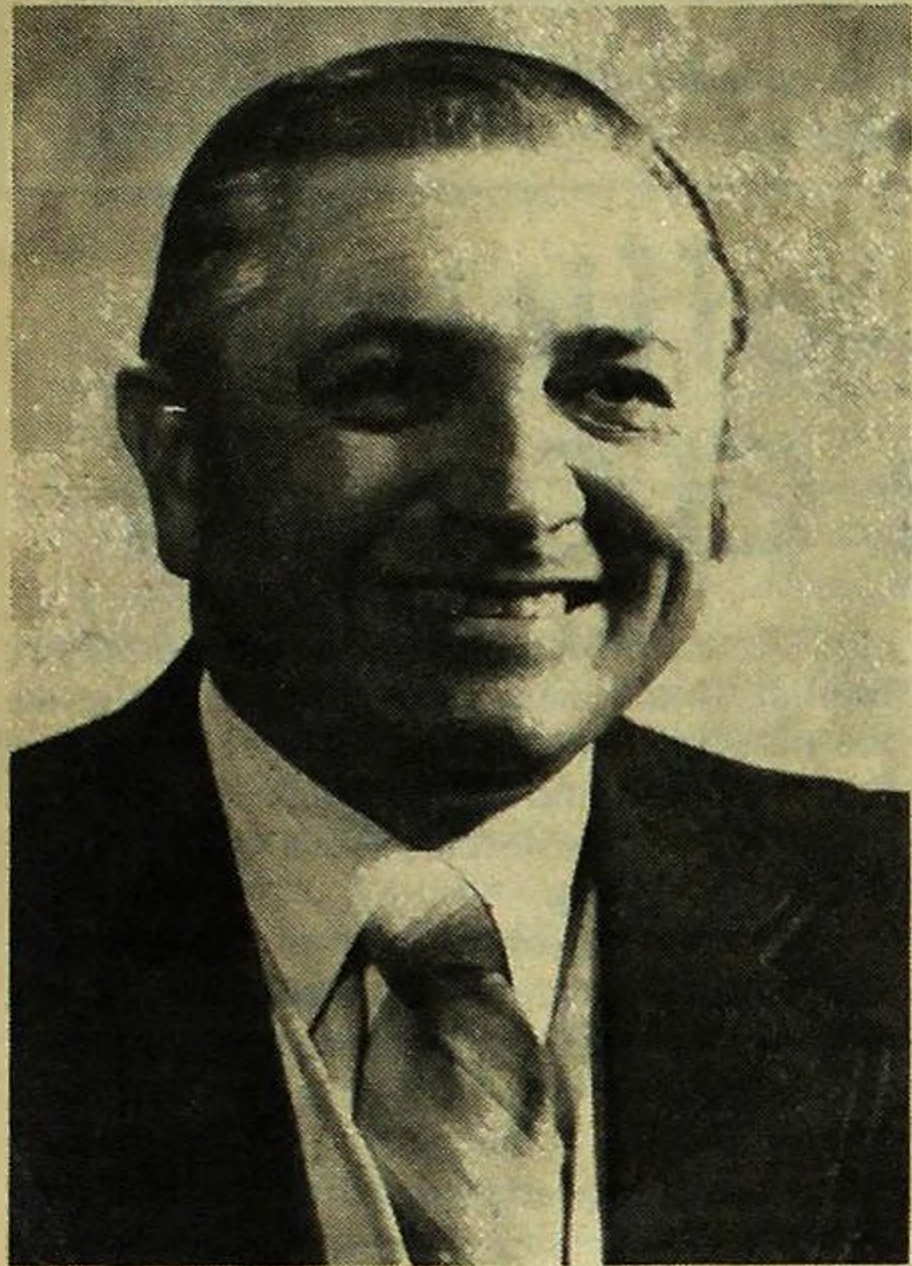


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News journal of Tennessee Baptist Convention



HUBER DRUMWRIGHT
new Arkansas executive

Arkansas elects Huber Drumwright

LITTLE ROCK, Ark. (BP) — Huber L. Drumwright Jr., dean of the school of theology at Southwestern Baptist Theological Seminary, has been elected executive secretary-treasurer of the Arkansas Baptist State Convention.

Drumwright was dean of the school for seven years and a New Testament professor for 28 years, including his time as dean. He will succeed the retired Charles H. Ashcraft by Sept. 1.

Drumwright has been pastor of churches in Allen, Dallas and Fort Worth, Tex., and in Ada, Okla. While teaching at Southwestern, he was interim pastor of 21 churches for a combined total of about 15 years.

He was a naval officer in WW II and was graduated from Baylor University after his return to the states. He earned bachelor of divinity and doctor of theology degrees from Southwestern and has done study and research at Princeton Seminary and at the American School of Classical Studies in Athens, Greece.

Drumwright is a native of Oklahoma and is married to the former Minette Williams of San Antonio, Tex.

He has written extensively for Sunday School lessons, Bible study guides, magazines, Wycliffe, Tyndale and Zondervan and for Broadman, with authorship or contributions to more than 20 books. Drumwright led Bible studies at the 1978 Tennessee evangelism conference.

Liberian school's funds approved by government

RICHMOND, Va. — Ricks Institute has secured \$25,000 with government approval from the Liberia Baptist Missionary and Educational Convention Inc., to continue operation, said Bradley Brown, chairman of the organization of Southern Baptist missionaries in Liberia.

Operating funds for the Baptist institute in Monrovia were cut off following a government coup April 12. Former Liberian President William R. Tolbert Jr., who normally signed checks for Ricks as convention president, was assassinated in the coup.

Iran conference draws two Baptists

By Norman Jameson

NASHVILLE (BP) — Southern Baptists John Walsh and Charles Kimball were among 10 Americans attending an "American intervention" conference in Iran this month.

Walsh, a Baptist chaplain at Princeton University, and Kimball, a doctoral student in world religions at Harvard University, were expressly invited by Iranian President Abolhassan Bani-Sadr to participate, according to Walsh's wife, Karen.

The two were part of a seven-man fact-finding group that went to Iran in December 1979, with Jimmy Allen, now president of the Southern Baptist Radio and Television Commission. In December, they talked with the Ayatollah Khomeini on Christmas Day, spent five hours with students holding 53 American hostages, and visited with other Iranian officials.

Upon their return, Walsh called for an international tribunal to investigate charges of Iranian students against their deposed dictator. He said then, "Such a tribunal would probably expose areas of U.S. involvement in the misuse of power during the shah's regime." Allen and Kimball were less adamant, though Kimball wrote extensively about his trip.

He wrote in the Harvard divinity school review: "I came home convinced that the American people must come to understand more fully the anguish through which Iran has come if we are to achieve a framework for future cooperation. The process may be slow. Patience and empathetic understanding are required."

Walsh and Kimball spent the intervening month speaking with both American and Iranian University students, opening what Mrs. Walsh called, a good dialogue. Consequently, when considering a list of participants in the conference held to air grievances against the United States, Bani-Sadr asked that Kimball and Walsh be included.

The Iranian government is paying the expenses of the two, according to Mrs. Walsh.

The Americans, including former U.S. Attorney General Ramsey Clark and Nobel Prize-winning biologist George Wald, defied a Justice Department ban on travel to Iran to participate in the conference. In breaking the April 17 ban on nearly all travel to Iran, Walsh, Kimball, and the others could face

prosecution and up to 10 years in prison and fines of as much as \$50,000.

The Justice Department, which has ultimate jurisdiction, has made no decision on whether to prosecute. A spokesman for the department said no penalties are likely to be sought or fines assessed until the group returns.

Secretary of State Edmund Muskie has said that the effect of the group's visit to Iran, whether it does open dialogue or instead aggravates the situation, could be a factor in his decision whether or not to seek prosecution.

State Department spokesman Hodding Carter called the four-day conference "a propaganda circus."

Walsh is a Southern Baptist home missionary, employed by the Home Mission Board in Atlanta, Ga., but assigned through the Baptist Convention of New York to student work at Princeton. William G. Tanner, executive director of the Home Mission Board, emphasized that Walsh's action was taken as a private citizen and the Home Mission Board has no involvement.

Kimball is a graduate of Southern Baptist Theological Seminary in Louisville, Ky., where he was an "A" student. At Harvard, he majors in the study of Islam. He spent a year in Cairo, Egypt on full scholarship studying Islam in Arabic.

Miami church stands firm as racial violence erupts

MIAMI (BP) — While flames lit by the worst American racial violence in a decade devoured buildings around them, black and white members of 79th Street Baptist Church worshipped together in love.

The 289 resident members of the church in Liberty City, where the violence was centered, did not cancel any services. "Though life was in jeopardy, they have stood by the church and its mission," white pastor Baxter Phillips said of his congregation. "I could tell you that all my members are afraid to come out. But I'm not going to tell you that. It's not so."

"The one thing that our church has to do is

Before leaving for Iran, Walsh and Kimball told close friends and associates they believed if the Iranians felt their case received a fair hearing at the crimes tribunal they may be willing to release some of the hostages into their custody.

They said they realized that Bani-Sadr and Foreign Minister Sadegh Ghotbadeh, who want an end to the crisis, have risked their political futures on this conference. Their efforts to end the crisis have met resistance from both the militants holding the hostages and their allies among the Islamic fundamentalist clergy.

The American Friends Service Committee in Philadelphia said the Americans accepted the invitation to attend the conference "in the hope that they may help to diffuse tensions between the two countries."

"The delegation believes that its participation may begin a needed dialogue," the group said. "The delegation has been assured that the conference will entertain discussion of every relevant issue including the great concern for the American hostages."

Kimball and Walsh were scheduled to return to the U.S. June 7. Walsh, at least, was expected to attend the annual meeting of the Southern Baptist Convention in St. Louis, Mo., June 10-12.

present a positive faith to the world and not one of fear," Phillips explained. "We have to demonstrate a confession of faith in Jesus Christ, what He has done personally and what He wants to do for those who will listen to what the church and the Word have to say."

Phillips said churches should find some means of ministering to the younger blacks in the community. One way is to help restore respect for authority among all races.

"I think the real secret lies in communicating with the 18 to 35 year-old age group in the black community," he said. "I suggest we put them to work by giving them places of employment, giving them places of responsibility in the government and giving them a place where their voice is heard."

"I think the crowning phase of it will come if our churches will continue to minister instead of selling the property and running," Phillips said. "We're going to stand right there in the midst of the change and preach the glamor and glory of the gospel, and make it stick."

The pastor believes there is much Southern Baptists can do to minister to his community.

"You can send us some missionaries, finances, and equipment," Phillips said. "We need people who are courageous enough to be missionaries in Miami. We have the greatest mission field in the world."

"Our most serious problems are not having adequate personnel to staff the church administration and missionaries to go out there and do some things in a weekday form of ministry where the people live."

Phillips hopes the worst is over, but he isn't sure. "We do not know if this is the end of this particular spasm of violence," he said. "It may be that next weekend we may not be able to have services. We'll just have to wait and see."

Lottie Moon offering exceeds \$40.5-million goal for 1979

RICHMOND, Va. (BP) — The Lottie Moon Christmas Offering for foreign missions has surpassed its 1979 goal of \$40.5-million and shown the largest increase in the offering in six years.

With the Southern Baptist offering total at \$40,597,113, the 1979 goal will be the first one met since 1975. This offering is a 13.02 percent increase over the 1978 total of \$35,919,605.

"With runaway inflation and accelerated efforts to appoint more missionaries, increased financial support is a necessity, not a choice," said Carolyn Weatherford, executive director of the Woman's Missionary Union, which promotes the Southern Baptist mission offering.

R. Keith Parks, president of the Foreign Mission Board, said there is "great significance in an offering of such size at this time." He said it "enables Southern Baptists to maintain momentum in sharing the gospel with a lost world. Shouts of praise will be lifted in 94 countries besides our own as this staggering sum is announced." The board has missionaries assigned to 94 countries.

This year's increase was the largest percentage gain since the 1973 offering, when a 13.05 percent increase was reported.

The Lottie Moon offering provides nearly half the budget for Southern Baptists' foreign missions enterprise. The goal for the 1980 offering is \$45-million.

TBSC decides against Belmont Plaza law suit

The Board of Directors of the Tennessee Baptist Corporation has decided not to take legal action against anyone involved in the recent Belmont Plaza problems.

Belmont Plaza is a 123-unit senior adult apartment which was built by the TBSC, but was unable to open when completed Feb. 1, 1979, because of the lack of operating funds. The facility was recently sold to a group of Baptist laypeople and is now in operation.

At its June 2 meeting, the TBSC board voted unanimously to accept the report of its Special Belmont Plaza Committee which was authorized one year ago to determine if the

TBSC had reasons for bringing suit against those involved in the planning, construction, and funding of the project.

The committee's opinion was "that so many people over such a long period of time had varying degrees of responsibility for the Belmont Plaza problems, that it would be a fruitless task to attempt to affix individual responsibilities and it would be an impossible task to successfully pursue legal recourse."

The report indicated that the problems resulted from involvement in a new field, inadequate staff, and inadequate financing.

"The people involved, in spite of any mistakes that were made, are to be commended for the perseverance, patience, and stability in the wake of disastrous problems that were embarrassing, costly, and would have turned lesser men aside from their purpose," the report stated.

According to the committee, it is to the best interest of all concerned "to reaffirm our purpose of ministering to the elderly and to commit ourselves afresh to a new and fresh effort at business-like efficiency to detail that will insure, by the grace of God, a successful ministry to the elderly."

(The complete report of the TBSC's Special Belmont Plaza Committee is printed below.)

The committee was composed of James L. Yarborough, chairman, of Memphis, Joseph T. Nickell, Maryville; and L. B. Jennings, Tullahoma.

During its June 2 meeting, the TBSC directors heard a financial report from the TBSC accountant, Joe Edmundson, and a progress report from its executive director, Wade Darby.

Darby said that the Service Corporation has filed with the Internal Revenue Service to receive its own tax exempt classification. Presently TBSC is included under the tax exempt status of the Tennessee Baptist Convention.

The Baptist Health Care Center at Lenoir City was dedicated during special services May 11 at the center. All beds are filled, Darby said.

The TBSC executive director described Deer Lake Retirement Village of Nashville as a "very stable situation." He noted that the current real estate lag has slowed down the construction of new units. The village is being developed by two Baptist laymen, Harry Rowland and Bill Gregg, and upon completion will be managed and maintained by the TBSC, who will own the common ground.

At the present time the TBSC is seeking to help a group in Knoxville to secure financing for a senior adult facility, Darby reported.

More information on this project will be made available when the loan application has been processed.

May Cooperative Program resumes strong schedule

NASHVILLE (BP) — May gifts through the Southern Baptist Cooperative Program resumed a schedule that will meet the 1980 operating and capital needs budgets after a low month in April.

Southern Baptists contributed \$6,229,079 in undesignated gifts for the missions and educational enterprises of the convention, an increase of 22 percent over May 1979. April's increase over April 1979 was just 2.6 percent.

Undesignated gifts for the first eight months of the fiscal year total \$47,867,714, a 13.9 percent increase over the same period last year.

May's designated gifts of \$8,836,734 are a 47.2 percent increase over May 1979. The month's total designated and undesignated gifts are nearly \$4-million or 35.6 percent more than May 1979.

Total undesignated and designated contributions for the first eight months of the fiscal year are \$101,808,590, an increase of 15.76 percent over the same period in 1979.

Brazil flood area gets Baptist aid

RIO DE JANEIRO, Brazil (BP) — Brazilian Baptist churches, assisted by a \$15,000 emergency allocation from the Southern Baptist Foreign Mission Board, are helping to provide relief for flood victims in the state of Mato Grosso do Sul in south Brazil.

