isaiah begins as a man who himself has been forgiven.

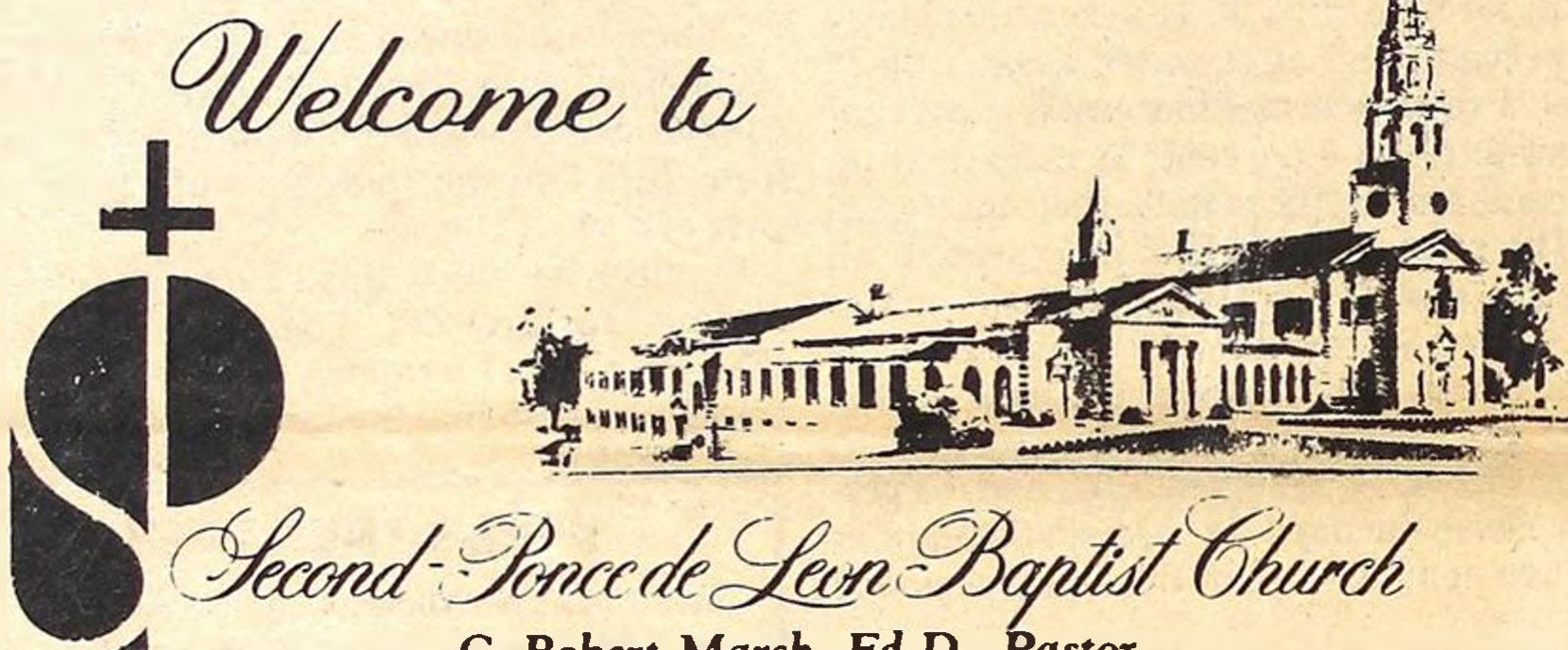
"Then I heard the Lord saying, whom shall I send? Who will go for Me? And I answered Here am I; send me." (6:8, NEB). This is the crux of the prophetic enterprise. Isaiah understood himself to be a mouthpiece for God, delivering whatever message he received. The prophet's source of authority is in God, not in his own cleverness or escalated voice.

Isaiah 6:9,10 are puzzling verses, even offensive to the modern mind which underscores personal responsibility. At first glance they seem to indicate that God simply intended to ensnare the people in condemnation by causing them not to respond to the message. "He said, Go and tell this people: You may may listen and listen, but you will not understand. You may look and look again, but you will never know" (6:9, NEB). In all probability, Isaiah was recounting his call in retrospect, at a point in his ministry when the nation had not responded to his words. They were so resistant that it seemed they had been predestined to be blind and deaf to God's words. I do not think that any prophet would seriously think that God would force, ahead of time, persons into a lack of sensitivity to the divine action. The essence of the gospel has always been that in freedom God extends grace and in freedom man responds. Not even the temporary discouragement of a prophet can alter that equation.



