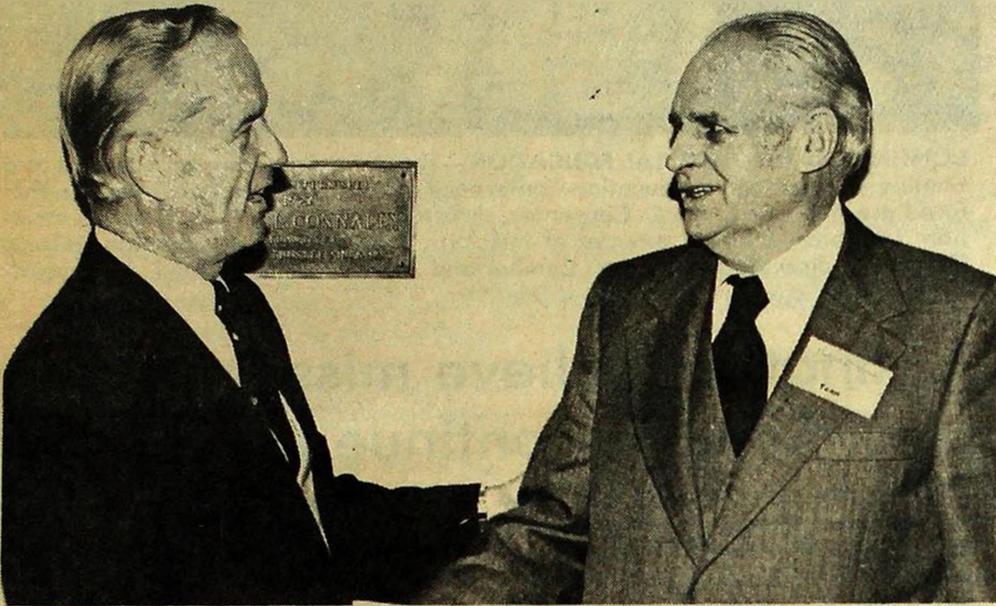


Baptist and Reflector

Vol. 146/No. 6/February 13, 1980

News journal of Tennessee Baptist Convention

Wood predicts new battles for church-related colleges



ALUMNI PRESIDENT—J. Carroll Chapman (right), president of the Tennessee Alumni Association of Southern Baptist Theological Seminary, Louisville, Ky., and pastor of Litz Manor Baptist Church, Kingsport, talks with seminary president Duke K. McCall at a recent meeting of the Alumni Advisory Council on campus.

WASHINGTON (BP)—A Baptist church-state spokesman warned here that denominational colleges and universities receiving any form of public financial aid can expect ongoing court battles during the 1980s.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, told a gathering of Baptist educators that "the acceptance of public aid—direct or indirect—by a church-related college or university is an open invitation to litigation unless an institution is willing to waive its First Amendment rights."

Wood, who recently announced he will rejoin the Baylor University faculty on June 1, acknowledged at the same time that to refuse all forms of aid from government "would be difficult for both the institution and its students."

Speaking to the American Baptist Association of Colleges and Universities, Wood advised the school administrators that their "soundest preparation" for the inevitable legal fights ahead is "to maintain a pervasively sectarian posture."

"The best counsel I have heard relating to church-related colleges," he said, "is that they reaffirm and emphasize their church relatedness and religious character." He added that retaining their "religious vision" is the "crucial issue" currently facing such schools.

At the same time, he predicted that strong religious identification will be tested in court during the coming decade as church-related colleges become "progressively entangled with both laws and lawyers." One key question facing administrators of such schools, he went on, is "how can our institutions be free to educate students within the law in a litigious society?"

Wood reviewed the three Supreme Court decisions to date dealing with public aid to church-related colleges. In 1971 the high court ruled in *Tilton v. Richardson* that such schools are to be distinguished from parochial elementary and secondary schools in part because colleges are less church-controlled. In addition, the court held, college students are less impressionable than are children at the elementary and secondary levels.

Two years later, in *Hunt v. McNair*, a case involving the Baptist College of Charleston (S.C.), the court upheld a South Carolina law

providing public funds for construction of buildings on college campuses not used for religious purposes. Because Baptist College was not permeated with religion and was offering a secular education, the court ruled, it could continue to receive the funding.

Finally, the high court held in 1976 in *Roemer v. Maryland*, that states may provide direct subsidies to church-related colleges provided none of the funds are used for sectarian purposes. In that case, involving four Roman Catholic colleges, the court held that the church ties were not strong enough to invalidate the funding scheme.

Acceptance of funds—either through direct kinds of aid or indirect aid such as student grants or the GI bill—will necessarily mean close government scrutiny and even intervention, Wood warned.

He cited the example of a presidential executive order first issued in 1965 demanding compliance with the Civil Rights Act prohibition against discrimination. That order, amended in 1973 to include all institutions holding a contract with the federal government, was eventually withdrawn after a storm of protest by church-related schools.

A current example of government "intrusion" into the affairs of church-related institutions, Wood noted, was the effort of the Equal Employment Opportunity Commission to require Southwestern Baptist Theological Seminary to file certain forms with the federal agency. A federal district judge ruled recently that EEOC has no jurisdiction over the seminary and other similarly situated institutions.

But in other instances, Wood said, the government can be expected to attempt to regulate when the institutions involved receive federal aid of either the direct or indirect varieties. He cited the refusal last December by Department of Health, Education, and Welfare officials to process a grant application from Oral Roberts University on grounds that the school was "pervasively religious."

In a much publicized recent case, Texas education officials have suspended state grants to students at Dallas Baptist College because the faculty was required to sign what Wood termed "a creedal statement professing a loyalty to Biblical inerrancy and disavowing theories of evolution."

In short, Wood concluded, "The level of involvement of government in the affairs of church-related higher education may well swell to full blown intrusion" in the 1980s.

Memphis' Bellevue leads Tennessee in baptisms

Three Shelby County churches led Tennessee in baptisms during the 1978-79 church year, according to a report released this week by Malcolm McDow, evangelism director of the Tennessee Baptist Convention.

McDow also noted that 21 churches reported 75 or more baptisms, an increase from the 17 churches who attained this number during the 1977-78 church year.

Information in the report was compiled from the annual church letters which cover the Oct. 1, 1978, through Sept. 30, 1979, period.

Bellevue Baptist Church, Memphis, again led the state in baptisms. The church reported 606 baptisms—up from the 496 the previous year. Adrian Rogers is pastor of the church.

Second place again this year went to Memphis' Broadway Baptist Church, where Bobby Moore is pastor. The church reported 312 baptisms.

Again in third place this year is Leewood Baptist Church, also of Memphis, with 222 baptisms. Jerry Glisson is pastor of this congregation.

Nine other Tennessee churches reported more than 100 baptisms during the church year:

- Park Avenue Baptist Church, Nashville, Bob Mowrey, pastor, 154 baptisms,
- First Baptist Church, Millington, Ray Newcomb, pastor, 149 baptisms,
- Tennessee Avenue Baptist Church, Bristol, Willard Tallman, pastor, 138 baptisms,
- Central Baptist Church, Oak Ridge, Filmore Strunk, pastor, 129 baptisms,
- Calvary Baptist Church, Cleveland, Wallace Varnell, pastor, 116 baptisms,
- First Baptist Church, Alcoa, Douglas Sager, pastor, 111 baptisms,
- Two Rivers Baptist Church, Nashville, Roy Edgemon, interim pastor, 110 baptisms,
- Fairlawn Baptist Church, Memphis, David Holloway, pastor, 108 baptisms,

—Westwood Baptist Church, Cleveland, Bob Bell, pastor, 102 baptisms.

In the 90-baptism bracket were: Emmanuel Baptist Church, Bristol, L.F. Valley, pastor, 97 baptisms; First Baptist Church, Hendersonville, Courtney Wilson, pastor, 93 baptisms; Bell Avenue Baptist Church, Knoxville, Lloyd Bardowell, pastor, 92 baptisms; and Red Bank Baptist Church, Chattanooga, Fred Steelman, pastor, 90 baptisms.

Four Tennessee churches reported 80 or more baptisms: First Baptist Church, Mt. Juliet, Billie Friel, pastor, 89 baptisms; First Baptist Church, Etowah, Harold Hunter, pastor, 84 baptisms; First Baptist Church, Nashville, Franklin Paschall, pastor, 80 baptisms; and Bluegrass Baptist Church, Hendersonville, Robert Woody, pastor, 80 baptisms.

Completing McDow's list of churches with 75 or more were First Baptist Church, Jackson, Travis Otey, pastor, 77 baptisms, and Brainerd Baptist Church, Chattanooga, Winford Hendrix, pastor, 75 baptisms.

Carter asks prayer for Khomeini

WASHINGTON (BP)—President Carter, speaking to more than 3,000 persons at this year's National Prayer Breakfast here, declared that the misapplication of religious beliefs is one of the major sources of violence in the world.

Despite the obvious reference to the religious revolution in Iran, the president went on to say that he prays daily for Ayatollah Ruhollah Khomeini and the militant Muslims holding American hostages in Tehran.

"It's not easy to do this, and I have to force myself sometimes to include someone on my list because I don't want to acknowledge that that person might be worthy of my love," he said. For him, he said, the key to praying for those who persecute is to "list them by name."

Speaking on the subject of growth, Carter cited the civil rights struggle in the South as an instance in recent American history when both individuals and the nation grew.

"We went through a phase in this country, particularly in the South, of separation between blacks and whites in a nation, under God, committed to equality of opportunity," he said. "And it was not easy for me or for others, black or white, to make that change."

Yet, when "the pressures of change were finally accommodated," the South made a "difficult transformation" for which "we all thank God," Carter said.

Cos Davis joins BSSB as preschool supervisor

NASHVILLE—Cos Davis Jr., recently began work at the Sunday School Board as supervisor of the Sunday School department's preschool program section.

Davis came to the board from New Orleans Baptist Theological Seminary where he served for five years as professor of childhood education. Earlier, he served as pastor of First Baptist Church, Avondale, La., and Oyster Bay Baptist Church, Foley, Ala.

A native of Tennessee, Davis is a graduate of Belmont College, Nashville, and New Orleans Baptist Theological Seminary. He and wife Frances are the parents of two children.

450 church educators urge positive government policy

WASHINGTON (BP)—While "prizing their diversity," representatives of the nation's church-related colleges and universities united in issuing a call for government policy to provide a "positive environment" for church-related education.

The call came during a National Congress on Church-Related Colleges attended by more than 450 educators including 30 representatives of Southern Baptist schools.

The Washington assembly was the closing public meeting of an unprecedented two-year effort by the educators to "review, re-affirm, and renew the role of church-related colleges and universities in American culture."

The first portion of the congress was a national meeting at the University of Notre Dame last June which attracted more than 600 educators representing 600 colleges from 23 denominations.

In Washington, the congress delegates heard from Shirley M. Hufstедler, newest member of President Jimmy Carter's Cabinet as secretary of the newly formed Department of Education.

Secretary Hufstедler voiced optimism for the future of church-related schools, urging them to enter the new decade with "flags flying and heads held very high... heirs to a magnificent tradition."

She warned the educators, however, against "gradual development of dependency" on government funds, "while ignoring their long-term consequences... Such dependencies can prove exceedingly difficult to break," she added.

She urged the church-related educators to lead the nation to "carefully consider each (government) proposal to determine whether the benefits conveyed are worth the entanglements entailed."

Landrum Bolling, chairman of the Council on Foundations, issued a blunt demand for a

"searching nationwide re-examination of the whole issue of separation of church and state."

He charged that "the idea that tax funds could not be used for education provided through schools and colleges connected with churches is an idea that took over in this country only in the last hundred years."

The former college president added: "We need a sustained, comprehensive study of the church and state issue and then a persistent, long-term effort to change the strange situation we have drifted into, in which secularism, non-religion if you like, has become a legally acceptable kind of established religion, the only government-approved form of religion."

On the last day of the congress, delegates approved eight major "affirmations" for church-related schools. The educators issued a statement which explained that "the Christian faith is the foundation of the purposes and programs of church-related colleges and universities." It said "the Christian perspective and foundation of church-related colleges and universities enriches the educational goals of the institutions."

Ben C. Fisher, retired executive director-treasurer of the Education Commission of the Southern Baptist Convention, was program chairman of the congress.

The educators awarded Fisher the Distinguished Service Award of the National Association of Independent Colleges and Universities.

Fisher is the first non-governmental leader to receive the award, according to Jim Sullivan, vice-president of NAICU.

Fisher retired in 1978 after eight years with the Education Commission in Nashville, and 30 years in Christian higher education. He now lives in Murfreesboro, N.C., and teaches at Campbell College in Buies Creek, N.C.

BSSB gears up to help churches as never before, Cothen asserts

NASHVILLE (BP)—Southern Baptist Sunday School Board President Grady Cothen proposed to the agency's trustees meeting here that the 80's be a decade for emphasizing ministry as never before.

Cothen called for the denomination's church program and publishing arm "to help the churches in every way we know how to help." He cited as one example the board's newly-created language unit, which is already publishing materials in Spanish and plans to add Korean, Chinese, and Vietnamese publications within five years.

In other actions, the trustees elected Richard Kay to head the office of planning and Steven R. Lawrence as manager of the personnel department.

Kay has served as associate executive-director of the Southern Baptist General Convention of California since 1962. Cothen said he plans to rely on Kay's ability to plan for the future and his knowledge of state convention work. "These relationships (with the states) are supremely important to us," he said.

Lawrence, a Tennessean who was graduated from Middle Tennessee State University, Murfreesboro, has been manager of the board's administrative services department since 1971. He came to the board in 1968 as job salary analyst in the office of personnel and later served as manager of the Broadman trade advertising department from 1969 to 1971.

