

# Baptist and Reflector

Vol. 146/No. 24/June 18, 1980

News journal of Tennessee Baptist Convention

## Bible, missions dominate SBC

### 14,000 messengers elect Smith, speak on abortion, inerrancy

By Al Shackelford

At their 123rd annual session last week, messengers to the Southern Baptist Convention approved a \$90-million Cooperative Program mission giving goal; elected Bailey Smith of Del City, Okla., as president; and considered a record 50 resolutions submitted by their fellow messengers.

The convention met June 10-12 at Cervantes Convention Center in St. Louis.

Registration at the SBC was lower than expected, with unofficial registration figures reaching 13,787 by Thursday afternoon. This is the lowest number of messengers since the 1973 convention in Portland, Ore.

In other action, the messengers approved Bold Mission Thrust goals for the next five years; voted down two motions which would have affected future SBC messengers and meeting schedules; and approved two changes for SBC registration.

The \$90-million Cooperative Program goal and convention budget will be divided into three sections: an operating budget of \$74.5-million, a capital needs figures of \$2.5-million (previously approved by earlier conventions), and a Bold Mission Thrust challenge budget of \$13-million.

The goal is 10.1 percent above the current year's goal of \$83-million.

Bailey Smith, an outspoken supporter of Biblical inerrancy, was elected president of the convention over five other nominees. He is pastor of First Southern Baptist Church, Del City, Okla.

Smith received 51.7 percent of the ballots on the first vote, defeating Frank Pollard of Jackson Miss.; James Pleitz of Dallas, Tex.; Richard Jackson of Phoenix, Ariz.; Hal Boone of Houston, Tex.; and Jimmy Stroud of Knoxville, who was the only announced candidate.

In later sessions, the messengers elected first vice-president Jack Taylor, evangelist and author from Fort Worth, Tex.; and second vice-president C. Wade Freeman, retired director of evangelism for Texas Baptists, Dallas.

Re-elected were recording secretary, Martin Bradley, Nashville; registration secretary, Lee Porter, Brentwood; and treasurer, Harold Bennett, Nashville.

The messengers presented a record 50 resolutions, and the Resolutions Committee, chaired by W. Wayne Allen of Memphis, brought 27 resolutions to the floor — also a record.

In approving resolutions the messengers altered the denomination's previous stands of abortion, tightened its definition of "doctrinal integrity," and declined to support an amendment to the U.S. Constitution to require prayer in public schools, by upholding its support of the Supreme Court's 1962 and 1963 decisions forbidding state written and sponsored prayers.

The new abortion resolution supports legislation and a constitutional amendment to prohibit abortion except to save the life of the mother. Resolutions on this subject approved by earlier conventions had included exceptions in cases of rape or incest or where the mental or emotional well-being of the mother was involved.

The new resolution on doctrinal integrity exhorted trustees of SBC seminaries and other institutions not to employ or continue employment of faculty and staff who do not believe "in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and the Bible is truth without any error."

Other resolutions opposed the Equal Rights Amendment; protested Time-Life Publications for its book *Early Man* which the resolutions said declares that most modern Christians and Jews no longer regard the sacred doctrines of Biblical creation, heaven, and hell; opposed pornography and homosexuality; and supported resettlement of refugees from Cuba and other nations, children's rights, Christian citizenship, and prayers for the hostages in Iran.

In other actions the messengers approved Bold Mission Thrust goals for the next five years of 1.5-million baptisms; involving 8.5-million people in Bible study through Sunday Schools; 500,000 family units involved in family worship; and the training of 1-million church members for personal witnessing.

Only three motions were presented to the St. Louis convention, and two of these three were overwhelmingly defeated by the messengers.

The two defeated motions dealt with amendments of the convention's Constitution, which would have had to be approved by two consecutive sessions.

The messengers defeated a proposed amendment which would have denied messenger status to employees of SBC agencies, state convention agencies, or anyone who receives 50 percent of his salary from Cooperative Program sources.

The amendment was defeated, after one messenger pointed out that the election and certification of messengers were the responsibility of a local Southern Baptist church.

The other proposed amendment of the SBC Constitution would have called for the convention to meet every fourth year, rather than annually, "with regional conferences or conventions held in the intervening years." This amendment received less than 100 supporting votes.

The third motion presented last week asked the Sunday School Board to prepare an appropriate logo to be used in promotion of world hunger relief. President Adrian Rogers ruled that this matter should be referred to the board for study and for report at next year's SBC in Los Angeles.



**COMPLETING THEIR TERMS** — The 1979-80 convention officers completed their duties last week. They are (left to right) Don Touchton, second vice-president, Brandon, Fla.; Abner McCall, first vice-president, Waco, Tex.; and Adrian Rogers, pastor of Bellevue Baptist Church, Memphis. Rogers was president.

The messengers approved two recommendations from the SBC Executive Committee which would tighten registration procedures at the annual meetings. The bylaw changes require that messengers must register in person and that only messengers present at the time of a vote may cast ballots.

In other actions, the messengers approved a recommendation from its Order of Business Committee that James L. Monroe, pastor of First Baptist Church, Fort Walton Beach, Fla., be designated to preach the convention

sermon at the 1981 convention. The alternate will be William Cumbee, director of missions in Alexandria, Va.

In addition to SBC president Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, other officers serving last week were first vice-president Abner McCall, president of Baylor University, Waco, Tex., and second vice-president Don Touchton, pastor of Central Baptist Church, Brandon, Fla. Rogers asked McCall, who is a former Texas court judge, to serve as parliamentarian.

## 25 resolutions passed by SBC messengers

Resolutions passed by messengers to the Southern Baptist Convention last week altered the convention's stand on abortion exceptions, tightened its stand on Biblical inerrancy, and expressed opposition to the Equal Rights Amendment to the United States' Constitution.

The Resolutions Committee considered a record 50 resolutions introduced by messengers and brought 27 resolutions to the floor for consideration. Some of the submitted resolutions were combined, since they were on the same subject; some were referred to appropriate SBC agencies; and

some were not brought back because there were not germane to SBC involvement. Two of the 50 introduced resolutions were disallowed, since these were not submitted by bona fide messengers.

The convention's emotional and protracted debate came on the abortion resolution. After several attempts to amend the committee's recommendation, the messengers approved it as submitted with its support for "appropriate legislation and/or a constitutional amendment prohibiting abortion except to save the life of the mother."