Southern Baptist missionary Fred L. Hawkins Jr., relief coordinator for south Brazil, said flooding of the Parana and Paraguay rivers has caused many families to leave their homes.

The Foreign Mission Board released \$15,000 in hunger relief funds given by Southern Baptists to help 80 families near Corumba and a like number in the city of Eldorado who need food, clothing, and shelter.

Missionary Elbert Deaderick, a native of Nashville, is assisting churches of the Brazilian Baptist Convention in the relief work. He attended Carson-Newman College, Jefferson City, and was pastor of Riverdale Baptist Church, Knoxville, before appointment as a foreign missionary in 1976.

Mosley to lead Illinois Baptists

SPRINGFIELD, ILL. (BP) — Ernest E. Mosley has been elected executive director of the Illinois Baptist State Association, effective Aug. 1.

Mosley, pastoral section advisor in the Baptist Sunday School Board's church administration department, has been at the board for 13 years.

In Illinois, he will succeed James Smith, who resigned in August 1979 to become executive director of the Southern Baptist



Ernest E. Mosley

Brotherhood Commission in Memphis.

Mosley, a native of Arkansas, graduated from Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He began serving churches as pastor while still in high school and has been pastor of churches in Hawaii, Arkansas, and Louisiana.

Mosley's \$35,780 salary includes housing, plus normal health benefits and a 10 percent retirement annuity. The Illinois Baptist State Association has 966 churches and missions with a membership of 219,000.

TV network officials face Baptist CLC staff

NASHVILLE (BP) — During an unprecedented and spirited consultation, staff members of the Southern Baptist Christian Life Commission told vice-presidents of all three major television networks that Southern Baptists have grave concerns about the low moral quality of many television programs.

The Nashville meeting brought together for the first time executives from ABC, CBS, and NBC who approve all non-news network programming.

According to Harry Hollis, director of family and special moral concerns for the Christian Life Commission, the consultation was held to explore ways Southern Baptists can have a greater impact on the moral content of television programs and to express dissatisfaction about the immoral themes and trends in television programming.

Foy Valentine, executive director of the commission, told the network executives, "There are basic moral values that civilized people can agree on. When writers and producers give you programs that are immoral or amoral we want you to resist them."

Hollis told the network censors that he was appalled by the television treatment of incest, homosexuality and other social ills.

"We are not saying that television should not ever deal with these issues," Hollis said. "We are saying that if you do, it should be done in a morally responsible manner. Don't glamorize this kind of immoral behavior. The portrayal of incest and homosexuality on television rarely shows the kind of pain it brings to people in real life situations."

Hollis also chided censors for allowing immoral behavior to be sensationalized in promotions for upcoming programs or series.

In response to charges leveled by the moral concerns agency and by consultant partici-

pant Jimmy Allen, president of the Southern Baptist Radio and Television Commission, the network executives said they welcomed the criticism and suggestions of Southern Baptists but they decried any attempt at control or censorship.

"We will not respond well to any group or individual who intends to impose controls in an attempt to affect television programming," said Al Schneider, vice-president of ABC. "Television is a national medium with a diverse audience and we at the networks must use every ounce of courage to guard our objectivity."

"We have to present programs that reflect all of society," Schneider continued. "We will self-destruct if we don't have a balance. We do have to look to opinion leaders to help us know how to deal better with issues," he said.

Hollis countered by saying that television should not only reflect society but should help to shape it for good. "You cannot ignore your responsibility to act in the public interest," he said.

Schneider and the other network executives said they welcome regular and ongoing critique of programs from Southern Baptists, but gave a specific prescription for the form that criticism should take.

"We need constructive help. We are in serious trouble if we are not criticized," Schneider said. "If Southern Baptists come to us with reason instead of with pressure tactics we will look to them as positive resources for existing moral concerns," he said.

Ralph Daniels, vice-president for broadcast standards at NBC, said he would encourage Southern Baptist viewers to be specific about their criticism of television programs. "If you watch a 'Quincy' or a 'Hart to Hart' program and write to us about something in a particular episode that we should not have done, we can deal with that," he said.

"If you give facts such as program name, date and time of airing, and refer to specific scenes or segments, your letter will probably receive a personal reply," Daniels said. "Letters which appear to be mass produced or are vague have little value and do not carry much weight," he said.

Donn O'Brien, vice-president for program practices at CBS, said he encouraged the Christian Life Commission to continue to keep in constant contact with his network. "Give us specific criticism of specific programs," he said.

Although all three network representatives said they encouraged ongoing input from the commission and from individual Southern Baptists, they took exception to the commission's policy of encouraging Southern Baptists to write sponsors of programs with immoral content and to practice selective buying of those sponsors' products.

In response to the network executives' claims that "tampering" with sponsors was a form of censorship, Valentine said that Christians are morally obligated to communicate their convictions not only to the media but also to advertisers.

This is the report of a special committee of the Tennessee Baptist Service Corporation to determine the responsibility for the Belmont Plaza problems. The report was approved by the TBSC directors June 2.

TBSC special committee's report

"The special committee appointed by the Board of the Tennessee Baptist Service Corporation to review the Belmont Plaza problems, composed of Chairman James Yarborough, members Joseph Nickell and L.B. Jennings, met on June 2, 1980, in the board room at Brentwood, and after careful and long consideration of all the problems involved, and in the light of the fact that Belmont Plaza has been sold to a group of entrepreneurs who are now in the process of putting the building into operation, the judgement of the committee was that so many people over such a long period of time had varying degrees of responsibility for the Belmont Plaza problem, that it would be a fruitless task to attempt to affix individual responsibilities and it would be an impossible task to successfully pursue legal recourse.

"In the light of the fact that all the people involved in the Belmont Plaza project were working in a new field for Baptists, the program was inadequately staffed and inadequately financed. The people involved, in spite of any mistakes that were made, are to be commended for the perseverance, patience, and stability in the wake of disastrous problems that were embarrassing, costly, and would have turned lesser men aside from their purpose.

"The committee feels that it is in the best interest of Belmont Plaza, Tennessee Baptist Convention, and Tennessee Baptist Service Corporation, and the Baptist ministry to the elderly in our state to reaffirm our purpose in ministering to the elderly and to commit ourselves afresh to a new and fresh effort at business-like efficiency to detail that will insure, by the grace of God, a successful ministry to the elderly."

SBC 2nd vice-president decries 'liberalism'

By Norman Jameson

NASHVILLE (BP) — Don Touchton, second vice-president of the Southern Baptist Convention, stoked the smoldering coals of the Biblical inerrancy debate with the mass mailing of a letter decrying "creeping liberalism in our convention organizations and institutions."

With a cover letter on Southern Baptist Convention stationery, Touchton mailed an eight-page "Cry of Concern" to about 8,500 pastors, state Baptist newspaper editors and supposedly to all trustees and executive of Southern Baptist agencies. In it, he defined liberalism as "the denial of the inerrancy of the Scripture."

Touchton mailed the letter just days before the annual meeting of the Southern Baptist Convention, at which time his term as second vice-president would end. He makes no apologies for using the office to gain attention for the letter, and says most persons would have discarded it without reading if it had not been from a convention officer.

Touchton used a church services company in Texas to facilitate the mailing to Southern Baptist pastors in 20 southern states who had churches with 300 to 1,000 members. He said he undertook the effort at his own expense, which cost him nearly \$2,000.

The venture was not an attempt to lay groundwork for a presidential bid, according to Touchton, who said he was not going to be involved in the presidential politics of the convention. He did not say who he would support for president.

Though he is a member of the Baptist Faith and Message Fellowship, and his church contributes "nominally" to the group, Touchton said he has never attended one of its meetings.

The letter contained Touchton's observations of what he called "destructive patterns" in the convention. He said they were caused by liberalism which affects every organization, "particularly the seminaries and colleges."

He said moral decay is the natural result of liberalism. "Some of our Baptist colleges and

seminaries allow drugs, sex, drinking, and dancing to be a daily fare of sin's smorgasbord on campus," he said.

Abner McCall, first vice-president of the convention, and president of Baylor University, responded by saying, "I know of no Baptist college where drugs, sex, drinking, and dancing are bad at all on campus."

"Our students are the sons and daughters of people from Baptist churches. They are no better or no worse than they were at home," said McCall, who did not receive a copy of the letter.

Arthur Walker, director of the SBC Education Commission, supports the idea that Baptist colleges mirror Baptist churches and points out that every seminary student must be recommended by a local Baptist church before he or she can attend seminary.

Touchton also cited the writing of Joseph F. Green, retired Broadman book editor, as an example of "moral deficiencies (that) are a clear product of liberalism." He said that "Green teaches that mutual manual sexual stimulation between unmarried couples is acceptable."

Said Green, who is familiar with controversy over this book, *The Bible's Secret of Full Happiness*, published in 1970, "Some kinds of premarital sexual expression are almost inevitable." While he does not condone "heavy petting" before marriage, he said the book tried to point out there is a difference between that kind of expression and sexual intercourse and to affirm the validity of a Christian sexual ethic in a secular culture.

The chapter on sex was one of 12 chapters in the book. In it, he said he "set out a Christian sexual ethic based on decision and commitment rather than dogmatic legalism that was characteristic of Southern Baptists 30 or 40 years ago." He said though it was contrary to his intention that his chapter be seen as approval for mutual sexual stimulation between unmarried couples, "I can't say a reader wouldn't reach that conclusion. But a reader who reached that conclusion missed the point of the book," he said.

In his explanation of liberalism, Touchton said most Southern Baptist liberals are employees of the convention, though he did not say most employees are liberals. He feels the difficulty in gaining hearing for his conservative views is because liberals control the apparatus of the convention.

He referred to Jimmy Allen's presidential speech in Houston where Allen said "there are some who would change our agenda from missions to orthodoxy" and said it was "an attempted distortion of our priorities in order to protect the liberal element in our midst."

"It is an attempt to get Southern Baptists to endorse a sanctuary in our convention for those who do not hold to the historic Baptist position regarding the inerrancy of Scripture," the letter said. "We must never allow orthodoxy to be set in opposition to missions. The priority for unity must be orthodoxy; the priority for ministry must be missions."

Allen said there was no attempt on his part to distort the priorities of the convention in his

Houston speech. "The priorities all along have been missions and evangelism," he said.

He called Touchton's effort and that of the element formerly led by Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, "an artificial effort to create controversy around the authority of the Bible when the vast majority, the overwhelming majority of Southern Baptists accept the authority of the Bible without question."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, who has been a denominational employee in two Baptist state conventions, the Baptist Sunday School Board, and the Home Mission Board since 1960, said, "In my experience, I just haven't known any liberals in the denominational structure."

Touchton said in a telephone interview, "The convention still has the greatest potential of any evangelical body on the face of the earth to accomplish the Bold Mission Thrust goals of giving every person a chance to hear the gospel."

"But that does not eliminate the fact we are going to have to address this issue (inerrancy) in the next year or two in order to preserve even the appearance of unity among us," he said. "There are large numbers of pastors among us, from my sampling, who are on the verge of despair over this thing. They're very concerned over what's happening in our schools and over what they perceive to be happening in our seminaries."

He said the question of what to do about denominational employees will also have to be answered. "Are we going to require them to adhere to stated goals (Baptist Faith and Message statement) or aren't we?" he asked. "We'll lose some people if we require it, and we'll lose some if we don't require it."

Duke McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., rose to defend seminaries and denominational employees. "It would have been better if Don Touchton had seminary experience or had visited a campus before posing as a judge of the seminaries on issues that from my rather extensive experience, I have never seen," McCall said.

"The typical Southern Baptist employee is exactly in the theological center of the Southern Baptist Convention, wherever that is," said McCall. "By its very nature, the average board member represents Southern Baptists and he elects employees who typify Southern Baptists. The Southern Baptist Convention elects people who employ the workers. Wherever the Southern Baptist Convention is, is where employees come out."

McCall said he would like to see which inerrant copy of the Scripture the inerrancy element reads from. "Pretending they have access to an inerrant copy when they are dependent like all of us on theological scholars to give us the instrument from which we read, is an unethical misleading of the public," he said.

Touchton's letter also quoted remarks of Dale Moody, professor of Christian theology at Southern Baptist Theological Seminary, as an example of doctrinal deviation that

liberalism produces.

The letter said: "Dale Moody ... in a recent report by the Historic (sic) Commission in which he attempted to point out errors in historic Baptist theology, said that writers of the Baptist Faith and Message, '...failed to see that regeneration is as progressive as sanctification.' This was accompanied by remarks about Baptist polity being in error and suggested that Baptist polity would be more Biblical when associationalism became Presbyterianism."

Moody took immediate offense to the quotations, and said Touchton did not mention the Biblical references Moody listed to back up his statements. Moody also objected to a "distortion" of his intent when Touchton capitalized "Presbyterianism" in the letter, when Moody was in fact referring to the New Testament group of elders known as a presbytery to which there are numerous Biblical references. Moody cited specifically Acts 14:23 which says, "And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed." (RSV)

Moody cited also Acts 11:30, James 5:14, 1 Timothy 5:17-22, among others. "There are far more references to elders than to deacons in the New Testament," Moody said. "Southern Baptists could strengthen their associational connections by going to more emphasis on elders."

Concerning progressive regeneration, Moody said: "When we are born again, we're not born full grown. We're born as babes in Christ and we should grow in grace until we're mature Christians." He quoted, among other verses of support, 1 Peter 2:1-2 which says, "So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation." He also cited 1 Corinthians 3:1-3 and Hebrews 5:11 and 6:8.

"It would not hurt Don Touchton to do that, to obey those verses," Moody said.

Moody suggested a banner be placed over the podium at the convention that quotes Hebrews 6:1. "Therefore let us leave the elementary doctrines of Christ and go on to maturity."

Touchton also talked about autonomy and said only the churches are autonomous. He said, "Not only are the boards, agencies, commissions, and institutions not autonomous by design, they are also not autonomous by definition." He encouraged Southern Baptists to "stop being so timid" in directing their agencies.

He said extreme denominational loyalty is idolatry. "The denominational employee who labels a pastor disloyal because he did not choose to be educated by Southern Baptist Convention schools is treading on thin ice," said Touchton, a graduate of Houston Baptist University.

Touchton said he wrote the treatise out of frustration over his viewpoints never getting heard and over similar viewpoints of others being "shunted" aside at annual meetings. He said resolutions from the "conservative" element are killed in committee and attempts to bring them to the floor are shut off.

And, he said many conservatives are simply not informed about the inerrancy issue. "Most, if not all, of the state denominational papers are committed to reporting in such a way as to minimize, obscure, or distort the issue," the letter said.

James Lee Young, editor of the *Rocky Mountain Baptist*, said, "In Colorado, we cover all the news. It's sad when a convention officials will spend so much time and energy running down the denomination instead of uplifting it."

Young, who was furious over the letter, said "Mr. Touchton owes the whole denomination an apology. I think he's gone overboard and impugned all of us."

Touchton, who said he did not intend his letter to be antagonistic, reiterated his concern over the issue of inerrancy. "If we fail to discuss it," he said, "it's going to be the biggest blunder we've ever made."

Media center opens in Nassau, Bahamas

NASSAU, Bahamas — Baptists in the Caribbean recently dedicated a new media center in Gleniston Gardens, Nassau, Bahamas, which will produce radio and television programs for use throughout the West Indies.

Already a 30-minute film, a television program, a tract for distribution to hotels and other tourist locations and editions of the Bible study aid — audio/visual package of the New Media Bible are available.

Media center personnel will help plan, develop and implement media ministries on the local level as requested, as well as conduct radio, television and film workshops.