With Lawrence's election, the personnel department will be moved in the board



Lawrence

organization to report directly to the executive office. Cothen said the move was being made following several studies "in an attempt to ensure we're doing the best job we can to support our employees."

Reviewing the past year ending Sept. 30, Cothen reported "the institution is financially healthy."

He said the new direct sales department approved by the trustees in August 1979 has "begun slowly" with pilot tests being conducted with several types of sales programs. "We still feel good about the possibilities here," he said.

Almost 150,000 copies of the board's home Bible study course were mailed in January, Cothen said. "This has developed in a phenomenal way we had no ability to anticipate."

The weekly television program, "At Home with the Bible," which was launched with the Bible correspondence program in October 1978, recently received an award as outstanding Christian television program from the National Religious Broadcasters.

The trustees adopted several recommendations, including one to change the name of the church library department to church media library department to reflect a move from an exclusively print media concept.

A monthly newspaper tabloid, *Sunday School Growth Journal*, was approved to begin publication in August 1980.

Also, benefits for 508 board retirees were upgraded by increasing benefits in the medicare supplement group insurance plan from a maximum of \$50,000 to a maximum of \$250,000.

A list of priority capital needs was approved with construction to be planned as funds are available for Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers.



CONTINUING THEOLOGICAL EDUCATION—Three Tennesseans participated in a Continuing Theological Education Conference at Southern seminary recently. Pictured are (left to right) J.C. Carpenter, director of missions, Duck River Association; Lawrence Steiner, director of missions, Indian Creek Association; Harold Shoulders, director of missions, Cumberland Association; and Roy L. Honeycutt, dean of the School of Theology at Southern.

Turlingtons believe missionaries from America continue work in Iran

RICHMOND, Va. (BP) — A Southern Baptist missionary couple who evacuated Iran last spring and revisited the country just before the United States Embassy was seized Nov. 4, believe some American missionaries are still there.

Mr. and Mrs. Henry E. Turlington, back in the states following brief stints of service in India and West Germany, said they understand at least two American evangelical groups are still in Iran. One couple represents International Missions and at least two Presbyterian couples are still working there with the Evangelical Church of Iran.

Iranian authorities, including the Ayatollah Khomeini, they said, have allowed freedom of worship, although some congregations have more difficulty than others in exercising that freedom. While there's freedom, it's tenuous, the Turlingtons explained. There's no room for growth, just tolerance.

However, Turlington said, many don't believe the present regime will last. When he returned to Iran last fall, he said a general man-on-the-street attitude was espoused by a cab driver who said that things were better under the shah, and that the present Islamic rule can't last.

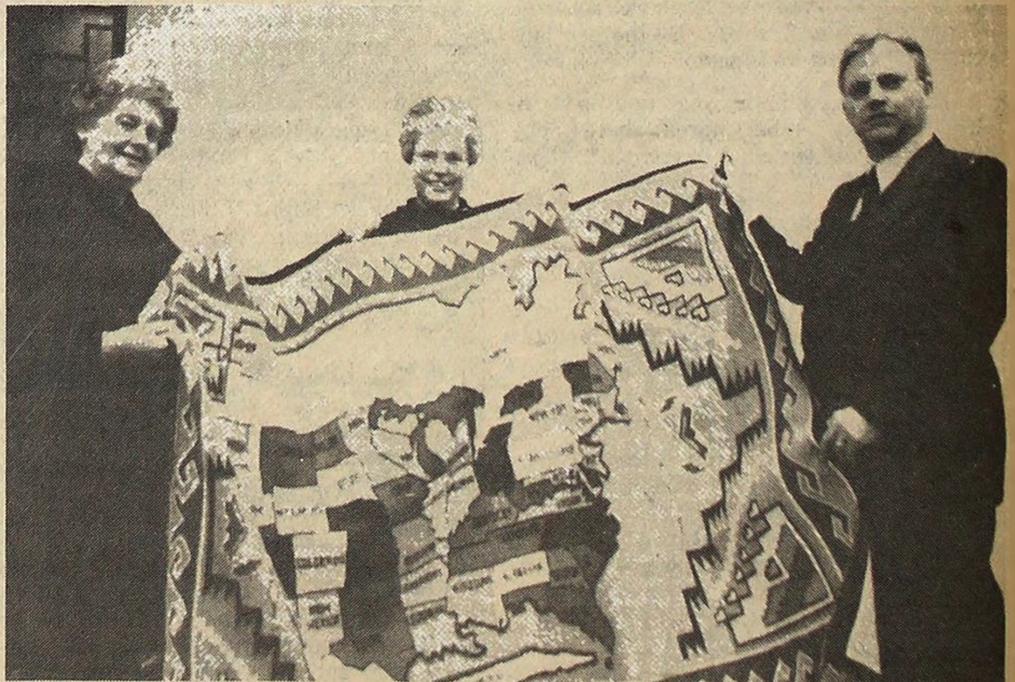
A year earlier cab drivers had shouted "the shah must go" at every stop.

Before the revolution, Turlington said the country was not united by the type of government it wanted, but by a common hatred of the shah. Now, the uniting factor is hatred of the Americans and holding the hostages is a way to perpetuate that.

The couple said they were not forced to leave Iran. A dwindling English-speaking congregation around which their ministry was built prompted their departure. "The Iranians wanted to get rid of those associated with the shah and his projects," Turlington said. "They had nothing against us."

This is not the first time the Turlingtons have felt it necessary to leave a mission field. Twenty-one years ago they left Peking, China, as the Communists took over that city.

The Turlingtons, who had served in Iran since 1977, are at Southeastern Baptist Theological Seminary, Wake Forest, N.C., where he teaches missions and New Testament interpretation. Since the board officially closed its mission field in Iran Jan. 1, the Turlingtons don't expect to return, but are planning to go to Bangalore, India, this summer to start a three-year contract teaching at a seminary there.



NAVAJO RUG PRESENTED—William Tanner (right), executive director of the Home Mission Board, presents a Navajo rug showing a map of HMB territory to Christine Gregory (left), Woman's Missionary Union president, and Carolyn Weatherford, WMU executive director. The HMB commissioned the piece for the WMU. It was woven by Mrs. Helen Toledo, a member of the Indian Baptist Church, Tinian, N.M.

Conference at Southeastern affirms Biblical authority

By Larry E. High

WAKE FOREST, N.C. (BP)—"Southern Baptists should not allow themselves to become embroiled in debate as to how God inspired the Scriptures," declared the chairman of the committee which authored a revision of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1963.

During an address to the Conference on Biblical Authority at Southeastern Baptist Theological Seminary, Herschel H. Hobbs said the statement's prologue "clearly protects the conscience of the individual. Without this protection Southern Baptists would not have adopted the Baptist Faith and message, a statement which sets forth certain definite doctrines that Baptists believe, cherish, and with which they have been closely identified."

The two-day conference on the Wake Forest, N.C., campus, was sponsored by the seminary "to celebrate a very positive and profound commitment to the absolute trustworthiness of the Bible," Southeastern President W. Randall Lolley explained.

"Disagreements among us seem to reside on how the Bible was inspired, not whether it is. Of course the Bible is inspired. The absolute trustworthiness and authority of the Scriptures themselves is not debatable," Lolley said.

"Our people have a concern to know what Southeastern seminary believes and teaches about the Bible," Lolley continued. "The conference gave us a chance to affirm those beliefs and teachings, and gave Baptists an opportunity to hear and talk with those who teach their students and future ministers," he said.

Conference speakers included Hobbs, pastor emeritus of First Baptist Church, Oklahoma City, Okla., and former president of the Southern Baptist Convention; Donald E. Cook, professor of New Testament at Southeastern; and Lolley, who was pastor of First Baptist Church, Winston-Salem, N.C., before assuming the seminary's presidency in 1974.

No mention was made of the Heart of America Bible conferences being conducted in selected cities by Biblical inerrancy advocates James Robison, W.A. Criswell, Paige Patterson and others. At this point, one of the Heart of America conferences has been held at Southern Baptist Theological Seminary, Louisville, Ky., and another is scheduled at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Although not mentioning those conferences by name, Hobbs did say, "No Baptists or group of such has any right...to endeavor to force upon others one's own particular interpretation of the Baptist Faith and Message."

"To make such an effort is to violate its purpose," Hobbs said. "The statement declares the principle of the competency of the soul in religion. Ignore that and the statement becomes a creed, something which Baptists avoid," he added.

During an open forum with seminary students, faculty and visitors, Hobbs said, "Those that take their own interpretation and try to force it on other people are ignoring the statement's preamble altogether. They are making it a creed even though they might want to deny that. The end result is that such is an abuse of the use of the Baptist Faith and Message."

Hobbs also declared, "We do well to heed E. Y. Mullins (president of Southern seminary, 1899-1928) when he reminds us that the most important matter is not the method but the product. The product is the divinely inspired Word of God."

"Neither the word inerrant nor infallible appears in the Bible. But the strongest statement about inerrancy is found in 2 Timothy 3:16. All Scripture is God-breathed. And God does not breathe error. Problems still remain to be solved. But in light of past experience, where seeming discrepancies exist you may rest in faith that they are the result of our incomplete knowledge—not upon errors in the original manuscripts of the Bible," Hobbs concluded.

Cook told the conference, "The question of

the authority of the Bible is not a detached, theoretical matter which can be packaged neatly in a creedal formula or reduced to a question that can be answered 'yes' or 'no.'

"One of the great blessings which God has bestowed upon his people is the privilege of reading and interpreting Scripture. Every Christian is, or ought to be, a Biblical interpreter," Cook said.

"The first step in scriptural interpretation is to seek to understand what the author intended to communicate," Cook continued. "In order to interpret for the present, we must begin in the past. Meaningful interpretation must construct a bridge from the 'then' of the Biblical writer to the 'now' of the reader or hearer. We must determine what the text meant in order to comprehend what it means."

"Authentic interpretation is the freeing of Scripture to speak to the present. Admittedly, there are hazards in this, but to force the text to conform to some external doctrinal or philosophical system, ancient or modern, is to destroy its message," Cook explained.

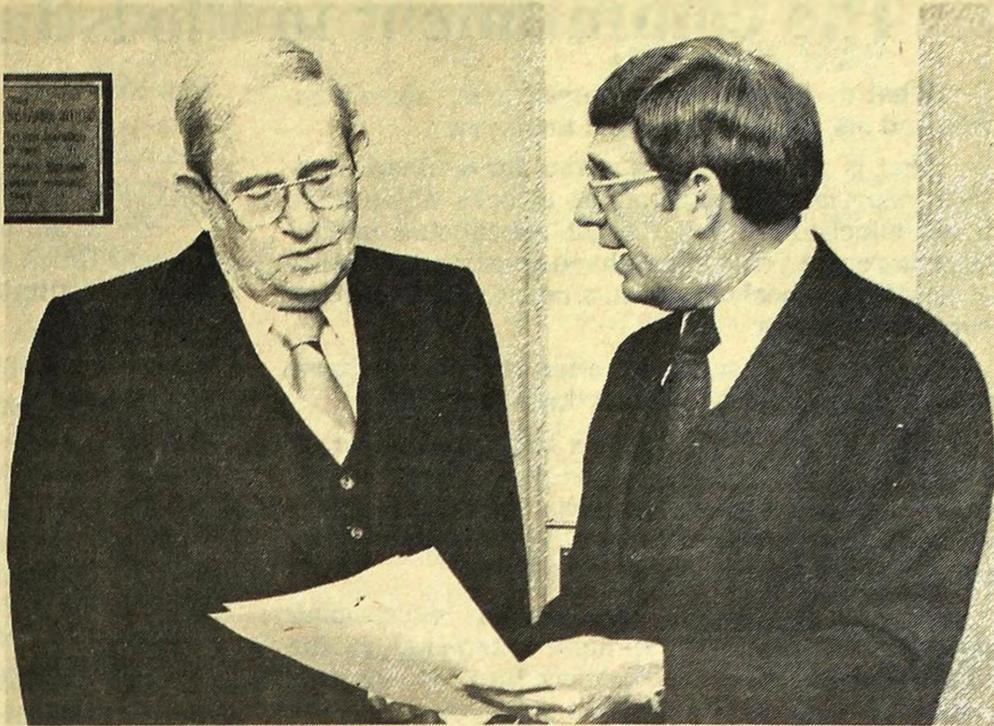
"Jesus Christ: the Living Word of God" was the final address delivered during the conference. In it President Lolley said, "The title 'Christ' affirms this man, Jesus, as the climax not only of a people's history but of the world's history also."

"Jesus Christ is 'monogenes'—the only one of His kind, absolutely unique. There is no one who does share or who can share His relationship to God. He is not a son of God. He is the Son of God. To call Him that is to affirm that Jesus is thoroughly divine. His relationship to God is not one which is in any way achieved. It is given in His very nature."

"He lived a thoroughly blameless life, yet was tempted as all of us are tempted without sinning," Lolley continued. "It startles us to think that one so good should come to an end so cruel. Hardly had He begun His work when the unprincipled, expediency-serving religious leaders turned against Him. You see, Jesus Christ did not please many of His countrymen. In time, they killed Him."

"But God's miracle usually works silently. So, on the third day, from amidst the quietness of an Arimathean garden, there came a voice: 'He is not here. He is risen.' To affirm Jesus Christ as Lord is to be willing to give oneself away. Simply put, this means that a Christian is a person who knows that he possesses his own will to do the will of the Lord," Lolley said.

Norm Simpson, a Southeastern seminary student from Glen Burnie, Md., said the conference was needed and of benefit because "I see a conflict coming in the Southern Baptist Convention. I hope any potential conflict will be met on the grounds of Biblical authority and not Biblical interpretation." Simpson also said he is not being taught anything in a seminary classroom which is contrary to what most Southern Baptists believe. Some in the Biblical inerrancy movement have charged there is "liberal" teaching in SBC seminaries.



