

Baptist and Reflector

Vol. 146/No. 22/June 4, 1980

News journal of Tennessee Baptist Convention

Budget, election to highlight SBC

18,000 expected in St. Louis next week for 123rd session

By Robert O'Brien

ST. LOUIS (BP) — An unexpected presidential election will highlight business sessions at the annual meeting of the Southern Baptist Convention, June 10-12, in St. Louis.

Adrian Rogers, elected SBC president last year in Houston, has announced he will decline nomination in St. Louis for a traditional second term because of pressing church and personal responsibilities.

Within hours, SBC presidential politics — dormant but not rusty after last year's effort to elect Rogers — electrically charged the SBC atmosphere.

In the background lay a recent report that Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, was in the midst of a campaign to control SBC elections over the next eight to 10 years in an effort to rid the SBC of those he considers to be "liberals."

Last year in Houston, a group contending for Biblical inerrancy (errorlessness in the original manuscripts), led by Patterson and Houston Appeals Court Judge Paul Pressler, politicked successfully to elect Rogers.

But, in the wake of the recent report that Patterson would seek SBC control, W.A. Criswell, pastor of First Baptist Church, Dallas, which sponsors the Criswell Center, disavowed Patterson's political approach. He said Patterson would withdraw from public leadership of the political movement. Criswell, however, praised Patterson's commitment to keep SBC institutions "true to the Word of God in its credibility, infallibility and inerrancy" and lauded his leadership of the Criswell Center in a statement released by the church and the center.

With speculation of all sorts rampant, names began surfacing — one quite openly, in contradiction to the usual SBC-style politics which dictates that the job seek the person, not the person seek the job.

Jimmy Stroud, pastor of Third Creek Baptist Church, a small congregation in Knoxville, announced publicly he would run for office. "It is time," he said in a letter to editors of Baptist state newspapers, "to bring Southern Baptist politics out of the basement and give the election integrity and maturity." "My candidacy is in contrast to the sham and hypocrisy of past campaigns carried on in secrecy until the expedient moment," he declared.

Meanwhile, other names have surfaced and projections indicate a wide-open race to elect a successor to Rogers, as well as to first vice-president, Abner McCall, president of Baylor University, Waco, Tex., and second vice-president, Don Touchton, a Florida pastor.

Even without presidential politics, the 123rd running of the 135-year-old SBC would have had its share of action.

Messengers will vote on a \$90-million Cooperative Program 1980-81 budget to fund the worldwide missions and educational needs of the 13.4-million-member SBC.

Even the budget, usually a routine item, gained extra attention after the SBC Foreign Mission Board said its share — \$36,059,008 —

was not adequate. The board will receive 48.40 percent of the Cooperative Program, down from the 48.7 percent it received in 1979-80. But, in terms of dollars, it will receive over \$2.7-million more than last year.

But the board, although frustrated that its share would not allow it to fulfill its goals for Bold Mission Thrust, will not push for action on the convention floor, according to its president, R. Keith Parks. "I don't think this matter can be properly handled from the floor," Parks said. "It's too complicated. It ought to come out as a recommendation of the Executive Committee."

Bold Mission Thrust, the SBC plan to proclaim Christ to the entire world by the close of the century, is the theme around which Southern Baptists will build the 1980 annual meeting, while dealing with a variety of other business and issues.

One such item involves changes in the SBC bylaws to tighten procedures for registration of messengers to the SBC. That grew out of an investigation of the registration at last year's convention following alleged irregularities.

The investigation, conducted by Lee Porter of Nashville, SBC registration secretary, at the request of the SBC, revealed some violations, a get-out-the-vote effort, and sloppy procedures. But it failed to turn up massive wrongdoing in the registration or in the balloting for SBC president which would have affected the victory of Rogers.

A proposed change in Bylaw 8 would stipulate that "each messenger shall register in person by presenting a completed and signed SBC messenger registration card to eliminate registration for a group of persons by one person. A suggested new Bylaw 35 includes this statement: "In order to cast a vote, a messenger must be present at the time the vote is taken. Voting by proxy is not permitted."

With the Biblical inerrancy debate still a live issue, indications are that some sort of motion or resolution may come to the floor declaring that the Bible's original manuscripts were errorless "doctrinally, historically, philosophically and scientifically."

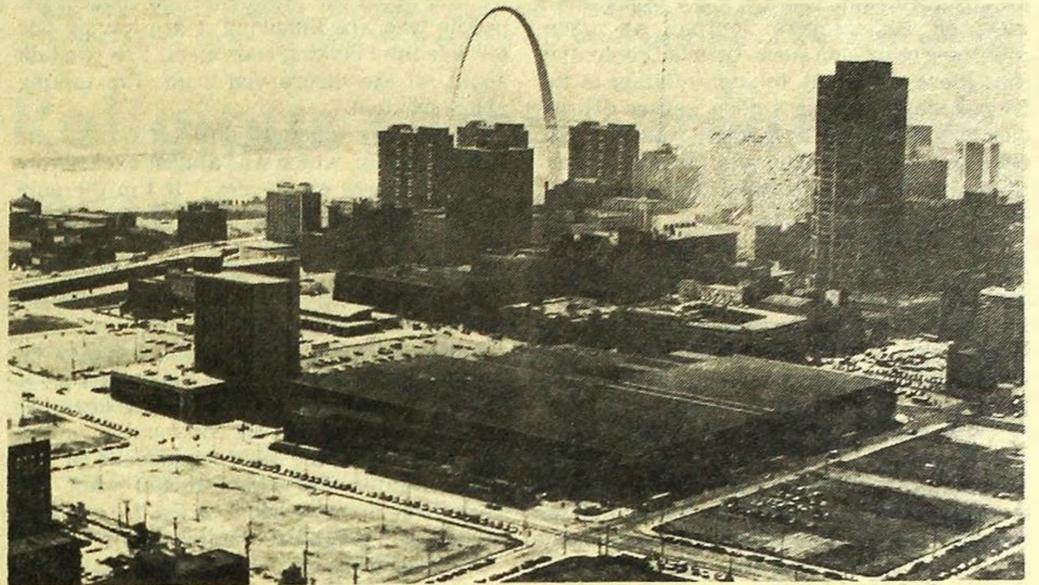
That same wording was used last year by Wayne Dehoney, pastor from Louisville, Ky., and former SBC president, in discussion preceding the SBC's vote to reaffirm the SBC's Baptist Faith and Message statement.

Several other issues may surface in St. Louis, including concern over infringement by government into church activities through the Employee Retirement Security Act (ERISA), use of clergy by the CIA, the selection process for SBC trustees, and debate over prayer in public schools.

The selection process for trustees has come under scrutiny during discussion of the Patterson-Pressler political efforts to name a president who would control committees which nominate trustees. The president appoints a Committee on Committees, which names a Committee on Boards to nominate trustees for the national SBC agencies for the convention to vote upon.

At least one observer, Duke McCall, presi-

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SBC CONVENTION SITE — Cervantes Convention Center (foreground) is the site of the 1980 Southern Baptist Convention in downtown St. Louis.

Riots in Korea disrupt Baptist life in Kwangju

KWANGJU, Korea (BP) — One Baptist student was killed in the strife between students and the Korean military here. Two other Baptists are missing, and Southern Baptist missionaries station in Kwangju have evacuated temporarily.

Baptists in the riot-plagued city, however, have made themselves known as peacemakers, even though their attempts at reconciliation failed.

Korea crusade hears former Tennessean

PUSAN, Korea (BP)—Despite student riots throughout the country, more than 5,000 persons gathered here earlier this month for the Korean evangelistic crusades.

Those in attendance heard former Nashville pastor Jim Henry, now pastor of First Baptist Church in Orlando, Fla.

Because of student demonstrations in Kwangju and a resulting 9 p.m. curfew, the first night of the crusade was changed to a prayer meeting. The Pusan meeting began at 7 p.m., but as much as an hour later, people were still pouring through the doors to the city auditorium. Team members from the Florida church preached, sang, and gave their testimonies. Henry was the main speaker for the crusade.

Pastor Choi Pyung San, who is in charge of counseling, said he expected the number of decisions for the first meeting to be more than 100.

One Korean student who accepted Christ during the invitation said, "I didn't plan to come here tonight. I was on my way home when I passed the auditorium and a woman gave me a program and asked me to come in and hear the American evangelists. I said I didn't have time, that I was too busy, but she persisted. I sat in the back, planning to leave, but when the American speaker started to talk about death and what it would be worth to gain your life, I couldn't leave."

Four Baptist pastors and numerous church members were part of a 40-member reconciliation committee which formed to try to negotiate peace between the students and the military.

In a telephone report from Korea, Southern Baptist missionary Arnold Peterson told Foreign Mission Board secretary George Hays that the committee "almost pulled it off." He said negotiations were taking place and the students came close to giving in but decided to go ahead with their protests.

Even though their attempts failed, the committee, made up primarily of Christians, was highly respected by both groups and became known as concerned people, according to Peterson.

Peterson remained in Kwangju during the unrest but joined his wife in Taejon May 28 after everything seemed to be calm. Mrs. Peterson, the three Peterson children, and missionary journeyman Judy Watts left Kwangju May 22. Peterson hoped to return this week.

The fighting in Kwangju was part of the recent intensive anti-government rioting in several cities of Korea. Earlier, the Korea Baptist Crusade committee had cancelled both central and church crusades that had been scheduled in Kwangju. No damage to church property was reported.

Florida Baptist team members assigned to Kwangju were reassigned to Pusan, where nightly crusade attendance averaged 5,000. More than 300 people accepted Christ as their Savior during the Pusan central crusades.

Crusades scheduled for Taegu, Taejon, and Seoul will go on as planned, Hays said, unless further developments require a change.

The Korean major city evangelism crusades are a cooperative effort of the Korea Baptist Convention, the Southern Baptist Foreign Mission Board, and the Florida Baptist Convention. The crusades climax a three-year project to saturate five major cities of Korea with the gospel.

Consultation unites ethics, economics

NASHVILLE (BP) — A sobering consultation in Nashville reunited ethics and economics with the help of one of America's foremost ethicists and a retired bank president.

Dewey Presley, former president of First National Bank, Dallas, Tex., told the 30 carefully selected participants at the Southern Baptist Christian Life Commission Consultation the current situation in energy, inflation, and the economic crisis. Philip Wogaman, dean and professor of social ethics at Wesley Theological Seminary in Washington, D.C., then related the facts to an appropriate Christian response, a relationship he said had long been divorced.

Pessimistic economist Clifton Grubbs made an electronic appearance, via a taped interview on Bill Moyers Journal, an issue-interview television show. Grubbs' contention that there is no way to stop inflation in the United States without a deep, severe depression was countered by Presley who said that federal deficit spending and monetary practices were the culprits and if corrected, could stop inflation.

But he predicted there would be no reduction in inflation and he forecast average increases in the Consumer Price Index of six to 10 percent through 1990. Presley, a member of Park Cities Baptist Church in Dallas, said with an average annual inflation rate of eight percent, a church budget would have to be \$2,159 in 1990 for every \$1,000 in 1980 just to stay even.

Wogaman enumerated several theories of the cause of inflation including deficit federal spending, production shortages, monopoly price control, cost push from labor, international cartels like OPEC, economic policies, and military expenditures.

"Regardless of how it got started," he said, "what keeps it going is the expectations of people. No one wants to be a victim of inflation."

To avoid falling victim, people try to insulate themselves in ways Wogaman called

morally and economically unsound, such as investments in art, jewelry, and real estate which keep money circulating but which do not produce anything.

Morally, Wogaman said inflation is not necessarily worse than recession, a callous tool the government is using to knock the spokes out of the economy. "Which is the frying pan and which is the fire is hard to determine," he said. He felt low, steady inflation is better than large unemployment.

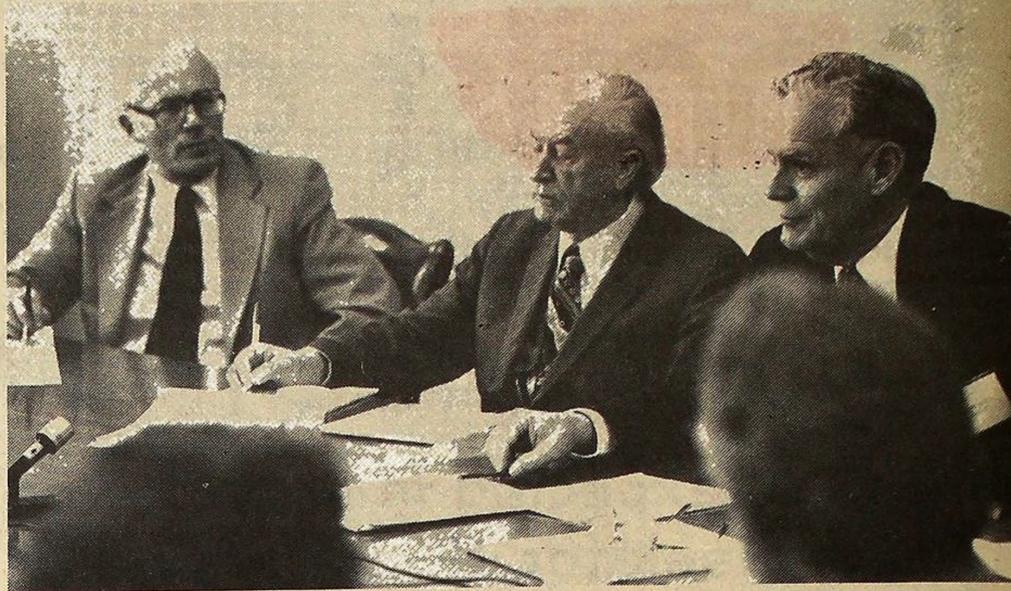
Nashville businessman John Gifford, who is a trustee of the Baptist Sunday School Board and the Southern Baptist Foundation, put some pragmatic meat on the theoretical bones. Gifford, who has had to fire people because of the economic slowdown, said: "As we talk about the mission of the church, the people who are financing it are having one terrible time making ends meet. You can talk about all the theory you want. I'm talking about survival."