SENIOR ADULT DAY — David George, pastor of Nashville's Immanuel Baptist Church, embraces two of the 80-year-old members who celebrated Senior Adult Day last month. They are Mrs. Joe Mullins and Mrs. Albert Moore.



THREE-GENERATIONAL MUSIC — Immanuel Baptist Church, Nashville, heard a special quartet on Senior Adult Day last month. They comprised three generations of one family. Mrs. J. William-Thompson (left) is joined by her parents, Alma and Oliver Jennings, and her son Paul.

Editor's Note: Printed below are excerpts from the President's Address which was to be preached June 10 at the Southern Baptist Convention in St. Louis by Adrian Rogers, pastor of Bellevue Baptist Church, Memphis.

SBC President's Address...

Decade of decision; Doors of destiny

By Adrian Rogers

Scripture: Revelation 3:7-8

Never has there been a greater day for the preaching of the glorious gospel of Jesus Christ. It is a day of great opportunities and great obstacles. The air is full of expectancy, and all of us know that the 1980's will be a decade of destiny.

Southern Baptists have accepted a challenge to take the gospel to every creature by the turn of the century.

Is such an audacious plan possible? Unequivocally, unmistakably, definitely "yes," because Jesus, the Keeper of the keys, commanded it and in every command of God, there is the omnipotent power of God to fulfill it. Jesus does not command impossibilities.

Furthermore, it will be accomplished! It is already settled in heaven. "This gospel of the kingdom shall be preached among all nations, and then shall the end come." The burning question for us is will Southern Baptists be the toll that a righteous and holy God can use?

In this letter to the church at Philadelphia in Asia Minor, there are some significant truths for Southern Baptists as we face our future together. This was the church of the open door.

What Southern Baptists need for the fulfillment of this challenge called Bold Mission Thrust is for the sovereign God of glory to swing wide the doors of opportunity that we might go through. Let us look together at our decade of decision and the doors of destiny.

I. THE KEEPER OF THE KEYS

"And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

Jesus is the Keeper of the keys. He is the sovereign opener and shutter.

Notice the righteousness of the Saviour. He is "holy." Therefore the keys will never be used for an unholy cause or an unclean people. Let us pray for a revival of personal and

denominational holiness. Our first task is not to spread the gospel but to be worthy to do so by a holy life. Without holiness of life, we will face iron-barred doors.

Notice the rightness of the Saviour. He is "true." He cannot lie. He has never broken a promise.

How important this is to Bold Mission Thrust! It is His rock-ribbed truth that is our basis for boldness.

Our convention theme for these sessions is "That We May Boldly Say." But notice the emphasis of Hebrews 13:5-6 — "He hath said .. that we may boldly say." His truth and our boldness are inseparably linked. Standing on His Word, we need not stammer. He is true!

Notice the resources of the Saviour. He has the "key of David." This is a reference to the key that unlocks the royal treasure house. This tells me that Bold Mission Thrust can never really be stopped for lack of resources.

Somehow we think that the economic situation on earth can close the doors on evangelism. That is not so! There is no recession in heaven.

Heaven's work is never hampered for lack of resources but for lack of faith, sacrifice, and obedience on the part of God's people. He opens His treasure house when we open ours. It is unthinkable that we should diminish mission giving in these desperate days.

II. THE PROPER PEOPLE

"I know thy works: Behold, I have set before thee an open door, and no man can shut it: For thou has a little strength, and hast kept My word, and hast not denied My name" (Rev. 3:8).

Why was the Philadelphian church known as the church of the open door? Does God open doors capriciously according to whim or fancy? Not at all!

First, they were dominated by the Word of God. "Thou has kept My word." They believed it and behaved it. So must we. We dare not and cannot call Him "Lord" and at the same time fail to keep His Word.

Southern Baptists must ever be a people of the Book. We have no need of a creed, because

we have the Bible. Who can improve on that? But without an infallible word from God, we have nothing but a holy hunch.

Are there those who would like to lead us down the pathway of "destructive higher criticism" of the Scriptures? We dare not go.

It is time to think again of what the Bible says for itself.

1. It is the Word of God. "For this cause also thank we God without ceasing because, when ye received the word of God which ye heard of us, ye received it, not as the word of men but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). It is so called over 4,000 times in the Old Testament alone. It is not merely a word about God or a word from God, but the Word of God.

"It is not merely, as some like to say, the Biblical materials or the record of God's revelation or the human-divine Book. It is the Word of God.

2. It is God-breathed. "All Scripture is given by inspiration of God" (II Tim. 3:16). The Scriptures, not the writers, were inspired. God did not breathe into the Bible. He breathed it out.

3. It is unbreakable. "The Scriptures cannot be broken" (John 10:35). We may be broken on them, but they cannot be broken.

4. It is irrevocable. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Men have laughed at it, scorned it, ignored it, perverted it, but it stands irrevocable.

5. It is altogether pure. "Every word of God is pure" (Prov. 3:5). John Wesley said, "If there be any mistakes in the Bible, there may well be a thousand. If there be one falsehood in that book, it did not come from the God of truth."

6. Every word, not just the thoughts, are God-given. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It is impossible to have inspired thoughts without inspired words. In the autographs every sentence, word, line, point, penstroke, jot, and tittle were placed there by the purpose and will of God.

7. It is eternal. "Forever, O Lord, Thy word is settled in heaven" (Psa. 119:89). It is not a matter of merely going back to the autographs. It was settled in heaven before the autographs. It will be there when the earth becomes a cinder and the stars splinter and fade.

8. It is therefore perfect. "The law of the Lord is perfect" (Psa. 19:7).

I like what Herschel Hobbs has clearly said: "Now Southern Baptists may differ as to God's method of inspiration of those who wrote the Bible. But all are in agreement as to the product. It is the divinely inspired Word of God."

Hobbs continued, "The other thing to note is that it has 'truth, without any mixture of error, for its matter.' Thus it is the inerrant word of God. Now, every serious student of the Bible knows that there are words and phrases found in the King James Version which do not appear in the oldest and best manuscripts of the Bible. These were added by copyists as they copied new manuscripts from older ones, at times perhaps copying into the text comments that other students had written on the margin. The Holy Spirit no more protects a copyist from error than He does a typesetter. So when we speak of the Bible as 'truth, without any mixture of error,' we are referring to the original manuscripts. The Holy Spirit guarded the original writers from error."

He went on to say, "I often tell young preachers that the scholars will continue to chase intellectual, speculative rabbits. But take your stand by the Bible. And when all the evidence is in, the rabbits will circle around and lie down at your feet. For the Bible is 'truth, without any mixture of error.'"

Southern Baptists will continue as people of the Book. We will believe it, claim it, love it, preach it, and pour it forth as white-hot lava. And when we do, the doors will swing open.

Second, they were dedicated to the Son of God. "Thou...hast not denied My name" (Rev. 3:9).

It is not enough to affirm the written Word. We must proclaim the living Word. We should not primarily preach theology. We should use theology to preach Jesus.

Southern Baptists must address themselves to all the problems of human hurts. We cannot turn a deaf ear to the staggering needs in the area of increasing hunger and massive starvation. We can and must respond with wisdom, compassion, and sacrifice. But at the same time we must preach Jesus.

Jesus is the only answer to the world's real hunger. He is the Bread of Life. He is not a good way to heaven or even the best way — He is the only way. God opens doors for those who do not deny His name!

Next, they were saturated with the love of God. Philadelphia means brotherly love. It seems to me that the Holy Spirit chose the church named "brotherly love" to teach us a lesson about opened doors.

Don't talk to me about your orthodoxy or denominational loyalty, if your heart is headquarters for hate. Whatever problems Southern Baptists have, they will be settled in a context of love or they will not be settled. The Bible is a sword but not a club. If the one you disagree with is a brother, then be careful. To wound him is to wound yourself, for we are members of the same body.

If the object of your controversy is an unconverted person, then he is to be a more proper object of your compassion than of your anger. Never scold a blind man for not seeing.

And in all of our discussions we must ever remember that a world is out there watching. They may not be able to understand the subtleties of our debates, but they can readily read our spirits.

There is never an excuse for an unchristian spirit. Hold your convictions, but be loving. It is unchristian to judge heart motives. You may disagree with what a brother does, but leave it to God to judge why he does it.

I pledge you my love, and I expect yours for me and for one another. God opens doors for people who are saturated with the love of God.

And, because they were dominated by the Word of God and dedicated to the Son of God and saturated with the love of God, they were activated by the Spirit of God. They were a people of open doors and power to enter them.

III. THE DOORS OF DESTINY

What are the doors that the Keeper of the keys will open to us?

1. He will open the door of greatness. "For a great door, and effectual, is opened unto me, and there are many adversaries" (I Cor. 16:9).

There is the curse of cultism. Our world is infested with false cults that dispense deadly poison with satanic zeal.

There is militant paganism. Marching multitudes who are sworn to the religion of Islam and Eastern religions are invading the shores of America.

There is the hurt of humanism and

(Continued on page 5)

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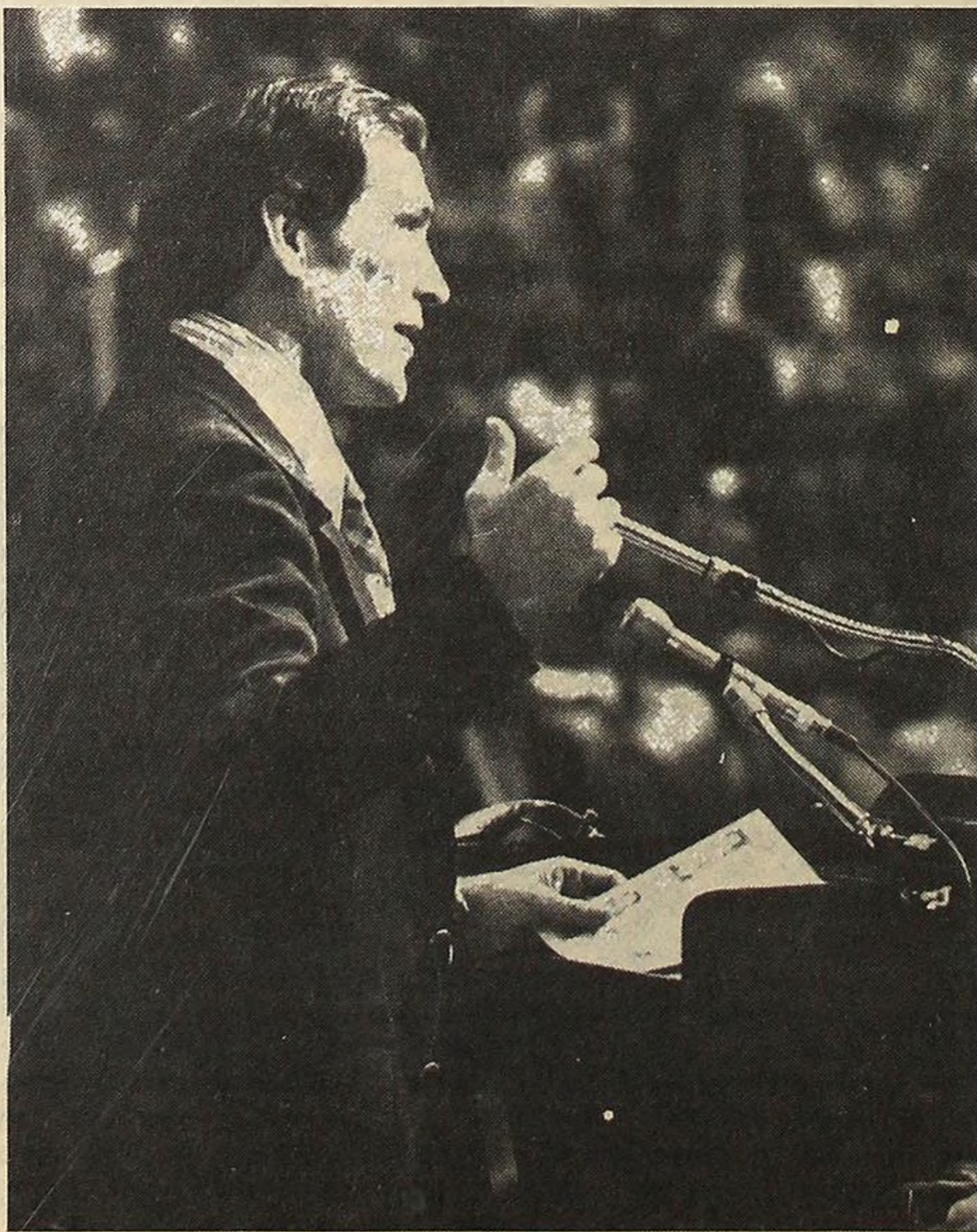
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Personal perspective

BY TOM MADDEN
TBC executive secretary

As we approach Father's Day, 1980, I have read again Ezekiel 22:30, where the prophet said: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it..."

Several years ago I read the following lines under the caption, "The World is Looking For:

Men who are not for sale;

Men who are honest, saved from circumference, true to the heart's core;

Men with consciences as steady as the needle to the pole;

Men who will stand for the right if the heavens totter and the earth reels;

Men who can tell the truth and look the world right in the eye;

Men who neither brag nor run;

Men who can have courage without shouting it;

Men in whom the courage of everlasting life runs still, deep, and strong;

Men who know their message and tell it;

Men who know their place and fill it;

Men who know their business and attend to it;

Men who will not lie, shirk, or dodge;

Men who are not too lazy to work, nor too proud to be poor;

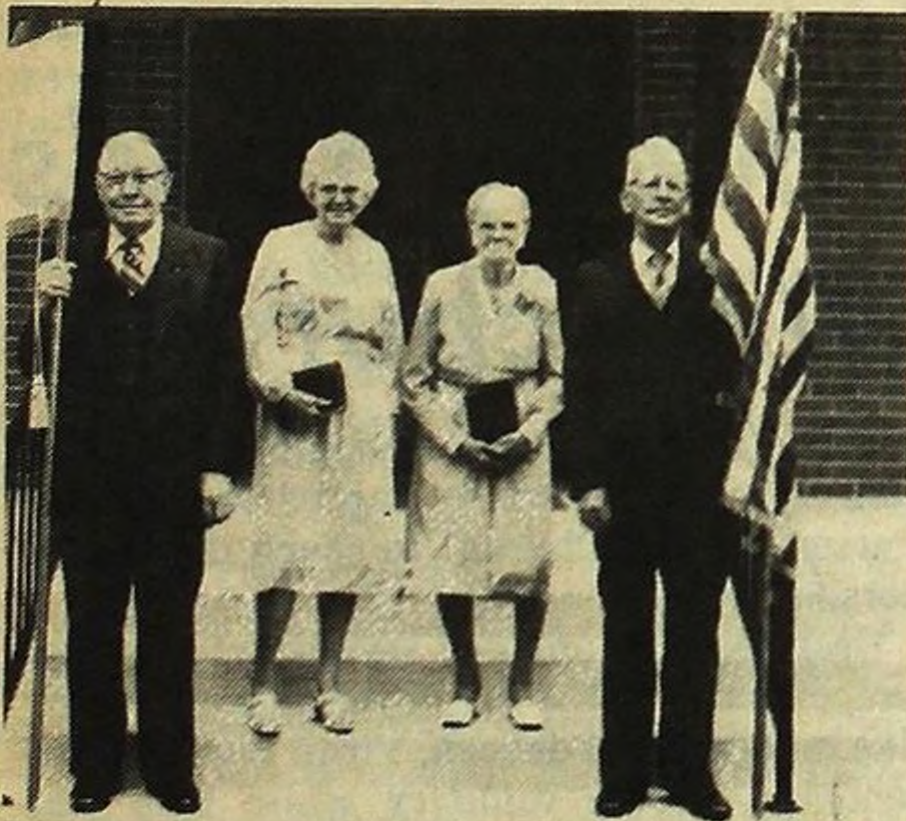
Men who are willing to eat what they have earned and wear what they have paid for;

Men who are not ashamed to say, "No" with emphasis and who are not ashamed to say "I can't afford it."