The messengers defeated an attempt to merely reaffirm previous resolutions on this subject which would have also permitted exceptions for rape, incest, or evidence of fetal deformity.

As adopted, the statement also condemns the use of public funds for non-therapeutic abortions, thereby putting the convention on record as favoring the Hyde Amendment which is currently before the U.S. Supreme Court.

The resolution on doctrinal integrity differs from the denomination's 1963 Baptist Faith and Message statement by exhorting trustees of seminaries and other institutions "to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions and to assure that seminaries and other institutions receiving our support only employ, and continue the employment of faculty members and professional staff who believe in the divine inspiration of the whole

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Allen

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# SBC president pledges to serve 'every segment of denomination'

By Charlie Warren

ST. LOUIS — Bailey Smith, newly-elected president of the Southern Baptist Convention, pledged in a news conference here to "try to adequately serve every segment of our denomination."

Smith, pastor of First Southern Baptist Church, Del City, Okla. was elected in a first-ballot victory against five other nominees.

"I don't believe there is any effort to take over the convention," said Smith, referring to reports of a Biblical inerrancy coalition. He denied he was elected by any such group.

"I have friends in every area," he said. "Some seminary professors told me they voted for me. I don't know where the votes came from, but I appreciate them. If there was a Presbyterian here who voted for me, I appreciate it," he quipped.

"I'm not going to be the president of any group. I am president of the Southern Baptist

Convention" he told the reporters.

He said the great spirit of the denomination right now is "a conservative, evangelistic spirit" and no coalition or group is "bearing any undue influence upon our denomination." The majority of Southern Baptists believe in the inerrant Word of God, he asserted. He also believes there are few "liberals" in the convention compared to the majority of Baptists.

Smith defined 'inerrancy' as meaning the original autographs of the Bible were "God breathed" and "without fault or blemish."

"I believe Jonah was a literal person that was swallowed by a literal fish, was spit out of a literal stomach, and was in a literal mess," he said. He added that he can understand somebody believing the days in the creation story were longer than 24-hour days, but he said he could not respect those who say Jonah was a parable rather than a literal event.

He said he will appoint people to serve on

convention committees who "fit the traditional Southern Baptist Faith and Message statement."

"I will certainly lean toward those who believe the Bible is the inerrant, infallible Word of God."

Asked whom among Southern Baptists he would consider a liberal, Bailey said, "Liberalism is relative. But I certainly think a person who does not believe in inerrancy ought to question themselves."

Asked if he believes in the inerrancy of the translations we have today, Smith said, "If God can give it perfectly in the first place, He can keep it perfect."

He refused to name any particular translation as being closest to the original autographs or reject any modern translations. "I believe we have exactly what God wants us to have," he said.

The great unifying force in the Southern Baptist Convention, he believes, will be "a respect for the Bible, a love for evangelism, and a commitment to missions." Southern Baptists, he said, are not going to become liberal because "Southern Baptists are people of the Book."

"Denominations that have gone liberal have gone down statistically... in power ... in missions ... in evangelism ... in influence ... they've gone down in every area," he said. Baptists can prevent liberalism by proclaiming the Bible.

Asked if there was a need to reform procedures for electing trustees of agencies or seminaries, Smith said he sees no such need and doubts if such an effort could be successful.

"We've elected officials who can handle our seminary issues," he said, adding that the directors and trustees are "adequate to handle the situation."

The Oklahoma pastor stated he believes editors of state Baptist papers have "tried to do a fair and honest job of reporting. I'm sure it's difficult if an editor feels one way not to express that view," he said.

Smith was asked about his church's record of giving to the Cooperative Program.

"We're not giving nearly what I want us to give," he replied, explaining that the church is young and has experienced rapid growth. "We cannot build enough buildings fast enough. We cannot buy property fast enough."

While the Oklahoma church gives 17.5 percent of its almost \$3-million budget to mission causes, he admitted that only a small percentage of that is contributed through the Cooperative Program. He predicted the church would give about \$45,000 (about 1.5 percent of the budget) through the Cooperative Program this year.



**SHARING A SONG** — Joyce Rogers, wife of Adrian Rogers, sang the special music just before her husband delivered the president's address.



**FACING THE PRESS** — Bailey Smith, newly-elected president of the Southern Baptist Convention, responded to questions from reporters during a scheduled press conference.

## SBC elects Tennesseans to 31 convention posts

Baptists from Tennessee were named to 31 positions on various committees and agencies' boards of trustees of the Southern Baptist Convention during last week's convention.

Their elections came on nominations from the convention's Committee on Boards and the Committee on Boards.

The following were named:

**Executive Committee:** William Fortune, Knoxville layman, was re-elected to a term expiring in 1984.

**Foreign Mission Board:** Carroll C. Owen, TBC convention ministries director, Brentwood, was re-elected to a term expiring in 1984.

**Home Mission Board:** Gerald Stow, Cookeville pastor, was re-elected to a term expiring in 1984.

**Baptist Sunday School Board:** Earl Davis, Memphis pastor, was elected to a term expiring in 1984; John Daley, Nashville pastor, was re-elected to a term expiring in 1984; and G. Wayne Brown, Brentwood layman, was re-elected to a term expiring in 1984.

**Annuity Board:** Alden H. Wilson, Nashville layman, was re-elected to a term expiring in 1984.

**Southwestern Seminary:** Melvin G. Faulkner, Erwin pastor, was re-elected to a term expiring in 1985.

**Southeastern Seminary:** Bill Bruster, Knoxville pastor, was elected to a term expiring in 1985.

**Southern Baptist Foundation:** John Justice, Nashville layman, was elected to a term expiring in 1984; Tom Madden, TBC executive secretary, was re-elected to a term expiring in 1984; William B. Cockroft, Memphis layman, was re-elected to a term expiring in 1984. Hiram Lemay, Nashville pastor, was re-elected to a term expiring in 1984; Walton W. Smith, Clarksville layman, was re-elected to a term expiring in 1984; and Roy L. Dupue, Hendersonville layman, was elected to a term expiring in 1984.

**American Seminary Commission:** Hiram Lemay, Nashville pastor, was re-elected to a term expiring in 1984, and Mrs. J. Thomas Bryan, Nashville, was re-elected to a term expiring in 1984.