"These are uniquely difficult times," he told the group, which was almost exclusively denominational employees. "If I'm the only one here who represents the outside world, let me tell you, it's tough. We've got to understand what's going on out there. If we don't understand it, our churches and our people are in trouble, real trouble."

Wogaman said Americans face decreased living standards unless they make the rest of the world bear the cost of their energy extravagant way of life. He continually pointed out that, given the interdependence of the global family, Christians should want the world to be on more equal terms. He cautioned against a heightened nationalism.

The task of the church, he said, is to set the standard for wastelessness and for willingness to change lifestyles. "Just how important is it in our ultimate value system to maintain our lifestyle?" he asked. "Are you willing to sacrifice a generation of young people militarily? ... Christians ought to say 'No.'"

Values is what the Christian Life Commission-sponsored consultation boiled



ETHICS, ECONOMICS EXPERTS — Participants in a seminar on energy, inflation, and economics, heard (left to right) Philip Wogaman, dean and professor of social ethics at Wesley Theological Seminary in Washington, D.C.; Henlee Barnette, retired ethicist from Southern seminary; and Dewey Presley, retired president of First National Bank, Dallas, Tex., discuss the ethics of economics.

down to. Or, as Wogaman said, in times of economic crisis, "How do people perceive their faith by allowing it to shape their lives?"

Even to call the current situation a crisis is wholly dependent on the set of values from which it is perceived. Saudi Arabians do not perceive the ten-fold increase in the cost of oil as a crisis.

From the American perspective, "We are in a crisis," Presley confirmed. Presley, who was president of the first bank to lend money using oil in the ground as collateral, said though there is a current glut of oil, it's been stockpiled because everyone is anticipating an interruption in the world supply. It costs \$60,000 to \$70,000 a day to operate an offshore drilling rig, three times what it cost nine months ago.

He said although consumer credit is in the best shape it's been in for 25 years, industry profits are down by half because consumers stopped buying in response to the government's efforts to slow the economy. The United States will import eight million barrels of oil a day in 1980, at a cost of \$87.6-billion, and forecasters predict a 24 to 30 percent prime lending rate by December 1981.

Yet America is the envy of the world,

Presley said, because of its natural resources, which include a 500-year reserve of coal. He said the Saudi Arabian finance minister once told him he would trade every barrel of oil Saudi Arabia had in the ground for one American river.

Presley advocated a rearrangement of the energy system to put primary emphasis on nuclear power to produce electricity, coal for large industry, gas for residential heat and for small industry, and oil for transportation.

"We've got to continue praying and working that the tinderbox of the Middle East will not explode before we're ready," he said. "Unfortunately we've seven to 10 years too late in starting because our political leadership would not bite the bullet."

Wogaman warned of several traps Christians may fall into when dealing with difficult economic situations. Citing as examples such things as congressional studies and Christmas baskets for the poor, he warned against "ritual function," or doing an inconsequential action while pretending to be attacking a major problem.

Finally, he said, Christians must not surrender to helplessness and hopelessness. They must be engaged in the problem, working with the human family toward solutions.

Louisiana convention to boost church staff retirement programs

ALEXANDRIA, La. (BP) — The Louisiana Baptist Convention's Executive Board has taken innovative steps to secure sufficient retirement benefits for church staff members in the state.

Beginning in January 1981, Louisiana will be the first Baptist state convention to contribute to the retirement program of all vocational church staff members. In addition, the convention will supplement the income of currently retired ministers to provide them a minimum annual income.

The state convention will contribute \$200 per year to the retirement of all staff members in Louisiana Baptist churches who wish to participate, whether or not the staffer is already in the convention's annuity program.

SBC, St. Louis...

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dent of Southern Baptist Theological Seminary, Louisville, has urged re-evaluation of the appointment process.

The school prayer issue involves efforts led by U.S. Sen. Jesse Helms and supported by a number of evangelicals, including SBC President Rogers, to remove authority from the Supreme Court, via congressional action, to decide on prayer. They would turn that over to individual states.

Opponents of that action say it would weaken the Constitution and would create a hodge-podge of laws across the country which would favor whoever was in the majority. The Supreme Court, they say, only ruled against government-prescribed prayer in schools, not against voluntary prayer. School boards, they say, should be educated to realize that.

The SBC previously has passed a resolution supporting the effect of the Supreme Court ruling.

gram. That \$200, if begun at age 25, will provide \$4,400 annual benefits for a minister who retires at age 65.

There are 1,309 Southern Baptist churches in Louisiana. Of those, 547 do not now participate in the annuity program.

The supplemental retirement program calls for a minimum annual income level from all sources of \$4,800 for a single person or \$6,000 for a married couple.

If, for example, a single person's annual income totals \$4,200, the Louisiana Baptist Convention will supplement that with \$600. The minimum goal will be restudied as economic conditions change.

The retirement policy changes, estimated to cost \$120,000 per year for three years, follow an extensive survey conducted by the state convention. The survey showed, among other things, that the average retired Baptist minister in Louisiana received \$80 a month benefits and the average Baptist retiree widow received \$40 a month.

A third program approved by the Executive Board will establish an endowment of \$1.5-million with the Louisiana Baptist Foundation "with earnings dedicated for relief and supplemental incomes of retired preachers, retired staff members, and their widows."

Lucian Conway, SBC Annuity Board representative in Louisiana, who has worked with Louisiana ministers for a number of years, said, "We are not giving them anything. They have earned this by their contributions to the spiritual lives of Louisiana Baptists and the churches over the years."

Glen Edwards, director of the Louisiana Baptist Convention's church-minister relations division, said the goal is for the endowment to cover the income supplement after three years. Final details for all three programs are yet to be worked out by the convention program committee.

Baptists asked to send clothing for Cuban refugee families

With the number of Cuban refugees in the United States totaling nearly 85,000 this past week-end, Southern Baptists have been given exclusive responsibility for the ministry of clothing, according to Ruben Canas, interfaith witness leader for the Tennessee Baptist Convention.

Canas spoke with Gene Tunnell, director of refugee resettlement, Home Mission Board last week, who reported that the Church World Service, that is coordinating relief efforts for various denominations and groups, invited the Home Mission Board to lead in the ministry of clothing.

Directing the work at Fort Chaffee, Ark., are Southern Baptists Dinosa Escobar and Ernie Whitten. Churches or individuals may

Sullivan hospitalized

NASHVILLE, (BP) — James L. Sullivan, retired president of the Baptist Sunday School Board and former Southern Baptist Convention president, entered Baptist Hospital in Nashville May 27 for observation.

He entered the hospital suffering chest pains. It was discovered he had an enlarged heart surrounded by fluid. Doctors drained the fluid and were able to reduce Sullivan's heartbeat from 160 per minute to 80. Doctors say Sullivan is to have no outside appointments or travel for two months. The fluid was caused by allergies.

send clothing to Whitten at Fort Chaffee, Building #1392, Zip 72905. Whitten asked, however, that churches contact him at 1-800-643-2254 before sending the clothes. He pointed out that the number is toll free to the caller. Needed are clothes for 16,000 men, 2,500 women, and 500 children of all ages. Sewing centers are being set up at the camp for clothes in need of mending.

Canas also emphasized that lay volunteers are needed for brief periods to work in Bible study and language study classes. He said the volunteers or churches would need to pay their own expenses to Fort Chaffee.

He said volunteers need to be able to lead Bible studies in Spanish or teach English to non-English speaking persons. Contact should be made with Canas or Whitten before the volunteer goes.

"Church World Service is committed to help with the resettlement of the Cuban refugees, as they are committed to the Indochinese resettlement," Tunnell stated. "But," he explained, "funds for Cuban resettlement are limited severely." The Church World Service will pay the travel expense of the refugee from the camp to the location of the sponsoring town or city. In addition, each person within a family will get \$15 up to \$50 per family from CWS.

Canas reiterated the need for sponsors in Tennessee for both Cuban and Indochinese families.

Hunger group to give Upper Volta plans

The Tennessee Baptist Convention hunger committee, meeting in Brentwood last Friday, turned its attention to the opportunity of a hunger and relief project in the west African country of Upper Volta. The project would involve the churches of the Tennessee Baptist Convention and the Foreign Mission Board.

Committee members approved two recommendations for presentation to the convention meeting in November. The convention will be asked to approve adopting Upper Volta as the country for the project and to officially designate the project as the "Upper Volta Hunger and Relief Project."

The new recommendations follow approval by the 1979 TBC in session that the Baptists of Tennessee "enthusiastically adopt the concept of the Hunger Project, and that request be made of the Foreign Mission Board for guidance in implementing such a project."

Committee chairman Earl Davis, pastor of First Baptist Church in Memphis, returned recently from a trip to Upper Volta where he met with foreign missionaries and studied mission opportunities within the country. He told the committee that he turned to Upper Volta after deciding it "would not be feasible at the present time to undertake a similar type project in Uganda."

Davis and FMB relief ministry director John Cheyne went to Uganda in early May to study the possibility of a project there. The two men left the country three days after their arrival when a military coup occurred.

Davis told the committee that, after the convention approves the work in Upper Volta, Baptist churches in the state will operate under a three-year time frame centered in the six villages near Tenkoudougou. Tenkoudougou is southeast of the capital of Upper Volta, Ouagadougou.

Mission outreach would involve a "total impact," Davis said, utilizing literacy workers, agricultural workers, carpenters, health education workers, and evangelism workers. Volunteers would come from Tennessee Baptist churches and would invest a minimum of

30 days working in the country.

Should messengers adopt the country of Upper Volta in November, it would make Tennessee the first state to enter into a project of this diversity with the Foreign Mission Board. Up to this time, the consultants of the Foreign Mission Board in the areas of hunger and relief, medical missions, and volunteer utilization have not coordinated their work with a state convention project.

Tennessee Baptists approved last year a goal of \$500,000 to be used in a hunger project, Davis said. The Upper Volta Baptist Mission estimated the total cost of the project to be \$1.5-million. Tennessee's \$500,000 could be used to finance part of the volunteer program.

The Memphis pastor pointed out there are at least five strong points to the project. It will encourage personal involvement to help hungry people; it will give an opportunity for practical short-term missionary service; it will be a model for other state conventions; it will strengthen ties with our FMB; and it will infuse a spirit of deeper cooperation and togetherness of churches within the Volunteer State.

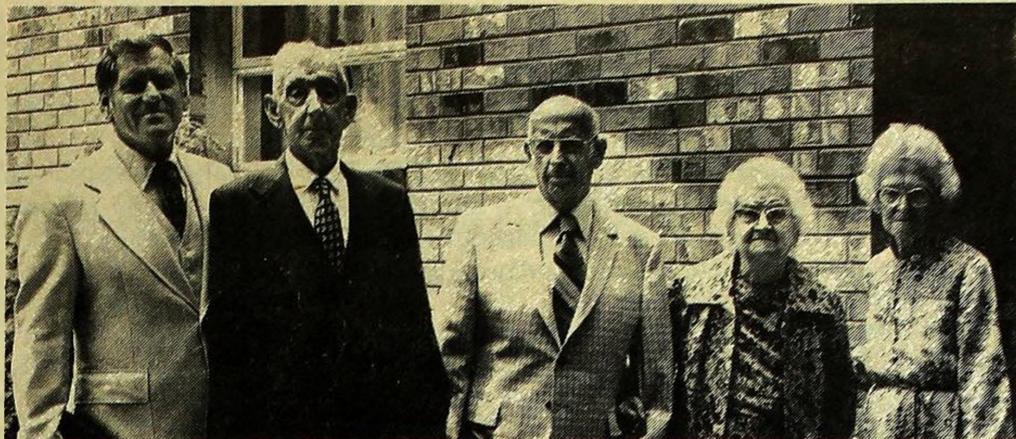
John Mills, FMB secretary for West Africa, who met with the Tennessee committee, said, "These people live on a fine line every year between life and death. We can move a whole nation toward the Lord if we wisely do what we can do. It is more than feeding the hungry. Relief efforts will be centered in missions."

Cheyne pointed out that Tennessee Baptists will work under "a concept of whole person approach. We do not go in as a relief agency, dump something on them, and then leave. We want to go in and improve the whole quality of life."

Southern Baptists presently have 15 missionaries and one missionary journeyman in Upper Volta. The missionary journeyman is Brenda Young, a graduate of the University of Tennessee at Knoxville. Davis and other committee members pointed out that November will be the official kick-off date for the project. "But it is hoped by both the committee and the Upper Volta mission that Tennessee volunteers can be on the field before the end of the year," Davis stressed. "The committee anticipates that Tennessee churches and individuals will begin now to pray earnestly about personal involvement in the mission project."

Churches or individuals who are giving to hunger and relief and wish financial support to assist this project should designate their checks for Upper Volta hunger and relief, Davis pointed out.