DISCUSSING BIBLICAL AUTHORITY—Herschel Hobbs (left), past president of the Southern Baptist Convention, talks with Southeastern seminary president, Randall Lolley, during the seminary's recent Conference on Biblical Authority.

MSC sponsorship may boost Cooperative Program giving

ATLANTA (BP) — Support of Mission Service Corps volunteers may result in increased—not decreased—missions giving through the Cooperative Program, an informal survey has revealed.

While complete statistics are not available for 1979, 10 of 13 churches surveyed which financially support a volunteer mission worker through the Mission Service Corps program, substantially increased their gifts through the Cooperative Program method of missions funding as well.

"When Mission Service Corps was started in 1977, some leaders expressed a concern that support of volunteers would cut into gifts to the Cooperative Program," said David Bunch, coordinator of MSC for the Southern Baptist Home Mission Board. "The informal survey indicates that the opposite may be true."

Gene Watterson, pastor of First Baptist Church of Shelby, N.C., thinks there is a "vital link" between support of MSC volunteers and increased giving to the Cooperative Program.

Watterson, a member of the original Mission Service Corps steering committee, helped forge the basic concept of full-time volunteer mission service for Southern Baptist lay persons and others. MSC hopes to put 5,000 such volunteers on the field for one or two years' service by 1982.

First Baptist Church in Shelby totally supports three volunteers on home mission fields and plans to commission and support seven more volunteers from within the church in the near future.

At the same time, the congregation is working to reach a "50-50" status by 1982, in which 50 percent is given through the Cooperative Program to support Southern Baptist work around the world.

First Baptist Church of Arlington, Tex., supports three volunteers, who serve in Connecticut and Brazil. In 1979, after starting the sponsorship, the church increased Cooperative Program gifts by more than 20 percent, increased total offerings by 15 percent and hiked the Lottie Moon Christmas Offering for foreign missions by a whopping 30 percent.

Charles Wade, pastor, explains: "We are giving more to the Cooperative Program than we ever have. We have always been a mission-minded church, but our Mission Service Corps involvement has deepened and broadened our support for the entire Southern Baptist mission program."

The trend toward increased gifts after MSC sponsorship isn't limited to large churches. Several small and medium-sized congregations have shown significant jumps as well.

For instance, Ivy Hill Baptist Church near tiny Weaverville, N.C., currently averages 103 in Sunday School. In the fall of 1978, the church voted to support hometown girl Gloria Brown as a MSC volunteer in Montana. That same year, the church also doubled gifts to the Cooperative Program.

Watterson feels personalized missions through support of volunteers helps increase Cooperative Program gifts. "Our people see the Cooperative Program in terms they can readily grasp, because they can SEE missions," he said.

Wade says, "Our overall giving is up because we ourselves are involved in world missions." He uses a special telephone hookup to let the MSC volunteers report to the congregation during Sunday services.

Ivy Hill pastor Worth Emory says: "I am thrilled. Our people have realized the needs around the world and keep wanting to do more, financially and personally." He says there is a new excitement in the church because a hometown girl has become a "real live missionary."

While the survey was far from scientific, it did determine that at least these churches have both supported MSC volunteers and increased Cooperative Program gifts.

Canadian church gives \$9,400 to Lottie Moon

PORTLAND, Ore. (BP)—A small, rural church in the northwest corner of Alberta, Canada, "has given an astounding \$9,400 to the Lottie Moon Christmas Offering for foreign missions," according to Steve Langston, business manager for the Northwest Baptist Convention.

Worsley Baptist Church, with a membership of about 90, according to pastor Keith Hale, also gave \$5,023 to the annual Southern Baptist offering in 1978.

"God has really blessed the Worsley congregation" and it has always been deeply committed to the foreign mission program of the Southern Baptist Convention, Hale told the Northwest Baptist Witness, news publication of Southern Baptists in the northwest.

Langston said the Worsley gift may be the largest given by a church in the Northwest convention, which covers Oregon, Washington and about 35 churches in Canada.

"Canadian churches have always given strongly to the Lottie Moon offering," Langston said. Cambrian Heights Baptist Church in Calgary gave \$4,787 to the 1979 offering and Dovercourt Baptist Church, Edmonton, has given \$2,301. Both are small churches.

Worsley is a rural community of about 125 people with a surrounding farm population of 700 to 800. The church was organized in 1967 following several years as a mission and at one time held Sunday School classes in a log cabin. Hale has lived in Worsley for 22 years and has been pastor of the congregation since its inception.

EDITORIAL

The commitment to Christian education

What do Baptist schools mean to our denomination and our world—today and tomorrow?

That is an important question for Southern Baptists, especially in light of the attacks which have been launched against Baptist educational institutions in recent years. Some have questioned whether or not these schools are even a negative influence on our denomination.

Another question is also often raised: Are these schools worth the tremendous financial costs?

Next Sunday, Feb. 17, has been designated as Baptist Seminary, College, and School Day on the calendar of the Southern Baptist Convention. It provides an excellent occasion for us to examine what our schools mean to our denomination.

After a generation in which our educational institutions seemed to be more interested in the opinions of others than of Southern Baptists, we have sensed an exciting trend which began early in the 1970's. This trend was verbalized at the significant Convocation of Christian Education which was held in Williamsburg in 1976. At that meeting—which was attended by Baptist educators, trustees, denominational workers, and church workers—there was a recommitment on the part of all of us to making our institutions truly Christian and Baptist.

This dedication was further intensified by last June's National Conference on Bold Christian Education and Bold Missions, which was held in Galveston, Tex.

These two conferences—as well as the outspoken attitudes by school administrators and trustees—have given a positive indication that Baptist seminaries, colleges, and schools are a definite part of what Southern Baptists are doing.

The theme for next Sunday's observance is "Committed to Christian Education for a World in the Making."

We live in a day of escalating information and education. Someone has stated that the amount of knowledge that mankind is discovering doubles every 10 years.

Christian education is committed to the task of giving a Christian perspective to this vast amount of knowledge. We certainly would not imply that "Chris-

tian education" can take place only at a denominational institution. Certainly, there are many dedicated Christians who teach on the faculties and serve on the staffs of state universities.

We would also add that the influence of Baptist Student Union at state campuses and at non-Baptist private institutions is growing in significance.

And, not to be overlooked is the impact that local churches are having on students from nearby schools.

Baptist Seminary, College, and School Day serves to remind us of the specific part that these institutions play within our denomination.

Southern Baptists support six seminaries and one Bible school through the Cooperative Program. There are 46 senior colleges, seven junior colleges, eight academies, and four Bible schools which are affiliated with state conventions.

Last year there were more than 160,000 students enrolled in these 72 Baptist educational institutions. In addition, more than 10,000 others were enrolled in Seminary Extension courses.

It is significant that nearly 28,000 of these students are preparing for some type of church-related vocation, with 2,737 of these expressing a conviction to seek appointment under the SBC Foreign or Home Mission Boards.

Four of these institutions are related to the Tennessee Baptist Convention: Belmont College in Nashville, Carson-Newman College in Jefferson City, Union University in Jackson, and Harrison-Chilhowee Baptist Academy in Seymour. The American Baptist College (American Baptist Theological Seminary) is located in Nashville. It is supported through the Southern Baptist Convention and is dedicated to the education of black ministers.

Last year there were 5,308 students enrolled in the three TBC colleges—with 443 of these preparing for church-related vocations. These three colleges graduated 780 students last year, bringing the total number of graduates to 26,572.

Tennessee Baptists can be justly proud of what our institutions have meant to our state and the cause of Christ in the past. We must continue to aid with our finances, our support, and our prayers, so that they can fulfill their commitment to have a positive influence on our "world in the making."

Cicero's comment



By the editor

In thinking about Baptist education institutions in the light of next Sunday's Baptist Seminary, College, and School Day, I began to realize that I am a product of Baptist education.

The pastors and other staff members that I remember during my "growing-up" years were graduates of Baptist schools. The impact which these had on my young life is immeasurable.

One event—which is definitely related to a Baptist college—occurred during the summer after my freshman year in college. In August 1950 a youth revival team from Mercer University, Macon, Ga., came to my home church for a week-long emphasis. The personalities and Christian commitment of these BSU students had an unusual appeal to the youth of First Baptist Church, Carrollton, Ga.

It was during that week that I made my public announcement that I felt God was calling me into some type of church-related vocation.

Of course, these students and their faculty advisor insisted that I enroll at Mercer—even though classes would begin less than one month later. I made it by registration day, but just barely!

The next three years were very important to my life. It would be hard for me to express in words what the faculty and students meant to me during this period of my life.

Among the challenges that these years offered was the opportunity to preach my first sermon which was at the Bibb County Old Folks Home near Macon.

I recall the joy that came in being involved in Baptist Student Union and several other religious organizations on campus.

Through a friend I met at a BSU function, I was asked to write feature articles for the Mercer Cluster, student newspaper. Several weeks later I was appointed feature editor—my first editorial position on any publication. Later, I was to serve as news editor and then editor during my senior year.

This experience and involvement led to a growing conviction that God wanted my service for Him to be in some phase of religious journalism.

After graduating from Mercer, I enrolled at the University of Georgia in Athens to study journalism. It was here that I realized another outstanding aspect of Baptist influence—a Baptist Student Union on a state university campus. Because of the large number of students, I quickly found that the best way to make new friends was at the BSU Center.

The BSU at Georgia provided many opportunities for involvement in campus and church life.

Another memorable BSU experience came when I was named as a BSU summer missionary to Hawaii.

After my one year at the University of Georgia, I headed to Southwestern Baptist Theological Seminary and my third appreciation of Baptist education. Because of Southern Baptists' commitment to education, the Cooperative Program pays most of the tuition and fees for students—making it possible for many of us to have a seminary education. My memories of SWBTS revolved around the students and faculty I met there, as well as some of the classroom materials—but please don't ask me to parse any Greek or Hebrew verbs!

All of this, I suppose, is to say that I appreciate not only what Southern Baptists have done and are doing in Christian education, but more specifically, I am grateful for what you did for me. I pray your investment will not be wasted.

CIRCULATION THIS ISSUE — 81,137

Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

**Baptist
and
Reflector**

Eura Lannom, Advertising, Subscriptions

Established 1835
Post Office Box 347, Brentwood, Tenn. 37027
Phone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$4.00 individual; clubs of ten or more, \$3.65, church budget, 5.9¢ per family per week when sent to 50 percent or more of additional mailing office.

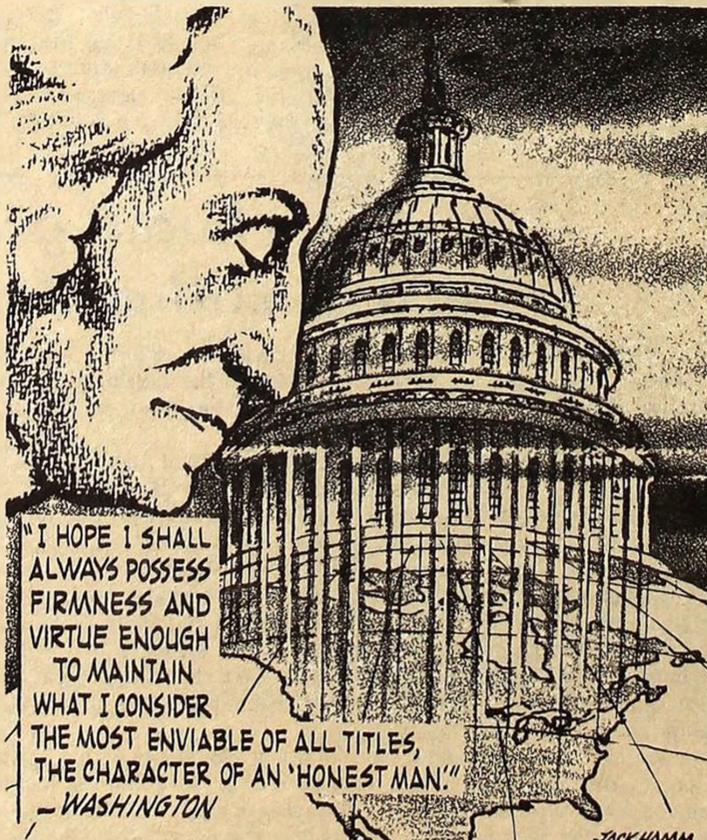
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Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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MAY HIS RESOLVE PREVAIL TODAY



"I HOPE I SHALL ALWAYS POSSESS FIRMNESS AND VIRTUE ENOUGH TO MAINTAIN WHAT I CONSIDER THE MOST ENVIABLE OF ALL TITLES, THE CHARACTER OF AN 'HONEST MAN.'"
— WASHINGTON

JACK HAMM

Layman spends 'vacation' helping mission

By Bobbie Durham

Some men like to retreat to their favorite fishing spot when vacation time rolls around each year. Others like to visit relatives "back home."

Larry Rush prefers to spend his vacation laboring 10 to 12 hours a day on a mission field assisting Southern Baptist missionaries in a special project.

A layman and member of Toone Baptist Church, Rush devoted the entire month of January to helping missionaries Carlos and Myrtice Owens in Iringa, Tanzania. Along with Jim Barnett, a member of First Baptist Church in Paris, African Christians who are members of the Iringa Baptist Church, and five members of the First Baptist Church of North Augusta, S.C., the men did construction work on a conference center, "a little Ridgecrest," for the missionaries and the African pastors in the east African nation.

Rush is a brick mason in Hardeman and Madison Counties, but he learned soon after he arrived at Iringa that it was a good thing he possessed other skills.

In an interview with Baptist and Reflector following his arrival at Nashville's Metropolitan Airport Feb. 2, Rush said that due to an extreme shortage of materials, he was unable to lay bricks for several days.

"The Lord sent me over there to be productive, so I laid ceramic tile, did some carpentry work, installed chain link fences, and performed plumbing tasks."