**Brotherhood Commission:** James Threlkeld, Memphis layman, was re-elected to a term expiring in 1984.

**Historical Commission:** John Justice, Nashville layman, was elected to a term expiring in 1984.

**Radio-TV Commission:** Fred W. Issacs Jr., Cosby layman, was re-elected to a term expiring in 1984.

**Baptist Joint Committee on Public Affairs (ex officio):** Harold Bennett, Executive Committee; Foy Valentine, Christian Life Com-



Bill Sherman



Jerry Glisson

mission; Grady Cothen, Sunday School Board; and James H. Smith, Brotherhood Commission.

**Baptist World Alliance:** Porter Routh, Nashville layman, and Harold Bennett, Executive Committee, as ex-officio member.

**North American Baptist Fellowship:** Harold Bennett, Executive Committee (ex officio).

**Committee on Order of Business:** A. Douglas Watterson, Knoxville pastor, was elected to a term expiring in 1983. He was designated as chairman for the 1981 SBC.

**Committee on Boards:** Jack May, Memphis pastor, and William Gurley, Memphis layman, for one year.

Except for the 1981 Committee on Boards, all of these nominations were submitted by this year's Committee on Boards, which was chaired by Bill Sherman, pastor of Woodmont Baptist Church, Nashville.

The nominations for the 1981 Committee on Boards were presented by the current Committee on Committees, of which Jerry Glisson, pastor of Leawood Baptist Church, Memphis was chairman.

One question concerning the report of the Committee on Committees involved a man from Arkansas who teaches at Mid-America Baptist Theological Seminary in Memphis.

In the committee's report which was printed in the Wednesday Convention Bulletin, Jim A. Millikin of Marion, Ark., was to be nominated to the Committee on Boards. However, when the committee presented its report Wednesday morning, Glisson said that the committee would nominate another person.

After the committee's nominees were approved, a messenger asked why the substitution was made for Millikin. Glisson explained that the change was made because of what his committee understood as a long-standing tradition that no seminary professor should be named to the Committee on Board.

President Arian Rogers ruled that the messengers had already voted on the matter, and it seemed wise "to let it stand as it is."

## Deacons hold first rally

ST. LOUIS — Mobile Mayor Lambert Mims told the first National Deacons' Rally at Tower Grove Baptist Church here, that deacons need to have the courage to "open your mouth and preach Jesus."

More than 600 deacons from 17 states attended the session which was sponsored by the pastoral ministries section of the Baptist Sunday School Board, Nashville.

Mims, who is a deacon at Riverside Baptist Church in Mobile, called on deacons "to be more than managers of material things," to be filled with the Holy Spirit, and to be committed to ministering with a "love that takes us beyond the four walls of the church to the multitudes who need Christ."

A. Morgan Brian Jr., New Orleans attorney and deacon at First Baptist Church there, outlined how deacons and pastors should become partners in ministering.

"The more humble we are, the more dynamic our ministry will be. There has to be an endearment if deacons and pastors are to minister and work together. We have to be true yokefellows."

Brian suggested that pastors and deacons should remember that they are called by God to lead the rest of the church to minister, not do everything themselves. "The balance of the church is not to be spectators watching the deacons and pastor perform ministry. The goal should be for every born again believer to be a minister."

"Our real value is when we can help a person with his spiritual problems. Physical, economic, emotional problems all are easier to handle when you've taken care of the spiritual problems first."

Brian urged the deacons to learn to know the condition of the persons to whom they minister and develop a personal involvement in the lives of church members and to save some of their energies for strengthening their pastors.

Deacons strengthening their pastors was the theme of another rally speaker. Charles Chandler, pastor of the Pennsylvania Avenue Baptist Church, Urbana, Ill., reminded the deacons that everybody needs ministering to, even the pastor's family.

Howard Foshee, author of the book, *The Ministry of the Deacon*, and director of the Christian Development Division of the Baptist Sunday School Board, Nashville, called deacons and pastors partners in ministry and told the deacons to be enablers.

# Tennesseans active, visible during St. Louis sessions

Tennesseans were active in various positions of service during last week's Southern Baptist Convention in Memphis, led by Adrian Rogers, SBC president. Rogers is pastor of Bellevue Baptist Church, Memphis.

Serving on the Committee on Committees were Jerry Glisson, pastor of Leawood Baptist Church, Memphis, and Roland Maddox, a layman from Bellevue Baptist Church. Glisson was chairman of the committee.

Bill Sherman, pastor of Woodmont Baptist Church, Nashville, was chairman of the Committee on Boards. Also on this committee was

## Resolutions...

(Continued from page 1)

Bible, the infallibility of the original manuscripts, and that the Bible is truth without any error."

Herschell H. Hobbs, chairman of the committee which drafted the 1963 statement, objected to the resolution. He felt that the resolution is a threat of Baptists traditional support of freedom in the statement's prologue, warning that if the prologue is ignored, "then the rest becomes a creed."

The opposition to the Equal Rights Amendment was a last minute addition to the committee's resolution on women. Chairman Wayne Allen of Memphis read the additional paragraph, which was not in the committee's printed report.

The addition stated that "this convention, while reaffirming the Biblical role of equal worth but not always the sameness of function of women, does not endorse the Equal Rights Amendment."

In other resolutions, the convention refused to alter its support of the U.S. Supreme Court's 1962 and 1963 decisions forbidding state written and sponsored prayers in public schools. The resolutions opposed attempts to circumvent these decisions and affirmed "our belief in the right to have voluntary prayer in public schools."

A resolution of the White House Conferences on Family expressed guarded support; but concern that the Biblical definition of "family" be used.

Other resolutions express opposition toward:

—pornography and asked the Christian Life Commission to develop materials to aid churches in combating this menace.

—homosexual practices, unnatural relations of any character, and sexual perversion.

—House Concurrent Resolution 109 which states that "children possess both fundamental human rights and rights attributable to their status as children."

—the giving of sexual information to minors by governmental agencies without parental knowledge.

—tax exemption for unrelated businesses owned by religious groups.

Other resolutions expressed support for:

—prayer for the hostages in Iran and urged "prayer that God would work a miracle by opening the hearts of Ayatollah Khomeini and all leaders in Iran."

—resettlement of refugees, specifically those from Cuba.

—increased mission support by Southern Baptists and their churches.

—Abner V. McCall, president of Baylor University in Waco, Tex., for his stand against Playboy magazine using Baylor coeds.

—assistance in hunger and disease relief in Cambodia.

Two other resolutions spoke to federal income tax practices. One urged Congress and the president to act on what the convention termed the "inequity" of the tax code which "encourages people to cohabit rather than marry" to receive a favorable tax advantage.