I know of some men described in the lines above. I also know God would like to have others still. God give us men!



Madden



'YOUNGSTERS' AT VACATION BIBLE SCHOOL — Four senior adults, all enrolled in VBS this week at Mt. View Baptist Church in Antioch, prove that the summer activity is not just for youngsters. Shown are (from left): J.D. Hartman, 70; Elsie Hall, 76; Mary Neal, 86; and Granville Barrett, 84.

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Editor's Note: Printed here are excerpts from the Convention Sermon which was to be preached June 11 at the Southern Baptist Convention in St. Louis by H. Edwin Young, pastor of Second Baptist Church, Houston, Tex.

SBC Convention Sermon...

Side streets

By H. Edwin Young
Acts 6:1-7; 2 Timothy 3:5

As the pastor of a church lay dying, he wrote this message to his congregation: "Never move the church from its present location. The church makes a great mistake when it gets on a side street."

From the days of Jesus to this present age, the Body of Christ has made the consistent blunder of getting on side streets, away from the center. The church places major emphasis on marginal matters and repeats the errors of the Pharisees, who kept the little forms of religion while they neglected the significant matters. They spent time on side streets.

In the 6th chapter of Acts, we find the record of a situation which could have led the church to a side street. The Hellenistic Jews, who had been away from Jerusalem for generations, murmured because they felt that their widows were being neglected by the homeborn Jews in the daily alms distribution.

The Apostles could have met this criticism in several ways. They could have resented it. After all, they knew what they were doing.

They might have played the martyr as they grumbled in self pity.

Another possible course of action was the one which the Apostles followed. They analyzed the criticism objectively and found some truth in the accusations. They decided that they should not give up preaching the Word to serve tables.

One of the most discouraging facts which history reveals is the irrelevance of so much that is called "Christian." The failure of vast numbers of the followers of our Lord to understand what the business of the Kingdom is primarily about has kept much of the church on side streets.

No denomination, no church, can live on side streets. We must find the center and remain there. In 2 Timothy 3:5, Paul speaks of a "form of godliness." Many denominations and churches have all the ritual, creeds, procedures; the words and services; the organization, ecclesiastical structure, and bureaucracy. "Having a form of godliness, but denying the power thereof..."

We must determine how much of this ecclesiastical business is Christian and how much is mere accumulation.

What did the Apostles do when they were caught up in the mechanism of the organization of the early Christian church? They elected seven deacons and ordained them to care for the functions of the church.

I have a theory that our laity is ready to do some of this bold thinking, bold serving, bold giving, bold witnessing; while we of the ecclesiastical establishment are holding them back.

The early church divided and subdivided the administrative responsibilities among the

laity. The Apostles began to major on prayer and preaching.

These words speak volumes: "It is not reason that we should leave the Word of God, and serve tables."

We are not to conclude from this statement that the Apostles had quit praying and preaching altogether. Undoubtedly, they still kept their appointments with God and men. However, though they continued to pray and preach, they ceased to put these elements in the center of their ministry.

Their vocation became an avocation; their main line became a side line.

We should major on preaching because that is the particular task to which God, in His wisdom, has called us. Since preaching is our business, it is our first duty to mind our business.

God has called us as a denomination primarily to preach His Word. Show me a church with strong preaching, and I will show you a strong church. When the light has gone out in the pulpit, it has gone out around the world. As the pulpit fails to give forth living water, drought and desert spread over the earth. Whenever fountains flow from the pulpit, the desert becomes a garden.

These Apostles decided that God's plan for their lives centered around preaching. They should not give up the preaching of the Word of God to do other things. From that day forward, the Apostles majored on introducing Jesus Christ — on preaching; on proclaiming the pre-existence, the birth, the life, the death, the resurrection, the ascension, the coming again.

The Apostles preached better when they decided to devote themselves to the ministry of the Word of God. The whole context of Acts indicates that their preaching improved. Common sense helps us understand this outcome. It takes time to really preach; it takes time to really pray!

Following the Apostle's decision, the church grew. The Bible says, "The number of the disciples multiplied greatly."

Preaching is the heart of the Christian faith. It is God's saving event revealed. It is God's redeeming act redone, restated, represented for personal encounter. The preacher is the agent of the Holy Spirit. Preaching is God and His saving power encountering people with His Son, Jesus Christ.

Do you see how hard it is to give yourself to prayer and to preaching? It is tough! That is the reason why I have failed so many times. That is the reason why our denomination fails! It is much easier to have a program or a conference or a committee meeting; it is much easier to do anything on the face of this earth than to pray and to really preach.

It is important that we never let anyone

discourage us from fulfilling this call. Sometimes we must lock the door, take the phone off the hook, drop out of some organizations, and say, "No! No! No!" to many social invitations. We must decline the temptations of too many athletic events and too much TV entertainment. We must devote ourselves to the Bible, to prayer, to our books. The little I know of this commitment is worth the pain.

Make no mistake about it, it is painful. We need to remember that the powers of this world are extremely severe.

You will encounter philosophers who will attack everything you say and pagans who will ridicule the God you love.

You will meet natural men who will try so desperately to run from Jesus, who is seeking to meet them, through your preaching.

Even our own brethren will wound us.

Preaching means that our weekends are full. It means that at times our stomachs are filled with butterflies and our nerves are on ragged edge. For the pulpit preacher, Sunday morning finds us up early studying and praying, feeling once again unworthy, feeling unprepared no matter how hard we work and pray. Once again God wants to speak from the depths of our being, like fire burning in our bones.

But what joy. What joy! Preaching is not something we do; it is a deed. Preaching happens when God acts on His Word, and when His Word is presented through a preacher who believes and lives what he proclaims.

No great movement, revival, or reformation in the history of mankind has ever begun except through a praying pulpit. The pulpit draws people to a saving Jesus. Where preaching is honored by pastor and people, it draws as nothing else.

No church, no denomination, will ever get on a side street as long as the Bible is central and Jesus Christ is introduced through preaching.

Rogers address...

(Continued from page 4)

liberalism. Led by an educated, polished, juiceless, and spiritually anemic brand of preachers, Americans are dying of spiritual malnutrition. These blind leaders of the blind have substituted rationalism for revelation and have turned once lion-like denominations into domesticated house cats drinking the cream of self-satisfaction.

There is the menace of materialism. Most Americans worship at a shrine whose god is gold, whose creed is greed, and whose chief end is pleasure.

There is the cancer of communism. Communism is unspeakably immoral. It is anti-God, anti-Christ, anti-church. Do not think that Christianity and communism can long exist side by side.

There is the problem of moral pollution. It has been said that "America is rolling in luxuries, reveling in pleasures, reeling in drunkenness, rotting in sin." Is it any wonder that the communists believe that America is Sodom and Gomorrah ready for the kill?

Yet when God moves, these adversaries will be like a crate of eggs in the face of a red-hot cannon ball. It is possible that every person on the globe can be given an opportunity to respond to the gospel by the year 2,000. Barriers of language, law, culture, custom, sin, and indifference will be broken down as God opens doors.

The Keeper of the keys can do "exceeding abundantly above all that we can ask or think." And when He does — get ready! For as Daniel says, "...the people that do know their God shall be strong, and do exploits" (Dan. 11:32).

2. He will soon open the door to glory. He said to the Philadelphian church, "Behold, I come quickly." And the aged John said, "After this, I looked and behold another door was opened in heaven" (Rev. 4:1).

The sands of time are running out for this generation. We need to be living in keeping with the urgency and emergency of the hour. We need to live as though Jesus died yesterday, rose this morning, and were coming back this afternoon. Opportunities are fast passing away. Doors that are opened now may not always be open.

Tennessee Cooperative Program gains 7.7 percent over 1979

Mission giving through the Cooperative Program by Tennessee Southern Baptists during May reached \$1,130,223.74 by the month's closing date of May 30, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

May's receipts were the seventh highest month in TBC history.

Cooperative Program gifts during the first seven months of the convention year (November 1979-October 1980) totaled \$7,708,397.10, which is 1.6 percent or \$125,063.77 above the seven-month goal of \$7,583,333.33. The Cooperative Program budget-goal as approved by messengers to the 1979 TBC is \$13-million for the convention

year.

Madden noted that mission gifts for the November 1979-May 1980 period were \$548,045.50 more than the \$7,160,351.60 received during the same months of the preceding year. This represents a 7.7 percent increase.

May's Cooperative Program receipts were 4.3 percent above the 1980 monthly goal of \$1,083,333.

However, last month's gifts were 5.3 percent below the Cooperative Program receipts of \$1,193,703.63 in May 1979.

The TBC executive secretary noted that May was the fifth time that Cooperative Program receipts have passed the \$1-million mark in the seven months of the convention year.

Baptists begin cleanup after volcano eruption

By Herb Hollinger

PORTLAND, Ore. (BP) — Mount St. Helens caused billions of dollars in property damage and loss of life in Washington, but Northwest Baptist churches report little apparent damage.

However, a massive cleanup has just begun.

Scores of churches canceled services when the mountain erupted with fury Sunday morning, May 18, and a gigantic cloud of pumice-like ash covered nearly the entire eastern part of Washington and northern Idaho. First in the path of the cloud were churches in the fruit-growing Yakima area with several cancelling Sunday morning services as the billowing grey clouds approached. First Southern, Yakima, was not able to meet for two weeks because city officials restricted travel downtown as equipment tried to remove more than four inches of ash from the streets.

Yakima association missionary H. Max Dayley said heavy blowing ash caused the biggest headache. He had an appointment to preach the week following the initial eruption but was forced to cancel because of travel restrictions.

Two weeks after the volcano erupted there had not been any requests from churches for aid from the state convention, however, according to Northwest Baptist Convention interim executive William K. Peters.

About one-half inch of ash fell on Spokane, Wash., more than 250 miles northeast of the mountain, creating massive traffic problems. Many church services were cancelled and county officials ruled all public buildings, including churches, would have to have their parking lots cleared before the buildings could be used. Members of the Sunset Hill Baptist Church spent most of the Saturday following the big blast cleaning the parking lot, hosing off sidewalks and sweeping ash in order to have services Sunday.

Rain in eastern Washington has created more problems since wet ash becomes very heavy and cement-like. But the blowing ash remains one of the biggest problems in the cleanup.

"It is worse than any west Texas sand storm," said Terry Posey, pastor of the Trinity Baptist Church in Moscow, Idaho, which received about two inches from the first eruption. "I grew up in Texas and this beats anything I've ever been in before."

Posey said schools in the area dismissed three weeks early for the summer vacation and face masks were still being worn the second week after the cloud passed.

A second large eruption of the mountain came exactly a week later causing disruption of church services in cities and towns in western Washington. Southwest Washington association missionary David Bandy said his area was spared ash problems from the first eruption because of the prevailing winds but the second blast left Longview and Kelso with more than an inch of the ash.

With Sunday morning services obviously cancelled, Bandy organized a service in the apartment building in which he lived and led a worship hour with 40 people in attendance.

Just 50 miles south of the active volcano, Portland received a skiff of ash creating some traffic problems and at least two downtown Baptist churches cancelled evening services when the blowing ash caused travel problems. Most Portland area churches reported attendance about one-half normal for their Sunday services with many older members avoiding the hazardous driving condition and possible respiratory problems when venturing outside.

One of the hardest hit areas was Castle Rock, Wash., which is on the banks of the Toutle River. Flooding and massive mud flows took their toll of the small community but

Louis Minner, pastor of First Baptist Church, said dikes on the east side of the river kept the raging waters from most of the central part of town and the church building. Although many homes along the river were swept away, Minner said none of the church's members reported any heavy damage to their homes. Recurring smaller blasts from the volcano have brought more blowing ash to the area.

Strangely enough, the heavily populated areas of Seattle and Tacoma, directly north of the volcano, have been spared even the blowing ash. Hardest hit was a small community in eastern Washington, Ritzville, just 60 miles south of Spokane which recorded seven inches of the ash. National Guardsmen continue to help in the cleanup there where at one time several thousand travelers were stranded, outnumbering the residents.

Two weeks after the big blast the mountain continues to make ominous noises and small earthquakes are registered daily. Scientists are unsure what the mountain will do in the future but more eruptions are a real possibility.

With one eye on the volatile mountain in southwest Washington, Baptists in the Northwest are beginning the massive and costly job of cleaning up the mess.

Moynihan withdraws rider barring CIA use of clergy

WASHINGTON (BP) — Electing not to press on the floor of the U.S. Senate what may have been a "premature decision," Sen. Daniel P. Moynihan withdrew an amendment that would have prohibited intelligence agency use of clergy, academics, and media.

The Senate then approved, 89-1, a measure designed to strengthen congressional oversight of intelligence activities. The measure formalizes an obligation of intelligence agencies to report to Senate and House intelligence committees.

Moynihan said he did not consider it "possible" that the amendment to S.2284 would be accepted and that he did not want "to see defeated, a principle which has not been rejected." The amendment would have barred intelligence agencies from employing "any member of the religious, news media, or academic profession," as well as prohibited intelligence agents from posing as a member of "any real or ostensible" United States religious, news media, or academic organization.

The provisions of the Moynihan amendment are similar to the positions urged by the Southern Baptist Convention's Foreign Mission Board and the Baptist Joint Committee on Public Affairs and represent just one of several disputed areas in the original intelligence charter legislation introduced by Sen. Walter D. Huddleston in February.

The effect of the Senate action is that for now the relationships between clergy and the intelligence community will continue to be regulated by internal regulations on both sides.

However, Sen. Birch Bayh, chairman of the Senate Select Committee on Intelligence, and Huddleston, who led numerous hearings on charter legislation as chairman of the Subcommittee on Charters and Guidelines, have expressed strong commitment to create a new intelligence agency charter in the next congress.

Huddleston said the charter legislation was "essential" and that issues such as intelligence agency use of clergy, journalists, and academics should be part of the "ongoing process" of development such a charter.

R. Keith Parks, president of the Southern Baptist Foreign Mission board, did not see the failure of the Senate to enact a full prohibition this year as a cause for alarm, but did in-

Religious communicators urged to use media to serve humanity

NASHVILLE (BP)—A videotaped message from Pope John Paul II, a message from President Carter, addresses by religious communication experts, and a cry for equal rights for blacks and Hispanics highlighted the Religious Communicators Congress/1980 at Nashville's Opryland Hotel in mid-May.

The once-a-decade gathering of almost 1,300 Roman Catholic, Protestant, Orthodox, and Jewish communicators from 18 nations was challenged to use the media in "the service of humanity."

In his special videotaped message from Rome, Pope John Paul II urged the communicators to use the power of the media to "expand the horizons of individuals and peoples who are seeking to fulfill their human destiny."

The God-likeness of humanity, said the Roman Catholic leader, must be proclaimed if believers are to "defend human dignity against the forces that would reduce human beings to mere consumers of material goods or to pawns of national interests or of divisive ideologies."

Another special message came from U.S. President Jimmy Carter, an active Southern Baptist layman, who supported the religious communicators in "addressing the myriad moral and ethical issues arising from the use of mass media techniques for matters of the

spirit."

A panel of television, newspaper, and wire service journalists admitted they face a dilemma on stories with ethical implications. The dilemma for Marjorie Hyer, Washington (D.C.) Post, was whether to print accusations of indiscretion leveled at a Roman Catholic priest—a story which could destroy him, the woman making the accusations, and her family. Hyer chose not to print it.