Between now and convention time, **Baptist and Reflector** will carry several articles dealing with the possible work in Upper Volta. The articles will deal with background of the country's present situation, mission work in the country, specific ministries which Tennessee Baptist churches and volunteers will be able to provide, and a listing of volunteers needed.



BAPTIZED 70 YEARS AGO — Four members of Union Hill Baptist Church in Goodlettsville observed the 70th anniversary of their baptism on Sunday, June 1. The four were baptized in 1910 in Whites Creek after they made professions of faith at a summer revival at Union Hill. Pictured with their pastor James Harney (left) are; Sam Redding, 91; Carter Galbreath, 84; Mrs. Bessie Jones, 87; and Mrs. Pauline Galbreath, 86. Twenty-five persons were baptized at the same service.

Religious rights violations increase in eastern Europe

WASHINGTON (BP) — Religious rights violations are increasing in the Soviet Union and eastern Europe despite religious liberty provisions of the Helsinki accords, persons testifying before the Commission on Security and Cooperation in Europe said recently.

The commission, commonly known as the Helsinki Commission is holding hearings to prepare a report on how well the 35 signers of the Helsinki Final Act have complied with its provisions. Signers of the 1975 agreement promised to "respect the freedom of the individual to profess and practice ... religion ... in accordance with the dictates of his own conscience."

An increasing lack of compliance among Soviet bloc countries has drawn protests from both religious and political circles.

"The increase of Baptist prisoners has been dramatic in the past six months," said a commission representative, who indicated that the approximately 60 Baptist prisoners now in the Soviet Union is double the number of a year ago.

"The breakdown in detente has sharply reduced the western capabilities to influence Soviet and satellite policies on religion," said Bohdan R. Bociurkiw, of Carleton University, Ottawa, Canada, and one of those testifying at the hearings.

Thomas E. Bird, of Queens College in New York, told the commission that the status of the Catholic Church in the Soviet Union had not improved since the signing of the Final Act. "In fact, the state apparatus is employing a variety of measures designed to tighten effective control over these communities," Bird said.

A recent Russian emigre, Irina Zholkovskaya-Ginzburg, said it was the "spirit of genuine God-given freedom" preserved in Christian teaching that causes

communist totalitarianism to be "so hostile" to Christianity. She cited drastic drops in the number of Russian Orthodox priests (300,000 to 14,000), churches (60,000 to 6,500), and monasteries (800 to 10) during this century.

It is unclear what effect the commission's report will have on religious liberty in the Soviet bloc nations after it is presented at a conference in Madrid this fall. But a commission spokesman refused to be totally pessimistic.

"One never knows," she said. "What we have learned beyond doubt is that they (Soviets) react to western pressure. Publicity helps."

In addition, resolutions have been introduced in the House and Senate calling for the release of religious prisoners in the Soviet Union, Bulgaria, Yugoslavia, and Romania and for compliance with the religious provisions of the Helsinki accords.

Faculty named at Union school

Area pastors attending the West Tennessee Summer Preachers' School in July at Union University will receive tips on how to survive in the ministry.

The week-long school, scheduled for July 14-18, will focus on the problems encountered by the pastor and his family as they seek to minister in their community, said dean of religious affairs Bob Agee. The conference will also examine spiritual resources for surviving in the ministry and will explore how to design a meaningful ministry, the college official said.

Pastors, church staff members, and their wives from throughout west Tennessee and from several adjoining states are expected to attend the annual event. The nine-member faculty will include speakers from the Baptist Sunday School Board and Tennessee Baptist Convention as well as four area pastors, a Union faculty member, and two wives.

Program personalities scheduled include Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation, who will serve as visiting dean of the school; Bruce Grubbs, church administration department of the Baptist Sunday School Board; Ralph Norton, retired executive secretary of the Tennessee Baptist Convention.

Matt Tomlin, pastor of First Baptist Church in Selmer; Rev. Raymond Boston, pastor of First Baptist Church in Dyersburg; James Jones, assistant professor of religion at Union; and Herbert Higdon, pastor of Lockeland Baptist Church in Nashville.

Jan Jones and Nelle Agee will present studies and crafts for wives attending the school.

Baptist missionary dies in Dallas

DALLAS, Tex. — Ray M. Douglas, Southern Baptist missionary to the Dominican Republic, died May 25 at Baylor University Medical Center, Dallas, Tex. He was 51 years old.

Douglas, who returned to Texas April 9 on a medical furlough, died of complications from leukemia. He and his wife, the former Millie Gregson, were appointed by the Foreign Mission Board in 1971. He had been a general evangelist in the Santiago area.

Before his appointment, he was a home missionary in California, the Canal Zone, and Panama; pastor of First Spanish Baptist Church of Highway City, Fresno, Calif., and a Baptist church in Brownfield, Tex.; an interim pastor of a Mexican mission in Altus, Okla.; and a teacher in Amarillo and Sudan, Tex. He also served in the U.S. Air Force.

Born in Coleman, Tex., Douglas lived in various Texas towns, finishing high school in Kermit. He is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

He is survived by his wife and one daughter, Anna.

Edgar Cooper recovers after heart surgery

BIRMINGHAM, Ala. (BP) — Edgar R. Cooper, editor-manager of the **Florida Baptist Witness**, since 1971 is progressing satisfactorily after undergoing open heart surgery May 23 at University Hospital in Birmingham, Ala.

Doctors used veins from Cooper's left leg in performing four arterial bypasses.

Coats advises churches to imitate thermostats

CLEVELAND, Ohio (BP) — Churches must be "thermostats of the divine kingdom," the pastor of one of the fastest-growing congregations in Florida told Southern Baptist state and associational leaders and black pastors from eight states.

Joe Coats, pastor of Glendale Baptist Church in Miami, addressed his remarks to the first conference directed at black Southern Baptists and Southern Baptist leaders only. No National Baptists or white Southern Baptist pastors were invited, according to Emmanuel McCall, director of the department of cooperative ministries with National Baptists for the Southern Baptist Home Mission Board. He said, "We wanted to speak directly to the needs of this select audience."

The conference was "to sensitize Southern Baptist denominational leaders to more effective ministries with black persons and churches and to sensitize black pastors to other possibilities in congregational development," said McCall, whose department sponsored the meeting for 89 participants, along with the North Central States steering committee.

Coats said while a thermometer is affected by the weather around it, a thermostat actually changes the climate. "That is the role of the church — to change the spiritual climate around it," he said.

EDITORIAL

1980 SBC: a pivotal convention

The 123rd annual session of the Southern Baptist Convention will be a pivotal meeting in the life of our convention. The expected 18,000 messengers will be faced with decisions which will greatly influence the future of the SBC.

The Biblical inerrancy emphasis which dominated the 1979 SBC in Houston doubtless will have an affect on many of the issues which will be voted on next week.

Last year a group of conservative Southern Baptists organized in various states to insure that an SBC president would be elected who is an outspoken believer in the infallibility of the Bible. Although he was not a part of the organization, the group's efforts resulted in the election of Adrian Rogers, pastor of Memphis' Bellevue Baptist Church.

These conservatives, led by Houston attorney Paul Pressler and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, seem to be even better organized for the 1980 SBC — although the movement may be affected by the recent announcement that Patterson will no longer be involved in demoninational politics.

Whether the impact of this group of conservatives will be a continuing power in SBC life will be answered in St. Louis.

SBC PRESIDENTIAL ELECTION

Last month, Rogers announced that he would not seek the traditional second one-year term as SBC president. This announcement has opened up one of the most interesting presidential elections in recent conventions, with no clear-cut favorites emerging.

It would be difficult to predict who will be elected — or at this point who will even be nominated.

Knoxville pastor Jimmy Stroud has publicly stated that he is a candidate for the office — becoming the first "announced" candidate in the memory of SBC historians.

Among those mentioned are the two SBC vice-presidents, although no convention vice-president has been elected president in recent years. These are:

—Abner McCall, first vice-president, president of Baylor University, Waco, Tex. The last lay president of the convention was Owen Cooper who served in 1973-74.

—Don Touchton, second vice-president, pastor of Central Baptist Church, Bradenton, Fla. In late May, he mailed "A Cry of Concern" booklet to pastors, con-

vention leaders, and state Baptist editors.

Other names of possible nominees for the SBC presidency that we have heard to date are (listed alphabetically):

—John Bisagno, pastor of First Baptist Church, Houston, Tex.

—James Draper, pastor of First Baptist Church, Euless, Tex., and current president of the SBC Pastors' Conference. (Draper has written in his church newsletter that he definitely will not be nominated).

—Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church.

—Larry Lewis, pastor of Tower Grove Baptist Church, St. Louis, and current vice-president of the SBC Pastors' Conference. Lewis is the only Missourian being mentioned.

—James L. Pleitz, pastor of Park Cities Baptist Church, Dallas, Tex., and chairman of the Order of Business Committee for next week's convention.

—Frank Pollard, pastor of First Baptist Church, Jackson, Miss., and speaker on the "Baptist Hour" and "At Home with the Bible."

—Porter W. Routh, retired executive secretary of the SBC Executive Committee. Like McCall, he is a layman.

—Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.

The list may grow — perhaps rivaling the 14 who were nominated at the 1963 SBC.

BUDGET RECOMMENDATION

The messengers will consider a recommended \$90-million Cooperative Program goal. This will include \$74.5-million for basic operating budget (an 8.8 percent increase); \$2.5-million for capital needs (same as last year); and \$13-million for Bold Mission Thrust Challenge.

One messenger has announced that he will offer an amendment to give the Foreign Mission Board more than \$36,059,008 recommended, which is a \$2.7-million increase. Although the trustees of the Foreign Mission board expressed concern that the agency did not receive the \$6-million increase requested, they have indicated they will not support any such motion.

Usually Cooperative Program budget recommendations are approved by the messengers with little discussion. It has been 10 years since an amendment to the budget-goal was offered, and that amendment was defeated.

The Foreign Mission board (as well as other SBC agencies) do need more funds to fulfill their convention-assigned tasks, but rewriting the budget on the floor of the convention is not the best way to handle this. Rather, such changes should be made through the regular channel of going through the SBC Executive Committee.

REGISTRATION AMENDMENTS

The SBC Executive Committee will also recommend two changes to the bylaws regarding registration at the annual conventions. These recommendations grew out of what was described as "sloppy" procedures at the 1979 SBC.

The needed bylaw changes would require that messengers must register in person and that they must be present at the time of voting in order to cast ballots.

RESOLUTION POSSIBILITIES

Resolutions always receive a lot of attention at annual conventions, but there will be more interest than normal in St. Louis next week.

We look for a resolution to be offered by some messenger which declares that the Bible is infallible "doctrinally, historically, philosophically, and scientifically." These adverbs were used in pushing a mo-

(Continued on page 5)

Cicero's
comment

By the editor

"Cicero, I want to announce my candidacy for election as president of the Southern Baptist Convention to offer the messengers a viable alternative to the announced candidacy to Jimmy Stroud," proclaimed Moe Sy Aah as we talked in my office.

"That's fine," I responded. "We did print an article about Stroud's intentions, and what he would do if elected SBC president."

Moe mentioned that he had read the article in our May 28 issue, and this was what had inspired him to come out of the shadows and make an official announcement.

"You wrote about what Stroud would do as president, so I want the messengers to know that there will be another alternative," Moe continued.

"What do you mean?" Cicero inquired.

"Stroud said that he would not run the seminaries, but I intend personally to operate these institutions," Sy said. "The administration and trustees have been in control of theological education long enough."

Aah added, "I will interview every professor. They must not only accept the Baptist Faith and Message statement, but also must answer correctly my 777 questions. Those who do not believe in my split-rapture, post-millennial dispositional position, or one-cup closed communion, or running water baptism will be terminated — or at least, their employment will be terminated."

Cicero asked about other differences in his platform.

"I promise to stack all committees and boards of the convention by naming myself and my relatives or church members to all of these," the candidate commented.

"I promise to speak for the denomination. We have been handicapped in the past by not have an official spokesman to say what Southern Baptists believe on every issue. I certainly am the best qualified to be that spokesman," admitted Aah.

"Also, I promise to proofread and approve every quarterly printed by the Baptist Sunday School Board to insure their doctrinal integrity," he announced.

"Wow! You do plan to be an active president," Cicero exclaimed.

"True. I will personally approve all expenditures of the SBC and its agencies — and sign the checks, to make sure that our money goes to the right places," Moe Sy Aah stated.

Cicero commented that this sounded like a dictator rather than a president.

"Why not?" asked Aah. "A dictatorship is the most efficient form of government, and we all want our denomination to be efficient!"

Moe Sy Aah noted that with a dictatorship we won't have to waste time at conventions electing officers or voting on anything. "This will allow more time for sermons — all of which I will preach," announced Aah.

He added that since the SBC president appoints the convention music director, he personally will lead the music at every convention.

"Future SBCs will be held at my church," Moe said. "Of course the convention will have to fund a 18,000-seat auditorium and an adjoining 5,000-room hotel with a cafeteria. Naturally, I will have the food concession, and the messengers will have to eat there, since there will be only 30 minutes between sessions. But I do intend to tithe the money I make from hotel and food charges!"

Cicero noted that Moe Sy Aah indeed offers a viable alternative to Jimmy Stroud, "but do you believe you have a chance for election?" I asked.

"Well, one thing is in my favor," Moe mentioned. "If the SBC ever starts using an alphabetical printed ballot, with a name like Aah, I ought to be listed first."