The other resolutions supported legislation currently pending before Congress which would reinstate a \$20,000 and under tax exemption for missionaries and other employees of charitable groups working abroad.

Don Mirts, Knoxville layman.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, served as chairman of the Credentials Committee during the convention. Other Tennesseans on this committee were Archie King, TBC Brotherhood director, and Ruben J. Canas, TBC language missions workers.

Wayne Allen, pastor of East Park Baptist Church in Memphis, was chairman of the Resolutions Committee.

Serving on the Tellers Committee was William G. Wilson, pastor of Brentwood Baptist Church, Brentwood.

Two Tennessee pastors led in prayer during the TBC sessions. These were H. K. Sorrell, pastor of Brownsville Baptist Church, Brownsville, and Acie Ford, pastor of Boulevard Baptist Church, Memphis.

Congregational singing at the opening Tuesday morning session was led by Thomas P. Lane, minister of music at Bellevue Baptist Church.

Special music during the convention was presented by Bellevue's sanctuary, youth, and senior high-college choirs; by Mrs. Joyce Rogers; and by Mrs. Cynthia Clawson of Nashville.

H. Franklin Paschall, pastor of Nashville's First Baptist Church, presented the report of the Committee on Baptist State Papers, of which he is chairman.

In addition, executives of various SBC agencies which are located in Tennessee participated in the reports of these agencies to the convention.

## Cobble elected chairman of Executive Committee

ST. LOUIS — J. Howard Cobble, pastor of Avondale Estates Baptist Church, Atlanta, was elected chairman of the 66-member Executive Committee of the Southern Baptist Convention for one year.

He succeeds Brooks Wester, pastor of First Baptist Church, Hattiesburg, Miss. Wester, who is rotating off the Executive Committee, was concluding the second year as chairman.

John T. Dunaway, pastor of First Baptist Church, Corbin, Ky., was named vice-chairman. Don Gent of Evansville, Ind., a layman, was elected recording secretary.

Cobble is a native of Andersonville and a graduate of Carson-Newman College, Jefferson City. He was director of religious and social activities at Carson-Newman following his graduation.

His father, M.K. Cobble, is a retired Tennessee Baptist pastor.

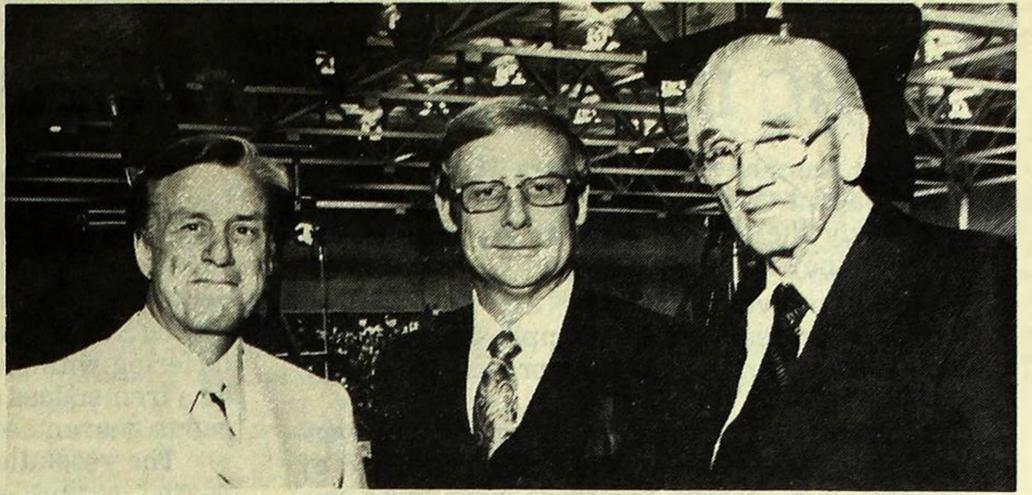
## Tennessee group hopes to leave spiritual mark in Washington

Mount St. Helens has made its mark physically on the State of Washington several times during the last month.

This week, a small group of Southern Baptists from Tennessee hopes to make a spiritual mark on at least part of that northwestern state. Twenty members of First Baptist Church in Grand Junction are giving 10 days of their summer to witness in Kent, Washington, near Seattle. Three thousand miles away from home, the group plans to conduct a Vacation Bible School, engage in door-to-door visitation and witnessing, and present a Christian musical which they wrote especially for the trip.

The musical, "Share His Love," will be presented each night.

Although the 10 adults and 10 young people are not worried about the latest Mt. St. Helen eruptions, Pastor Mike Adams says they will keep an eye on the conditions. "The mountain has been a concern," Adams said. "But it is not close to Seattle, and we have already overcome so many problems to conduct this mission tour that we won't let that scare us



**NEW CONVENTION OFFICERS** — Out of 25 nominees for the top three offices of the SBC, three emerged victorious. Jack Taylor (left) was elected first vice-president. Bailey Smith (center) is the new president; and C. Wade Freeman is second vice-president.

# Bailey Smith elected convention president

ST. LOUIS — Bailey Smith, pastor of the 14,000-member First Southern Baptist Church of Del City, Okla., was elected president of the 13.4-million-member Southern Baptist Convention in a first ballot victory over five opponents.

Smith succeeds Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, who declined a traditional second term.

Other newly-elected SBC officers are Jack Taylor of Fort Worth, Tex., an evangelist and author, who was elected first vice-president; and C. Wade Freeman of Dallas, Tex., retired evangelism director of the Baptist General Convention of Texas, who was elected second vice-president.

Smith, who is also president of the Baptist General Convention of Oklahoma, received 5,739 of the 11,106 votes cast, giving him 51.67 percent of the total.

Frank Pollard, pastor of First Baptist Church, Jackson, Miss., was second with 2,382 votes and James Pleitz, pastor of Park Cities Baptist Church, Dallas, was third with 1,516 votes. Other nominated were Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.; Hal Boone of Houston, a former foreign missionary who is now minister of missions at Houston's Sagemont Baptist Church; and Jimmy Stroud, pastor of Third Creek Baptist Church, Knoxville, Tenn. A month earlier, Stroud had announced publicly that he would seek the office openly rather than observe the traditional pattern of being drafted by friends.

The race for first vice-president ended when Taylor defeated C. Wade Freeman of

Dallas in a runoff election. Taylor received 3,746 votes to Freeman's 1,915 on the second ballot.