Wesley Pippert, United Press International, Washington, D.C., said the news media appear to be unwilling to write stories about moral or ethical issues. Frequently such stories are "covered with a mass of detail" which does not get at the truth, he said.

Pippert, who covers the White House for UPI, said Carter's concept of his role as "first servant" instead of "first boss" may have been instrumental in the restraint he has exercised in the Iranian and Afghanistan crises. Carter's religious beliefs, he said, may also have taught the American people that there is a "wise and pragmatic alternative" to the "cops and robbers" response of force.

He recalled that in a speech before a group of Washington's power elite, Carter had noted that they often described themselves as "public servants" without true understanding of what is meant by the servant's role. He told of hearing Carter quote Jesus' teaching that the person who would be "first" should learn to be "servant of all."

Hispanic-American journalists in the Catholic Press Association, meeting during the congress, formed a caucus to press for equal rights and affirmative action for them and for blacks. They were joined by a group of black communicators who urged the participants to actively recruit, hire, train, and promote blacks and other minority persons in the field.

Communicators also need to "accept responsibility for confronting racism within their spheres of influence at all levels by challenging and eliminating exclusivist practices and policies," said the newly-formed Society of Blacks in Religious Communications.

The society drafted a statement to present to planners of the Religious Communications Congress/1980 expressing sadness and alarm "over a sea of white faces" at the congress.

Spiritual 'granddaddy' feeds second generation church

A Tennessee pastor journeyed to Ohio recently to feed his spiritual grandchild — a growing Baptist church that was 'birthed' by a church he 'fathered.'

James Best, pastor of Greeneville's First Baptist Church, returned to Parma, a Cleveland suburb with a population of over 150,000 to conduct revival services at Parma Baptist Church, a mission of Trinity Baptist Church which he helped begin in that city.

The story began 20 years ago when Best was a student at Southwestern Baptist Theological Seminary in Fort Worth.

"While I was at seminary, I was undecided what direction my ministry should take," Best recalled. "But God kept leading me toward the Ohio area, so I wrote the associational missionary and informed him of my desire to come." A small group in Parma, which had attempted to get a ministry started in the area, had become discouraged and was ready to abandon the project.

After Best's arrival, he and one family began meeting in a school building. Within a short time, six families were active in the membership; and plans were being made to purchase property. With little money, but a little of determination, the families committed themselves to buy a frame building on a one-and-one-half acre lot.

The new location and the renewed enthusiasm for outreach caused the church to

continue to grow. Within a couple of years, the church began the Trinity Baptist Chapel (now Parma Baptist Church) to reach the 150,000 persons living nearby.

Best recalled another significant spiritual 'coincidence' in the life of the church. An active member and deacon, Virgil Barnett, surrendered to the ministry while Best was pastor. He left to attend Southwestern seminary, and following his graduation returned to Parma to serve as pastor of the chapel Best's church had begun.

Since Best's service there, the Parma church has undergone a second building program and now has a sanctuary which will accommodate 250. The mission church is running about 50 in Sunday School. Now the church is seeking to establish another mission, Best told Baptist and Reflector.

"This is what the New Testament is all about," Best said. "It just all comes naturally. Up there, evangelical churches are virtually unknown, so our work is especially important."

The revival held last month was just another affirmation of the importance of the work in Parma. "It was one of the most meaningful revivals I have ever preached," Best emphasized.

Like most grandparents, the Tennessee pastor was able to watch with pride the growth and development of a very special 'grandchild.'

Our People and Our Churches . . .

PEOPLE...

Deacon ordination services were held at Sylvia Baptist Church, Dickson, for Danny Norman, Neal Westerman, and Darryl Adam. H.D. Knight, director of missions for Truett Association, led the questioning. Vernon Webster, pastor of Mid-Way Baptist Church, South Pittsburg, delivered the ordination message. Lauren Atkins is pastor.

Robertsville Baptist Church, Oak Ridge, was scheduled to ordain Roy Kiser to the gospel ministry recently. Don Olive is interim pastor of the church.

Guy Farris, pastor of First Baptist Church in Gainesboro, preached the ordination service for Rodger Davis recently. Davis was ordained to the gospel ministry.

Mill Creek Baptist Church, Monterey, ordained Jim Sparks and Ronnie Sparks as deacons last month. Harlon Johnson is pastor.

Kenneth Russom was ordained to the gospel ministry by Bethel Baptist Church in Troy recently. The church also licensed Don Robinson to the gospel ministry. James Dunning is pastor.

Jim Robinson was ordained to the gospel ministry by New Home Baptist Church in Martin. The church's new pastor is John Adams.

The children of Mr. and Mrs. Ralph Williams honored their parents at a 50th wedding anniversary reception in Jackson earlier this month. The Williams are members of West Jackson Baptist Church where John Lee Taylor is pastor.

Anna Mae Dishner King and Hampton R. King are scheduled to observe their 50th wedding anniversary on June 19. They are members of Oak Grove Baptist Church in Gray.

Members of Brentwood Baptist Church, Brentwood, ordained Bill Wilson Jr. to the gospel ministry last month. His father, who is pastor of the Brentwood congregation, delivered the ordination sermon. Also participating in the service were Robert Woody, pastor of Bluegrass Baptist Church in Hendersonville, and Bill Whittaker, pastor of First Baptist Church, Murray, Ky.

Mrs. Virgie Welch began her 26th consecutive year working in Vacation Bible School this summer at Beaver Baptist Church in Brighton, according to her pastor, John Tinsley.

Former Tennessee pastor Luther Reed is returning to the Volunteer State following his retirement from the active pastorate at Mendota, Va. Reed told Baptist and Reflector that he plans to live in Greeneville and hopes to do supply and interim work. During his tenure in Tennessee, he served churches in Chilhowee, Nolachucky, and Holston Associations.

Deacon Roy Morris and his wife Edith celebrated their 50th wedding anniversary. They are active members of First Baptist Church in Waynesboro. Norman O. Baker is their pastor.

Kendrick begins Westview ministry

Westview Baptist Church in Kingston Springs called Mike Kendrick as pastor last month. He comes to the post from First Baptist Church in Ethridge, where he served as pastor for over three years.

Kendrick has led evangelism and outreach work for a church in Little Rock and was also pastor of Leatherwood Baptist Church in Waynesboro. He attended the University of North Alabama in Florence and took extension courses from Southern Baptist Theological Seminary in Little Rock.

CHURCHES...

West Knoxville Baptist Church, Knoxville, had ground breaking ceremonies June 1 for the expansion of the sanctuary. The new space will double the size of the auditorium. Eugene Fleming is pastor.

Center Point Baptist Church, Charleston, had added new education space. Kenneth Gardner is pastor.

Members of Berclair Baptist Church in Memphis are scheduled to celebrate the church's golden anniversary on June 29. The special day's activities will include recognitions, the dedication of a sanctuary organ, dinner on the grounds, and an outdoor evening service. William J. Sewell is pastor.

Cumberland Drive Baptist Church, Clarksville, is scheduled to hold note burning services on June 22. The service will mark termination on the debt of the building.

LEADERSHIP...

Valley View Baptist Church, Cleveland, called Raymond Roberson as interim pastor.

Preston Latch, pastor of Walnut Grove Baptist Church, Hardeman County, resigned last month to accept the call as pastor of Center Baptist Church in New Albany, Miss.

Lincoya Hills Baptist Church, Nashville, called Tony Rankin as summer youth minister. Rankin, who will enter Belmont College this fall, begins work at Lincoya this week. David Moore is pastor.

James Ashby announced his resignation as pastor of Crossland Avenue Baptist Church recently. The church is in Cumberland Association.

In Nashville, Third Baptist Church called Richard Sanders as minister of education and youth.

Westover Baptist Church, Jackson, called Jerry Essary as associate pastor. He is a student at Union University in that city. Dwight Mercer is pastor of the Westover congregation.

The new music director at First Baptist

Southern graduates 20 Tennesseans

LOUISVILLE, Ky. — Twenty Tennesseans were among the 284 students who received degrees from Southern Baptist Theological Seminary here during commencement exercises June 6.

Michael Lee Adams of Grand Junction, Jere H. Plunk of Carthage, Lon Durwood Shoopman of Madisonville, Newell M. Shults of Cleveland, and Leonard H. Sorrells, a graduate of Carson-Newman College, Jefferson City, were doctor of ministry degree recipients.

Ten Tennesseans received the master of divinity degree from the School of Theology. They were Gary Wayne Barkley of Old Hickory, Larry Gordon Davis of Knoxville, Ricky Joe Lane of Green Brier, Stephen P. Logan of Nashville, Dwight Wayne Mercer of Jackson, James William Owen Jr. of Nashville, Stephen James Smith of Turtletown, Thomas R. Steagald of Nashville, William G. Wilson Jr. of Brentwood, and Bruce Alden Yates of Delano.

The School of Religious Education awarded the master of religious education degree to C. Nolen Rollins of Lenoir City and Darrel Vandergriff of Knoxville and the master of religious education in social work degree to Thomas Clay Baugh of Memphis and Dwala Jane Irvin of Memphis.

The School of Church Music conferred the master of church music degree upon Paula Ray Snodderly of Crossville.

Church in Lawrenceburg is Brown Thompson.

Donald L. Cobb, pastor of Black Oak Baptist Church in Clinton for the past five years, has accepted the call of a pioneer mission church in West Virginia. He goes to the new church field this month.

Island Home Baptist Church, Knoxville, called Judy Mynatt as interim minister of music and youth. David Peach is pastor.

Doug Jewett was called as minister of music and youth at First Baptist Church in Clinton. He has served in that post as interim for several months. Sam Dean is pastor.

First Baptist Church, Greenbrier, called Cliff Forbis as its summer youth worker. He plans to attend William Jewell College in Liberty, Mo., this fall. His responsibilities at the Greenbrier church will include leading young people in grades seven and above. Dennis R. Plank is pastor.

William E. Davis was called as minister of music and youth to West Knoxville Baptist Church, Knoxville. He has served the church in that post on an interim basis since January. Eugene M. Fleming is pastor.

Boulevard Baptist Church in Memphis added Randy Zills to its staff. Zills will serve as director of music and youth activities. A native of Florence, Ala., he is a student at Memphis State University. Acie Ford is pastor at Boulevard.

William E. Cook has been elected associate pastor of Rocky Valley Baptist Church in Lebanon. He will be assisting Pastor Jerry R. Smith. Cook was licensed to the gospel ministry at Rocky Valley recently.

Southern Baptist Theological Seminary student Anne Pless is serving as summer youth director at Immanuel Baptist Church in Nashville. A native of Morganton, N.C., she is a graduate of Gardner-Webb College in Boiling Springs, N.C. David C. George is pastor at Immanuel.

Baptists defeat gay rights issue

SAN JOSE, Calif. (BP) — Leading a coalition of community groups, Southern Baptists were able to convince June 3 voters in Santa Clara County to reject two measures that would have prohibited discrimination against homosexuals in employment and housing.

Measures A and B were placed on the ballot after Baptists, working under the name "Concerned Citizens Against the Sexual Orientation Ordinances," secured 58,000 signatures in the county to make the matter a referendum issue.

The Baptists took the action after unsuccessful attempts last summer to prevent the San Jose city council and the Santa Clara county supervisors from passing resolutions banning such discrimination.

In the final county tally 244,095 voters, or 70 percent, were against the enactment and 103,479, or 30 percent, were in favor. In the city of San Jose ballot the measure lost 75 percent to 25 percent.

Noting that the concerned citizens fight was not a "God versus gay" movement, Clifford Harris, director of missions for the San Jose Southern Baptist Association, said, "We feel it was a victory over the gay political leadership and the elected officials who do not listen to their constituency."

BAPTIST AND REFLECTOR
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Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

During the time I was a pastor I often used the Southern Baptist Convention as an opportunity to avoid preaching on Father's Day. Usually Father's Day comes the Sunday following the convention and by combining the convention trip and vacation it was possible to get out of that particular duty.

It has never been difficult for me to preach on Mother's Day, but having to describe the Biblical picture of a father while at the same time recognizing my own deficiencies on that point, was something best avoided.

The timing of the convention has another family tie for me. June 11 is our 20th anniversary. Quite often the convention week has included our wedding anniversary. The result has been that sometimes the celebration of our anniversary has been shifted to another date, or a variety of strategies have been used to come up with an acceptable combination of attending the convention and observing our anniversary.

After 20 years of marriage and 14½ years of parenting, I am aware of the tension between celebrating the positive and shying from public scrutiny of the negative.

The Bible has several examples of good men who did not make it as fathers or husbands. King David is exhibit A on both points. Of course the same kind of tension faces a preacher on many fronts. We often preach the moral challenge of the Christian faith without measuring up perfectly to the sermon we proclaim.

The human mix in being God's messenger calls for honesty and integrity which can lend power to the message we proclaim.

The gospel tells us a husband-father can be forgiven. He can learn better behavior. He can find the courage to try again when he has failed. That is more than simple theory; it is a living reality. I know.

Stamper named dean at Belmont College

NASHVILLE — James C. Stamper, chairman of the division of applied arts and sciences at Carson-Newman College, Jefferson City, has been named academic dean of Belmont College here.

Stamper will succeed Glen Kelley who will leave in August to enter private business. Stamper received his bachelor of arts degree from Carson-Newman; and his master of arts and education doctorate degrees from the University of Tennessee, Knoxville.

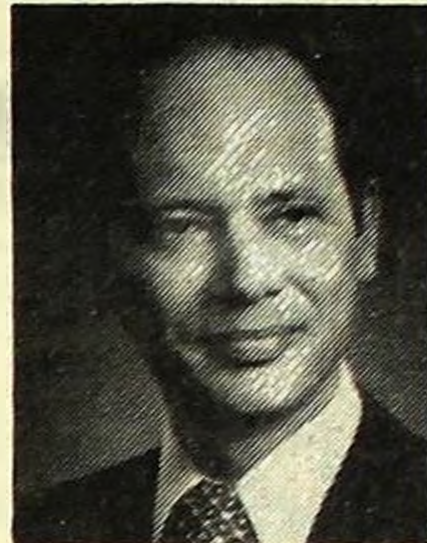
The new Belmont College dean has taught at Carson-Newman; Walters State Community College, Morristown; and Union College, Barbourville, Ky.

Mrs. Harley Fite dies in Jefferson City

Mrs. Esther Fite, 76, died June 3 at Jefferson Memorial Hospital in Jefferson City. She was the wife of retired Carson-Newman College president Harley Fite, who served the east Tennessee institution from 1948-68.

Mrs. Fite had been an active member of First Baptist Church in Jefferson City. Services were held there June 6 with Pastor Larry Taylor and former pastor Wade Darby officiating. Burial was in the Prosperity Baptist Church Cemetery in Wilson County.