CIRCULATION THIS ISSUE — 82,381

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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 church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

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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Personal perspective

BY TOM MADDEN
TBC executive secretary

Across the years I have found it interesting, helpful, and fruitful to take a particular word from the Bible and study how it is used. I did this recently with the word "became" as it refers to Christ in the New Testament.

The first chapter of John records that Christ "became flesh." Paul talked about Christ emptying Himself when taking on the form of a man. When I think of how Christ created all things, including the universes, and then condescended to come to Earth as an infant, I am amazed and humbled.



Madden

Not only did our Lord become flesh, He became sin. "For He hath made Him to be sin for us, who knew no sin" (2 Cor. 5:21). When Christ walked up Calvary with the cross on His back and stumbled beneath its weight, it was not just the weight of the cross, but the weight of the sins of the world, including mine, that overburdened Him.

In Hebrews 5:9 we read that Christ "became the author of eternal salvation."

In 1 Corinthians 15:20, Paul speaks of how Christ became the first fruits of them that slept. It is like the farmer who walked out across the field and found the first grain of wheat ripened. He plucked it to give it as an offering, knowing that all around were acres of other ripening grain that would soon be ready for harvest. Because our Lord arose from the grave and lived, so do all of us who live in Him.

I would like to add my personal word of Christ becoming. Fifty years ago, as a lad of 11, He became my Saviour. He became my Lord. He became real in my life.

Summer program announced at Harrison Chilhowee

SEYMOUR — Harrison Chilhowee Baptist Academy will hold two four-week terms of summer school beginning June 13.

Students may choose from a varied curriculum for either new or make-up credit.



ACTIVE SPEAKER — Mrs. C. D. Creasman, who died in Nashville last Friday, spoke at the 1977 Woman's Missionary Union House Party in Nashville.

Mrs. C. D. Creasman, WMU leader, dies

Southern Baptist Woman's Missionary Union leader Mrs. C.D. Creasman died in Nashville May 30. She was 92.

Mrs. Creasman was president of the Tennessee WMU from 1922-23 and again from 1939-47. According to Mary Jane Nethery, executive director of the Tennessee WMU, Mrs. Creasman served longer than any other president. She was also vice-president of the Southern Baptist Convention WMU from 1939-47 and was stewardship director for the national organization from 1949-53.

An author, she wrote programs for Royal Service magazine for 17 years and also wrote numerous junior Sunday School and church training lessons. She wrote special pageants for many years. These were presented each year at WMU national meetings.

In 1915 she married C.D. Creasman. He later served as pastor of First Baptist Church, Lake City, Fla.; Third Baptist Church, Nashville; Island Home Baptist Church, Knoxville; First Baptist Church, Lewisburg; and New Hope and Hermitage Baptist Churches in Nashville Association.

Funeral services were held at First Baptist Church in Donelson where she was a member. Pastor Ralph Harris and former pastor W.L. Baker officiated. Burial was in Forest Hills Cemetery in Chattanooga.

Her husband preceded her in death in 1965.

Letters to the Editor...

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

Concern for oppressed

Dear editor:

As I read the accounts of the Mid-Continent Christian Women's Concerns Conference in Memphis, I gave thanks to God.

I thank Him that I am an autonomous Baptist who prays daily for spiritual enlightenment as I study the Holy Writ.

I thank God for Carolyn Weatherford's challenge to caring and to service, as I behold the discriminatory laws in various states having to do with the underprivileged, the disinherited, the poor, and the oppressed, including both men and women.

Our Lord was not neutral concerning any of these groups, and His Good News is for everyone, but particularly the oppressed.

How can Mrs. Tim LaHaye praise the Lord joyfully as Christian women are suffering because we have an Equal Rights Amendment? Some blind eyes can only see "middle class feminism" instead of beholding the entire unlovely picture. There is no rebellion for Christian women against "one man in their lives or God," only against the system.

I do hope that Mrs. Jack Taylor who gave God's divine order reference as 1 Corinthians 11:3 indeed subscribed to 1 Corinthians 11:5 and covered her head as she spoke. Newspapers did not report that she included the apostle's words in Galatians 3:26 in her exegesis.

The very fact that the sponsoring organization of this conference included a seminar on slimnastics connotes a misplacement of priorities on the physical instead of the spiritual.

Frances Folk Rogers
2512 Feather Run Trail
West Columbia, SC 29169

Thank you, Baptists

Dear editor:

With graduation from Southern Baptist Theological Seminary in Louisville, Ky., soon to occur, I would like to take this opportunity to express appreciation to the Southern Baptists of Tennessee. Your support of the Cooperative Program, and thereby Southern seminary, has provided me with a low-cost, high quality theology degree. It has been an experience that has truly broadened and deepened my faith.

You should take pride in what God is doing

with your support.

Southern seminary is blessed with a faculty and staff committed to a genuine love of Scripture, the necessity of evangelism, the importance of the church, and the unique diversity of Southern Baptists. They, along with their co-workers in our other five seminaries, lead out in discovering the implications of the gospel upon our lives.

I encourage you to offer them your prayers and personal support as they educate and train the ministers God has called out among us.

Bill Wilson Jr.
Q-2 Seminary Village
Louisville, KY 40207

Long-time reader

Dear editor:

I am the oldest member in years of membership of the First Baptist Church of Rogersville, and I just wanted to tell you how I have read and appreciated your paper. Many fine articles have been an inspiration to me.

When I was eight years old, I walked three miles to our mail box purposely to get the Baptist and Reflector when due. My mother, father, and aunt always knew when it was due. I hopped fence posts, endured barking dogs and other terrifying creatures enroute.

I am nearing my 98th birthday, and the Baptist and Reflector is still a part of my life.

Mrs. W.P. Miller
427 West Main St.
Rogersville, TN 37857

Action needed

Dear editor:

Your May 21 issue (page 3) tell us about the Home Mission Board's concern for the passage of the "Talmadge Church Plan ERISA Amendments to Senate Bill 1076."

Page 4 has an article on religious liberty by James Wood.

I feel we had better read these two items and keep alert as the government continues to try to control the churches in America.

I want some responsible SBC agency to keep before our people the need to write congressmen, senators, and the president telling them what we want and do not want government to do.

I want to see Tennessee Baptists concerned enough to write our congressmen and senators to support the Talmadge amendments.

Also, we need to study the replies we get, observe how our representatives vote on these matters, and use this information while deciding whom to vote for in each election.

If we do these things, we will have a good influence on our government and will be helping to preserve our religious freedom.

If we do not do these things, we can sit back, relax, and watch the government tell us what the church is, what it is not, what we can do, what we can not do. Before we realize it, the government, not the church, will be deciding what the mission of the church is.

Ideally, I hope every Baptist will become active to preserve our religious freedom.

Realistically, I expect less than five percent of our people to act. If this proves to be correct, we will lose, and it will be a shame.

I wrote many months ago to my three representatives. Two replied expressing appreciation for my views. One senator did not reply.

I will write again.

Will you, my fellow Tennessee Baptists, write your representatives in congress? This week?

Raleigh L. Brady
1019 Fairmont Ave. N.W.
Cleveland, TN 37311

SBC: Pivotal Convention

(Continued from page 4)

tion at last year's convention, and several Baptists were disturbed that these were not included in the motion as passed.

It is possible that resolutions presented in St. Louis may have a more conservative leaning than in recent years. Possibilities include a new resolution on abortion and a resolution which gives some support to the current drive (promoted by a number of prominent Southern Baptists) to keep the courts from interfering with required prayer and Bible reading in public schools.

Other resolutions may deal with government intervention in church activities by defining "ministry" and by interfering with church-related retirement plans.

BACK TO ST. LOUIS

This will be the eighth time that the Southern Baptist Convention has met in St. Louis — and the 13th time in Missouri (five sessions have met in Kansas City).

The messengers first met in St. Louis in 1871 — which at that time was the farthest west the convention had ever met. It was 35 years before the convention met again in Missouri, 1905 in Kansas City. Other

sessions in the "Gateway City" were held in 1913, 1936, 1947, 1954, 1961, and 1971.

Southern Baptist Conventions held in recent years in Missouri have been significant in Baptist life.

The 1963 SBC in Kansas City adopted the Baptist Faith and Message statement, which grew out of a doctrinal controversy and has been at the center of our doctrinal debate since its adoption.

The 1971 SBC in St. Louis served in some ways to tone down the bitter attitudes expressed during the previous year's session in Denver. At St. Louis, the then-president ruled that any motion from the floor concerning an agency must be referred to the trustees of the agency. The messengers upheld the president when a point of order was raised, but the discussion led to a clarifying bylaw change that motions can be considered at any session with a two-thirds vote of the messengers.

The 1977 SBC in Kansas City was the official launching of Bold Mission Thrust, a plan to confront every person on earth with the gospel of Jesus Christ by the year A.D. 2000.

From all indications, the 1980 SBC in St. Louis also will be significant in determining the direction of Southern Baptists for years to come.

C-N prof views life style offered on college campus

Strong Baptist support and a commitment to training "flexible" students for the uncertain job market are qualities which Professor Paul Brewer feel can carry Carson-Newman College through an era which will bring the demise of other small colleges.

Brewer, the Jefferson City college's 1980 Distinguished Faculty Award winner, offered his views recently from the perspective of a C-N alumnus, a philosophy professor for 22 years, chairman of the humanities division, and the father of a C-N graduate and a 1980 graduating senior.

"There are still plenty of students," Brewer said, after hearing much speculation of a severe drop in the number of college-bound Americans in the next decade. Therefore, "colleges will have to identify themselves

clearly." As for Carson-Newman, "We'll have to make it clear what we're all about," he emphasized.

Brewer advises prospective students to examine the community life of the colleges they consider and predicted that just as individuality had been stressed in the past decade, the social aspects will be accented in the '80s. "The students should ask 'What type of community am I getting into? What freedoms will I have to give up?'" Brewer said.

It is the strong financial support of the Baptist convention that will help Carson-Newman and similar schools survive when other

church-related schools falter. Baptists have a commitment to higher education, Brewer said, because of the denomination's congregational government.

"There is no hierarchy in the Baptist church. Leadership comes from the congregation. Baptists want to train students to take over the leadership roles in the church and train them to be loyal to their Baptist heritage.

Turning to the challenges faced in the classroom, Brewer characterized today's college student as seeking job skills to the point of excluding courses that do not seem directly applicable.

What they don't realize, he said, is that the jobs they think they're preparing for may become obsolete. Referring to the uncertainty of the future job market, Brewer said,

"Students will need to be more flexible."

Brewer sees the purpose of the small college as adding flexibility to a student's-specific job skills, flexibility that comes from courses such as the traditional liberal arts studies.

"We should be saying to the student, 'We'll train you for a vocation, but we'll also help you learn to make a contribution to your field, instead of only working in it.'" Brewer said.

One way for a student to obtain "flexibility," is by studying philosophy, he said. "Learning how to evaluate is essential to anything they're going to do. The total point of view of the world is changing, and it calls for an ability to know the past in order to build on it. If we would stress the background of thought, it would help the student in becoming a whole person."

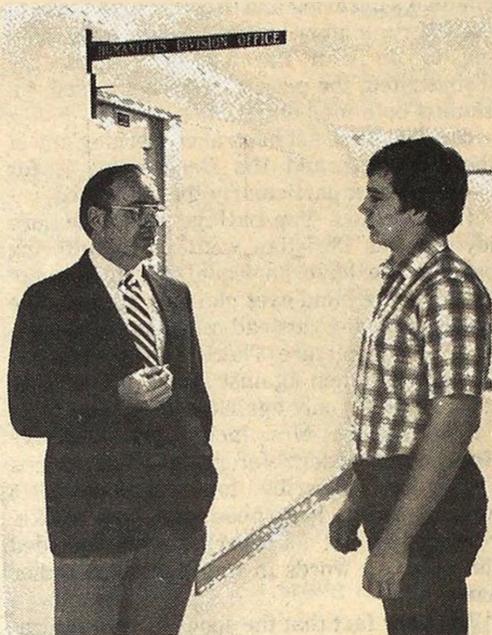
Public relations group elects Tom Brannon

NASHVILLE (BP)—Thomas J. Brannon of Columbia, S.C., will head the Religious Public Relations Council for the next year as president.

Brannon, director of public relations for the General Board of the South Carolina Baptist Convention, is the first member-at-large to be elected to the national presidency in RPRC's 51-year history.

He succeeds Sue Couch of Nashville, director of interpretation for United Methodist Communications.

Also elected were Monica McGinley of Philadelphia, Pa., director of public relations for the Medical Mission Sisters, vice president; David A. Wilson of Minneapolis, Minn., assistant director of interpretation for the American Lutheran Church, secretary; and Nancy P. Wagonick of St. Louis, Mo., director of communications for the National Benevolent Association of the Christian Church (Disciples of Christ), treasurer.



AVAILABLE—Paul Brewer, recipient of the 1980 Distinguished Faculty Award at Carson-Newman College, discusses course work with student Rex Keener.

Public supports Baptist college for cancellation of Russia trip

ARKADELPHIA, Ark. (BP) — Ouachita Baptist University's protest decision not to send their choirs to the Soviet Union has been well received, according to university president Daniel Grant.

The decision, reached in January after the Soviet Union sent troops into Afghanistan, received little attention until Grant wrote about it in his column in the Arkansas Baptist newsmagazine in May.

He wrote that he had been excited about the invitation from Friendship Ambassadors to send three choral groups for a tour in Russia and Romania in May and June. "It was an exciting and challenging invitation, partly because it provided a unique opportunity for Christian young people to share their faith in officially atheistic countries," he said.