Curtis

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## LIFE AND WORK SERIES

### Lesson for Sunday, August 12

# Vision and response

By Ray E. Fowler, Pastor  
White Oak Baptist Church

Basic Passage: Acts 16:1-40

Focal Passage: Acts 16:9-10, 14-15, 19, 23-24, 29-34

The settlement of the question of Gentile salvation (15:1-35) prepared the way for the second missionary journey (16:1-18:22). Barnabas suggested that Mark accompany them. Sharp contention resulted between Paul and Barnabas, and the two giants of the faith separated, each going his own way to spread the gospel (15:36-40).

Barnabas took Mark and worked in Cyprus. Paul enlisted Silas and later recruited young Timothy.

After visiting the churches that had been formed before (16:1-5), Paul wanted to preach in the wealthy and important province of Asia. The Holy Spirit made it clear, however, that Asia was not the top priority. The group kept traveling in areas adjoining Asia, seeking guidance. Finally, they arrived at Troas (16:6-8).



Fowler

#### The Lord guides His servants (Acts 16:9-10, 14-15)

On the day of his conversion Paul had asked: "Lord, what wilt thou have me do?" (Acts 9:6). To do the will of God became the compelling passion of his life.

But Paul came to a place in his ministry when God's strategy and timing was different from his own. Paul wanted to go into the Roman province of Asia and to the wilderness area of Bythia. Both doors were closed by the Holy Spirit. So Paul and his companions headed east to Troas on the coast of the Aegean Sea (16:6-8).

Clear directions came at Troas. Positive instructions were revealed in a dream, a night vision. A man from Macedonia across the sea appeared in the dream with a compelling supplication: "Come over and help us" (16:9). Assured that God had opened the door, they packed their bags and left immediately for Macedonia (16:10). It is better to go to Macedonia with God than to go anywhere else without Him.

The Acts account becomes first person at this point. Acts 16:10 begins the first of the "we" passages, which indicates that Luke joined the missionary band at Troas.

After arriving in Macedonia they headed straight for the chief city of that area, Philippi, a Roman colony. Apparently, not enough Jews lived in Philippi to provide a synagogue. So, Paul's first congregation there was a group of "God-fearing" women gathered for prayer by the Gangites River.

Who would be his first convert in Europe? Lydia, a woman. She was from Thyatira, a city in the province of Asia, where the missionaries had earlier been forbidden to go. Possibly, Lydia and her household shared their new found faith with others in Asia when they returned home.

When we stay in the mainstream of the Holy Spirit, guidance comes and we avoid wrong decisions.

#### The Lord's servants face new problems (Acts 16:19, 23-24)

Problems of a different kind now faced the missionaries. A young slave-girl, described as a "ventriloquist soothsayer" kept following Paul and Silas, saying, "These men are servants of the Most High God, who proclaim to you the way of salvation" (16:17).

Paul was annoyed. He knew demonic possession when he saw it. He knew that she was doubly a slave to demonic power and a slave to greedy devils of men who used her "fortune-telling" for profit. Unable to endure her any longer Paul charged the evil spirit to come out of her (16:18). Whatever power she possessed left her. The source of revenue for her masters was gone.

Trouble came. Those profit-hungry manipulators had Paul and Silas arrested. The real cause of their arrest is stated in verse 19; the trumped-up charge is noted in verses 20 and 21; and, the cruelty of the treatment given the missionaries is described in verses 22-24.

Whenever Christianity attacks the vested interests of men, trouble follows. Mankind has not changed. Even now, when their pocketbooks are affected and their profits are threatened, people rise up in anger. The selfishness of mankind has always been an obstacle to the program of God.

#### The Lord demonstrates His power (Acts 16:29-34)

The enemy's attempt to wipe out the gospel beachhead in Europe was quickly brought to naught. God's power intervened. An earthquake opened prison doors and loosened bonds without releasing prisoners (16:26-27). This was heaven's answer to the prayers of Paul and Silas. Heaven's artillery was answering the adversary.