Earlier, on the first ballot, Taylor received 3,031 votes to Freeman's 1,406 to top the slate of seven nominees for first vice-president. Other contenders were Ralph Langley, pastor of First Baptist Church, Huntsville, Ala.; Sam Cathey, evangelist from Hot Springs, Ark.; Nelson Duke, pastor of First Baptist Church, Jefferson City, Mo.; Bryan Harbor, pastor of First Baptist Church, Pensacola, Fla.; and Dennis L. Ireland of Birmingham, Ala.

There were an incredible 12 nominations for second vice-president, including three Tennesseans.

In a second runoff for the post, C. Wade Freeman, who had been defeated earlier in the race for first vice-president, edged past Tennessean Robert Walker, pastor of First Baptist Church, Bulls Gap. Freeman received 2,298 votes to Walker's 1,205.

The first runoff for second vice-president included Freeman, Walker, and Russell Newport, a layman from First Baptist Church, Springfield, Mo. In that runoff, Freeman got 2,763 votes; Walker received 2,065; and Newport claimed 1,583.

Walker, a "darkhorse candidate" most messengers had never heard of, was the front-runner after the first ballot votes were tallied. He received 1,769 of the original votes for 24.12 percent, ahead of Freeman's 1,562 and Newport's 1,083.

During Walker's nominating speech, E.V. Cullum of Knoxville introduced Walker as a "grass roots" pastor who has never served on committees and has no credentials except for being a pastor. Cullum said while most messengers didn't know him, "God knows who he is." Cullum's speech was received with great applause and a small standing ovation.

Other Tennesseans involved in the race for second vice-president were Bill Sherman, pastor of Woodmont Baptist Church, Nashville, and Kenneth Story, pastor of Germantown Baptist Church, Germantown. Sherman received 949 votes on the first ballot for 12.94 percent of the votes cast. Story received 227 votes.

Other nominees for the post were E. Harmon Moore, executive secretary of the State Convention of Baptists in Indiana; John Hollingsworth, pastor of Mount Calvary Baptist Church, Birmingham, Ala.; Fred Powell, pastor of Pisca Baptist Church, Excelsior Springs, Mo.; George Bagley, executive secretary of the Alabama Baptist Convention; J.D. Rush Jr., pastor of Samaria Baptist Church, Batesburg, S.C.; Gordon Dorian of Wichita Falls, Kan.; and Tom Clayton Jr., pastor of First Baptist Church, Hobbs, N.M.

The messengers unanimously re-elected Harold C. Bennett of Nashville as treasurer, Martin Bradley of Nashville as recording secretary, and Lee Porter of Nashville as registration secretary.

## EDITORIAL

## SBC leans toward 'conservative right'

A large number of messengers to last week's Southern Baptist Convention in St. Louis apparently took seriously the theme — "That We May Boldly Say" — and they had their say!

Baptist conventions are an autonomous democracy. For years we have emphasized that any messenger may speak to any appropriate subject. And speak they did!

There were 25 nominees for the top three convention officers. There were 50 resolutions presented by messengers — a record. And there were three motions made.

According to our unofficial count 125 different messengers made nominations, presented resolutions or motions, offered amendments, or used one of the 10 microphones to speak in support of or in opposition to an issue on the floor. This is in addition to the 113 who were on the program — preaching, reading Scripture, praying, singing, and presenting reports from committees of SBC agencies.

The input of the messengers was most noted in the introducing of resolutions and in the debating of the Resolutions Committee's report.

Generally, the resolutions seemed to lean more toward the "conservative right" in moral, political, and theological issues than in recent conventions.

The resolution on "doctrinal integrity" exhorted trustees of SBC seminaries and other agencies not to employ or continue employment of professors or staff who do not "believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and that the Bible is truth without any error."

We find no difficulty with the resolution as passed. However, we must be extremely cautious if a trend is established, whereby resolutions at later conventions attempt to specify the method of inspiration or begin to apply certain interpretations to Scripture passages. We must protect the "priesthood of the believer" concept which allows any Southern Baptist who believes in Biblical inspiration to seek their own interpretations under the leadership of the Holy Spirit.

We were disappointed in the resolution on abortion which would allow the only exception "to save the life of the mother." The new resolution does not mention "rape, incest, or evidence of fetal deformity" which were included in resolutions passed by other conventions.

It seems unreasonable to alter our stand, mainly because — as we explained — the news media have interpreted our earlier position as "pro-abortion."

It was meaningful that the messengers did not endorse a resolution calling for an amendment to the United States Constitution to keep the courts from interfering with prayer in the public schools. It would be a tremendous mistake to begin tampering with the rights guaranteed by the First Amendment.

The resolution from the committee, which was passed, expressed opposition to attempts to circumvent the Supreme Courts decisions which dealt with government authorized or sponsored religious exercises in public schools. The resolution also affirmed our belief in the right to have voluntary prayer in public schools.

The record 50 resolutions introduced by messengers indicates that we need some bylaw changes to ease the impossible task of the Resolutions Committee. All resolutions introduced must be considered by the committee which returns it to messengers for a vote or explains why it was rejected. The Resolutions Committee's recommendations and explanations must be printed in the Wednesday or Thursday Convention Bulletin.

Their task is made even more impossible, because resolutions were still being introduced at 11:30 a.m. Wednesday — and the committee's printing deadline is 4:00 p.m. Wednesday.

There needs to be a bylaw change made to permit the introduction of resolutions ONLY on the convention's first day — or better still, at the first two miscellaneous business sessions.

The election of Bailey Smith as SBC president was not a surprise, based on the pre-convention gossip we had heard. It was surprising that he was elected on the first ballot over five other nominees.

We do not see Smith's election as one-sided endorsement of Biblical inerrancy. All six of the nominees are theological conservatives. Rather, Smith was elected because he is well-known to many Baptists, having been a popular speaker at many state Evangelism Conferences and convention meetings. Also, his church, First Southern Baptist Church of Del City, Okla., has been a consistent leader in the number of baptisms for several years.

At his press conference, Smith discounted his election as an effort of any organization. He feels he was elected by all segments of Southern Baptist life, and pledged himself to be the president of all Southern Baptists.

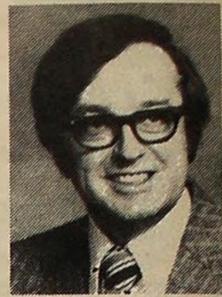
Adrian Rogers did a commendable job of presiding at last week's convention. His charismatic personality seems to make it impossible for anyone to get mad at him.