But he cancelled the tour in favor of a similar tour to England and Scotland after what he called the "shocking" invasion of Afghanistan. "It (the invasion) was so clearly illegal and immoral that even the usually timid United Nations voted overwhelmingly to condemn the aggression," he said.

Grant said that, obviously, the cancellation was not done in expectation that it would bring Russia to her knees, but if enough nations responded similarly, for instance by boycotting the Olympics, "it would make a real difference in the future conduct of the U.S.S.R."

Donors who contributed for the choir trip to Russia supported Grant's decision, he said, and they approved of the alternate tour plans. Choir members, directors, students, faculty, and alumni all indicated their overwhelming support of the decision, he said.

'Old time' preacher stirs young seminary students

By Charles T. Skinner

NEW ORLEANS — As he sat at the front waiting to speak to the large group of seminary students, 78-year old evangelist Vance Havner looked small and frail.

The large chapel of New Orleans Baptist Theological Seminary loomed over him, and the substantial pulpit seemed as if it would hide him completely. He raised his hands to his face and prayed silently during parts of the song service.

After the special music, the evangelist made his way to the pulpit and quickly dispelled all notions about his age. With the rustle of the pages of a well-worn Bible, the 1980 J. Thomas Gurney Evangelism Lectures had begun.

His voice was firm, his mind was quick, and

his humor matched the message: sharp as a straight razor.

"The old time religion is not only good enough, it has no substitute," "If by old time preaching, we mean a clear authoritative call to Christ as Savior, Havner told the students, it has no substitute either."

An "old time" preacher himself, Havner preached his first sermon in 1913, when he was 12, and was ordained at the age of 15. After 57 years of preaching, audiences still respond with enthusiasm.

The seminary students, three generations

removed, responded with laughter and applause, punctuated frequently with deeply felt "amens."

Sharing some of the experience of his long career, he told the students that William Jennings Bryan was the greatest speaker that he had ever heard. "I heard him deliver the famous "Cross of Gold" speech that got him nominated for the presidency of the United States of America on the spot. I can't describe the quality of his voice, but it was the most beautiful that I have ever heard."

He also remembers when Billy Graham

was a young, tall, rawboned preaching student at the Florida Bible Institute: "He walked up to me and said, 'Hello, I'm Billy Graham...' I didn't know who I was talking to. Billy wrote me a letter not long ago to tell me that he had used one of my sermons. I still have that letter."

Havner called the seminary students to a closer walk with God. He encouraged them to speak with courage and forthrightness, and with a voice that washed away the years, told of his own doubts and fears, and even of the time when he left the ministry.

He also advised the seminarians, "Never, no matter how long you preach, lose that sense of the wonder and mystery of God."

Skinner is news director at New Orleans Baptist Theological Seminary.

Speaker ponders the mathematics of Bold Mission Thrust goal

ATLANTA (BP) — At a Home Mission Board-sponsored religious educators conference recently, speaker Avery Willis defined the mathematical implications of the Southern Baptist Bold Mission Thrust goal to tell everyone in the world about Christ by the year 2000.

"By the year 2000 A.D., the population of the world is predicted to be 6-billion people," said Willis, supervisor of the adult section of the church training department at the Southern Baptist Sunday School Board. "If we are going to reach the world for Christ, that means we will have to witness to 300-million people — more than the population of the United States — every year for the next 20 years.

"Southern Baptists now don't reach (baptize) but about a half million people each year around the world. That's counting about 400,000 in the United States and 100,000 on all of the other mission fields," said the former missionary to Indonesia.

He said simple mathematics show that every one of the 13.4-million Southern Baptists would be responsible for 305 persons but added that "If we are realistic and count only the Baptists who are in church on Sunday, that figure would jump to more than 800 a piece in the next 20 years.

Willis said that even if we were to experience another Pentecost every day, it would take 5,479 years to reach the six-billion people.

"Look at it this way," he added. "If it had started back with Abraham and he won 3,000 people a day, and that rate had continued unabated, it would take to 3000 A.D. to reach 6-billion."

"I am not pessimistic about our ability to reach the world for Christ," he said. "I believe it will only happen by a movement of God; I believe He intends it to happen, but whether it does depends on whether we are willing to let God work through us."

He said his figures were based on addition, but if they were based on geometrical progress — two plus two equals four, then eight, then 16, and so on — the world's population could be reached in 16½ years.



NEW ORLEANS LECTURER — Renowned evangelist Vance Havner challenged seminary students while lecturing at New Orleans Baptist Theological Seminary.



SHARING AUTOGRAPHS — After preaching at New Orleans Baptist Theological Seminary, Vance Havner autographed Bibles for students.

Plan unveiled to extend SBC seminary education

NASHVILLE, Tenn. (BP) — Plans for a "bold new dimension" in theological education were announced in a joint statement by presidents of the six Southern Baptist seminaries.

Speaking on behalf of the seminary presidents, Milton Ferguson, president of Midwestern seminary and chairman of the president's group, outlined a new "division of extended studies."

He said it was created to meet the needs for theological training in pioneer (newer work) areas of the convention and in response to a request by the SBC, in its 1979 meeting in Houston, to study expansion of seminary education into the northeastern, north central, western, and northwestern portions of the U.S.

★★★★★★★★★★★★★★★★★★★★

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Our Annuity Board is concerned about a threat to pension coverage for Baptist employees other than church staff members. Their concern has to do with the Treasury Department's interpretation of the Employee Retirement Income Security Act of 1974. This retirement legislation came into being because of abuses of pension plans. Popularly known as ERISA, the legislation is an important control of pension plans. Originally church plans were exempted from this legislation in order to prevent excessive government entanglement in church affairs. Also, since most church pension programs are responsibly conducted, their inclusion did not seem critical.



Self

The Treasury Department maintains that many organizations connected with churches are not engaged in a proper mission of the church. This definition of the mission of a church on the part of a government agency threatens participation in pension plans by many Southern Baptist and Tennessee Baptist employees.

It also endangers the retirement security of other Baptist servants who may be either unemployed, disabled, on educational leave, serving as a chaplain, teaching, or those who are self-employed such as evangelists.

If this interpretation stands, the Annuity Board will either have to stop coverage of such people or risk intensive government supervision.

Legislation before the United States Congress will correct this interpretation if passed. HR1576, HR1577, HR1578 and S1090, S1091, S1092 are the bills which will exempt such denominational employees from ERISA.

Generally Congress is favorable to passing these bills. The primary opponent of the legislation seems to be the Treasury Department and the Internal Revenue Service.

Representative John Duncan of Knoxville is in a strategic position to have influence on this legislation. He is a member of the House Ways and Means Committee and will probably be on the Conference Committee which decides on the final form for these bills. Duncan may be addressed at: Office 2458 Rayburn House Office Building, Washington, DC 20515. His phone number is (202) 225-5435.

At stake is the retirement security of numerous Baptist servants. Obviously this makes this issue a vested interest for the author of this column and others who office in the Baptist building. But of equal importance is the question whether a government agency ought to be in the position of defining the mission of a church.

The new division, a joint effort of the seminaries, will include a seminary satellite department to provide degree-level credit work in off-campus programs beginning in the fall of 1981.

In the meantime, Roy L. Honeycutt Jr., provost of Southern seminary, will coordinate some initial off-campus courses in cooperation with the academic officers of the other seminaries.

The division of extended studies will also include reorganization of the seminaries' current Seminary Extension Department (SED) into a seminary extension center department and a seminary independent study department. These two departments will continue and expand work now offered by SED through extension centers and home study. SED currently has about 10,500 students and 381 centers across the nation.

Raymond M. Rigdon, SED director, will direct the division of extended studies, with offices at the Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tenn. 37219.

The division resulted from a survey of the needs in the northeast, north central, west, and northwest conducted from June 1979 to January 1980, for the seminaries by Harold Graves, president emeritus of Golden Gate seminary.

"The seminary presidents and deans are vitally interested in providing the resources and programs required to undergird Bold Mission Thrust among Southern Baptists, not only in the so-called pioneer areas but throughout the country and the world," Ferguson said.

Ferguson said the new structure reflects the commitment of the seminaries to provide training for effective leaders in and through the churches.

"The new division will be administered by a governing body comprised of the six seminary presidents. Supervision of all academic matters will be provided by a deans council made up of the academic officers of the six seminaries," he said.

Ferguson said the satellite department is expected to be fully operational by August 1981. However, some initial courses are projected for at least three locations and target areas in the north central and northeast part of the country beginning with the fall of 1980. Honeycutt's office will issue additional information regarding programming for 1980-81.

The courses, to be selected and scheduled in cooperation with local leadership, will be taught by regular seminary professors from the six Southern Baptist seminary faculties.

"A report outlining additional provisions of this new dimension in theological education among Southern Baptists will be presented to the SBC Executive Committee in St. Louis, June 9, 1980," Ferguson said.

New Orleans awards graduate degrees

Three Tennessee natives earned doctor of ministry degrees at New Orleans Theological Seminary and were awarded diplomas at spring graduation exercises this month. Three other men with Tennessee connections also earned degrees.

Gayle Alexander, pastor of First Baptist Church, Alamo, and John Adams, pastor of First Baptist Church, McKenzie, were awarded the doctor of ministry degree, along with Chattanooga native Ron Churchill, now living in Atlanta, Ga. Both Alexander and Adams are natives of Trenton.

James Reed, associate director of home study education for the Southern Baptist Seminary Extension Department, earned the doctor of education degree.

Earning the master of divinity degree were Larry Joe Herndon, a native of Memphis, and Charles Pratt, a native of Paris. Both men are serving churches out of Tennessee.

Amendment proposed to ban clergy as federal agents

WASHINGTON (BP)—An expected floor amendment from Sen. Daniel P. Moynihan appears to be the best remaining chance in the Senate this year for a legislated ban on intelligence agency use of clergy.

The Senate Select Committee on Intelligence, which in recent weeks abandoned its efforts to originate a comprehensive charter for all U.S. intelligence agencies, unanimously cleared a three-page bill aimed at strengthening congressional oversight of intelligence activities.

The narrowly-focused bill does not mention the use of clergy by intelligence agencies or other disputed areas contained in the 172-page charter introduced by Sen. Walter Huddleston in February.

Despite concern of committee leaders that any amendments would jeopardize the bill's chances of passage, Moynihan told reporters he would introduce an amendment which would specifically prohibit paid, concealed relationships between the intelligence community and clergy, journalists, and academics, as well as ban the use of these professions for intelligence cover.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, supports the amendment, but says it should extend beyond "employment" to a prohibition against any form of government solicitation of these groups for the purpose of intelligence information.

The select committee's decision to go with

the "Intelligence Oversight Act of 1980" was a matter of practicality, according to Chairman Birch Bayh.

The Senate committee and its House counterpart held numerous hearings on the charter this spring and were unable to resolve the disputes between those who want tighter restrictions on the intelligence community and those who want controls loosened. Coupled with election year pressures, these unsettled areas doomed the charter for this year.

"Not to have a comprehensive charter is frustrating," Bayh said, "but I think this is an important step."

Some committee members, including Bayh and Huddleston, still favor a charter for the intelligence community and have announced their intentions to pursue that next year.

With several committee members agreeing to oppose any amendments from the floor, chances for Moynihan's rider are uncertain.

The Southern Baptist Convention's Foreign Mission Board, which has joined the Baptist Joint Committee in supporting a legislated prohibition against the use of clergy, has a policy forbidding its personnel from participating in the intelligence gathering process.

The CIA has an internal regulation restricting the use of clergy, journalists and academics, but this restriction can be waived with the approval of the director of the CIA or the president.

Union graduates hear educator, Brotherhood leader at ceremony

The executive director of the Southern Baptist Convention's Brotherhood Commission and a Missouri educator addressed the largest graduating class in the history of Union University at the college's 155th commencement exercises in Jackson last Saturday night. Two-hundred-fifty-nine seniors received degrees. The college also graduated its first class of nurses under a new bachelor's degree program. Thirteen registered nurses earned degrees, while 63 students graduated from the two-year associate degree program in nursing.

James H. Smith of Memphis, head of the commission since September, delivered the baccalaureate sermon in G.M. Savage Memorial Chapel.

Bringing the commencement address was St. Louis educator Russell Tuck Jr., a 1956 Union alumnus.

The annual exercise was the fifth for the college on its new campus.

Smith, a World War II veteran, is a graduate of John Brown University and Central Baptist Seminary. He has pastored churches in Oklahoma, Arkansas, and Missouri.

Active in denominational work, the Alabama native has served as chairman of the Missouri Baptist Executive Committee and associate executive secretary of the Missouri Baptist Convention, as well as holding membership on various boards and serving as trustee of two colleges.

Prior to joining the Brotherhood Commission he served as executive secretary of the Illinois Baptist State Association.

Tuck is assistant superintendent for curriculum and instruction in the Parkway School District of St. Louis, which comprises 24,000 students in 31 schools. He is responsible for the instructional program and administration of schools in the district.

A career educator, the Martin native has served as a biology teacher, assistant principal and principal, as well as administrator of the Korean Teacher Education Program. He is a doctoral graduate of George Peabody College, Nashville.

The college also gave two honorary degrees during the evening commencement ceremony. Lexington attorney Joe Davis, a 1920 Union alumnus and campaign chairman

of the college's National Alumni Loyalty Fund Campaign, received the honorary doctorate of laws degree. The former five-term Lexington mayor was recently elected vice-president of the college's board of associates.