Roused from his sleep by the earthquake and seeing that the prison doors were open, the jailor concluded the prisoners had escaped. Suicide was his answer to the dilemma. But Paul's appeal saved the man from suicide (16:28).

Spiritual conviction and contribution came to the jailor's heart (16:29). Confession of his need and desire to be saved is evidenced in his question (16:30). Paul and Silas, in response to that need, explained how believing in the Lord Jesus would save him, and also his household (16:31-32). That very night he and his household were saved and baptized (16:33-34). The washing of the stripes of the missionaries and extending the hospitality of his home were indications of the complete

change which had come over the jailor.

God's power is unlimited. When we live in the stream of the Holy Spirit and His guidance we can depend on the availability of God's power. Immersion in the Spirit's presence gave Paul and Silas guidance and helped them tap God's unlimited power in the face of Satanic opposition.

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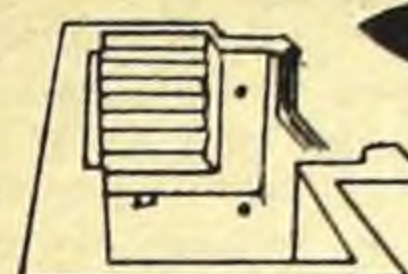
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# Seminary presidents feel convention affirmed schools

By Norman Jameson

NASHVILLE (BP) — Southern Baptist seminary presidents feel the SBC meeting in Houston strongly affirmed their institutions in the face of charges the schools were losing their doctrinal integrity.

Three of them met with their faculties following the convention to discuss possible consequences of the election of Adrian Rogers as president. Rogers had, prior to the convention, voiced concern over the "liberalism" he said is afoot in certain Baptist colleges, universities, and seminaries.

Rogers was the candidate of a group which held pre-convention meetings in at least 15 states with the stated purpose of electing a man as SBC president who is committed to biblical inerrancy. It's charges of liberalism in the seminaries, and counterclaims by the seminary presidents at a news conference preceding the convention, prompted concern by seminary supporters that animosity would erupt at the convention.

But the seminary reports received a warm response and hearty applause when presented and messengers passed a resolution expressing gratitude for the schools. In interviews six weeks after the annual meeting, the presidents see the good response and resolution, continued high enrollments and the fact messengers allocated seminaries 21.7 percent of the 1980 Cooperative Program basic operating budget as indications they still hold the respect of Baptists.

"The rules by which we live our lives and do our work have not been changed," W. Randall Lolley, president of Southeastern Baptist Theological Seminary, told a packed chapel audience after the convention.

Landrum Leavell, who will meet with his New Orleans Baptist Theological Seminary faculty in August, feels Rogers would have

been elected "anywhere he let his name be put up" and that no group can claim credit for his election. Rogers disassociated himself from any faction after the election and said he would be the president of all Southern Baptists.

"What alarms me," said Leavell, "is when they make a blanket accusation without support, indicting innocent people by innuendo." He said he wouldn't have "too much concern until someone stands and names someone who's teaching heresy. If they've got some of ours, they need to name them."

None of the seminaries are suffering an enrollment drop from adverse publicity created by the blanket charges of liberalism. All are at or very near the schedule of enrollment that set records last fall and requests for application for this fall are up all over, including a 40 percent increase at Golden Gate Baptist Theological Seminary.

The presidents made continual reference to the fact that their professors are thoroughly screened before hiring by the trustees and that the trustees are elected by messengers at the annual SBC meetings. Since a stated aim

of the inerrancy faction is the election of trustees who hold similar views, Lolley indicated that "if Baptists outside the mainstream of Southern Baptist thought gain control, it could create a gap between the seminaries and the vast moderate middle ground of Baptist opinion."

The trustee boards of Southeastern and Southwestern Baptist Theological Seminaries have reaffirmed their willingness to accept the responsibility of their elected positions. Southeastern's trustees adopted a resolution expressing "utmost confidence in those who teach, learn and live the gospel at Southeastern ... and invite any well-intentioned Southern Baptist who has a special concern in this regard (doctrinal integrity) to address that concern to them."