Yet, when the occasion demanded, he was forceful. When cheering erupted after one close vote, he used his gavel to remind us that "many people feel deeply about this issue. It should be a matter of prayer, not a matter of cheering."

In spite of the record number of resolutions and the resulting debate there were only two motions voted upon — both first readings of amendments to the Constitution — and both were defeated. Apparently the messengers were not interested in making drastic changes in procedure by disqualifying denominational employees from being messengers or by meeting only every fourth year.

There were fewer messengers in St. Louis than one would anticipate because of the city's central location. The 14,000 registered was the smallest since the 1973 SBC in Portland.

St. Louis was a good host for the convention. The Cervantes Convention Center provided adequate space for the number of messengers and visitors, exhibit area, and meeting rooms — all in the same building.

Cicero's  
comment

By the editor

Cicero was standing in the hot dog serving line at Cervantes Convention Center in St. Louis last week, when up walked two Tennesseans: Minnie Tyme, who was attending her 39th Southern Baptist Convention, and Newt Joyner, who was at his first.

"What do you think of the convention? I asked.

Minnie pondered as many thoughts seemed to be going through her mind. "I have good news and bad news," she observed.

Cicero wondered what they were.

"Well, the bad news is that so many people spoke during the business sessions, that they ran overtime, Minnie said." "The good news is that so many people spoke during the business sessions, making it a sure-enough Baptist meeting!"

Cicero noted there were a lot of resolutions introduced.

"Right," joined in Joyner. "I couldn't tell whether to call this a 'Convention of Resolutions' or a 'Convention of Revolution.'"

Newt added that all those resolutions made this a very important convention, since stands were taken on many significant subjects.

"Not true," countered Minnie. "No one ever pays any attention to the resolutions we pass — unless they disagree with them! Then, they just point out — what we all know — that the convention's resolutions are not binding on anyone."

Minnie Tyme added that she was going to present a resolution, but she couldn't think of a subject that wasn't already taken.

Noting that we had a resolution supporting motherhood, Newt asked why Minnie did not present one supporting hot dogs and baseball.

"I thought about one in favor of hot dogs, until I discovered that you have to pay 95 cents for one here at the convention center," Minnie responded. "And, I certainly would not have anything good to say about baseball, since the St. Louis Cardinals were out of town during the WHOLE convention. I guess I could have praised the Cardinal organization for its respect for Sunday work. Their manager was fired between the two games of a double header last Sunday, meaning Ken Boyer didn't have to work all day."

Both my friends complained about the long business sessions that ran overtime.

"But, remember that we are here to work," Cicero reminded them.

"Oh, that probably explains the shortage of rest rooms," Minnie observed.

Newt Joyner said that he voted for Jimmy Stroud, since he liked the idea of open campaigns with announced candidates.

Minnie paused. "I guess since Stroud got only 169 votes, that means that most Baptists don't want open and honest politics. They decided to put denominational politics back in the basement."

Miss Tyme noted that this was the first time she remembered the messengers voting to "unseat" a messenger. "In so doing, we disallowed a resolution this lady had introduced about putting the Ten Commandments on the walls of school rooms. Apparently, she had not read the ninth commandment about bearing false witness!"

Newt observed that he liked meeting on the banks of the Mississippi River, although he recognized that some cynics might say the convention was "up the creek."

"All in all, it was a good convention," Minnie judged. "There was one thing I didn't like in the convention hall — those flashing lights at the microphones on the convention floor. Everytime one of those started flashing, I would run over there — thinking I was in a department store and there was a special item on sale."

CIRCULATION THIS ISSUE — 82,482

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and  
Reflector

Eura Lannom, Advertising, Subscriptions

Established 1835

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

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

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

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

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

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## Letters to the Editor...

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

### Defends professors

Dear editor:

In response to Randy Skinner's letter concerning the "liberal" and "hateful" professors of New Orleans Baptist Theological Seminary (May 21), I would like to give Tennessee Baptists a second opinion.

I am a third-year student at the New Orleans seminary and have found the great majority of our professors to be sincere and dedicated ministers of our Lord who strive for the betterment of the church and the propagation of the faith.

As for their view of Scripture, the professors which I have studied under teach the Bible as being inspired by God, reliable, authoritative, and true. Had God seen fit to give His people an "inerrant" Bible, free from textual variations, grammatical errors, misspelled words, and other textual problems, I am certain that our professors would teach the Bible as being just that. Instead, God chose to use men as the bearer of His revelation — the result being that we have over 5,300 Greek manuscripts of the New Testament alone with no two manuscripts being exactly alike.

According to the country's foremost student

of the New Testament, Bruce Metzger, the effort to apply a mathematical term such as "inerrant" to the New Testament is in itself an error. Rather, God's people should view the New Testament as the divinely-inspired, historic, apostolic witness to what God has done for us in Jesus Christ.

Jesus' parable of the two sons in Matthew 21 has a great deal to say to us about controversies and arguments over what is "said" about the Bible. According to our Lord, it is not those who have the most grandiose things to say about His Word, but rather those who obey His Word that ultimately please the Father.

I have found our seminaries to be places of spiritual challenge and academic education of which Southern Baptists can be proud. Thank God for the professors of New Orleans Theological Seminary.

Oliver S. (Buzz) Thomas  
3939 Gentilly Blvd. Box 243  
New Orleans, LA 70126

### Awesome road

Dear editor:

Your Cicero's Comment in the June 4 Baptist and Reflector leads me to believe you are not aware of the awesome road ahead for Southern Baptists, indeed for all organized religious bodies. I could try to understand how you could write such a thing, but there is no way I can see your publishing it. You need an editor.

The editor of the Baptist journal in a sister state recently wrote a lengthy article extolling the virtues of the Supreme Court's ruling on prayer and Bible reading in the public schools, with no real assessment of the actual affect this ruling has had on this country and the day-to-day lives of the majority of its citizens.

Soon after the 1979 convention, one of our local churches had occasion to use three supply ministers during the absence of the pastor. All were seminary men. Instead of preaching the gospel, all three used costly radio and television time and must have bored a goodly part of the congregation with "proof" of how right everything is in our seminaries.

A lot of people in all walks of life simply can't understand that in the year of our Lord 1980 the world still cries "Crucify Him." And editors write clever little columns.

Robert L. Dickey  
1291 Dogwood Dr.  
Memphis, TN 38111

## Baptist Press announces appointment of Daniel Martin as news editor

Daniel B. Martin Jr., a veteran of 23 years in secular and Southern Baptist journalism, will become news editor for Baptist Press, news service of the Southern Baptist Convention, on Aug. 1.