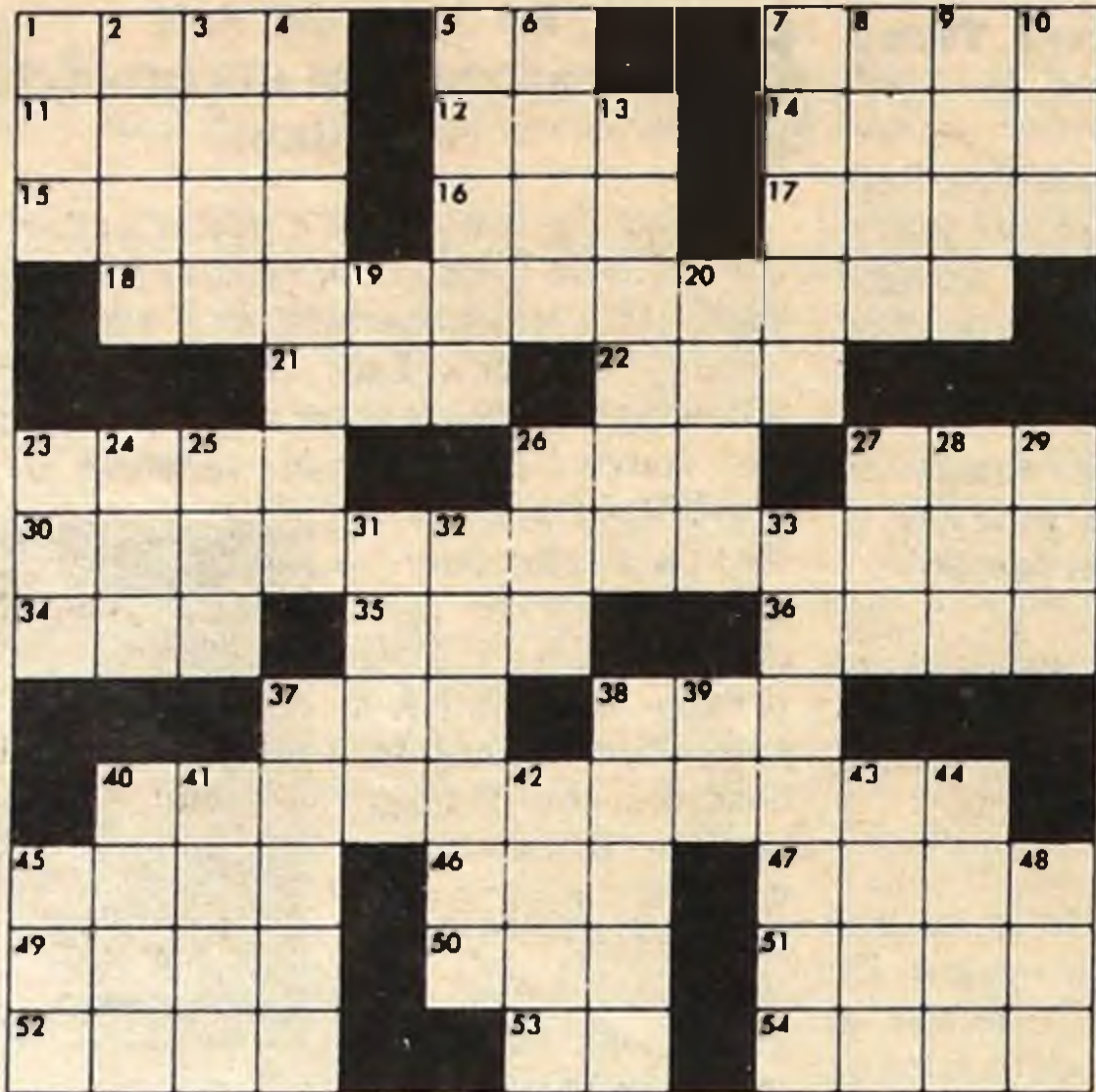
In addition to her husband, Mrs. Fite is survived by three daughters, Mrs. W.P. Lila Roden and Mrs. Esther Wright, both of Jefferson City, and Mrs. J.W. Forney, Houston, Tex.; and eight grandchildren.



Self

Bible Puzzle

Answers on page 10



ACROSS

- 1 Kind of gate (Acts 12:10)
5 Morning: abbr.
7 "the years of the — thereof" (Lev. 25:27)
11 Verdi opera
12 Greek philosopher: abbr.
14 Feminine name: poss.
15 Court, of a kind
16 Greek verb tense: abbr.
17 Shoe part
18 "according to the —" (2 Pet. 2)
21 Student yell
22 Calendar abbr.
23 She obeyed Abraham (1 Pet. 3:6)

26 Massachusetts cape

- 27 It was empty (Gen. 37:24)
30 "ye do shew —" (1 Cor. 11)
34 Caroline island
35 Gamin
36 "I — for them" (John 17)
37 A Mindanaon people
38 Border town (Gen. 12:8)
40 "shalt be — at the resurrection" (Lk. 14)
45 Woman of Moab (Ruth 1:4)
46 Pub drink
47 Waste allowance
49 Hindu red dye
50 Possessed
51 "for he is a —" (John 8)

- 52 Hammer part
53 Canadian province: abbr.
54 "the — of the world" (1 Cor. 10)

DOWN

- 1 "— in the Father" (John 14)
2 "pleasure to —" (2 Pet. 2)
3 Aroma
4 Normal
5 Recorder (2 Ki. 18:37)
6 Morocco inhabitant
7 "we shall be — by his life" (Rom. 5)
8 Hebrew month
9 The light (Rev. 21:23)
10 So-called sixth sense
13 They were gold (Rev. 4:4)
19 Each: abbr.
20 Sell
23 Filthy place
24 Exclamation
25 Corded fabric
26 "can — to his stature" (Luke 12)
27 Golfer's goal
28 Philippine aborigine
29 Biblical pronoun
31 Holy Roman emperor
32 "Sheba and —" (Ezek. 27:22)
33 Letter
37 He was stoned (Josh. 7:24-25)
38 Listens to
39 Article
40 Reign
41 Suffix for kitchen
42 Design
43 Ireland
44 God quickens them (Rom. 4:17)
45 Talk, mod style
48 Traces: abbr.

CRYPTOVERSE

O A H F G F H J I Z S Z Q T N A Y Z Q A

U P U Z V H I

Today's Cryptoverse Clue: F equals A

Pulpit To Pew

By Jim Griffith

A woman said her five-year-old daughter came home from church with a picture she had colored.

The scene showed a family in church and the mother pointed to various persons and asked the little girl to identify them.

"That's the daddy," the youngster replied, pointing at the man in the picture. And so it went, on through mother, grandmother, brother, sister, and all the rest.

Finally, the mother pointed to the minister. "Who's that?" she asked.

"Oh," said the little girl, "that's the man who gives the commercial."

Come to think of it, there are certain appropriate "commercials" that could be used in church:

"How do you spell relief?

O-N-L-Y B-E-L-I-E-V-E."

"Church is that worshipful pause that refreshes."

"Plop, plop, fizz, fizz — Oh what a relief true faith is."

But perhaps, the most significant commercial emphasizes stewardship with the Biblical admonition, "It is more blessed to give than to receive."

Interpretation

Qualifications of a Bishop

By Herschell H. Hobbs

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house...not a novice...a man of good report of them which are without..." — 1 Timothy 3:3-7

"Not given to wine" renders a word meaning "alongside wine" preceded by the negative particle. Robertson says "one who sits long at (beside, para) his wine." Jones says, "It means that he must not linger over the wine, become intoxicated and quarrelsome." The best interpretation of this seems to be, not permitting a bishop to drink some wine, but that he should be one who does not drink wine at all. He is the opposite of one who lingers alongside his wine. His life should be above reproach (v. 2a). So "not given to wine" is a good translation.

"No striker" means one who is pugnacious. "Not greedy of filthy lucre" is not in the best texts. "Patient" means "gentle," the opposite of pugnacious. A "brawler" is a contentious person with a chip on his shoulder. "Covetous" renders a word meaning a "lover of money." He should not be so greedy for money as to be dishonest with man or God. Certainly he should be a tither (Mal. 3:8). A

non-tithing pastor will never develop a tithing church.

A bishop should rule well his own house. "Ruleth" means to stand before as a leader. If he cannot lead his house excellently, how can he be expected to lead the church? He should not be a "novice." This translates neophyton, note our "neophyte." He should prove himself before being made a bishop. Otherwise his pride in being so chosen will bring upon him the same condemnation which the devil received for his pride. Furthermore, he must be one to whom the world outside the church fellowship will bear a favorable witness. Else he will bring shame on the church, and hinder its work.

It is evident, therefore, that the demands made upon a bishop are great. Only by God's grace can he meet them and be faithful therein.

Devotional

A father's character

By James M. Gregg

Mrs. John Bruce Dodd of Spokane, Wash. started Father's Day in 1910. In 1936 a National Father's Day Committee was formed with headquarters in New York City. This committee elects the "Father of the Year" each year. Each of us, in our hearts, elects our own father, father of the year. I think of my Christian father often and do things many times "for my father's sake."

God intends that a Christian should be like Christ. His word says in 2 Corinthians 4:6 "For God, who commanded the light of the knowledge of the glory of God in the face of Jesus Christ." This surely applies to the father of the family.

In Germany every Christian was once called a "Christ." Much more stress should be laid on what a man is rather than what he professes. What we are speaks louder than our words. Available to every father is the greatest power in the world. This comes from God through the Holy Spirit, in the new birth and transforms his character and personality. Can it be said of you that you are what a Christian ought to be?

We who are fathers should let the light of Christ shine through us in our intellect, our volition, and our affections as we teach, train, and lead our children and family. If we are to be called a "Christ" — a Christian, then we must be loving, full of compassion, slow to anger, plenteous in mercy, and forgiving like our Heavenly Father, who is love.

Children of such a father need never fear of being abused, mistreated or deserted. The wife of such a man, who loves her as "Christ loved the church" will have no fear of submitting herself unto him.



Gregg



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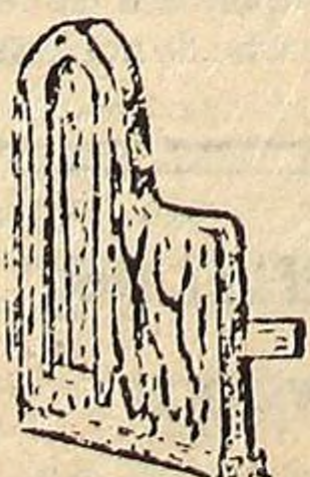
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Editor's Note: At each session of the Southern Baptist Convention, the agencies of the convention are required to give an annual report. Here are a few highlights of these reports which are being presented to the SBC in St. Louis this week.

Report for Southern Baptist agencies

Foreign Mission Board

During 1979 the Foreign Mission Board experiences its second highest year in missionary appointments with 332 career missionaries named. The board also reported a rise in volunteer involvement, growing from 2,866 in 1978 to 3,793 volunteers in 1979.

Designated gifts for world hunger in 1979 was \$3,090,523 — an increase of 76.8 percent over the \$1,748,000 given during 1978.

Baker James Cauthen retired as FMB executive director at the end of the year, and was succeeded by R. Keith Parks.

Presently there are 11,083 churches affiliated with the FMB in 95 nations and territories. These churches reported 96,376 baptisms during 1979.

Home Mission Board

Presently there are 2,922 home mission workers supported or partially supported through the Home Mission Board.

As a part of Bold Mission Thrust, the board reported there were 233 Mission Service Corp volunteers serving as of the end of last year. The board has a goal of 2,500 MSC workers serving during the next several years.

Other volunteers on short-term mission projects under Special Mission Ministries reached 33,382 during 1979.

The 1979 receipts for the Annie Armstrong Easter Offering for Home Missions totaled \$14,171,637 — which was an increase of 15.4 percent over the previous year.

Sunday School Board

In 1979, 1,344 new Sunday Schools were started, meaning that the Sunday School Board exceeded a goal of establishing 3,000 new Sunday Schools during the past three years.

Thirty-nine new television programs for the "At Home with the Bible" were produced last year. There are 104,054 Learners enrolled in the Home Bible Study program.

Church literature orders for 153.5-million pieces were processed during the year.

On May 1, 1979, the board purchased the A.J. Holman Company, one of the nation's largest publishers of Bibles.

Total sales by the Sunday School Board in 1979 reached \$77,685,000. The board, which receives no funds from the Cooperative Program, contributed \$605,000 to the SBC's operating budget.

Annuity Board

Annuity funds for SBC pastors, church staff workers, and denominational employees grew by approximately \$100-million during the past year to the year end total of \$667,474,987. Retirement benefits paid out during the year were \$34,126,763.

A "13th check" — equal to 10 percent of the retiree's benefits — was issued at the end of 1979, to help annuitants to face inflation. This extra check was made possible because of good management by board's operation.

The Annuity Board also distributed \$369,245 to meet relief needs. Of this amount \$304,511 came through the Cooperative Program.

Midwestern Seminary

For the seventh straight year, Midwestern Baptist Theological Seminary reported an increase in enrollment. During the past decade, enrollment grew from 257 to its present record of 623. An additional 100 students are enrolled in non-degree programs.

A new Child Development Center is nearing completion.

The trustees approved a special focus on ministry to families which will include regular academic programs, special conferences and workshops, and ultimately a family life study and research center.

Golden Gate Seminary

Enrollment at Golden Gate Baptist Theological Seminary continued to grow, with a 21 percent increase in new students over the previous year. Current enrollment was reported at 603 students.

Construction on a new library building and remodeling of the present library space into faculty offices is expected to begin this year.

A master of theology degree program has been reactivated to provide for in-depth specialized study.

New Orleans Seminary

1979 was another record year in student enrollment, with total accumulative enrollment reaching 1,514 students. This represents a 100 percent increase since 1974.

The seminary has purchased 64-unit Gentilly Apartments, to ease the need for student housing.

Last year the seminary launched a capital funds drive to secure \$2-million for endowment and capital needs. Early indications from pledges by faculty, staff, alumni, trustees, and the New Orleans business community would seem to show that the goal will be passed.

Southeastern Seminary

Present student enrollment is at a record 1,215 — which is an 8.5 percent increase over 1978. At the start of the decade (1970), enrollment was 520.

The completion of 100 student apartments was completed in January of this year.

A special campaign to raise \$3.5-million for endowment and capital needs was begun in 1979. One-half of the goal was reached during the first nine-months.

In May 1979, degrees were conferred to 250 students, bringing the number of alumni since the institution was started 29 years ago to 3,828.

Southern Seminary

Enrollment at Southern Baptist Theological Seminary in 1979 was 2,821 — down slightly from the 2,860 the previous year. In addition there were 215 enrolled at the seminaries Boyce Bible School.

A program of renovation and upgrading student housing is advancing with the completion of 70 new apartments and the renovation of 265 apartments.

The \$10-million goal for Resources for Excellence Campaign has been passed.

Southwestern Seminary

Continued increases in enrollment were experienced by Southwestern Baptist Theological Seminary in 1979 with a reported 4,154 students. This is up from 4,136 reported in 1978.

To meet ministry training needs, the seminary added three new degrees and seven new courses of study.

The Eight-by-Eighty campaign has passed its \$8-million goal for endowment and capital needs with a reported total of \$8,919,168 received.

Last year the seminary graduated 787 students, bringing the total to 18,321 since its founding in 1908.

Seminary Extension

More than 10,500 persons last year continued their education through study with Seminary Extension. These students are in all 50 states and 20 foreign countries.

Major attention is given to courses for three groups: bi-vocational pastors, language group ministers, and black pastors. Most courses are now available in both English and Spanish.

Baptist Foundation

During 1979, the Southern Baptist Foundation generated \$1,733,862 in income for various SBC causes. This is an increase of 26.1 percent over the income generated in 1978.

The investment return was reported to be better than 98 percent of all investment managers surveyed.

The foundation distributed 2,355 copies of Making Your Will and 766 copies of The Charitable Gift Annuity.

American Baptist Seminary

During the 1978-79 school year, the American Baptist Theological Seminary reported 123 students and 12 graduates.

The Southern Baptist Convention provided 75 scholarships last year, and it is planned that 100 such scholarships will be provided this year.

The school is designed to offer educational opportunities for black ministers who would not have otherwise been able to get an education. It is a joint project of the SBC and the National Baptist Convention U.S.A.