Fred W. Kendall II, a 1955 Union alumnus and pastor of Union City's First Baptist Church, was awarded the honorary doctor of divinity degree. A former president of the Tennessee Baptist Convention and Union trustee, the minister has served on numerous committees of the college.

Court avoids case on private schools

WASHINGTON (BP)—The U.S. Supreme Court declined to review a decision by the Supreme Court of Kentucky limiting the right of Kentucky education officials to regulate private church-related schools.

The Kentucky court ruled last October that the state's attempt to impose minimum standards in such areas as teacher certification and textbook approval is a violation of the state constitution which forbids that "any man be compelled to send his child to any school to which he may be conscientiously opposed."

The state had first sought to enforce the regulations by denying accreditation to the schools involved and then by directing local officials to prosecute the parents of children involved.

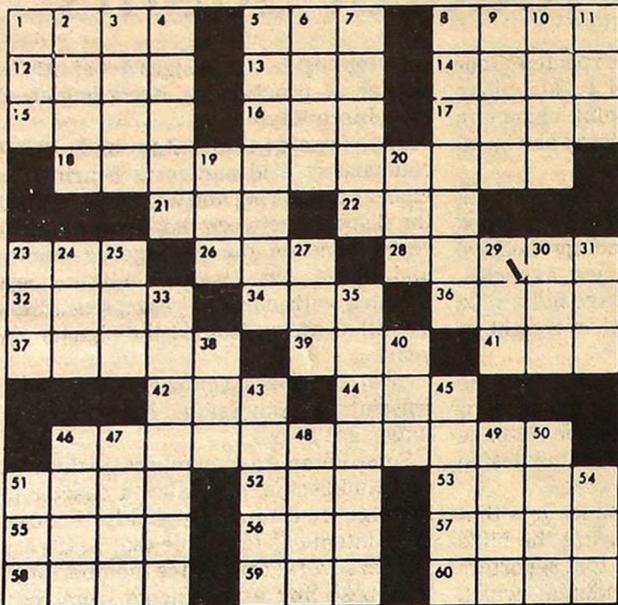
Such steps were barred when Franklin Circuit Court Judge Henry Meigs ruled that they amounted to a violation of the free exercise and establishment clauses of the First Amendment as well as of section five of the Kentucky constitution.

In its petition for a hearing before the Supreme Court, the Kentucky Board for Elementary and Secondary Education argued that section five "stands for nothing more and nothing less than that parents are not required to send their children to public schools."

The high court's decision not to hear the case does not necessarily mean that states cannot regulate private schools. It means only that the justices chose not to review this particular case.

Bible Puzzle

Answers on page 10



- 57 Therefore
- 58 "he hath — his bow" (Psa. 7:12)
- 59 Dative: abbr.
- 60 A tax

DOWN

- 1 Biblical verb
- 2 Overcome
- 3 Valley (1 Sam. 17:2)
- 4 Stringed instruments
- 5 Comes into view
- 6 Hindu religious teacher
- 7 "Likewise — the church" (Rom. 16)
- 8 Disciple (Acts 9:36)
- 9 Uniform
- 10 Eye problem (Matt. 7:3)
- 11 Literature collection
- 19 Greek letter
- 20 Bigshot: slang
- 23 Debenture: abbr.
- 24 Direction: abbr.
- 25 Ocean: abbr.
- 27 — and Abner
- 29 Adam named her (Gen. 3:20)
- 30 Turkish governor
- 31 Direction: abbr.
- 33 Shall melt (2 Pet. 3:10; sing.)
- 35 "how — thou?" (Luke 10)
- 38 Man's nickname
- 40 —o'-shanter
- 43 Raged
- 45 Son of Jahdai (1 Chron. 2:47)
- 46 Sheltered nook
- 47 Portent
- 48 Girl's name
- 49 Salathiel's father (Luke 3:27)
- 50 Labels
- 51 Male swan
- 54 Fish eggs

ACROSS

- 1 "Cain talked with —" (Gen. 4)
- 5 Hard boiled, sometimes
- 8 "The troops of — looked" (Job 6)
- 12 Depend
- 13 River in Austria
- 14 English river
- 15 Former Russian ruler
- 16 Before
- 17 Letter in Greek alphabet
- 18 "I am — —" (John 15)
- 21 Sink down
- 22 Small bird
- 23 Church off.
- 26 Man (Ezra 10:34)
- 28 "I commend unto you —" (Rom. 16)
- 32 Ancient Italian family
- 34 "at the gate of —" (2 Ki. 11)
- 36 "from the plain of —" (Amos 1)
- 37 Pure gold (Ex. 39:25)
- 39 Came together
- 41 Center of a storm
- 42 Cut off (Matt. 26:51)
- 44 European river
- 46 One of 10 (Ex. 20)
- 51 "Behold, I — quickly" (Rev. 22)
- 52 Compete
- 53 First, for one
- 55 "bread in one —" (Lev. 26)
- 56 Printer's measures

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Today's Cryptoverse Clue: X equals H

Pulpit To Pew

By Jim Griffith

The Southern Baptist Convention opens next week at the Cervantes Convention Center in downtown St. Louis.

Each time the messengers gather for this annual convention of the nation's largest protestant denomination, it is a graphic reminder that as large as we are, we should be used "more largely" in the Lord's service.

If we are that big, we ought to be doing bigger things for God.

Even so, the annual session does provide an opportunity to count blessings as well as noses. But it is far more important that we count our responsibilities and challenges and enlarge our vision of the Great Commission.

"For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

And furthermore, it could be significant to note that part of the problem may be that most Baptist churches use their adding machines more than their baptistries.

Interpretation

Qualifications of a bishop

By Herschel H. Hobbs

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. (1 Timothy 3:3)

Since the office of bishop is an excellent one (v.1) the one occupying it should be a person of high standards. This is expressed in "must" which renders *dei*, denoting a moral and spiritual necessity. "Be" (*einai*) is an infinitive. So "it is a moral and spiritual necessity to be" certain things.

"Blameless" renders a form of the verb *epilambano*, to take hold of with the alpha privative ("a" placed before it or a prefix which gives it the opposite meaning, not be taken hold of). In the New Testament it is found only here and in 1 Timothy 5:7; 6:14 where it is rendered "blameless" and "unrebukeable" respectively (KJV). It means that one's life should be such that there is no basis for blame or rebuke.

"Husband of one wife" is the subject of various interpretations: for instance, he must be a married man; or he must not be divorced and remarried. The former seems to go beyond Paul's idea. The latter must be seen in light of Jesus' words in Matthew 5:32; 19:9 where he granted the right of divorce and remarriage to the innocent party where fornication (adultery) was the cause of divorce.

A. T. Robertson (*Word Pictures in the New Testament*, Vol. 4, p. 572,) comments tersely, "One (wife) at a time, clearly." In that time pagans might have more than one wife (polygamy). Russell Bradley Jones (*The Epistles to Timothy*, p.26) says, "This rules out polygamy (many wives) of course, which was not tolerated among the early believers." God's plan is monogamy or one wife (Gen. 2:24; Matt. 19:4-6).

"Vigilant" should read "temperate" or self-control. "Sober" rendered a word meaning a sound mind, one who is earnest and has sound judgment. "Of good behaviour" in-

S.C. missions dept. to tape newsmagazine

COLUMBIA, S.C. (BP) — Blind persons in South Carolina soon will be able to hear the Baptist Courier, the state Baptist convention's newsmagazine.

The convention missions department plans to make the newsmagazine available free to the blind on 90-minute cassette tapes, starting with the first issue in July.

One other Southern Baptist newspaper now offers this service to the blind. North Carolina's Biblical Recorder is taped and mailed to about 100 persons each week.

Larry Bryson, director of the missions department, said his department also intends to put on tape the mission study books used to promote special offerings for foreign, national, and state missions.

The missions department also hopes to tape the Southern Baptist devotional guide, *Open Windows*, to provide devotional material and give the blind the prayer calendars for missionaries.

involves living a decent, orderly life. "Given to hospitality" translates one Greek word meaning a lover or friend to strangers. In that day public inns were few and bad, at best, and centers of evil. Christians were exhorted to open their homes to other Christians who travelled. "Apt to teach" renders the word *didaktikon* whence comes our word didactic. A bishop should be able to teach. This also involved preaching. This, of course, involved imparting Christian truth.

The role of a bishop is a demanding one. This will be seen further in the next article.

Devotional All things in prayer

By James Owen

Is there any Christian duty more talked about and less practiced than prayer? Throughout the Bible, prayer is given a place of priority as an exercise of the soul. As for the early New Testament church, prayer was its vital breath.

Look at the prayer life of those early Christians. First, we see the nucleus of the church in those pre-pentecost days. The Lord had promised them (the gift of) the Holy Spirit, but they did not take that coming event for granted and spend their time in light conversation. "These all continued in one accord in prayer and supplication" (Acts 1:14). Thus they prepared themselves for the advent of the Spirit and the launching of the church on its age-long and world-wide mission.

Peter and John had just returned to "their own company" from their first tilt with the Sanhedrin. When the church heard the threatenings of that august body, "they lifted up their voice to God with one accord ... and when they had prayed, the place was shaken where they were assembled" (Acts 4:24, 31). So the testimony was strengthened rather than weakened.

Herod launched a persecution of the church. The sudden execution of the apostle James was a trial balloon to get the reaction of the Jews. Discovering that his policy met with favor, he decided to press his advantage by arresting Peter and setting his trial for after the passover. The church's answer was prayer. It was no perfunctory prayer, but prayer with such effort as a runner puts forth to be the first to touch the tape. That is the thought in Acts 12:5. God answered by freeing Peter and leading Herod on to his death. "But the word of God grew and multiplied" (Acts 12:24).

See, then, how by prayer the church was prepared for new advances again and again. The saying is true, "a church gets what it prays for."

Please, when you pray, don't hang up the phone.

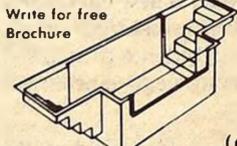
Owen is pastor of Saturn Drive Baptist Church, Nashville.



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Our People and Churches

PEOPLE...

Gregory E. Hodnett, mission pastor of First Baptist Church in Oneida, was ordained to the gospel ministry by members of Memorial Baptist Church in Brownsburg, Ind. Hollie Miller and Charles England brought messages at the service. Hodnett is a student at Clear Creek Baptist School in Pineville, Ky.

Mt. Zion Baptist Church in Shiloh Association, ordained Elmo Nix, Bennett Riley, and Ralph Huggins as deacons recently. John Hutcherson, former pastor of Trinity Baptist Church in Michie, delivered the charges to the candidates and to the church. Jim Hightower, pastor of New Hope Baptist Church in Savannah, preached the ordination sermon.

Norman Wamack, Leonard Ethridge, Bill Nelson, and Tommy Bennett were ordained as deacons at Woodland Park Baptist Church in Chattanooga. Interim pastor C. Henry Preston led the services.

Mrs. J.C. Givens, a member of Antioch Baptist Church in Brownsville, was named Baptist Woman for Haywood Association in special ceremonies recently. The event was sponsored by the associational Woman's Missionary Union and was based upon participation in various church activities. Ray Dixon is pastor at Antioch Baptist Church.

Don Lockmiller and Bill Stover were ordained at deacons on June 1 at Immanuel Baptist Church in Nashville. David C. George is pastor.

Members of Bellevue Baptist Church,

George Kelm joins Southwestern staff

FORT WORTH, Tex. (BP) — George L. Kelm of New Orleans, La., has been named professor of Biblical backgrounds and archaeology at Southwestern Baptist Theological Seminary, effective Aug. 1.

Kelm has been professor of Biblical introduction and archaeology at New Orleans Baptist Theological Seminary since 1968.

He will be responsible for expanding the archaeological museum, a part of the seminary's library center. He will also direct work at Timnah, an excavation site in Israel.

Kelm has participated in several archaeological excavations in the Holy Lands, and has been academic and administrative field director for the American Institute of Holy Land Studies in Jerusalem.

Lackey dies in Oklahoma

OKLAHOMA CITY (BP) — Thomas Bert Lackey, former executive secretary of the Baptist General Convention of Oklahoma, died May 24 in Oklahoma City. Lackey, 74, had been in declining health since 1977 when he suffered a heart attack.

Lackey died at Baptist Medical Center, a facility he was instrumental in building. A native of Opal, Ark., he was executive secretary in Oklahoma 1951-71. He had been assistant executive secretary the previous five years and was an Oklahoma pastor.

He is survived by his wife, Hollie; two sons, James Vernon of Nashville and Gayle Eugene of Cheyenne, Wyo.; a daughter, Mrs. Carol Oliver, Tulsa; nine grandchildren and six great-grandchildren.

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Memphis, are scheduled to honor two of their staff members later this month. Elmer Bailey, associate pastor and educational director; Mrs. Virginia Bailey, a Sunday School director; and Velma Rhea Torbett, assistant educational director, will all be honored for 20 years of service to the church. Mrs. Bailey is also active in Bellevue's music program, Woman's Missionary Union, drama, Jewish activities, and church training. Adrian Rogers is pastor.

Orlinda Baptist Church, Orlinda, ordained Sammy Cook, Bruce Corban, and Billy Ray Dixon as deacons. Corban's father, Joe, led in the ordination prayer. Orlinda pastor Joe Evans, delivered the ordination sermon.

First Baptist Church in Newbern licensed Johnny Ramsey to the gospel ministry. He plans to enter Union University this fall. Max Walker is pastor at the Newbern church.