Southwestern's trustees supported that faculty members respond to questions about their beliefs by reminding the inquirers they are committed to the Baptist Faith and Message statement which they sign prior to employment. Further inquiries are to be directed to the trustees.

The seminary leaders indicated they felt

the real issue was not the authority of the Bible, but rather the opportunity to "enhance" several theological institutions outside the convention which have drawn support from those who believe the SBC seminaries have some liberal professors.

"I have as high and as strong a view of the Bible as anyone can have," said Russell Dillard, president of Southwestern. He said his faculty has the same view and they "have no trouble teaching the Bible is the infallible Word of God."

Duke McCall, president of Southern Baptist Theological Seminary, said students requested a report from Houston and asked him if academic freedom would be abridged by anything that happened there. "Academic freedom is rooted in the structures of the Southern Baptist Convention and not in what any one person says," he told them.

Lolley said the students at Southeastern are not overly distraught at the charges levied at the seminaries because "they know for a fact their teachers are not heretical or liberal."

Generally, student reaction was reserved by supportive of the institutions and administrations. A spokesman at Midwestern Baptist Theological Seminary said students there expressed some concern over how a possible "witch hunt" might affect them. The presidents said letters, calls and comments were overwhelmingly supportive.

Milton Ferguson, president of Midwestern, voiced the attitude of the presidents when he said his faculty and administration want to be responsive to the interests and concerns of Southern Baptists.

"The purpose of Midwestern is to equip God-called men and women for ministry in the churches and we want to do the best job we can of equipping," Ferguson said. He felt the convention affirmed the seminaries and said to them "you're doing a good job."

"Southern Baptists, through their committee structure, will continue to elect as trustees men and women who have the best interests of Southern Baptists at heart," Ferguson said. "We welcome and affirm all trustees elected through the stated processes."

Bill Pinson, president of Golden Gate, said students on his campus were "indignant" at the charges leveled at seminary professors. Pinson said he has a "strong and even emotional commitment to mission strategy in the west and the role Golden Gate ought to play in it, and it bothers me that something should come along and undermine that."

"California needs 1,000 new churches right now," said Pinson, who added he hoped nothing would distract from the effort to establish them.

And that was the consensus of the seminary presidents. In McCall's words: "In the end we deal with the Bible available to us today and we think that is quite sufficient. We don't think God lost control or made a mistake. What we're concerned with is something on another side, that we get on with the preaching of the Word to a lost world."

## Ginzburg asks help for son's release

WASHINGTON (BP) — Pleading for his adopted son's release from the Soviet Union, Alexandr Ginzburg joined Peter Vins and Valentyn Moroz in testifying before the Helsinki Commission here.

Ginzburg and Moroz were among the Soviet dissidents exchanged for two convicted Soviet spies in April. Both of the Vins have served prison terms for religious activities.

Ginzburg's family had expected to join him in the United States, as Georgi Vins' family did last month, but Soviet authorities have refused to allow Sergei Shibayev, his adopted son, to leave the country. They assert that Sergei was never formally adopted and therefore is not a part of the Ginzburg family.

Ginzburg presented legal documentation to the commission showing that Soviet law recognizes children accepted into a family unit on a permanent basis for upbringing and financial support without formal adoption as de facto wards.

Sergei, now 19 years old and serving in the Soviet Army despite medical disabilities, has lived with Ginzburgs for five years. His mother and stepfather are chronic alcoholics. Mrs. Ginzburg has been given a deadline to leave the Soviet Union by July 25 without her adopted son or forfeit the right to leave under the agreement negotiated at the time of her husband's expulsion.

Ginzburg revealed that the Soviet secret police (KGB) have continued to persecute his family. "Ten days ago, for example, the steering mechanism of a car which our small children usually ride was tampered with. A catastrophe was imminent. The mechanics who repaired the car asked: 'Who wanted your death that much?'"

Peter Vins, accompanied by his grandmother Lydia, who has served a three-year prison sentence for her religious activism, told the commissioners numerous Ukrainians have suffered unjustly at the hands of Soviet authorities.