In another form of productivity, Rush preached one Sunday at the Iringa Baptist Church. To many, this would not be an unusual or highlighting experience. But to Larry Rush it was—for less than five years ago, this same man made a profession of faith back in Toone, Tenn.

He explained that he made a profession of faith after his former pastor, Jerry Foust, had visited him for more than four years. After Rush and his wife joined the church, Foust faithfully and consistently held the names of missionaries before the congregation.

A year after his public profession of faith, Rush made a full commitment of his life. The next year, he attended a world missions conference in the association. There, he was exposed to numerous needs on foreign and home mission fields and realized, for the first time, that laymen can play an active role in projects throughout the world.

"I never knew anything about missions before I was saved," he admitted. "But after I was saved, I decided whatever God wanted me to do, I was willing to do. I have not been called to preach, but God can still use me in many experiences where we are trying to win people to Christ."

As a brick mason, Rush has about two non-productive months each year. He began exploring possibilities for service and found, through the Tennessee Baptist Convention missions department and the Foreign Mission Board, that Owens had requested teams to come and help construct the conference center and a home for himself and his wife.

In order for Rush to make the trip, which cost over \$2,500, the church raised about half the money. Rush raised the remainder.

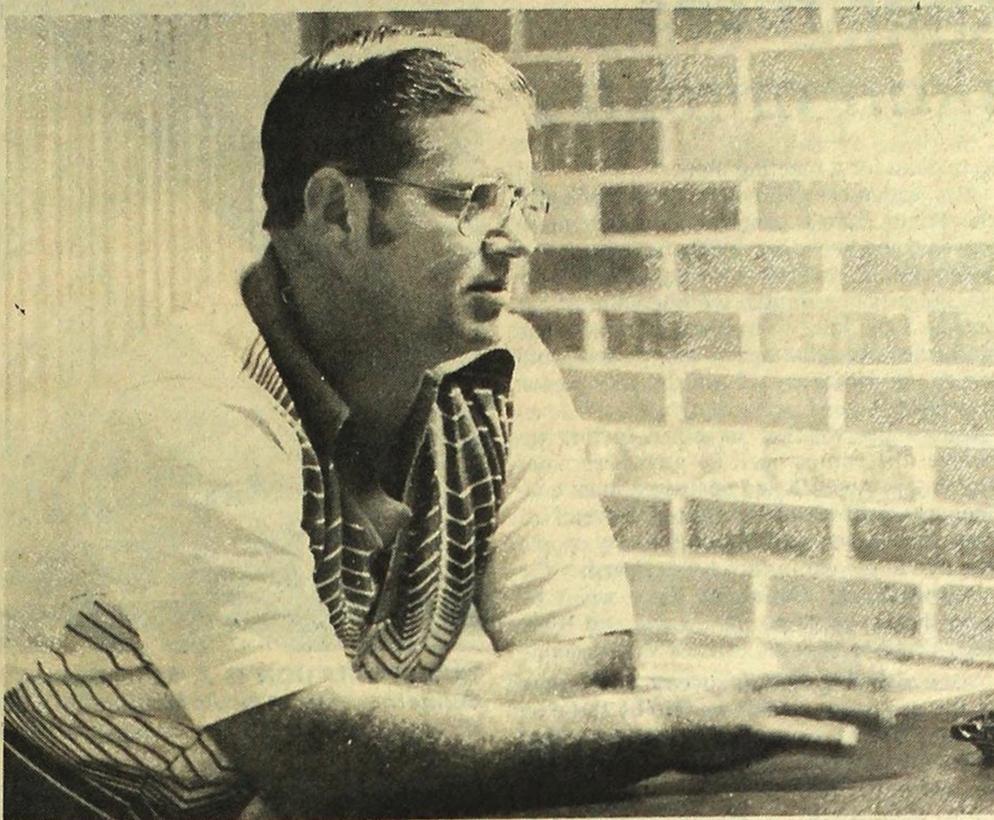
On New Year's Day, he and Barnett landed at Dar es Salaam, which means "Port of Peace." Eight hours later, they arrived by car at Iringa.

Another group from First church in Paris, Leon Rhodes, Steve Seymour, and Jim Elliott, had worked on the project in November. They stayed nearly three weeks.

In addition to the volunteer workers, about 30 Tanzanians are employed to work on the project, Rush said. They work five days for \$2 a day and work one day without pay.

The conference center will be used by missionaries, African pastors, and Christians for training in effective evangelistic follow-up, in-depth Bible study, and to help strengthen pastors and leaders.

Before beginning work each day, the Africans and Americans prayed together. Repeatedly, the Tanzanians told the group, "Keep telling the American people about us."



HOME FROM 'VACATION' — Larry Rush, a member of Toone Baptist Church in Toone, relates some of his experiences following a one-month trip to Tanzania to assist Southern Baptist missionary Carlos Owens.

Pray for us."

In every church service, the Africans offer thanks to God for Southern Baptists for sending missionaries to Tanzania, Barnett recalled. Their faith is strong and determined. People walk for miles to attend a church service which may last for several hours. After the invitation, the entire congregation walks together to the nearest creek to hold a baptismal service. "They sing all the way to the creek and all the way back," Rush said.

Paris' First church plans to send another volunteer in the near future, according to minister of education Charles Orr. Additionally, Maplewood Baptist Church in that city sent layman Steve Clendenin to work on the project. He is scheduled to return to Paris later this month.

"After sending the three men in November, we were a little apprehensive that our Lottie Moon offering in December would suffer," Orr told Baptist and Reflector. Not only did the church surpass their goal of \$3,750, they raised an additional \$672.18 and also sent Barnett the next month.

Webster defines "vacation" as "a period of exemption from work granted for rest and relaxation."

Larry Rush's 1980 "vacation" did not meet that qualification—but it did provide him with a reward many regular vacationers never glean. "The Lord wants to use me, and that is my reward," Rush concluded.

Committee seeks to replace Wood

WASHINGTON (BP)—A search committee of 10 persons has been named to seek a successor to James E. Wood Jr., who recently resigned his post as executive director of the Baptist Joint Committee on Public Affairs here.

Grady C. Cothen, president of the Sunday School Board of the Southern Baptist Convention, Nashville, will serve as chairman of the search committee.

Other members are Gideon K. Zimmerman, chairman of the joint committee and executive secretary of the North American Baptist Conference, Villa Park, Ill.; Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, Nashville; Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit; William Cober, associate general secretary of the American Baptist Churches in the U.S.A., Valley Forge, Pa.; K. Duane Hurley, executive secretary of the Seventh Day Baptist General Conference, Plainfield, N.J.

Recreation workers to meet next week

Tennesseans will have the opportunity to attend three state convention church recreation workshops beginning next week, according to Jean Adkinson, TBC recreation consultant.

The conferences will be held Feb. 18 at Germantown Baptist Church, Germantown; Feb. 19 at Brentwood Baptist Church, Brentwood; and Feb. 21 at Wallace Memorial Baptist Church, Knoxville.

Any church staff member or lay worker in the area of recreation or family life, is encouraged to attend, Miss Adkinson said. The sessions with cover work with all age groups in all phases of recreation in the church.

Scheduled conference leaders are: Carroll Griffin, West Jackson Baptist Church, Jackson; Leon Mitchell, First Baptist Church in Memphis; Rick Mitchell, Hilldale Baptist Church, Clarksville; Tom Rives, Red Bank Baptist Church, Chattanooga; and Tommy Puckett, Brainerd Baptist Church, Chattanooga. All are ministers of recreation. In addition, Kenny Rains, state Royal Ambassador director, will lead special conferences on campcrafts at Germantown and Brentwood.

The first session will be held from 3-5 p.m., with the second session running from 7-9 p.m. at all locations.

Also, William F. Keucher, pastor of Covenant Baptist Church, Detroit, and current president of the American Baptist Churches; Pearl McNeil, ecumenical officer, American Baptist Churches, Valley Forge, Pa.; Warren R. Magnuson, general secretary of the Baptist General Conference, Evanston, Ill.; and Harry A. Renfree, executive minister of the Baptist Union of Canada, Calgary, Alberta.

Cothen said any interested Baptist is welcomed to make recommendations concerning the Washington post to him in care of the BJC search committee, 127 Ninth Avenue, North, Nashville, Tenn. 37234, or to any other member of the search committee. He promised that all recommendations will receive "careful consideration."

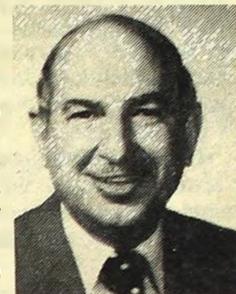
Wood, whose resignation takes effect May 31, will return to the faculty of Baylor University, Waco, Tex., where he will direct the J.M. Dawson Studies in Church and State and become Simon Bunn Professor of Church-State Studies.

Personal perspective

BY TOM MADDEN
TBC executive secretary

Often I have thought about the tremendous worth of worship. I am not sure of all the reasons why, but recently I have been thinking a great deal about worship. I want to share three or four thoughts from these musings.

One is that the sincere private devotion of a person normally and naturally leads to public worship. I am aware that there are many great saints who worship God privately and are denied the privilege, through no fault of their own, of public worship. It is a personal observation that those who regularly worship in God's house on God's day also maintain a private devotional life.



Madden

I am aware that public worship can be abused. We are not to use public worship in order to pretend to be something we are not. Ananias and Sapphira were guilty of this.

Public worship pleases and delights God. As God's people gather they point out God to others. They reveal their allegiance to God. God's people speak to God and wait before God as He speaks to them.

Worship underlines the true value of a person. The young and old, the rich and poor, the trained and untrained are all equal as they gather together in God's house, sharing strength; gaining strength.

"I was glad when they said unto me, let us go into the house of the Lord."

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The Tennessee League of Women Voters has established legislative priorities for 1980. These are the issues which the league considers important for the second session of the 91st General Assembly.

Top priority for the league is a beverage container deposit bill. Litter legislation has gotten considerable attention from the press partly because there are two well organized opposing coalitions supporting different bills. The league favors HB343 and SB742 which would place a deposit on all beverage containers whether returnable or throwaway. They hope to encourage recycling of throwaways. The league opposes the litter tax legislation supported by C-FACT (Committee For a Clean Tennessee).

Other priorities of the league include: continuation of the Commission on the Status of Women, a strong surface mining act, and enactment of an ethics code for public officials.

The Tennessee League of Women Voters illustrates one means by which a concerned citizen can join others in influencing legislation. This organization, along with other citizens action groups, keeps their constituents supplied with current, helpful information on bills of interest to the group.

Even if you disagree with their stated positions, the information they supply can be helpful.

Write the league for further information at 1701 21st Avenue South, Suite 404, Nashville, TN 37212.



Self

'Pioneer' preacher faces danger in Alaskan ministry

By Mike Livingston

PRINCE OF WALES ISLAND, Alaska (BP)—Lewis McClendon may have one of the most dangerous jobs in some of the world's largest logging camps.

McClendon is not a powderman, a rigging slinger, or a hoop tender. He seldom swings a double-bit ax, or operates a chain saw.

He is a Southern Baptist home missionary assigned to minister to the men in the logging camps on the Prince of Wales Island, off the coast of Ketchikan, Alaska.

Why is his job dangerous? It's not the work; it's getting there.

"If we travel to a logging camp on the water it is dangerous; if we are in the air, it is worse; and if we are on land, we are constantly dodging huge log trucks," he explains. "It's wild."

"It's a good ministry, if you can get there," adds McClendon. "But there are so many 'ifs' about travel to the camps, and most of them are weather-related."

Weather is the greatest hazard, not only to McClendon's ministry, but to most of the residents in the Ketchikan area who must rely heavily on air travel. It's the wettest spot in Alaska, and has been known to rain there 50 inches in a month, every day for weeks on end. Complete rain gear always calls for the familiar red rubber boots, often called Ketchikan sneakers.

But Ketchikan area residents take the rain in stride and because the climate is mild year-round, couples picnic and boat in the rain while Little Leaguers play baseball on soggy fields.

On the bright side, the rain gives Ketchikan its salmon creeks and lush forests, as well as a low forest fire danger. Louisiana-Pacific Ketchikan Pulp Mill is the largest employer in southeast Alaska.

The long sloping waterfront is a scene of constant sound and activity, especially alive with the deafening buzz of the many arriving and departing floatplanes.

In mid-August 1978, 31 people were killed in six small plane crashes around Ketchikan and Prince of Wales area. Forestry Service employees even receive hazardous duty pay because of the weather.

But McClendon knew all of the dangers of travel in southeast Alaska when he decided in 1975 it was time to leave his pastorate in Ketchikan and devote fulltime to the island ministry where he was needed most.

Travel by charter plane became increasingly expensive, so McClendon bought a 28-foot fiber cruiser with twin 200-horsepower engines. While the boat has solved the transportation problem, the uniqueness of the ministry presents other problems.

"We have a floating membership of 175 people who have never met each other," laughs McClendon. "But because we're all part of the island ministries of Trinity Baptist Church, we all have to vote on something when the need arises. We're thinking of having an annual meeting soon and we'll probably have to rent some motel rooms in

Heritage conference to focus on women

NASHVILLE—A Baptist Heritage Conference, June 28-July 4 at Ridgecrest (N.C.) Baptist Conference Center, will focus on the changing role of Baptist women.

The featured speaker, Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Tex., will discuss women ministers and deacons, women and early Baptists, women in American religion, women in missions, women and the SBC, and Baptist women today and tomorrow.

The conference is sponsored by the Southern Baptist Historical Commission, Nashville.

Ketchikan for a meeting place."

McClendon sees his ministry as more of a chaplaincy than a pastorate. "It is a more personal one-to-one service than a service to a congregation. And our ministry is to all people, not just to a Baptist membership. At the service I just left, we had four Baptists, four Methodists, maybe two Presbyterians, and one or two Nazarenes. I am the only pastor they have."