Martin, editor of the news service at the SBC Home Mission Board, Atlanta, was approved for the position by the administrative subcommittee of the SBC Executive Committee. He will succeed Robert O'Brien, who will join the SBC Foreign Mission Board, Richmond, in July to pilot a program of overseas news coverage.

A native Texan, Martin will supervise news coverage of the denomination's news service, coordinating work with six BP bureaus and



Martin

## Tennessean tells evangelists there is deadline for their work

ST. LOUIS — Henry Linginfelter, evangelist from Alcoa, told the Conference of Southern Baptists Evangelists that "God has a deadline" for our nation, our churches, and the people of this world.

Linginfelter was the keynote speaker at the annual meeting which was held last Wednesday afternoon at Third Baptist Church here.

"God sends warnings; then He waits for a period of grace for our repentance; then comes judgement," he observed.

Citing various crises and events in America, Linginfelter noted that his nation has "more preachers, Bibles, and churches, but there is no getting right with God and no burden for revival."

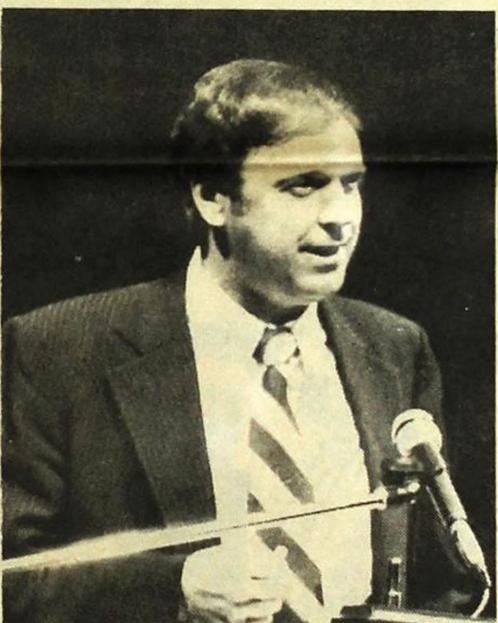
Shifting to churches, he said, "When a church will not love God, love each other, and love lost souls, God is not going to stay around."

Linginfelter believes a person can sin away his day of grace and be lost forever, "but God also has a deadline for saved people to seek forgiveness of their sins and to commit themselves to God."

In another sermon, evangelist Ed Stalneck of Jacksonville, Fla., appealed to his colleagues to "not just talk about Jesus, but be like Jesus." He chided those in the SBC who are "shouting about Biblical inerrancy" but not having the "active love" which the Bible teaches.

Turning to the "lack of humility" among some preachers, he joked that some of his fellow evangelists "believe their own publicity."

Evangelist Rick Ingle of Denton, Tex., urged the conference participants to "never let



HENRY LINGINFELTER  
Evangelists' session speaker

the hand of God depart from your life."

He also challenged the evangelists to "be personal with your soulwinning. I know I get more joy out of sitting down with one lost sinner and leading him to Christ than seeing 20 people walking down the aisle."

Hyman Appleman of Kansas City, Mo., an evangelist for 46 years and president of the conference, answered critics of "full-time" professional evangelists.

"I refuse to do anything other than what God has called me to do," the Russian immigrant proclaimed to loud applause.

Earlier Wednesday during a business meeting, the conference elected new officers. They were Clyde Chiles of St. Louis, Mo., president; Leon Westerhouse of Birmingham, Ala., vice-president; Bill Sky-Eagle of Dallas, music director; Chuck Kennedy of St. Louis, assistant music director; Lonnie Parsons of San Antonio, Tex., parliamentarian; and Jim Williams of Tulsa, Okla., pastor-advisor. Don Womack of Memphis serves as director of the conference.

## 6,500 make decisions in Korean crusades

SEOUL, Korea (BP) — Plagued by riots at the beginning, the Korean-American major city crusade has attracted overflow crowds and resulted in more than 6,500 decisions for Christ.

The central crusades in Seoul averaged nightly attendance of 2,400 in the 2,000-seat auditorium where services were held. Church revivals and visitation were to continue through the middle of June in Seoul.

The 1980 crusade, a culmination of three years of planning, training, and preparation by Florida Baptists, Korean Baptists, and the Southern Baptist Foreign Mission Board, had problems at the start. The Kwangju crusade, scheduled for May 18-21, was canceled after students rioted, protesting martial law and the government's slow move toward democratic elections. Church revivals in that city also were canceled.

But farther south in Pusan, the central crusade and church revivals went on as planned, strengthened by the addition of Florida Baptists originally scheduled for Kwangju. Stadium attendance averaged 5,200 for the four nights in that city of 2.5-million people.

One of the first Koreans to make a decision for Christ because of the crusade was Yun Kwa Ja, the travel agent in charge of transportation accommodations in Korea for the Florida Baptists.

Missionaries and Florida Baptists had witnessed to him during the preparation periods and he accepted Christ while on the train to Pusan for the first meeting of the crusade.

During his first witnessing visit in Pusan, Mike Von Kanel, a musician from Cinco Baptist Church, Ft. Walton Beach, Fla., led a Korean doctor to Christ. The doctor said no one had ever explained it to him that way before. Von Kanel said, "I shared my testimony with him and gave him a tract and he prayed the acceptance prayer (printed in the back of the tract) before I could suggest it."

The doctor, educated at Cornell and UCLA, attended all the church meetings and arrived at the church Wednesday morning with a list of doctor friends for the Florida Baptist team to visit. Missionaries in Pusan say he will be instrumental in opening doors for witnessing among the medical community.

In Taejon, where government officials canceled the central crusade for fear undesirables would take advantage of the crowd, more than 2,000 made decisions during visitation and church revivals.

More than 2,300 attended the central crusade meetings each night in the 1,800-seat auditorium in Taegu. More than 300 made professions of faith during the central crusade in that city of 1.5-million and about 800 made decisions during the revivals and visitation.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

These lines are written on Friday after our Southern Baptist Convention annual meeting closed on Thursday. You will be reading other accounts, but I wanted to share some personal reflections.

One is that the major causes that prompted the constituting of the Southern Baptist Convention in 1845 are still preeminent — home and foreign missions. We are still intent on reaching our nation and the world for Christ. All of our agencies and institutions are focused upon this major emphasis.