Brotherhood Commission

The staff of the Brotherhood Commission spent 1,800 days in the field in leadership training and promotion.

During the year, the commission produced and distributed 2,200,000 copies of six mission publications for Baptist men and boys.

The agency coordinated World Mission Conference in 25 states involving 175 associations. Total attendance was 1,092,861.

In response to the disasters caused by Hurricanes David and Frederick, the commission coordinated relief efforts.

Christian Life Commission

A "Statement of Social Principles for Christian Social Concern and Christian Social Action" was completed, printed, and distributed widely about Southern Baptists.

The 1979 national seminar was held in Orlando, Fla., on the topic, "Help for Families." There were 723 registrants.

The commission worked with seven ethics agencies in state Baptist convention and the Christian ethics professors in all six of the Southern Baptist seminaries.

Education Commission

Last June's Education Commission-sponsored National Conference on Bob Christian Education and Bold Missions has served as the pattern for the agency's year. Since that conference many Baptist educational institutions have recommitted themselves to

the task of Christian education.

The commission, which works on behalf of the 72 seminaries, colleges, and schools related to the SBC and state conventions, reported that support to state convention-sponsored schools increased by \$2,204,713 in 1979 to \$48,581,954.

Historical Commission

Believing that Bold Mission Thrust is an outgrowth of our past, the Historical Commission has developed 10 pamphlets in the Baptist Heritage Series. Almost 1-million have been sold in less than one-year.

In 1979 the commission launched the preparation of Volume IV of the Encyclopedia of Southern Baptists.

During last year, 1,518 items were added to its collection and 359,686 pages of microfilm were added, bringing the total to over 10-million pages.

Radio-TV Commission

Four television and seven major radio programs produced by the Radio and Television Commission are heard on 3,824 stations across the nation.

In response to these programs, more than 200,000 letters were received last year, the second highest total in the agency's history. Of the 10,469 letters requiring counseling, 635 spiritual decisions were made, according to the report.

A new series of four television spots, entitled, "The Kid," dealing with energy and morality, were produced and marketed in 1979.

Stewardship Commission

SBC Cooperative Program gifts in 1979 reached \$64,165,480 — an increase of 11.8 percent over the previous year.


Approximately 700 special articles were channeled to the Sunday School Board for inclusion in curriculum materials in support of Bold Missions Thrust and Bold Giving.

The commission assisted 105 churches in raising \$30,397,945 for capital funds needs.

Baptist Joint Committee

As directed by the 1979 SBC, the Baptist Joint Committee on Public Affairs shared copies of resolutions with appropriate government officials on tax exempt status of private schools; support of SALT II treaty; and holding postage increase for second-class publications to cost-of-living guidelines.

The agency distributed 140 news articles through Baptist Press, dealing with actions of the federal government.



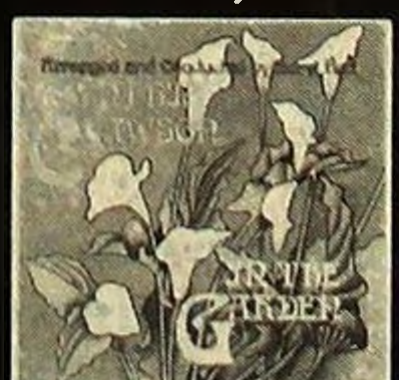
NOBODY SINGS THEM LIKE... *Cynthia*

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BIBLE BOOK SERIES

Lesson for June 15

Applying God's laws in the promised land

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

Basic Passage: Deut. 12:1-26:19

Focal Passages: Deut. 12:2-9; 13:6-11; 16:18-20; 24:10-13

The lesson in the basic and focal passages deals with laws related to worship, laws related to leaders, laws related to justice, and laws related to rituals. However, this lesson will deal only with laws related to worship.

The scripture we are studying is a continuation of the second of three sermons by Moses in Deuteronomy. The first part of Moses' second sermon is a reminder to be true to the covenant made at Sinai. The last part of the sermon is concerned with laws and guidelines for conduct that the covenant would involve as the people settled in Canaan.



Foust

Chapters 12-26 of Deuteronomy are known as the "legal section". The theme is the demands of Covenant living. The legal section is a collection of laws that define the nature of covenant expectations. There are seven basic demands for covenant living in the legal section: purity in worship (12:1-17), acknowledging authority (17:8-18:22), justice in criminal cases (19:1-21), humanitarian conduct in warfare (20:1-21:14), morality in conduct (21:1-25:18), responsibility in worship and social concern (26:1-15), and fidelity to the covenant (26:16-29).

In the first section, on the purity of worship (12:1-17:7), there are four themes: the holiness of worship (chapters 12-13), the holiness of worshipers (14:1-21), the holiness of worship structures (14:22-17:1), and the fate of the apostate, which is an exhortation to holiness (17:2-7). The first theme, the holiness of worship, is concerned with the place of worship (12:1-28) and the holiness of the One worshiped (12:29-13:18).

The one place for worship (12:1-29)

The one place for worship when they finally entered Canaan was at the Temple in Jerusalem. Chapter 12:2 says, "You shall surely destroy all the places." "Places" refers to the sites of heathen worship as Asherah in 12:3 and Baal. The purpose of this command was to shield Israel's worship from heathen influence.

The idea of one central place of worship was not a late invention in Israel. The call for all tribes to gather in one place for united worship was an important part of the tribal confederacy's life early in their history. The place where the ark rested marked the spot. When David brought the ark to Jerusalem, he did so in order to mark Zion as the designated place for Israel to meet God and to worship.

Later in the Old Testament we know there were at least two times when the one central place of worship was abused, the sons of Eli at Shiloh (1 Sam. 2:12-17) and the idolatrous arrangement in the temple in Jerusalem under Manasseh (2 Kings 21:2-9). There were also two serious efforts to reform these practices: Hezekiah's reforms (1 Kings 18:2-4) in the 8th century and Josiah's reforms a century later after the apostasy of Manasseh (2 Kings

23:4-25).

As we read the book of Deuteronomy, especially chapters 12-13, we quickly notice it is about reform. God wanted to protect His people from the evil influence, and therefore He commanded the complete destruction of these evil influences of idolatry from Israel.

Threats to true worship (12:29-13:18)

Chapter 12 comes to a close with the mention of the first threat to true worship. Moses warns the Israelites to avoid being curious concerning Canaanite cults (29-31). The Canaanites had done everything that the Lord hates, even the sacrifice of their children (12:31). This was one of the things that Manasseh was later accused of practicing. Chapter 12, verse 31 is a reference to the cult of Moloch, an idol made of metal, with a human body and a bull's head. The image was heated by a fire lighted inside it. When the image was red hot, little children were deposited in its fiery lap. Donald Ackland tells of excavations at Geza where bones of infant children have been discovered which revealed marks of fire.

We know that these warnings of Moses fell on deaf ears because 500 years later, the Scripture says, "They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire...." (2 Kings 17:16-17).

The second threat to true worship was false prophets (13:1-5). Prophets existed in Canaanite worship before they did in Israel (1 Samuel 10:1; 1 Kings 13:3; 2 Kings 19:29). Deut. 18:21-22 reveals a way to distinguish between true and false prophets: the fulfillment of the prediction he makes. Deut. 13:5 says that false prophets who entice the people to other ways are to be eliminated.

A third threat to true worship could be one's family or friends who encourage one to worship the gods of the Canaanites (13:6-11). These, too, were to be done away with if they tried to undermine loyalty to God. Love toward God must come first.

A fourth threat might come from citizens of the cities (13:12-18). This involved people of an entire town who may still be faithful to the temples of Baal. In a case where there were whole towns true to Baal worship, all Israel was summoned to a military campaign against the town. The military campaign was to be carried out by rules for holy war. The city and every living thing was to be destroyed.

All this may sound crude to us, but Exodus 22:20 said "Whosoever sacrifices to any god, save to the Lord only, shall be utterly destroyed." The Scripture is strong in teaching that nothing came before the Lord without punishment. It is also important to remember that these instructions were given in a theocracy; God was king, and to lead a person away from Him was an act of treason.

UNIFORM LESSON SERIES

Lesson for June 15

Jeremiah's temple sermon

By Dr. John H. Tullock, Chairman
Department of Religion and Philosophy
Belmont College, Nashville

Basic Passages: Jeremiah 7:1 to 8:3; 26

Focal Passages: Jeremiah 26:1-6, 11-15

Judah was in trouble. The good King Josiah had lost his life in an attempt to prevent Egypt from crossing his territory on the way to fight the Babylonians in Northern Syria. Now Egypt had dethroned Jehoahaz, Josiah's legitimate successor, and had placed his brother Jehoiakim on the throne instead as their puppet. Jehoiakim was a strutting peacock, more interested in building up his own ego than in doing what was good for the people. The great reform which Jehoiakim's father Josiah had begun had lost its strength, leaving behind some gains but also some major problems that the prophet Jeremiah became convinced had to be confronted. On what appears to have been a major feast day, in the first year of Jehoiakim's reign, Jeremiah went to the temple to do what he had to do.



Tullock

The Word from the Lord to Jeremiah (26:1-3)

As a prophet, Jeremiah had a most painful task to perform. He had to confront those who had turned the serious purposes of Josiah's reform (see 2 Kings 22:3-23:27) into acts of superficial piety. All worship had been centralized in the Jerusalem temple to protect it from being polluted by heathen practices. What had happened instead, was that the Jerusalem priests began promoting the idea that (a) the temple was God's dwelling place; (b) God would never permit His dwelling to be destroyed; (c) since the temple was in Jerusalem then Jerusalem could never be destroyed. Thus the people were safe no matter what they did. This naturally was a very popular theology because it gave them a sense of security, which had been reinforced by the peaceful reign of Josiah. Jeremiah may have felt on this occasion as he did when he said, "If I say, 'I will not mention Him, or speak any more in His name,' there is in my heart as it were a burning fire and I am weary of holding it in, and I cannot" (20:9 RSV).

Whatever his feeling, he heard God's call and answered.

The Word from the Lord to the people (26:4-6)

A fuller account of the sermon itself is found in Jeremiah 7. It seems that the people had adopted a motto, "The temple of the Lord" which they repeated when anyone suggested that anything could possibly happen to Jerusalem. Jeremiah forcefully reminded them that no magic formulas could substitute for right living. They were living as though they had never heard of the ways of the Lord. They had ignored the law, scorned the prophets, and now faced disaster. Only a true repentance could cause the Lord to hold back the disaster that was about to hit Jerusalem and Judah. Jerusalem would be a ruin like Shiloh, one of Israel's earliest holy places (26:6).

The people's reaction to the Word (26:11-15)

Jeremiah's sermon caused a violent reaction, which was not very favorable to Jeremiah. He was seized (26:11). He had spoken against the city where God dwelt and thus he had spoken against God himself. A trial followed which was much like a trial in our courts today. The evidence was presented (26:11) and Jeremiah spoke in his own defense (26:12-15). He made three points: (1) He was only doing what the Lord had commanded him to do. To make sure everyone understood what he had said he repeated his main theme (26:12-13). (2) He submitted himself to the court's judgment (26:14). (3) Then he warned the court of the consequences of putting an innocent man to death.

The trial is not complete without a judgment. Although it was not included in the lesson text, Jeremiah was declared innocent. This shows that not all people in Jerusalem were blinded by the superficiality of others. (26:16-19).

Jeremiah's situation illustrates some very important matters. One is that no matter how deep a revival experience may be, there is always the danger that important issues may be obscured by the trivial. Isn't it surprising how many churches experience a low period after a stirring revival? Many good things had happened in Josiah's reform but somehow they had gotten sidetracked. Secondly, no magic formulas can substitute for faithful service. Thirdly, no man should be shouted down when he expresses an honest conviction. Listen to him — the Lord may be speaking through him.

BIBLE PUZZLE ANSWERS

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P	E	E	N	N	S	E	N	D	S

"Set a watch, O Lord, before my mouth" (Psa. 141:3).

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LIFE AND WORK SERIES
Lesson for June 15

End or new beginning

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

Basic Passages: Job 14; John 11:25-27; 1 Corinthians 15:53-57
Focal Passages: Job 14:10-17; John 11:25-27; 1 Corinthians 15:53-57

The question of immortality or life after death is asked in the Bible by Job as his sickness and suffering declare the approach of his death. This same question, with which man has struggled, is answered by Jesus Christ! The details of His answer are revealed in the New Testament.

I. POSSIBILITY OF IMMORTALITY

In the 14th Chapter of Job we find the possibility of immortality expressed. As Job tries to understand why the righteous suffer, he senses that this lifetime alone is not long enough for God to reward the righteous and punish the wicked. Therefore he asks, "If a man die, shall he live again?" Job considers this possibility of immortality in the light of:

1. The history of man

He acknowledges that the voice of nature is against the possibility of immortality. For although a tree may live after being cut down, man is not a tree. Then the voice of experience is against the possibility of immortality. The uniform voice of the ages is "man lies down and rises not again" (Ecc. 11:3).

2. The hope of man

Even though the voice of nature and the voice of experience are against the possibility of immortality, yet the phenomena of nature suggests that possibility. Nature being the handmaiden of revelation, many times, foreshadows for us heavenly truth. "There is hope for a tree, that if it be cut down, it will sprout again." Is it therefore not within the realm of possibility that man, as the highest and noblest of God's creation, could experience the same hope as that of a tree?

Another basis of hope Job expresses besides nature's phenomena is the instinctive craving he had for immortality, "Oh that thou...wouldst appoint a set time...and remember me" (v. 13). This is a strong prayer from the heart of Job. Job bases this instinctive craving on the fact that God being the Creator would certainly, "long for the work of thy hands." God, who created man, and cares for the vegetable and animal world, cares more for man. This is what Jesus declared (Matt. 6:26).

The other basis of Job's instinctive craving seems to be that God's love would surely extend to the point of providing for man's forgiveness (v. 17). This hope and dream of Job's is shadowed and figured in this chapter. The coming of Christ was the substance and the reality of this hope, "who abolished death

and brought life and immortality to light through the gospel" (2 Tim. 1:10).

II. THE PERSON OF IMMORTALITY (John 11:25-27)

Chapter 11 of John concerns the dying of Lazarus and the raising of Lazarus. As the chapter opens, Lazarus, the brother of Martha, is sick and then dies. Jesus arrives on the scene after Lazarus is buried. Martha expresses a firm belief in a general resurrection of man in the distant future (vs. 24). Jesus responds by lifting her belief in the distant future and declaring that He is, "the resurrection". He pointed to Himself not to a creed. Here is the person of immortality — Jesus Christ!

This statement of Jesus declares that because He is the resurrection and the life, those who believe in Him and die will live again! The possibility of immortality is declared a fact. Christ proved this declaration by rising, Himself, from the dead. "In fact Christ has been raised from the dead...by a man has come also the resurrection of the dead" (1 Cor. 15:20-21).

Jesus continues in verse 26 to declare that any one who believes in Him will never die. This is a further revelation that physical death is not the ultimate problem. The ultimate problem is spiritual death. This death is called the "second death" (Rev. 20:14). It has been said: If we are born once, we die twice. But if we are born twice, we die once. This explains the necessity of becoming a Christian and receiving spiritual life.

III. THE PROMISE OF IMMORTALITY

In Chapter 15 of 1 Corinthians, Paul explains that the hope of immortality is based on the resurrection of Jesus Christ. Paul states that the great resurrection will take place at any time. This, he affirms, must happen to fulfill the promises of immortality made by a faithful God (vs. 53). When this happens, the promise of death being destroyed will fully come to pass. Sin is the cause of death, but the Lord Jesus Christ has destroyed death and has offered eternal life. The response is "thanks be to God"!