Two couples at Bellevue Baptist Church in Memphis celebrated wedding anniversaries recently. Observing their 55th year of marriage were Mr. and Mrs. Calvin L. Schrodt. Mr. and Mrs. Otis Lott celebrated their 50th anniversary together. Adrian Rogers is pastor.

Cumberland City Baptist Church, Cumberland City, ordained Sam Parchment and Robert Russell as deacons.

Mr. and Mrs. W.C. Wells observed their 50th wedding anniversary at a reception on June 1. The reception was held at Sharon Baptist Church in Knoxville.

Noting a 20th anniversary in the gospel ministry and a birthday, members of Enon Baptist Church in McKenzie honored their pastor, Vance Rushing, with a "This is Your Life" celebration. Rushing preached his first sermon at the Enon church when Robert Foster was pastor.

Clyde Roberts and his family, missionaries to Mexico, were honored during special day activities at Belmont Heights Baptist Church in Nashville June 1. Roberts has been a missionary in residence at the church and plans to return to the mission field this month. Carroll Owen is interim pastor at Belmont Heights.

First Baptist Church in McEwen ordained Herbert Greenwell, Jerry Johnson, and Howard Tester as deacons recently. The charge was given by Thomas Drake, pastor. The ordination sermon was delivered by Paul Hall, state missions department.

Shawnee Baptist Church, Shawnee, licensed Gary L. Gregory to preach the gospel. George DeLozier is pastor.

Annuity Board retains Aetna, improves insurance options

DALLAS (BP)—The Southern Baptist Annuity Board has retained Aetna Life and Casualty of Hartford, Conn., as its insurance program carrier after 10 months of negotiations with major companies.

Four companies submitted bids to underwrite the board's church, agency, and student insurance plans during its regular three to five year evaluation of its insurance arrangements.

More than 35,000 ministers, church and denominational employees, and seminary students participate in the Annuity Board's life, medical and long-term disability insurance plans. Aetna has been the board's carrier since 1969.

The bidding prompted several improvements to the board's insurance system according to John Dudley, director of insurance services.

Effective July 1, medical coverage for agency employees will go a three-tiered premium structure: for employees with no dependents, with one dependent, and with more than one dependent.

Before, the board offered only two rates, one for the employee and another for the employee with one or more dependents. "This results in a more equitable distribution of costs," Dudley explained. He indicated generally the rate for an employee with one dependent will decrease.

Effective in October, an improvement in the agency special risk accident insurance plan will let agencies choose among five maximum amounts for protecting their trustees. Instead of a ceiling of \$50,000, agencies can

choose coverage from \$50,000 to \$250,000.

The board's term life insurance program for ministers and church employees was improved with a premium waiver position which allows the program to pay the cost of maintaining a participant's life insurance coverage during disability, that takes effect Sept. 1. Before, a disabled participant or the employer had to maintain the life insurance payments.

According to Dudley, a premium increase of about 15 percent, the first in 18 months, is expected Sept. 1 for the board's church medical program.

The bidding process, he said, included consultation with the Baptist Sunday School Board, Home Mission Board and Foreign Mission Board, which have large numbers of employees in the insurance system of the Annuity Board.

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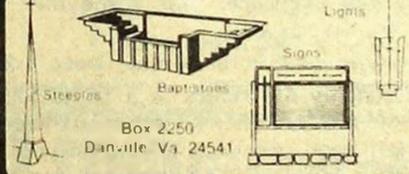
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Ashcraft leads effort to endow Bible chair

BOISE, Idaho (BP) — Charles H. Ashcraft, retired executive secretary of the Arkansas Baptist State Convention, has been named director of promotion for a chair of Bible named after him at Boise State University.

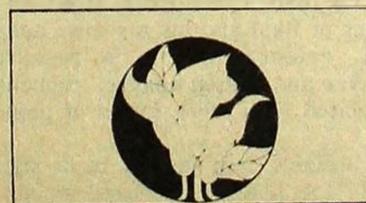
Ashcraft was the first executive secretary of the Utah-Idaho Southern Baptist Convention.



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BIBLE BOOK SERIES
Lesson for June 8

Israel's past reviewed; God's laws re-emphasized

By Jerry Foust, pastor
Mt. Tirzah Baptist Church, Newbern

Basic Passage: Deut. 1:1 to 11:32
Focal Passage: Deut. 6:4-9; 8:1-3, 11-20

The next four lessons will be in Deuteronomy, which means the "second law." Deuteronomy is a series of three sermons delivered by Moses to the people of Israel in the land of Moab. They had stopped at the end of the long wilderness journey and were about to enter and occupy Canaan. The events mentioned in Deuteronomy have already taken place and are being reviewed by Moses.



Foust

Deuteronomy is a book of covenant relationship. It is a challenge to later generations to commit life and energy to embodying the demands of covenant relationships. It is also a book of reformation, calling to renew the members of the covenant community living long after the covenant originated. It was written during the closing days of Moses' life before the conquest of the land. Deuteronomy calls Israel to hear again the words of God and to make a new commitment to Him.

The Shema (Deut. 6:4-9)

The key verse in Deuteronomy is found in Deut. 6:4-9. "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut. 6:4-5 RSV). This section is called the "Shema" which became Israel's confession of faith. It is also known as the core of a devout Jew's religious faith. The phrase in Deut. 6:4 consists of six Hebrew words. "Shema" is the first word, "Hear, O Israel."

The Shema originally contained only verse 4, but was later expanded to include verses 5-9; Deut. 11:13-21, and Numbers 15:37-41. The Shema began by saying that "Yahweh is our God." The Jews avoided speaking the name "Yahweh" for fear of profaning it; and modern translations substitute the word "LORD" for Yahweh. The Jews recognized Deut. 6:4 as the most important summary statement of their faith. In the synagogue it is recited every Friday and Saturday as the Torah is taken from its ark to be read. Jewish rabbinical law requires that it be repeated twice daily by the faithful Jews (Deut. 6:7).

Deuteronomy 6:4-5 could be called "the law in a nutshell." Jesus added one brief sentence: "Thou shalt love thy neighbor as thyself" (Lev. 19:18). Jesus also said, "On

these commandments hang all the law and the prophets" (Matt. 22:37-40).

This section in Deuteronomy is actually a sermon on the first commandments, which forbid having other gods besides Yahweh. For Israel and for us, there is to be one Lord, one love, and one law. The phrase "Thou shalt love the Lord thy God" is repeated eight times in Deuteronomy. Both Israel's past experience in Egypt and her future prospect in Canaan made it necessary for Israel to accept and cleave to the doctrine of the one God.

The religion that Israel would face in Canaan has been described by one writer as an "extraordinarily debasing form of paganism." A number of writers refrain from describing the religion in Canaan in detail because of its grossly immoral associations. There were male and female deities (Baal and Ashtareth) that were worshipped at numerous shrines, which were the scenes of wicked practices. Therefore, because of the degrading character of the Canaanite religion, it was imperative for Israel to remain faithful to the One who had delivered them so many times.

There is a message in Deuteronomy 6 for us today. There are many gods among us. Many bow down to their hobbies, boats, sports, or pay homage to the idolatries of materialism, secularism, and many more. We will have to be careful that we do not compromise in this vital area of our lives.

Taught to Children (Deut. 6:7)

The Shema was so important that it was the first portion to be committed to memory by a Jewish child. From Deut. 6:7 we see that parents have the responsibility of teaching the obligations of the Shema to their children. God's Word is to be taught in the home, and the parents have the primary responsibility for this very important task. There should be a spiritual atmosphere where specific spiritual and moral concepts are taught by contact and exposure. This same idea is taught in Proverbs 22:6.

Phylacteries contain the Shema (Deut. 6:8)

Deuteronomy 6:8 refers to a phylactery, which was an object like a leather box bound to the left hand and worn during prayer. It had a rolled-up parchment with four compartments and there were four verses of Scripture in it (Exod. 13:1-10, 11-16; Deut. 6:4-9; 11:13-21). The head phylactery was called a "frontlet," which was a leather box worn on the forehead during a religious service, and it contained the same verse.

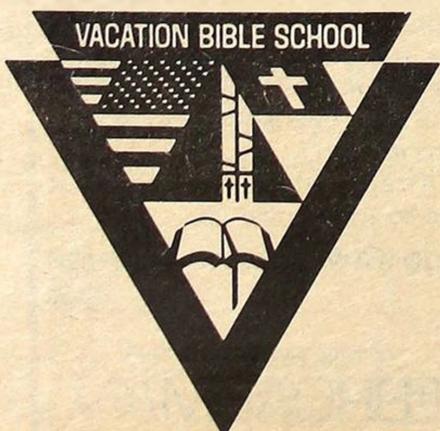
Written on the doorposts (Deut. 6:9)

The Shema was also written on the doorposts. This became known as the "Mezuzah," a small cylinder on wood or metal. It was placed on the upper part of the righthand doorpost of each house. It also contained a parchment with the Shema in it. Every time a faithful Jew passed the Mezuzah, he would touch it. This reminded him that he belonged to God, and that he should live to please God. The Mezuzah was a sign to them of God's goodness and all God had done for Israel.

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UNIFORM LESSON SERIES Lesson for June 8

Manasseh and Josiah

By John H. Tullock, chairman,
department of religion and philosophy
Belmont College, Nashville

Basic Passages: 2 Kings 21:1 to 23:30; 2 Chronicles 33-35
Focal Passages: 2 Kings 21:1-2; 22:1-2, 9-13

Someone has observed that truth is stranger than fiction. History and the Bible are filled with illustrations of this proverb. Our lessons for this Sunday contrasts two fathers and two sons — a good father who produced an evil son, and an evil father who produced an outstanding son.



Tullock

A good father and an evil son (2 Kings 21:1-2)

Hezekiah had been an outstanding king. For the most part, he had faithfully followed the advice of the Lord's prophet, Isaiah. He had cleansed Judah's religious life of idolatry and had tried to be an example to his people. But, somehow, his righteous actions had failed to impress his son Manasseh. True, Manasseh had less freedom than his father had since the Assyrians exerted a good bit more pressure on Judah during Manasseh's time. But the idea of orthodox Israelite theology that a righteous man had a long and successful life while an unrighteous man lived only a few troubled years were contradicted by Manasseh. His 55 years as Israel's king were marked by idol worship, child sacrifice, and a general moral decline (21:1-9).

An evil father and a good son (2 Kings 22:1-2)

The evil Manasseh produced an equally evil son and successor named Amon. By this time, the people were so fed up with the corruption in governmental and religious life that, for one of the few times in Judah's history, a king was overthrown and put to death (21:23-24). In his place, an eight-year-old boy was crowned king. Now, an eight-year-old certainly is not capable of ruling a country. For the next 10 years or so, the king and the country seem to have been under the guidance of the high priest, who prepared Josiah well for the duties of the kingship. Like his great-grandfather Hezekiah, he was compared favorably with the great King David, which was the supreme compliment that could be given to any Judean king (2 Kings 22:1-2).

A good king's influence (2 Kings 22:9-13)

As Josiah matured, he became convinced that the Lord had things for him to do as King. In the 12th year of his reign, "he began to purge Judah and Jerusalem of the high places, the Asherim, and the graven and molten images" (2 Chron. 34:3). The "high places" and "the Asherim" were associated with Baal worship, a nature religion based on the myth of a god whose death caused dry weather and whose resurrection caused the rains and fertility to return to the land. Its ceremonies involved sacred prostitutes who, with the male worshippers, acted out the activities of Baal and his mistress Asherah or Anat, celebrating Baal's resurrection. "Graven and molten images" probably were associated with other forms of pagan worship.

In Josiah's 18th year a most significant event took place. Concerned as his great-grandfather Hezekiah had been about the condition of the temple, Josiah ordered that no

expense be spared in restoring it to its former splendor (22:7). In the renovation, like any good housecleaning, undoubtedly areas were entered that had long been closed, and all kinds of materials that had been stored because someone thought they might be useful again were examined. And then, a marvelous discovery was made! A scroll, containing what probably was a major part of the book of Deuteronomy, was found. When Shaphan, the official secretary and reader, read it, it so shocked the high priest that the news was immediately taken to King Josiah where Shaphan once more read it (22:8-12).

That discovery was to trigger a religious revival such as Judah had never seen before. The king, having heard the statement of the Mosaic law as expressed by Deuteronomy, immediately ordered that inquiry should be made of the Lord as to the proper course of action. This would result later in a call for national repentance; the banishment of all idolatrous priests and the destruction of their worship centers; and the moving of all priests of the Lord to Jerusalem, so that worship could be protected from the influence of the corrupt cults in the other parts of the country (2 Kings 23). This latter action did not produce a totally positive result, however, as we shall see in next week's lesson.

The principle that good parents generally produce good children is sound, but not automatic. Many parents do everything right and still have children who decide they do not want to follow their parent's path. Happier is the situation where the child of weak parents turns out to be an outstanding individual. The chances of the latter being true are not good, however. There are too many people in our society who produce children but who never meet their responsibilities to those children to such an extent that they could be called parents.

BIBLE PUZZLE ANSWERS

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

"He that is slow to anger is better than the mighty" (Prov. 16:32).

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LIFE AND WORK SERIES
Lesson for June 8

Eternal God and mortal man

By Robert C. Burch, pastor
Calvary Baptist Church, Knoxville

Basic Passage: Psalm 90
Focus Passage: Psalm 90:1-12

The next four studies will deal with man's nature, his destiny, and his death. The revelation of the Bible will shed much light as we look at life and death from the Christian viewpoint. The Psalmist prays, "Lord, let me know my end... Let me know how fleeting my life is," Ps. 39:4. Realizing we all must die will help us live better.