Unless the weather or other factors interfere, the camps open up anywhere from March 1 to April 15 and operate almost continuously until about the first of November. From December until March the only people who live in the camps are home guards.

"Generally by Christmas there won't be more than 50 to 60 people around and Bible study drops to 12 or 15," states McClendon.

"One of the keys to our success has been to let the people know that we will be there on the day they are expecting us, and that sometimes makes the fight against the weather even tougher.

"We've found that in Alaska you have to do whatever it takes to reach the people," he says. "You shed all the old theories about when you hold services and you take them to the people when they can attend."

McClendon, 49, had gone to Alaska in 1968, looked it over and returned home thinking "it was too raw and we were not quite ready for it."

"But in five years we were ready," he says, "and when we came to Alaska we knew it was to stay. This work is so strange I don't think I could ever fit in anywhere else anymore. Up north you run into a little more of the pioneering-type spirit which seems to suit my style."

"And perhaps because of transportation, Alaska will never be anything but a pioneer state."

Adapted from the December issue of World Mission Journal.



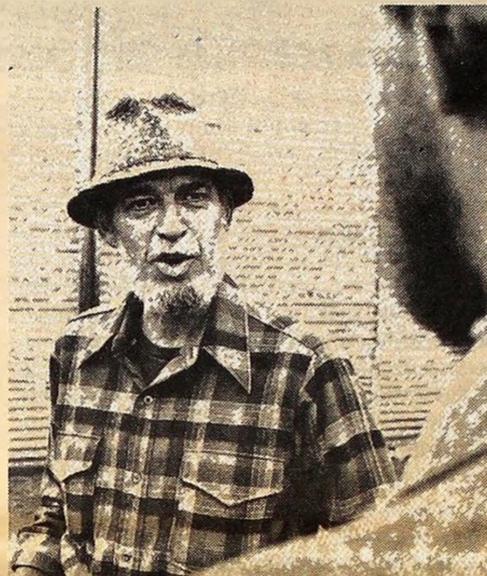
A PIONEER SPIRIT — McClendon has found his "niche" in Alaska. He identifies with the people because he too has a pioneer spirit.



A PEOPLE MINISTRY—Whether getting there by boat or by plane, the center of McClendon's ministry is reaching people. He always finds time to talk with people.



TRANSPORTATION IS A KEY—Getting to the people is the toughest and most dangerous part of Lewis McClendon's ministry to the logging camps on the Prince of Wales islands off the coast of Ketchikan, Alaska.



CHAPLAIN TO LOGGERS—Lewis McClendon spends much of his time informally visiting with loggers.

Volunteer's illness reported improving

RICHMOND, Va. (BP)—Milford Doss Jr. of Somerset, Ky., is listed in serious condition by the University of Kentucky Hospital, Lexington, but his pastor reports that he is now conscious and responsive.

Doss was diagnosed as having cerebral malaria after his Jan. 18 return from Nigeria, where he participated in a volunteer evangelistic team from the United States.

Another member of the team, Wiley B. Faw Jr., also was admitted to the hospital with malaria but was released Feb. 5 after being hospitalized for six days, said C.E. Jacobs, pastor of Pleasant Hill Baptist Church, Somerset, Ky.

Five remaining members of the team, including the pastor, were advised to continue taking anti-malarial drugs for six more weeks.

Since the team returned from their 22-day trip, Faw's father, a Southern Baptist missionary in Gombe, Nigeria, reports that he "rejoices" in the results of the evangelistic meetings the group participated in with missionaries.

Revivals were held in 32 of the 36 churches in the Salama Association, resulting in more than 5,000 decisions for Christ, the elder Faw said. In the Kafanchan area, about 60 churches participated and more than 2,000 decisions were reported.

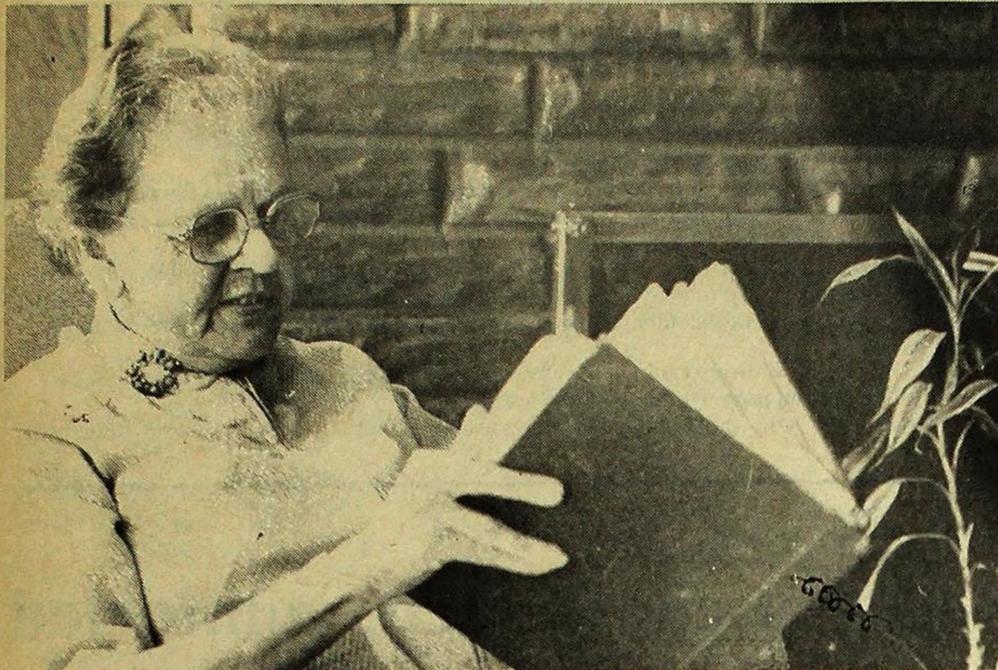
A spokesman for the Southern Baptist Foreign Mission Board said that follow-up teams will work with those who made decisions and encourage them to join local churches.

College investigates theft indictment

DALLAS (BP)—A Duncanville, Tex., man, indicted last May for felony theft of trade secrets, will remain as an instructor at Dallas Baptist College while the charges against him can be looked into, President Marvin W. Watson said.

Thomas Kent Atkins was named to replace Larry Braidfoot, an instructor in philosophy of religion, on the college's faculty, after Braidfoot was reassigned at the start of the spring semester to do institutional studies. Braidfoot, a faculty member since 1973, is one of the faculty members who have refused to sign Articles of Faith submitted by Watson and approved by the trustees in November.

Atkins, a Duncanville builder, was indicted for felony theft of trade secrets after he was charged with stealing blueprints from a Dallas architect and private contractor. His trial is scheduled for Feb. 25 in 204th District Court in Dallas.



REMINISCING—Miss Alma Jackson, church clerk at First Baptist Church, Oliver Springs for 50 years, looks over some minutes she took back in 1929 when she was first elected. The minutes were handwritten in pencil. The church recently celebrated "Miss Alma Jackson Day" in her honor, presenting her an orchid, a plaque, and a gold watch.

'Faithful' church clerk holds position 50 years

By Charlie Warren

A "young" 76-year-old woman in Oliver Springs, who has served her church for 50 consecutive years as church clerk, offers some simple advice for anyone accepting such a position for the first time.

"I'd just tell them to be faithful," said Miss Alma Jackson, who has elected to the unpaid post at First Baptist Church, Oliver Springs, on Dec. 22, 1929.

She can give the advice without pretense. Her name is missing on the church minutes only 11 times in 50 years of regular monthly business meetings and occasionally called business meetings.

She has "outlasted" 13 pastors and a number of interim pastors—and she's still going strong.

"I tell her she is just beginning her next 50 years," said David Hanes, pastor of the 134-year-old church.

As well as being faithful in her duties as church clerk, "Miss Alma" has always been active in other phases of church life. She is currently serving as director of the Children II department in Sunday School and Church Training. She is a member of the church's children's committee and is active in Woman's Missionary Union.

When the church recently honored her with an "Alma Jackson Day," former pupils of "Miss Alma" who were present in the worship service were asked to stand. About two thirds of the congregation stood.

Asked what part of her church work through the years had been the most rewarding to her, she responded without hesitation, "Sunbeams."

She worked with the mission organization for children, now called Mission Friends, for many years.

She didn't have a car, so she walked to the children's houses and walked with them to church.

The congregation couldn't afford a full-time pastor, so they only had preaching services once a month (followed by the church business meeting at which Miss Alma took minutes).

"We really looked forward to the preaching once a month," she said, confessing that she and other Baptists would attend services at three other churches that also met once a month—a Methodist church and two Presbyterian churches. The churches alternated Sundays so one church was meeting each Sunday.

"Those people would come to our church when we had services," Miss Alma explained.

The life of the First Baptist Church first touched the lives of the Jackson family in 1905 when Miss Alma's brother died. The family was not attending any church at the time, but they contacted First Baptist to see if they could have a funeral service in the church. Permission was granted, and it was the first funeral conducted in a new sanctuary that had been built.

Soon after the family's tragic loss, they began attending another Baptist church in the area. Miss Alma was converted when she was 16 years old and was baptized in a creek.

"Most everyone was baptized in a creek back in those days," she said.

A few years later, Miss Alma joined First Baptist. It was November 1923. Six years later she was elected as church clerk.

In her 50 years at the thankless job, she said she never considered resigning, but she "considered not accepting it several times. I felt there were other people who could do it better."

"During the war years, I feel I kept poor records," she said. "I was so busy and working so hard."

Busy or not, Miss Alma faithfully recorded the minutes of the church business meetings, even through times of controversy and heated debate.

"I just had to try to keep track of it," she said, recalling that sometimes it was "interesting" and other times it was "depressing."

There was no annual church budget in her early years as clerk, but she faithfully recorded receipts and expenditures.

In January of 1930, for example, the minutes show \$29.80 received in the offering plate and a balance from December of \$5.06. The pastor was paid \$25, the janitor for \$2, a load of coal was \$3.50, and the light bill was \$2.28. That left a balance of \$2.08.

"Sometimes we didn't come out that good," Miss Alma recalled. "Sometimes those of us who could had to make up the difference."

She doesn't know how much longer she will continue as church clerk. She admits that it's easier now than it used to be because they now have a church secretary.

Miss Alma just plans to take the job one year at a time, just as she did when she first started.

"I never dreamed I'd be in the post for 50 years," she admitted.

Prayer and the Lord's timing reunite Cambodian refugees

By Anita Bowden

RICHMOND, Va. (BP)—Savooun Nuon firmly believes in prayer and the Lord's timing.

Prayer brought the visa he needed to enter Thailand to work with Cambodian refugees and the Lord's timing helped him find his family in one of the refugee camps.

A former Cambodian refugee himself, Savooun was to be interpreter for the first volunteer Baptist medical team to Thailand in early November. His employer, a Richmond, Va., pharmaceutical firm, had agreed to give him six weeks' leave of absence with pay.

Details were falling into place like clockwork. Savooun knew friends and church members would take care of his wife and children. But his visa didn't come.

Although visas for the other team members came through on time, the process for Savooun's was more complicated because he hasn't lived in the United States long enough to receive U.S. citizenship.

But "prayer is very powerful," he said. "My church and friends prayed for my visa and it came."

The delay kept him waiting until early December—just long enough to receive a letter from his sister saying she and her family were in one of the new refugee camps in Thailand. Her family had been part of an earlier wave of Cambodian refugees which the Thai government pushed back into Cambodia. Observers had feared many of these people would be killed.

As the only medical translator at Kam Put camp, Savooun was too busy during his first few weeks in Thailand to search for his sister in a camp about five hours to the North of Kam Put. But finally a break came and a missionary couple went with him to try to locate his family.

When they arrived at Khao Dang near Aranyaparthet, they discovered the camp,



MAKING NOTES—Savooun Nuon makes notes in the back of this refugee's new Bible. The refugee, Ou Samith, was a Buddhist monk for nine years in Cambodia, but now he's interested in learning more about Christ.

covering many acres, had 70,000 refugees and expected about 200,000 more. No one they asked seemed to know Savooun's family or how he might find them.

Savooun learned the refugees were grouped by the day they arrived at the camp. Calculating from the letter he'd gotten, he guessed his sister had arrived the last week of November, but couldn't pinpoint the day. That knowledge eliminated a large part of the camp, but still he faced an enormous search in the two hours he had before he needed to leave.

He prayed for guidance and less than 10 minutes later, a man told Savooun he knew where Savooun's sister, her husband and their four children were.

Near the end of his six weeks, Savooun returned to tell his sister and her family good-bye. By this time, his mother and brother also had arrived at the camp.

Since returning to the U.S., Savooun can't get his family and the camp refugees out of his mind. He plans to act as sponsor to bring his family to America. But it's the refugees he translated for and the ones he witnessed to that he thinks about and wants to return to.

"They were really impressed that we cared enough about them to be there," Savooun said. "When I first got there, they didn't smile at all. But after we talked to them about Jesus, they started to smile. They have something to hope for now."

Savooun said about 80 percent of the refugees at Kam Put are almost ready to accept Christ as their Savior. Before he left he found a young man and woman among the refugees who had some Bible training and he helped them take over the responsibilities of being the camp's spiritual leaders.

But he wants to do more for them. Savooun said on Christmas day the Lord gave him the idea of starting a newsletter to the refugees. It would be his way of encouraging them in their search for meaning in all that's happened to them.



WITNESSING TO A PATIENT—Savooun Nuon shares the Good News of Jesus Christ with a Cambodian refugee in the Red Cross hospital at Thailand's Kam Put Camp.

Students' offering provides 2,500 Cambodians clothing

NASHVILLE (BP)—Funds contributed by college students during the Southern Baptist Student Conference on World Missions have been used to purchase a basic suit of clothing for 2,500 adult refugees staying in the Kam Put Camp in southern Thailand.