Two Baptist women, Nadezhda Lebedeva and Evgeniya Fedorchak, appealed to the Ukraine Helsinki monitoring group for help in emigrating. "They both want to emigrate because of religious persecution and because they cannot give their children a religious education," Vins said.

"Fedorchak's husband died last year under mysterious circumstances after the family made its intention to emigrate public .... Not long ago, the families finally managed to get invitations from the United States, but the authorities have not given them any response."

Vins told of the Zalevsky family, also Baptists, who had their passports confiscated after receiving permission to emigrate. "The Zalevsky family was told that their departure

could result in a mass movement among believers to appeal to the authorities for permission to emigrate," Vins told the Commissioners. "Therefore, permission to emigrate was rescinded."

Lydia Vins said, "Our exit was a signal of hope for the future to believers and non-believers." She told the commissioners that she has always lived her life in "complete serenity" because "God never forsook us."

"We thought the family would be destroyed," she said. "Suddenly there was a way out where earlier there had been an impenetrable wall. God had prepared a way, however."

Other Baptists mentioned by Peter Vins who have been unsuccessful in efforts to emigrate are the Voloshuk family and Maria Suprunovich, whose children were taken from her because she gave them a religious upbringing. He named many others who have tried to emigrate or help the dissidents and suffered harassment and imprisonment.

Moroz noted that "human rights is the most useful weapon in the hands of the West. The issue of human rights is the first successful initiative by the West in the psychological struggle with communism," he said.

The Helsinki Commission, a joint legislative-executive panel of six senators, six representatives and three executive branch officials, was created by Congress in 1976 to monitor and encourage compliance with the Final Act of the Conference on Security and Cooperation in Europe signed in August 1975 at Helsinki.

## Deaf ministry training slated to begin at Boyce

In an effort to provide theological education for deaf persons, Boyce Bible School in Louisville, a division of Southern Baptist Theological Seminary, plans to initiate a program of training in that area, beginning this fall.

The plan, which came from awareness of a growing number of deaf young people desiring to enter the ministry, will require a minimum of five deaf students before it can be implemented.

"We have surveyed the field and there appears to be a need for training the deaf. In fact, the need appears to be great," said Boyce director David Q. Byrd, former Jackson, Tenn. pastor.

"The opportunity to minister through this program seems to be almost unlimited and is most exciting — another effort in Bold Missions. This seems to be an area that has been

greatly neglected," he said. Few, if any, denominational Bible schools or seminaries offer advanced theological training to the deaf.

Jarvis Hearn, director of deaf ministries of the Tennessee Baptist Convention, stated: "A desire exists on the part of those working with deaf in the convention to see a provision made for the hearing-impaired in the field of theological education. Scores of deaf young adults indicate each year they feel God is leading them to minister."

During the program's initial phase, the hearing-impaired will be placed in the same classes with hearing students and teachers. Lectures and class discussions will be "signed" by an interpreter. Hearing-impaired class members also may participate in class discussions through this interpreter.

### HISTORICALLY FROM THE FILES

#### 50 YEARS AGO

Evangelist J. H. DeLaney closed a two weeks revival at Sparta and a new Baptist church was organized. Sparta was reported as one of the best towns in the mountain section and occupied a splendid location on the Broadway of America. Efforts had been made to begin a Baptist church there on other occasions, but a church was never organized. The little group appointed a committee to secure a suitable building and called DeLaney as pastor. Every family in the church subscribed to the Baptist and Reflector.

The church at Darden called G. G. Joyner of Dresden as pastor. He would preach one Sunday afternoon each month.

#### 25 YEARS AGO

Brooks Ramsey, pastor of First Baptist Church, Maryville, resigned to become pastor of Curtis Baptist Church, Augusta, Ga., effective Sept. 1, 1954.

Inglewood Baptist Church, Nashville, had begun construction on another three story unit in its building program. J. Harold Stephens was pastor.

#### 10 YEARS AGO

Shirley DeBell was the new superintendent of missions for Fayette County Baptist Association. He formerly served in a similar post with Truett Baptist Association.

Oak Street Baptist Church, Elizabethton, dedicated its new sanctuary and educational building. The cost of the structure was \$130,000. Bob M. Polk was the pastor.