Our text is Psalm 90, the oldest Psalm. It was written by Moses with the wilderness wanderings in mind. The backdrop of this period of time helps the Psalm to be understood.



Burch

love, God is light, but God is also holy. He cannot and will not tolerate sin, "the soul that sins shall die." Therefore, because of sin, there are consequences and punishments (2 Tim. 5:24). The Bible teaches us that what we sow, we reap (Gal. 6:7). God is for us when we trust Him (Rom. 8:31), but He is against us if we will not (Ezekiel 38:3).

2. The wrongs of man (Ps. 90:8-12) —

Instead of hiding His face from our iniquities, God places them "before thee." Even the "secret sins," He places in the "light of His countenance." Sin seeks concealment. Adam and Eve tried to hide from God. No sin is hidden from God. He knows all about us (Ps. 139:1-3). This knowledge is not kept secret, it will be judged (Matt. 10:26, Ecc. 12:14).

Although it is not stated here, the Bible teaches that although sin cannot be hidden, it can be covered (Ps. 32:1). It can be washed (Ps. 51:2). It can be blotted out (Acts 3:19). It can be forgotten (Is. 43:25).

The past judgment on man's sin is two ways. First, there is shortness! At best, man's life is "a sigh" (vs. 9, RSV). The length of man's life is limited because of sin. Physical death is a result of the fall (Heb. 9:27). Man's normal limits are set (vs. 10).

Second, there is sadness! Life is filled with trouble. All of life has its testings (Ecc. 5:17). Part of the judgment upon Adam and Eve was sorrow in life (Gen. 3:16-19). Moses had a struggle all his life. The reason he was not allowed to go into the promised land was that he got provoked at the people. Old age is no security against sin and in it is no assurance of enjoyment (Ecc. 12:1).

III. THE SUPPLICATION OF MAN AND THE WISDOM OF GOD (Ps. 90:11-17)

This portion of Scripture ends with a sort of prayer to God. Since man is weak and wicked, God's wrath is a fact to be faced. There is an ignorance to be removed (v. 11), to become aware and conscious of God's will. Then there is an instruction to be followed aware of the limitations we have in life and the accountability we have to God (Eph. 5:15-17).

11 Tennesseans take Southeastern degrees

Southeastern Baptist Theological Seminary, Wake Forest, N.C., awarded degrees to 11 Tennesseans during commencement exercises earlier this month. The Tennesseans were among 312 students receiving diplomas.

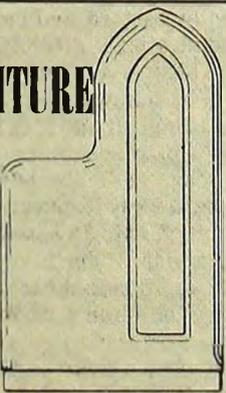
Gregory J. Price, Ooltewah, was awarded the master of religious education degree. Receiving the associate of divinity degree was Thomas E. Darling, Memphis.

All other Tennessee candidates earned the master of divinity degree. They are: Thomas J. Brown, Fall Branch; Glynn Alan Coleman, White House; David Elam, Cleveland; Thomas Elliott, Cleveland; Gerald Lovett, Knoxville; Kenneth W. Jordan, Elizabethton; James Richardson, Kingsport; James Royston, Johnson City; and Robert Seals, Jefferson City.

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Time is seen as nothing to God. A thousand years are "as yesterday." The timeless one who is eternal is contrasted with man who is time-limited. There are several illustrations that show the brevity of man's existence:

a. "as a watch" — Soldiers stood watch for two-hour periods at night.

b. "like a dream" — Dreams are so vague and so easily forgotten. We sleep and are hardly aware that we have slept. When the oldest man looks back at his life, it will seem as only a vision in the night.

c. "like grass" — such a delicate trembling thing. Not a tree or shrub, but grass (Is. 40:6-7). Grass is subject to perils such as insects, drought, wind, fire, the scythe, and animals, etc. So man is subject to disease, war, accidents, etc. "Our days on the earth are like a shadow, and there is no abiding" (1 Chron. 29:15).

II. THE SIN OF MAN AND THE WRATH OF GOD (Ps. 90:7-10)

The fact of man's frailty is not the problem of man. Man's frailty results in God's pity (Ps. 103:13-14). Man's problem is his sin against God.

1. The wrath of God (Ps. 90:7) —
God's response to man's sin is wrath. The wrath of God is God's moral integrity. God is

Allen calls for religious liberty before Israeli parliament group

TEL AVIV, Israel (BP) — Freedom of conscience is fundamental to a healthy religion and a healthy state, Southern Baptist leader Jimmy Allen told an Israeli parliamentary committee on his second trip to Israel to press for religious freedom there. Allen stressed the need for the committee to guard the concept of "freedom of conscience to embrace a faith, practice a faith, reject a faith, and share a faith."

The president of the Southern Baptist Radio and Television Commission—addressed the two-hour hearing this month on the draft of a basic law on the rights of a man. He spoke at the invitation of committee chairman David Glass, who introduced Allen as a "good and staunch friend of Israel, a personal friend of the president of the United States and my own friend." He said their friendship developed when Allen, then president of the Southern Baptist Convention, came to Israel in 1978 to discuss the anti-bribery law which Baptists and other Christian leaders feared would lead to restrictions of religious freedom in Israel. Glass later visited Allen in Texas and invited him to address the committee considering the human rights law.

On this trip, Allen said safeguards for religious freedom must be specifically stated and cited examples of articles from the United Nations Declaration of Universal Human Rights of 1948, and from the International Covenant of Civil and Political Rights, 1966.

He said such statements safeguard the sharing of religious ideas and creation of a strong and vigorous religious response. "Yet they also protect the right of dissent so that the democratic processes are kept intact and

the possibilities of religious bigotry are diminished."

Also at the hearing were representatives of the United Christian Council in Israel, Robert Lindsey and Herbert Kerrigan, and a representative of the Israel Interfaith Committee, Zwi Werblowsky. Lindsey, a Southern Baptist Foreign Mission Board representative and pastor of West Jerusalem Baptist Church, is current chairman of the United Christian Council in Israel. Kerrigan is a professor and authority on international law from Edinburgh, Scotland, and Werblowsky is professor of comparative religions at Hebrew University in Jerusalem.

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Oak Ridge nuclear chemist joins wife in media ministry

By Charles Willis

LENOIR CITY — Rex Leuze heads the experimental engineering section of the chemical technology division at the Oak Ridge National Laboratory's nuclear division. His wife, Ruth, is a fulltime homemaker.

When the workday ends, however, they enjoy working together to help church leaders and Christians grow. As volunteer workers in the media center at Lenoir City's First Baptist Church, the Leuzes say they feel God is using their time to the best advantage.



WORKING TOGETHER — Rex and Ruth Leuze enjoy working together at meaningful tasks while serving their church.

Mrs. Leuze, who serves as assistant director and director of promotion, recalls going to Ridgecrest (N.C.) Baptist Conference Center about 10 years ago with a group of young people. She attended a conference on church library work, and, as she puts it, "caught a vision of what library work could be."

Leuze smiles to himself when he thinks of their naivete in those days. "We thought everything was automatic," he says. "The books were there, and we checked them out. We soon found there is a lot more to providing books than that."

A practical testimony to that realization is that Mrs. Leuze spends about 15 hours a week doing work for the media center and Mr. Leuze donates another eight hours.

While she concerns herself with the overall operation of the media center, he serves as director of audiovisuals. Mrs. Leuze was already involved in media center work when Leuze noticed how disorganized the filmstrips and equipment had gotten.

"I was concerned about their not being available to people," he says, and thus he found a place to serve his church.

"We complement each other in the things we do," says Leuze. "I've been a perfectionist. Ruth helps me to get things done rather than to worry about everything being perfect."

Mrs. Leuze, on the other hand, says, "Rex does a very excellent job in planning. It's much easier for me to do a job by taking his plans and carrying them out."

The Leuzes are proud of their church's media center, pointing to 5,000 volume of books, 300 audiovisual items, and 40 pieces of audiovisual equipment.

"We find that our problem in the media



NUCLEAR CHEMIST — Rex Leuze, a Baptist layman, explains the function of the tall structure in the background in the research done on handling radioactive waste.

center is in getting the people to use the resources," Leuze observes, but they have set out to remedy that situation. They frequently instruct small groups in the church on media use, and they distribute materials to new Christians to show them what can be found in the media center.

"Our biggest users are small children," Leuze says, "and that's a real delight to see them come in to check out books."

Mission directors to meet at SBC

ST. LOUIS (BP) — Registration for the annual two-day meeting of the Southern Baptist Conference of Directors of Missions opens at 3 p.m. June 8 at Fee Fee Baptist Church, 11330 St. Charles Rock Rd., Bridgeton, Mo.

The meeting, one of several that precedes the Southern Baptist Convention June 10-12 in St. Louis, features educational conferences for both the directors of missions and their wives.

W. Randall Lolley, president of Southeastern Baptist Theological Seminary, will lead Bible study during the three sessions June 8-9. Special music will be brought by Don Cracchiola and David West, ministers of music at Concord and St. John's Baptist Churches respectively, in St. Louis.

Other speakers to bring inspirational messages are Gordon Murray, pastor of Southside Baptist Church, St. Louis; Morton Rose, vice president for church programs and services at the Baptist Sunday School Board, Nashville, Tenn.; and R. Keith Parks, executive director of the Southern Baptist Foreign Mission Board, Richmond, Va.

The business session is to begin at 9 a.m. June 9 and will include the recognition of new directors of missions and election of officers.

Each participant will choose two special interest conferences from four possibilities. They are, "Administration in the Association," led by Tom Roote, director of missions for the Birmingham, Ala., association; "Being Pastor to the Pastor," led by Earl Crawford, director of missions for the Calvary-Arrowhead Association in Riverside, Calif.; "Working with Bivocational Pastors" led by Neal Wyatt, director of missions for the Carey, Clay and Randolph associations in Wedowee, Ala.; and "Developing Financial Support for the Association," led by Cecil Ray, general secretary-treasurer of the Baptist Convention of North Carolina.

Two special conferences for wives will be "Where do I go to Scream?" led by Mrs. Mickey Patrick, wife of the director of missions for the Lake County Association in Lindenhurst, Ill.; and "Fashion Trends and How To's" led by Mrs. Esther Pounds, wife of a retired St. Louis pastor.



ASSISTING THE CHILDREN — Ruth Leuze enjoys helping younger media center users make wise choices in reading materials.

Plans finalized to print tracts for distribution in Africa

NAIROBI, Kenya—An estimated 15 tons of paper will be required to print 5-million evangelistic tracts for free distribution in eastern and southern Africa over the next few months.

Eight different tracts will be printed in English and shipped to each country where English materials can be used, it was announced at the board meeting of the International Publications Centre, Nairobi, Kenya. Some of the tracts are already in print in local languages and can be translated into still other languages as needed.

Workers in the Roodepoort Mission Press in South Africa have volunteered to give their time for the printing, making the cost of the project minimal. The tracts are expected to be ready for shipping by June 30.

Those attending the board's second meeting

included publishing house directors from South Africa, Zimbabwe, Malawi, Zambia, and Kenya and a representative from Rwanda. The group had set a goal of tract saturation of eastern and southern Africa at their organizational meeting.

"There is a significant part of the population in many African countries which can read English and it is hoped that the saturation will reach many of these with a basic message of God's redemptive love. Many of these are key leaders in their nation and community," said Jay Stewart, director of the International Publications Centre.

In addition to the tracts, the center plans to share children's books, novels, preaching aids, and the Bible study materials which have been a main emphasis of the publishing ministries.

Creswell named to staff of Commission magazine

RICHMOND, Va. (BP)—Mike Creswell will become an associate editor of *The Commission* magazine, the monthly publication of the Southern Baptist Foreign Mission board, on Aug. 1.

Creswell, a newswriter for the General Board of South Carolina Baptist Convention since 1974, will carry out writing and editing responsibilities and provide other assistance in magazine production, said Leland Webb, editor. His duties will also include overseas writing and photographic assignments on the mission fields.

In South Carolina, Creswell has written news and feature stories and done photography on activities related to the state convention and prepared a quarterly newsletter for church leadership. He has also led conferences for churches on working with newspapers and helped prepare audiovisuals and convention exhibits.

Creswell has been particularly active in interfaith witness in South Carolina.

Foundation

The end comes

By Jonas L. Stewart

Time passes so rapidly. An old man looked into the face of his brother in the casket and said, "It seems only yesterday that we were boys playing marbles."

A young wife placed her hands on the folded hands of her deceased husband to touch him for the last time and said, "It's all over now."

The years pass. Death takes its toll. It happens so quickly. The dreams are ended. The accomplishments of a lifetime are left behind. Men say, "He is dead."

It doesn't have to be that final. Many are leaving a perpetual trust fund with the Tennessee Baptist Foundation with the income providing for some Christian cause. The funds are never spent. They are invested with the income year after year being paid for some object of the Lord's work. For these, life does not cease. They have said, "I live, yet not I, but Christ liveth in me." Their testimony for Christ lives on after men call them dead. They will arise with generations to come to add strength to their witness.

Such a trust can be established while one lives (the least expensive way) or in a will. Your Tennessee Baptist Foundation exists to help you do this. Write us for further information. You will not be obligated, and no one will call on you without an invitation. Write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, TN. 37027.