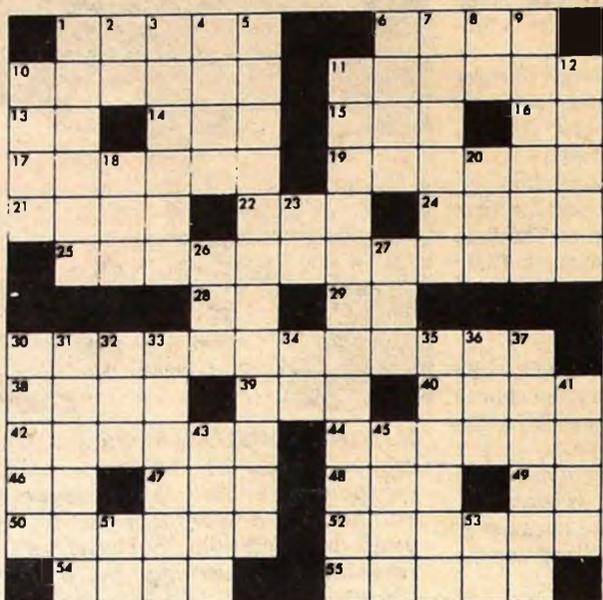
A total of \$6,822.55 was collected during a special offering at the student conference, Dec. 27-31, and channeled through the relief ministries of the Foreign Mission Board for Cambodian refugee relief.

The Kam Put Camp is a government camp near Chanturburi, Thailand, where Southern Baptists have been given basic responsibilities for the 8,000 refugees now residing there. Dan Cobb, a Southern Baptist missionary, supervises Baptist relief ministries in several camps located in southern Thailand.

The board has allocated \$610,000 for Cambodian relief since October 1979 and accepted the responsibility of 25,000 refugees. The four priorities specified in caring for these refugees are to provide medical assistance; food aid to children under five years and nursing mothers; food distribution and food supplement to children up to 12 years and food distribution for 25,000 adults.

Bible Puzzle

Answers on page 10



ACROSS

- 1 He received Hebron (Judg. 1:20)
- 6 "are the everlasting —" (Deut. 33)
- 10 Word of honor
- 11 They shall not stand up (Isa. 27:9)
- 13 Oleum: abbr.
- 14 American Indian
- 15 Feathers' companion
- 16 Each: abbr.
- 17 He prayed (2 Ki. 6:17)
- 19 Engulfs
- 21 Withered
- 22 Barnyard sound
- 24 Suttee: var.
- 25 "the — of God" (Col. 1)
- 28 Exclamation
- 29 Letter
- 30 "the appearing — —" (2 Tim. 1)
- 38 Bridle part
- 39 "unto men once to —" (Heb. 9)
- 40 Russian mountains
- 42 Choose
- 44 "see his — country" (Jer. 22)
- 46 —elohe-Israel (Gen. 33:20)
- 47 Kind of party
- 48 Pronoun: poss.
- 49 Printer's measure

- 50 Sow again
- 52 "which — — repentance" (Luke 15)
- 54 Cincinnati team
- 55 Japanese shoes

DOWN

- 1 "and — Jesus" (John 18:33)
- 2 Given to Lot's children (Deut. 2:9)
- 3 Deprivations
- 4 Valley (1 Sam. 17:2)
- 5 "and — — men" (Matt. 28)
- 6 Oriental nurse
- 7 Most unusual
- 8 1/ 1000 gram: abbr.
- 9 "— — be religious" (Jas. 1:26)
- 10 American poet: poss.
- 11 "And when — — —" (Matt. 14)
- 12 Black buck
- 18 Head of the house (1 Chron. 7:7)
- 20 People of Burma
- 23 Article
- 26 Sentence part: abbr.
- 27 Rene's friend
- 30 "set in —" (1 Cor. 11:34)
- 31 Antenna
- 32 Swine breed
- 33 Joined
- 34 Beside Bethel (Josh 12:9)
- 35 Start
- 36 Swiss canton
- 37 Consider them (Luke 12:24)
- 41 Kind of weave
- 43 Letters
- 45 To — —: precisely
- 51 Direction: abbr.
- 53 Kenaf

CRYPTOVERSE

KWR ZIFM SPIQRKW KWR KWIGVWКУ
ID BJP KWJK KWRL JFR XJPHKL

Today's Cryptoverse clue: L equals Y

Pulpit To New

By Jim N. Griffith

World conditions being what they are, it seems that we have but one choice: it is either pray as you go or pay as you go.

In spite of my fondness for all sports, it just may be true that some of the perplexing problems confronting us today stem from the fact that there is too much tennis elbow and not enough prayer knee.

When man suffers defeat in life, it can often be explained in this simple way: He came, he saw, he failed to pray, and he was conquered.

The solution lies in this much-needed reminder: if at first you don't succeed, pray, pray again.

No matter how difficult things may be, the most effective way to bring revival and new life is through prayer-to-prayer resuscitation.

When all is said and done, there is no problem that we cannot altar or alter by prayer.

Interpretation

Chosen, challenged, comforted

By Herschel H. Hobbs

"God hath chosen you...Therefore, brethren, stand fast...Comfort your hearts" 2 Thessalonians 2:13-17.

From the awful and mysterious picture of the man of lawlessness, Paul closes this chapter with words to his readers.

First, he gives thanks to God for them. "Give thanks" is a present infinitive expressing continuous activity. "Always" adds to the force of the verb. This he does for "brethren beloved by (hupo) the Lord." "Lord" refers to Jesus. They were Paul's beloved brethren. But the Greek reads "brethren fully being loved (perfect passive) by the Lord."

From the beginning or even before creation God had "chosen" them "unto salvation in sanctification of the Spirit through belief of the truth" (v. 13). "Hath chosen" means to take. It is used of Israel (Septuagint) in Deuteronomy 26:18. This is the doctrine of election. It does not mean that certain ones are elected to be saved at the omission of all others. God elected a means of salvation. All who receive it are the elect. This involved their believing the gospel unto salvation, at which time the Spirit sanctified or set them apart to God's service. The same idea is seen in verse 14. God called all people; those who responded in faith are the called.

Second, Paul challenged his readers to

"stand fast, and hold the traditions which ye have been taught" (v. 15). "Stand fast" is a present imperative form, so keep on standing fast in their faith. "Traditions" means things handed over from one person or generation to another. They may be bad (Mark 7:8; Col. 2:6-8) or good (1 Cor. 11:23), depending upon their source and content. Here Paul uses the word in the good sense. "Hold" means to grasp or get a firm hold on them. These were truths handed over to them by Paul's teaching and writing in 1 Thessalonians, and they were related to the Lord's return.

Third, Paul prays that God will "comfort" their hearts in the present crisis, and firmly establish them in the Christian faith—"in every good word and work." This is needed now as then as we hold to the "blessed hope" of the second coming of Christ (see 2 Thess. 3:1-5).

Devotional

Power of pain

By Gary L. Rickman

Pain is a universal experience. Everyone of us has experienced it. Sometimes the pain is only minor while at other times it is major. At times it is even a matter of life and death.

Pain visits us in all sorts of ways. There is the pain we feel when we are unable to help someone we love. The pain that comes from a major setback. The pain that is experienced when a marriage is in trouble or when there is major friction at home. The pain that comes with being at the top.

Pain is a powerful force. It has that paradoxical power to make some people bitter and some people better. So we must learn to cope with pain in a way that will assure us of triumph.

In the New Testament the Apostle Paul was one who made a triumphant response to pain. Do you remember reading about that "thorn in the flesh?" We are not certain what it was, but whatever it was, it held Paul back, hampered his ministry, and shut doors in his face.

Paul prayed about this earnestly three times. However, God did not see fit to remove this pain. Rather, God said to Paul, "My grace is sufficient for you, for my power is made perfect in weakness."

Paul sought not to simply endure pain but to use it. What worth came from it? Paul learned to be dependent upon God no matter what the circumstance. Paul did not let his pain make him bitter, rather he was made better by it.

Paul learned to respond this way from the one he met on the Damascus Road. Jesus was one who knew how to cope with pain. He used the pain of the cross to atone for our sins, to bridge the gap between God and ourselves, and to conquer pain and death forever for all who will accept the gift of salvation.

Rickman is pastor of Powell's Chapel Baptist Church, Murfreesboro.



Rickman

Ugandan president requests preachers

ENTEBBE, Uganda (BP)—Ugandan President Godfrey Binaisa has asked that Southern Baptist preachers and other Christian ministers preach evangelistic crusades throughout Uganda.

In a 40-minute conference Jan. 30 with Southern Baptist missionaries G. Webster Carroll and James L. Rice, Binaisa expressed appreciation for Baptist work and encouraged them to continue Baptist medical and agricultural aid as well as evangelism.

Carroll and Rice assured him they would make arrangements for Southern Baptist preachers for the crusades, said Betty Carroll, Southern Baptist missionary press representative for Uganda.

Both missionaries and Ugandan church and political leaders have stressed the need for spiritual restoration in Uganda since the downfall of former president Idi Amin. Amin had restricted religious and other personal freedoms and persecuted and murdered thousands of Ugandans during his eight-year rule.

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Annuity Board reports growth

DALLAS (BP)—Citing a 10 percent 13th check, retirement benefits in excess of \$18-million and insurance benefits of more than \$16-million, Southern Baptist Annuity Board President Darold H. Morgan called 1979 a year of "significant achievement, ministry and growth" for the board at its annual trustee meeting.

"Despite the incredible pressures of economics, social change, and investment variations," said Morgan, in his ninth year as president of the retirement and insurance planning agency, "this is a report of growth in practically every phase of the board's work."

According to Morgan, a key highlight was the mailing of 13th checks amounting to 10 percent of a full year's benefit to most board annuitants in December 1979. The board sends 13th checks in years when investment returns permit.

In 1979 the Annuity Board paid retirement benefits totaling \$18,126,763. Insurance benefits through the agency's church, agency, and seminary programs exceeded \$16-million.

Morgan said 602 new churches joined the board's Southern Baptist retirement program in 1979. A total of 2,464 pastors enlisted in the plan and 7,438 members upgraded their programs. He predicted the board would pay benefits to about 20,000 annuitants by the end of the '80s.

Morgan told trustees that maintaining a "sensitivity to service" for the growing agency will be a prime challenge during the 1980s.

"In the face of big growth, the Annuity Board must maintain a sensitivity to the convention's small churches and their ministers and staffs," he remarked.

The trustees gave Morgan their support to do whatever necessary to combat a preliminary ruling last year by the Internal Revenue Service that says the Annuity Board is not an integrated auxiliary of the Southern Baptist Convention.

Such a ruling, if made final, would exclude denominational employees from participation in a church retirement plan, according to board lawyer Gary Nash. Nash said under the IRS definition of church auxiliary, even such an agency as the Executive Committee would not be considered an integrated auxiliary of the Southern Baptist Convention.

An IRS memorandum, a copy of which Nash has filed for under the freedom of information act, says an organization will be considered exclusively religious only if it provides morally or spiritually oriented instruction to the people it serves.

The board will challenge that definition on

the grounds that it's too narrow and restrictive and constitutionally doubtful. The board will argue that it's indeed an integral part of the Southern Baptist Convention and that the board meets any reasonable interpretation of the term "exclusively religious."

At the end of 1979, the board counted 22,879 members in the family benefit section (Plan A), 48,861 in the age security section (Plan B), and 3,941 in the variable benefit fund (Plan C).

D. William Dodson Jr., pastor of First Baptist Church, Martin, was re-elected to a second one-year term as chairman.



Dodson

Howard Payne names Phelps as president

DALLAS (BP)—Ralph A. Phelps Jr., former president of Ouachita Baptist University, Arkadelphia, Ark., was named president of Howard Payne University in Brownwood, Tex., effective March 1.

Phelps, a 58-year-old native Texan, succeeds Roger L. Brooks who resigned the Baptist school nine months ago to become vice-president of graduate studies at Houston Baptist University.

He served at Ouachita, 1953-69, and was named president emeritus when he stepped down from that post at age 48.

Among positions Phelps has held since leaving Ouachita are the vice-presidency of a bank in Little Rock, Ark., vice-presidencies at Dallas Baptist College and Mercer University, Macon, Ga.; and the vice-presidency of Leisure and Recreation Concepts, a Dallas architectural and design firm, where he has worked since October 1974.

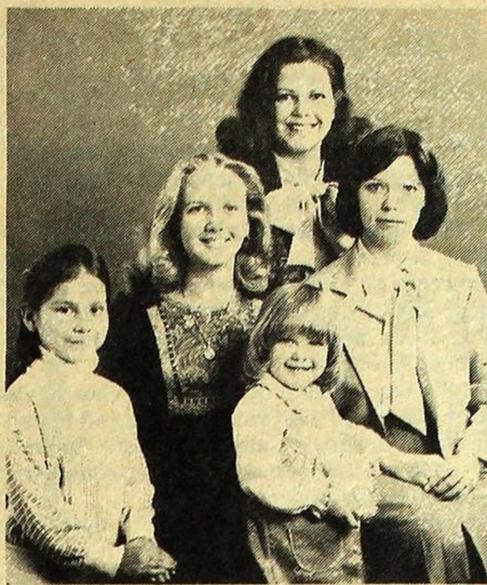
In 1967, he took a leave of absence from Ouachita and served for six months as southeast regional director of the federal Office of Economic Opportunity, Atlanta. In 1961, he resigned the Ouachita presidency to accept the presidency of Houston Baptist University, but then withdrew his resignation and remained at Ouachita.

Phelps was graduated from Baylor University, Waco, Tex., and earned master and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was associate professor of Christian ethics at Southwestern seminary, 1948-53, and has been pastor of several churches in Texas and Arkansas.

He has served on several denominational committees, including the Education Commission of the Southern Baptist Convention, of which he is former chairman, and the Baptist Joint Committee on Public Affairs.