The fact of eternal life which is limited to those who believe in Christ and who receive what He offers, "gives us the victory" (John 1:12).



Burch

Court rejects Armstrong appeal

WASHINGTON (BP) — Unanimously and without comment, the U.S. Supreme Court announced it will not review a challenge by Herbert W. Armstrong's Worldwide Church of God to an order by California Attorney General George Deukmejian to turn over all church records, including financial statements.

The controversial Armstrong and his sabbatarian church were taken to court last year by six former members who claimed the 87-year-old leader and other church officials were guilty of misusing church funds. The sect virtually requires that members in good standing give at least one-tenth of their income to the church.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, expressed "disappointment" at the high court's refusal to hear the case "at this time." But, he added, the action "did not come as a surprise and is by no means a final determination."

Baker said he would have preferred that the court argue the case now "on the basic issue of whether church property is indeed public property and subject to the custodial supervision of the state." He attributed the decision not to hear the case to the court's feeling the issues "were not sufficiently sharpened" and "not ripe" at this time.

Jamaican pastor awarded for outstanding service

KINGSTON, Jamaica — C. Sam Reid recently received an award for outstanding contribution in religion and journalism from The Daily Gleaner, a Kingston, Jamaica newspaper.

Reid is pastor of Calvary Baptist Church, Montego Bay, one of the largest churches in the Jamaica Baptist Union. The outspoken political and civic leader has served as an appointed national senator and president of the Christian Council of Churches in Jamaica. He also has helped in developing community projects and writes a weekly column for The Daily Gleaner.

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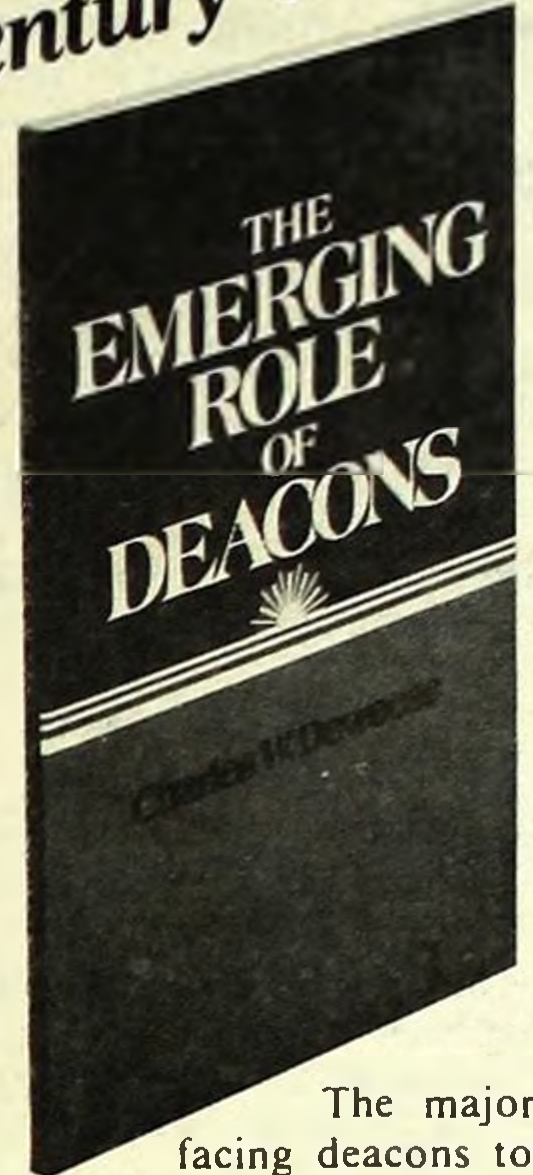
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According to Baker, the case has now been cleared for argument on its merits in California courts. Once a final resolution in state courts is reached, the case can be appealed again to the Supreme Court. Church-state observers are agreed that regardless of the outcome in California, the case will be appealed to the nation's high court by the losing side.

Issues for 20th century deacons!



The major issue facing deacons today is whether or not they are living up to the qualifications set forth in the New Testament.

In this book Charles Deweese, director of editorial services for the Historical Commission, summarizes the biblical, historical, and practical aspects of deacons. He portrays the deacon trends of the past and present and offers some possibilities for the deacons of the future.

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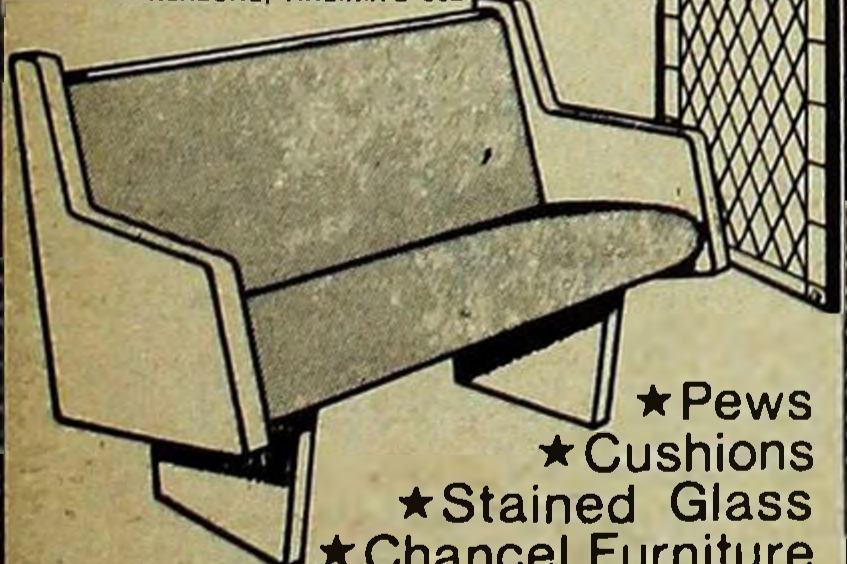
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'Miracle' springs prisoner to return to resort missions

BRECKENRIDGE, Colo. (BP) — Observing his new surroundings, Dwane Jackson felt nothing short of a miracle could spring him from the Fort Leavenworth Prison Camp.

Several months later, on Feb. 20, 1980, the miracle happened. Jackson was released two years before his supposed earliest possible release date. The reason for the release seemed equally miraculous — so he could return to resort mission work in Breckenridge, Colo.

Jackson was sentenced to Leavenworth in August 1979 after being found guilty of wiretapping and theft (sentenced to five years for the former, two years for the latter) in Houston. The acts for which he was tried took place in 1972. He was charged in 1974 and convicted in 1976.

At the time Jackson began serving his sentence, he had already served two months — in missions — in Breckenridge, under the sponsorship of Spring (Tex.) Baptist Church.

The congregation has backed and encouraged the former Houston police officer through his many trials and struggles related to illegal acts committed when he was a narcotics officer.

After a big drug bust Jackson and his associates split the money found on one of the drug dealers in "repayment" for personal expense and trouble involved in the case.

An illegal wiretap was also involved and Jackson says he was the one who actually hooked it up. He and nine other agents eventually went to prison on the charges of theft and illegal wiretapping. All the others are still serving time.

When the case hit the newspapers and television, Jackson and his family were members of Spring Baptist Church which he credits for strong support of his family during the crisis. He took a part-time janitorial position with the church, then became interim ac-

tivities director for the large, growing church in the suburbs of metro Houston. A year later, he enrolled in seminary.

After testimonial speaking engagements that took Jackson and his wife as far as Indiana, New York, and Colorado, they began to see that the Lord wanted them in mission work.

Then they met Colorado State Missions Director Don Murray, at a meeting in Retta, Tex. Jackson gave Murray his resume. The missions director's next stop, unknown to the Jacksons, was Spring Baptist Church.

While in Spring, Murray mentioned that he had met this former policeman from Houston and wondered if the pastor or anyone had heard or knew anything about Jackson. The rest is history. They did know him and recommended him for whatever God had in mind.

Murray invited the Jacksons to come to Colorado and when they saw Breckenridge, they knew immediately that was where God wanted them.

They moved to the area, found property for their home and ministry, and began their work last summer. Then the court order came through instructing Jackson to report for sentencing and then prison.

The Jacksons left Colorado and six months later, Jackson — to his own amazement — walked through the gates of Leavenworth, a free man except for his special probationary status.

"Many thousands of people prayed and supported us, giving me freedom to minister for our Lord and victory in the end, when Feb. 19, God opened the prison doors and they sent me away, literally," Jackson told the Rocky Mountain Baptist.

The stipulation on his being released was that he return to Breckenridge to continue the ministry the jail sentence had so rudely interrupted last summer.

Texas church's pocket change ministers to young children

GAINESVILLE, Tex. (BP) — When members of Southside Baptist Church in Gainesville, Tex., say "change for children" they aren't referring to the nursery.

Every Sunday morning they empty their pockets of change when the offering plate is passed. The collection is for children in the community.

"Our church has always been involved in helping families in need and has an extra soft spot for children," said Marvin 'Red' Lancaster, pastor of the 150-member Southside church.

Not long ago a young boy in the community was brought to the church. He was cross-eyed and needed surgery.

"I told my congregation I would go to the Optimist or Lion's Club for the \$400 if we could not help him ourselves. But who do you think ought to take care of the child? I received the \$400 that Sunday morning," Lancaster said.

The church has collected the change every Sunday for seven years, which amounts to \$40 or \$50 a week. But collecting the change finances only a small portion of the ministry

Southside has provided for more than 300 children and their parents which includes food, clothing, medical care, child care service, foster homes, and emergency funding.

"I believe God gave Christians a commission to eliminate suffering," Lancaster said. He works closely with the Child Welfare Department in Cook and Wise Counties.

"Brother Lancaster has been a godsend to our office ever since he arrived in Gainesville 10 years ago," said Carol Gonzales, child placement supervisor, Child Welfare Department.

"Upon his arrival there were no foster homes in our county so he immediately opened his home and then enlisted members of his church and the community to do the same. Now whenever our department locates a family in need of shelter, clothing, or other necessities we turn to Brother Lancaster and Southside because we know the family will not be turned away," Gonzales said.

Another aspect of Lancaster's ministry is transporting adults and children weekly to Dallas for medical treatment.

"I would say that at least three days a week Brother Red drives into Dallas to take someone to the doctor, and he is continually working with 25 to 30 children in need of medical treatment ranging from birth defects to plastic surgery," said Wesley Bashaw, youth director at Southside Baptist Church.

"Now and then our church wonders how we are going to continue financing this program, but then we ask ourselves, 'Who can we turn down?' and we realize that we are touching lives for Christ," Bashaw said.

Lancaster quickly adds that he is very proud of his congregation. "In the past year 93 children have been to Dallas for medical treatment and members of the church have cared for more than 200 children in foster homes. Southside believes that caring for our community is simply following the example of Jesus Christ," he said.



REACHING THE UNCHURCHED — Larry Black shares a thought about the Christian life before playing a related Christian rock song for his unchurched listeners.

DJ urges rock 'n' rollers, accept Jesus, go to church

NASHVILLE — His radio program features music with Christian lyrics, but Larry Black really doesn't plan his programs for Christian listeners.

It's the young people 'panning' the radio dial on Sunday mornings, looking for something other than a sermon or a choir to listen to, that he really wants to reach.

Black's program is offered to radio stations in one — and two-hour versions, with more than two-thirds of the 118 stations that carry the program using the two-hour length.

Lest anyone get the idea that "The Larry Black Show" is another radio preacher set to music, he wants to squelch that thought immediately.

"The purpose of the program is to sow seeds — pure evangelism — without making any attempt to bring anyone into any kind of maturity," he says.

In fact, Black wants his listeners to quit listening to his program and find a church to attend as soon as the spiritual seed is sown.

Basically, Black gets the young listener's attention because his program doesn't sound like a traditional religious service.

Because Black feels that "there is rock and roll music that has positive value," he chooses to air songs that lead logically into a short, but thought-provoking, comment related to the Christian faith. Then the format moves smoothly into a contemporary Christian rock song that ties the message of the secular song and Black's sandwiched comments together.

There is no sermon as such on his program, and he keeps his comments short because he feels wordiness is a "tune out" factor which causes people to "hit the button" to find another station.

Each half-hour, Black presents in brief form the plan of salvation, following up with a caution that the person needs to find a church where they can learn more and grow.

On the other side of the coin, he has consulted with national-level Southern Baptist

youth leaders to help them stay up-to-date on the youth culture.

In talking with Larry Black, one is always aware that he would never force Christian rock on those who do not like it. Even in the choice of music for worship or praise, Black seems to practice the doctrine of the priesthood of the believer.

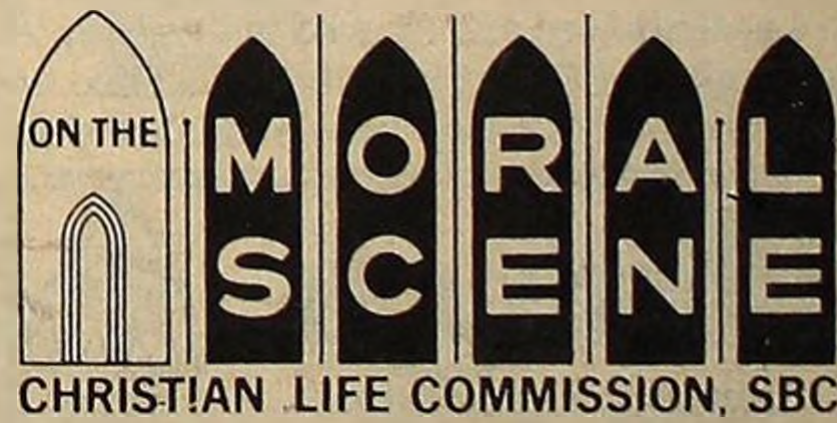
For those who would like to use Christian rock and roll with youth, he provides words of caution.

"Before using any music in a teaching sense, the leader is going to have to be familiar with the lyrics and theological position of the artist," he insists.

"If one of the songs is not acceptable, the leader can say, 'we don't understand the Scripture in the same way he does, so we won't use that song, but we will listen to this one because it has something to say to us.'

"If we can instill in our youth that we are not infallible," Black says, "they will be less easily swayed when they get away from home."

Larry Black's approach is touching the lives of unchurched youth in cities as big as New York and Los Angeles and as small as Wausau, Wisc., and Bemigi, Minn. The air waves carry the simple gospel message to the ears of thousands of who happen to tune in to the rock beat.



CHRISTIAN LIFE COMMISSION, SBC

JOBS FOR BATTERED WOMEN — "Battered women are being trained to assist other victims of domestic violence in an Illinois project entitled 'New Horizons Job Assistance Project for Battered and Abused Women.' The project, administered by the Northwest Opportunity Center in Cook County, Illinois, will ease the transition from shelters to the working world for battered women by providing temporary employment and intensive training in job skills. The twelve-month project, which began on October 1, 1979, trains 12 battered women to counsel victims of domestic violence, to act as advocates for battered women in court, and to locate shelter, clothing, day care facilities, and other services for battered women in the community. For more information on the project, contact Nancy Pena, Project Coordinator, Northeast Opportunity Center, 15 North Arlington Road, Arlington Heights, Ill., 60004, 312/255-3456." (RESPONSE, February, 1980)

Korean students struggle to reach training retreat

SEOUL, Korea — For some Korean college students, the real challenge of the retreat was getting there, then getting back.

To reach the mid-winter evangelistic training retreat, a group of 20 traveled seven hours on a partially-heated train, waited two hours in an unheated bus station, and hiked 20 minutes up a snow covered mountain path.

After three days of prayer, worship, and training sessions, they started home. This time the train was heated, but no seats were available.

Despite the difficulties, some of the students witnessed to other passengers and a few accepted Christ as their Savior.