Phelps



WMU FOCUS WEEK—Woman's Missionary Union Focus Week, Feb. 10-17, is designed to give churches an opportunity to learn about WMU as a mission organization for women and girls of all ages.

Millsaps to address legislative briefing

Associational representatives attending a legislative briefing in Brentwood next week are scheduled to hear an employee of the Tennessee Legislature discuss lay involvement in government.

Bryant Millsaps, assistant chief clerk in the Tennessee House of Representatives, and a member of First Baptist Church in Murfreesboro, will explain purposes and ways in which Baptists can influence legislation.

The meeting is slated for Feb. 18 from 11 a.m. until 3 p.m. at the Tennessee Baptist Convention building. Jerry Self, TBC public affairs and Christian life consultant said he expects participants to include associational representatives and other interested Baptists from throughout the state.

Other speakers scheduled include: Henry Bentrup Jr., Nashville, representing Bread for the World and COST-OFF (Coalition Opposing the Sales Tax of Food); and Bill Elder, director of Christian citizenship development, Southern Baptist Convention Christian Life Commission.

Self plans to discuss several pieces of legislation which is currently pending.

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Foundation

You don't need a will

By **Jonas L. Stewart**
 Executive Secretary-Treasurer

"I don't need a will. My lawyer told me so." This statement has been made to me on several occasions.

The lawyer could be right because the state of Tennessee has made a will for each of us. There are laws that will determine how every dollar and every item of an estate will be distributed if one dies intestate (without a will).

One does not need a will if there is no concern about saving taxes, reducing legal fees and court costs; designating who is to get personal effects, household goods, money and real estate.

Parents do not need a will to name a guardian or trustee for minor children. The court will do this for you. Of course it may be someone that would have been unacceptable to you, but you don't have to worry about it if that is the way you want your children's welfare determined.

The laws provide for tremendous savings for one's heirs under certain conditions in a will. Estate settlement can be reduced to a minimum of trouble and expense for the executor. Precious possessions can be given to those who need them or will appreciate them most. It is so important for parents with minor children to name a guardian who will care enough to give them a Christian home and loving care if both parents should die either in a common disaster or from natural causes.

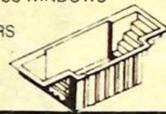
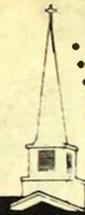
You don't have to consider that the Lord gave you wisdom, health and conditions that made your estate possible.

How thoughtless and ungrateful we become when the one who gave His all is forgotten in the final disposition of it! It would seem that every child of God would consider leaving at least a tithe of his or her estate for the Lord's work. A Christian must consider this if the last will and testament is to be a Christian testimony and it should be!

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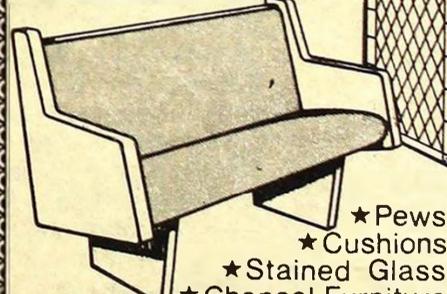
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TWO TENNESSEANS AMONG NEW FACULTY—Academic Dean John Howell (foreground) welcomes new faculty members at Midwestern Baptist Theological Seminary, Kansas City, Mo. Two are Tennesseans. Pictured are (from left) Bob Johnson, Nashville; J. Thomas Meigs; Thomas Smothers, Jackson; and Maynard Campbell. Prior to joining the seminary faculty, Johnson was associate director of Seminary Extension and Smothers was professor of religion and philosophy at Union University.

HOLY LAND — March; **EASTER HOLY LAND** — March 31 (12 day); **MIDDLE EAST** — 12 Day-May; **HOLY LAND/OBERAMMERGAU PASSION PLAY** — June & September; **DAMASCUS/JORDAN/JERUSALEM** — June & October; **CAIRO/LUXOR/DAMASCUS/JORDAN/JERUSALEM** — April, October & November; **EGYPT/JORDAN/ISRAEL** — November; **HAWAII** — April (8 Day); 5 Island — June; 3 Island — June; **EUROPE/PASSION PLAY** — Summer; **ORIENT** — 16 Day — May, June & November; **AUSTRALIA/NEW ZEALAND** — Nov.; **NACC-HONOLULU** — 50th Jubilee World Convention & Seattle — July; **CRUI 7 DAY-MIAMI/NASSAU/SAN JUAN/ST. THOMAS/MIAMI**. P.O. Box 506 — Elizabethtown, Ky. 42701 Phone (502) 769-5900

HMB church loans top \$32.5-million

ATLANTA (BP)—Since it was given borrowing authority by the Southern Baptist Convention in 1967, the division of church loans at the Home Mission Board has generated an additional \$32.5-million for loans to churches.

The milestone of \$32.5-million was passed early in 1980, according to Robert H. Kilgore, division director.

The division was given authority to find and borrow funds from commercial institutions and then to reloan to churches to obtain sites or to construct buildings.

"We have helped about 400 churches in the past 12 years with the borrowed funds by providing loans so they can have buildings in which to worship," Kilgore said, adding most of the loans were made to young churches in newer state Baptist conventions.

"We believe these churches would not have buildings were it not for the loans extended them through the Home Mission Board," he said. "Many of them could not obtain loans

through local financing channels when they started out."

Since the authority was granted, the division has borrowed from a low of \$1.5-million a year to a high of \$4.5-million.

"The interest rates we have paid across the past 12 years to obtain the funds to help the churches build reflect the fluctuations of the economy," Kilgore said. "We began borrowing at six percent interest and it has now ranged upward to 11.25 percent.

"We have tried to loan the churches funds at the same interest rate we have had to pay to obtain the money, although we are currently paying 11.25 percent while charging the churches only 10 percent.

"When the convention gave us authority to borrow from commercial sources, it enabled us to help realize one of the goals of Bold Mission Thrust to give people an opportunity to have a place in which to worship." Bold Mission Thrust is the SBC plan to present the message of Christ to the entire world by the year 2000.

UNIFORM SERIES

Lesson for Sunday, February 17

The woman caught in adultery

By Hyran E. Barefoot, academic dean
Union University, Jackson

Basic Passage: John 8:1-20
Focal Passage: John 8:1-11

Regardless of what translation of the New Testament you use, you face a problem in dealing with this passage. Every translation of the New Testament deals with John 7:53-8:11 in one of three ways: (1) omit this passage entirely from the text, (2) place in it a special section apart from the regular text, or (3) print the text but include a footnote saying it is not found in many of the ancient New Testament manuscripts.



Barefoot

The evidence is overwhelming that the passage was not originally a part of the Gospel of John. All textual critics agree on this. (1) The passage was not included in the oldest and best manuscripts of the New Testament. (2) The same passage is included in some later manuscripts, but at other points in the New Testament, some after Luke 21:38, others after John 7:36, 7:52, or 21:24. (3) The style and vocabulary are not like the rest of John (This is clear in the Greek text). (4) Located at this place in John's Gospel, it breaks the sequence of the narrative which began in chapter 7 and continued into chapter 8.

But the fact that it was not originally a part of John's Gospel does not necessarily mean that it was not a true account of Jesus' activity and teaching. John freely acknowledged that Jesus did many other things which were not recorded in this Gospel (John 20:30; 21:25). The Book of Acts includes a saying of Jesus which is not included in any of the Gospels (Acts 20:35). The passage seems to bear the authentic "touch of Jesus," and no passage is more characteristic of Jesus and His attitude than is this one. Therefore, even though it was not an original part of John's Gospel, we may approach it as an account that was truly founded on fact, preserved by some part of the church, and was finally included as a part of the written Gospel about Jesus.

A sinful woman accused (John 8:1-6a)

The setting for the account is in the city of Jerusalem in the temple area where Jesus was engaged in teaching the multitudes. He was interrupted by Scribes and Pharisees who brought a woman to make accusation against her before Him.

Scribes and Pharisees were the strictest and the most zealous of the Jewish religious groups. They were very meticulous in the observance of the Jewish laws. The basis of their accusation was found in the Mosaic Law in Lev. 20:10 and Deut. 22:21, which required death for the offence of adultery.

There was apparently no question in anyone's mind about the guilt of the woman. No one questioned that, not even Jesus. There was no charge made against nor even allusion made to the woman's companion. They came with seeming concern for justice and the Mosaic Law, but in reality their concern was not with justice, nor with the Law, nor with the woman. The woman was merely a pawn used to get at Jesus and discredit Him. They did not approach Him to obtain His help in reaching a decision, nor to further righteousness, but to try to trap Him in a contradiction of the Law of Moses (John 8:6). If their motives had been sincere and honest, they might have been answered in a different way.

The accusers challenged (John 8:6b-8)

Jesus had been presented with a dilemma by the religious leaders. If He sanctioned the execution of the woman, He would depart from the spirit of mercy which He was known to manifest. He also would usurp the power of Rome, because only Rome could inflict capital punishment.

If He forbade punishment, He contravened the Law of Moses. Jesus evaded the dilemma by writing in the dust. What He wrote is not known. It may have been merely "doodling." It may have been His writing down some of their sins. It may have been His way of showing His embarrassment over a situation which reflected their calloused unconcern for a fellow human being. It may have been His following the normal procedure of Roman criminal law in which the presiding judge first wrote the sentence on a tablet and then read it aloud. The latter has much to commend it; and if that were the case, it was a master stroke of mercy seasoning justice.

He pretended to follow the style of Roman justice by giving a sentence, but at the same time wording it in such a way that it cannot be carried out. The sentence challenged the accusers to examine themselves and to make sure that they were free from sin before they condemned another. The account beautifully illustrates the fact that no man is qualified by his righteousness to condemn another (Matt. 7:3-5). When judged by God's absolute holiness, every man is an adulterer and worthy of death (Matt. 5:27).

The religious condemned; the sinful forgiven (John 8:9-11)

In the face of Jesus' challenge, none of the accusers could act. His challenge brought such condemnation to them, they left. In Jewish society, honor was given to age and youth would give deference to one's elders. The elders, who would have been the first to begin the stoning, in the light of Jesus' challenge became the first to leave the scene.

When Jesus was left alone with the woman, He expressed mercy to her; but His mercy was not laxity. His last word to the woman neither condoned nor condemned. It bade her to forsake her former way of life. The overt condemnation by the religious leaders did not cause her to be self-condemned but probably caused her to react within herself that they were as bad as she was. Jesus was the only one in the group who did not condemn her. In showing her concern, love, mercy, and forgiveness, however, He guided her to self-condemnation.

AMERICA DOESN'T SEND ATHLETES TO THE WINTER OLYMPICS

AMERICANS DO. The Home Mission Board doesn't send ministers and witnesses to the Winter Olympics, Southern Baptists do. More than 40 persons will minister and witness to athletes and spectators who will fill the tiny town of Lake Placid, N.Y., for three weeks during the Winter Olympics. Southern Baptists—by their contributions to the Cooperative Program and to the Annie Armstrong Easter Offering, plus the help of individuals and the Baptist Convention of New York—have built a church with a ministry where one was desperately needed. Please, as you watch the Winter Olympics . . . Pray for the Lake Placid ministry and other efforts to win our land for Christ . . . Give all you can through the Annie Armstrong Easter Offering for Home Missions. Without you, it couldn't have happened . . . Without you, it CAN'T happen.

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"The Lord knoweth the thoughts of man, that they are vanity" (Psalms 94:11).

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LIFE AND WORK SERIES
Lesson for Sunday, February 17

Overcoming barriers

By John Lee Taylor, pastor
West Jackson Baptist Church, Jackson

Basic Passage: Acts 4-6
Focal Passage: Acts 4: 18-21; 5:1-6; 6:1-4

The spread of the Christian movement has not always been smooth and easy. Jesus never promised progress without pain. The gospel began to be proclaimed and immediately the early Christians faced problems. The Bible study today deals with three major areas the early church had to overcome in spreading the good news of Jesus.

One of the truths immediately apparent is the church has never found itself problem free. For almost twenty centuries, there have been barriers to the spread of the gospel. The three areas of our focal passages today are mirrored images of others throughout the history of Christendom. As we explore them and how they were overcome, let us take hope for today.



Taylor

Overcoming difficulty (Acts 4:18-21)

The first difficulty the disciples confronted came as a result of the healing of a lame man by Peter and John. The incident is recorded in Acts 3:1-26. A crowd quickly gathered, and Peter preached.

Peter and John were arrested and imprisoned (Acts 4:1-4). This action was initiated by the group of Jews known as the Sadducees. They were a very wealthy, aristocratic, and influential faction of the Jews, in control of the affairs of the Temple. They also were powerful in government, having made it a matter of purpose to be on good terms with the Romans. They did not believe in the resurrection.

Frank Stagg in *The Book of Acts* says, "The magnitude of the growing group of disciples and their unbounding enthusiasm would be a cause for Sadducean alarm. The excitement over miracles and the emphasis upon Christ, an anointed King, and His Kingdoms would frighten the Jewish rulers."

After a night in jail, Peter and John were brought before the Sanhedrin. The Sanhedrin council was the highest ruling body among the Jews. The Sanhedrin had authority from Rome to govern most of the internal matters of the Jewish people.

With obvious contempt, they challenged the disciples on the basis of their authority. They asked about the source of their power. They called Peter and John "unlearned and ignorant." The phrase means they had neither formal education nor appointment to a position of teaching/preaching responsibility.

Peter, the spokesman, stood unwaveringly before the Sanhedrin. He spoke boldly. He knew the foundation of his power was in the risen Christ. His courageous presentation prompted the Sanhedrins to recognize that they "had been with Jesus." Stagg says this means Peter and John were identified as "a part of the very movement they had tried to destroy in crucifying Jesus."

Warning them not to speak or teach in the name of Jesus, the Sanhedrin released Peter and John. Before returning to the other disciples, they left these words ringing in the ears of their accusers, "We cannot but speak the things which we have seen and heard."

Overcoming deception (Acts 5:1-6)

Having dealt with an external barrier, the early church turned next to a serious internal problem. When the word "but" appears in the Scripture, it often denotes a marked contrast with what has occurred or been stated previously. This is true in Chapter 5.

The introduction of Barnabas in Chapter 4 illustrates his character as revealed throughout the record of the early church. He was an encourager. The name Barnabas has as its root meaning "to call alongside." So, Barnabas' name means son of exhortation,

consolation, and encouragement.

Ananias and Sapphira tried to mimic the action of Barnabas. Their motive was entirely opposite. As difficult as the persecution from without was, the deception from within produced more pain. The sin of these two reflects the position of the New Testament which considered no sin worse than that of "willful blindness to a rejection of the truth."

Ananias sought "to falsify" the Holy Spirit as he tried to justify his actions as being inspired by the Spirit. He tried to make the Spirit an accomplice to his sin. Ananias and Sapphira transformed the meaningful act of devoted stewardship into a sordid example of blatant hypocrisy.

Their sudden unexpected death has prompted much discussion as to its cause. Stagg attributes their death to shock—the shock of Ananias when his sin was revealed, and the shock of Sapphira at the exposure of her involvement in the act coupled with the announcement of her husband's death.

Overcoming division (Acts 6:1-4)

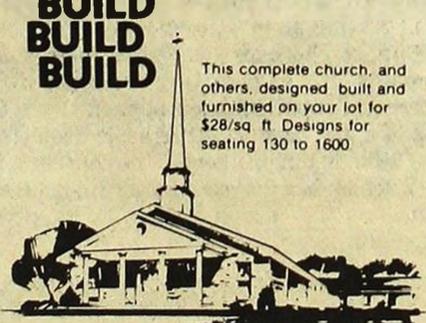
There seems to be a considerable length of time between Chapters 5 and 6 of Acts. Verse 1 of Chapter 6 identifies a distinct division among the believers. They are called Hellenists and Hebrews. The Hellenists were Greek-speaking Jews who were living in Jerusalem at that time. The Hebrews were probably Jews who spoke Aramaic, the spoken language of Palestine. As the gospel spread, more and more Greek-speaking Jews lived beyond Palestine. The problem was more than language. It involved acceptance of all people in Christ and the removal of the wall of discrimination.

The leaders of the early church confronted the barrier and moved to overcome it. The solution was the election of seven men all of whom have Greek names and were probably Hellenistic Jews. The office of servanthood, which we call the deaconship in our churches today, was begun. It was through this means that the division which had surfaced over the care of Hellenistic widows was resolved.

The church today continues to face barriers of a similar nature. We, too, must be dependent on the Holy Spirit for power to be courageous, presence to be genuine, and peace to be unified.

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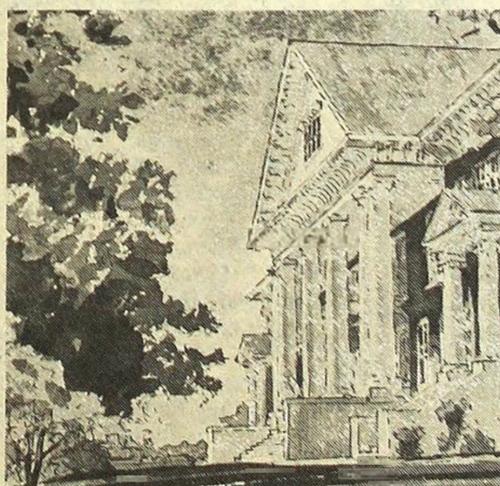







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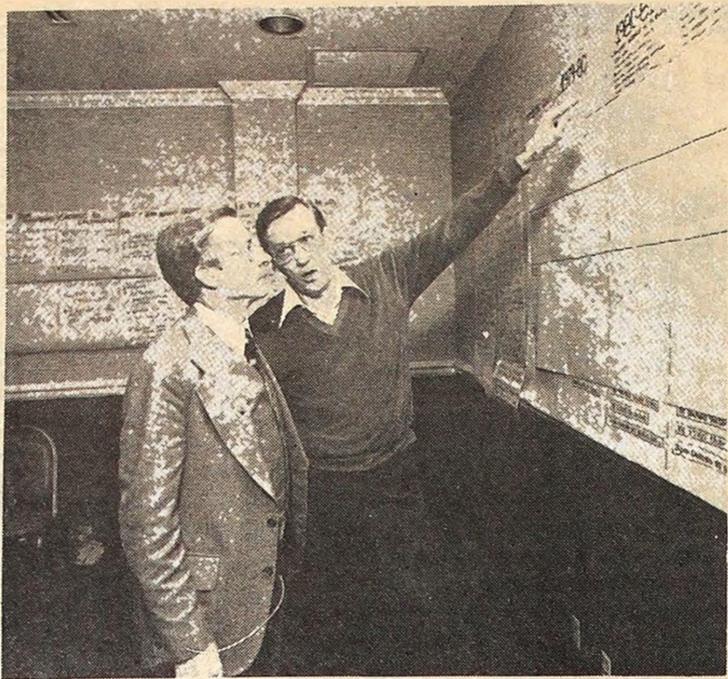









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LOOKING TO THE FUTURE—Harry Piland (right), current director of the board's Sunday School department, discusses plans for increasing SBC Sunday School enrollment to 8.5-million by 1985 with Bernard Spooner, director of the Texas Sunday School division.



LOOKING TO THE PAST—J.M. Frost, the first administrator of the Sunday School Board, served from 1891-93 and again from 1896-1916. Miss Ethel Allen became his secretary in 1908, and served as secretary for subsequent administrators until her retirement in 1953. The photo was taken about 1913.

Sunday School marks 200 years of growth

By Lynn M. May Jr.

NASHVILLE (BP)—Baptist Sunday School, you've come a long way baby!

When the Sunday School movement was launched 200 years ago, many Baptist laymen and pastors opposed it as unscriptural and even called it the work of the devil.

Today, virtually every Southern Baptist church has a Sunday School, the strongest outreach arm of most churches.

The movement took root in the United States 10 years after the first Sunday School was begun in England in July 1780. These earliest Sunday Schools, in England and America, were not a part of the organized work of local churches. They were conducted by interested individuals or groups and staffed by paid teachers.

However, only when Baptist churches approved the Sunday School as a Bible teaching agency of the church and recognized the need for their own schools did the denomination make significant advance in Sunday School work.

In 1840 Baptists took their first steps to establish a program of Sunday School promotion. That year the American Baptist Publication Society began to publish some Sunday School books and to employ workers to

organize churches and Sunday Schools.

When the Southern Baptist Convention was organized in 1845, the Domestic (Home) Mission Board included Sunday School promotion as one of its activities. The first Sunday School Board was launched in 1863 and three years later began to publish a children's paper, *Kind Words*, destined to grow to a circulation of more than 200,000 by 1877. This board was dissolved in 1873.

In 1891 the convention voted to establish the present Sunday School Board with headquarters in Nashville. The SBC instructed the board to publish Sunday School literature, help establish Sunday Schools in churches which had none, and "to awaken, develop, organize and strengthen our churches in the great work of teaching God's truth to young and old," according to the 1892 SBC Annual.

The board solely depended on profits earned from the sale of its literature to implement such a program. James Marion Frost, pastor of Leigh Street Baptist Church, Richmond, Va., was appointed the first administrator.

Southern Baptists entered the 20th century with no tested Sunday School methods, no definite policies of Sunday School work, no field force and no leadership training course. A majority of Southern Baptists still considered the Sunday School to be a children's organization.

In 1901, B.W. Spilman became the Sunday School Board's first field secretary to promote Sunday School work.

A uniform grading plan providing for all ages in Sunday School was initiated in 1908. Those age divisions—cradle roll, beginners, primaries, juniors, intermediates, seniors (later called young people), and adults—were used for more than 60 years.

Southern Baptists became increasingly Sunday School conscious between 1917 and 1930 as churches began to realize the potential of the organization for Bible teaching, outreach, evangelism and training.

In 1920, the Sunday School Board began promoting an enlargement plan developed by Arthur Flake. Largely through extensive use of his plan, enrollment in Southern Baptist Sunday Schools increased by 40 percent in five years, to 2.7 million in 1925.

Flake's Formula—know the possibilities, enlarge the organization, enlist and train workers, provide the space and go and visit—is experiencing a resurgence in use today by churches with growth priorities.

By 1953 only 825 Southern Baptist churches did not have Sunday Schools. That same year a convention-wide enlistment effort was

launched, "A Million More in '54," under the direction of J.N. Barnette, director of the board's Sunday School department.

Though the net increase of 597,361 fell short of the goal, the results of this movement were far reaching in buildings erected, organizations enlarged, and visions lifted.

Southern Baptist Sunday School enrollment continued to grow until 1964 when it peaked at 7.7 million. In 1965 Baptists began to experience what other major denominations had seen a decade earlier—annual declines in Sunday School enrollment which continued through 1971. Then after five years of gains, slight losses were suffered again beginning in 1977 and continuing through 1979.

In 1975 the board began to promote a new approach to enlargement called ACTION, created by Andy Anderson. Its effectiveness is illustrated by the fact that the 2,000 churches which conducted ACTION campaigns in 1976 averaged enrollment gains of 18 percent.

Under the direction of Harry Piland, director of the board's Sunday School department, a comprehensive strategy is currently being developed to increase the enrollment in Southern Baptist Sunday Schools from its present 7.3 million to 8.5 million by 1985.

Baptist churches today use their Sunday Schools to engage in evangelism and outreach, subscribe their budgets, train their leaders and conduct other basic projects. As the Bible-teaching agent of the churches, Sunday School has played a major role in the advance of the denomination to its present strength.

Adapted from an article which will appear in the October 1980 issue of *Sunday School Leadership*. Lynn May is executive director of the Historical Commission of the SBC.

Extension centers report 12 percent growth rate

NASHVILLE (BP)—A record 342 extension centers were registered with the Seminary Extension Department during the first six months of the department's year which began Aug. 1, up 12 percent over the same point the year before.

The figure exceeds the year-end total of 340 recorded at the end of 1977-78.

Seminary Extension centers are locally based ministry training centers established in cooperation with the Seminary Extension Department, an arm of the six Southern Baptist seminaries. Most SE centers are sponsored by associations of Baptist churches.

Boy dies, 19 injured in Va. bus accident

MECHANICSVILLE, Va. (BP)—A deep sense of grief combined with one of thanksgiving at Walnut Grove Baptist Church here, following a bizarre bus accident which took the life of a 10-year-old boy but miraculously preserved the lives of 35 others.

Troy Doggett was killed and his widowed mother Barbara was among persons injured when the bus plummeted out of control down a steep mountain road, after an engine part malfunctioned. The brakes were not enough to hold the bus back without its engine.

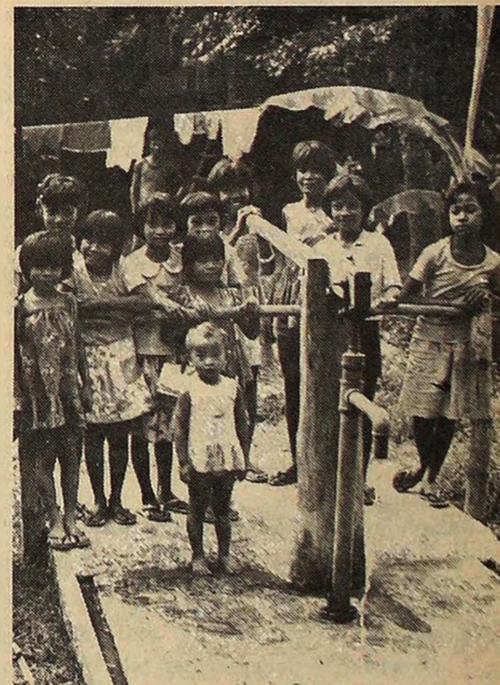
Soon after leaving a resort some 35 miles southwest of Charlottesville, after a ski-outing was rained out, the bus began gaining speed. It hurtled down steep Route 664, passed a dump truck, crossed route 151, and went onto unpaved Route 622. About a quarter mile down the gravel road the bus, unable to negotiate a curve, left the road, finally tipping onto its side in a small stream a short distance from a house.

"Doug Lee was the hero of the hour," said David Hughes, minister of music and education at the Mechanicsville church. Hughes, who was not on the bus, said passengers credited Lee, a member of East Hanover Rescue Squad, with preparing them for the crash, then giving first aid to the injured. He hadn't been scheduled to make the trip but took the place, at the last minute, of another passenger who had to cancel.

"He probably saved Mrs. Doggett's life," said Hughes. "He found her unconscious, pinned in the wreckage and already turned blue." Lee reportedly gave mouth to mouth resuscitation to the woman who received a severe concussion and remained unconscious for some 24 hours.

Sixteen members of the party were treated and released. Those still hospitalized were O.L. "Pat" Oatman, 55, who underwent surgery for implantation of a pin in a broken hip; Kelly Webb, 15, who has a back injury; and Mary Alice Goode, 12, who sustained fractures of both collar bones and a leg.

Mrs. Doggett, who was widowed about a year ago, lost one of her two sons who were with her on the bus. Troy had recently made a profession of faith and was awaiting baptism. Another son, Brian, age 12, escaped injury.



CLEAN WATER; LIVING WATER—Southern Baptists helped build this well—the first source of clean water ever in a village where more than half of 160 Filipino children had been sick from drinking river water. Village men provided the labor and paid for drilling. Southern Baptists provided materials. A Bible study in the village resulted in 30 people receiving "living water."



KNOWN FOR FORMULA—Arthur Flake, who became head of the Sunday School administration department in 1920, is best known for his church growth formula.