Madden

A second theme that saturated nearly every report and message was that God has blessed us as a denomination, and we must be a blessing to the world. We must not get sidetracked and become self-satisfied or lose our sense of urgency.

A third theme was that the local church is the headquarters of our denomination. The highest point of service is in the local church. Not any agency or convention or institution can dictate the action of the church. Ultimately, everything is dependent on the local church.

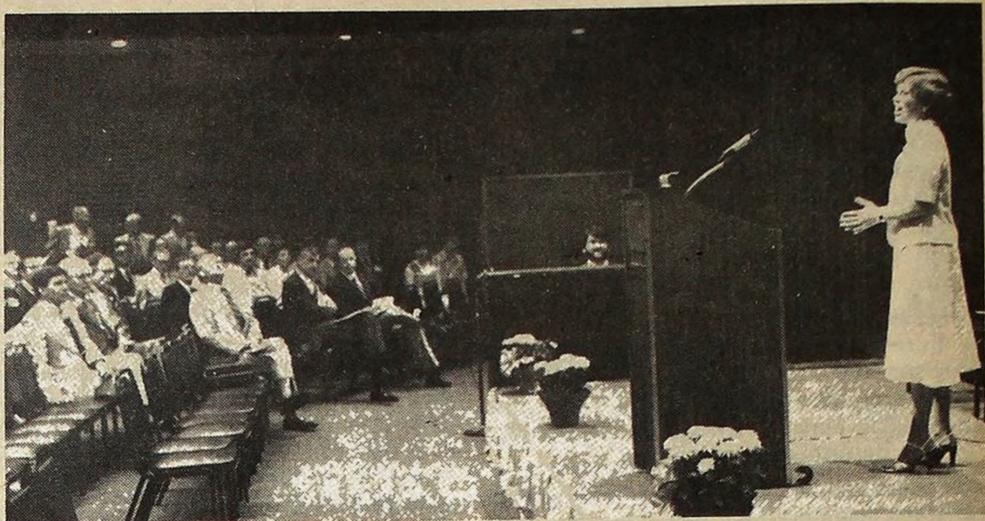
One other reflection is that we must re-emphasize and support the Cooperative Program. God has provided us open doors and has given us the personnel, strategy, and means to reach every person in this world.

One way we can do this is to give even more generously to our church. Our churches also need to increase the percentage of their budgets to the Cooperative Program. State conventions should increase the amount of their budgets and the percentage of their budgets to the Southern Baptist Convention Cooperative Program.

I came away from the convention thanking God for letting me live and serve through the Tennessee Baptist Convention and the Southern Baptist Convention in these days. This is a marvelous time in which to serve our Lord.

# Southern Baptist Convention

## June 10-12, 1980



**WORSHIP** — Linda and Bill Cates of Nashville led the worship periods for the Southern Baptist Religious Education Association during their meeting in St. Louis last week.



**CHATTING** — At the Carson-Newman booth, Mrs. Bill Purdue (left) talks with Bob Coates of Dandridge (center) and Jim Lindsay of Elizabethton.



**WHAT'S NEXT?** — In front of the Union University booth, a group of Tennesseans check the schedule to see what will be happening at the Southern Baptist Convention.



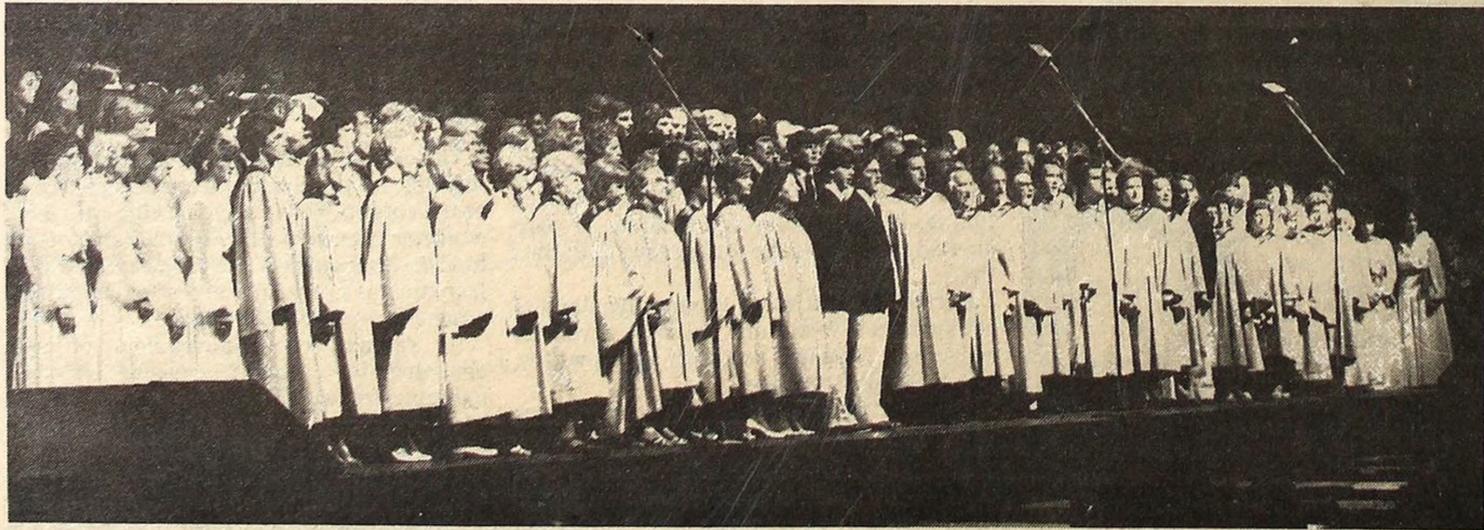
**INFORMATION** — Earl McCosh of Morristown (left) picks up some information at the Annuity Board booth in the SBC exhibit area.



**REMEMBERING** — Missionaries John and Doyle Wilkes recall experiences with Teddy Evans of Covington (center) at the Foreign Mission Board reception. Wilkes was pastor in Hornby before being appointed for missionary service in Europe.



**CHURCH MEDIA** — Fay and Nobel Brown of Maryville discuss church media ideas with Mancil Ezell (left) of the Sunday School Board's church library department between sessions of the convention.



**BELLEVUE CHOIRS PERFORM** — The sanctuary and youth choirs from Bellevue Baptist Church, Memphis, sang during the Tuesday morning session of the Southern Baptist Con-

vention. Thomas P. Lane, minister of music for the church, directed the choirs.



**LEADING IN PRAYER** — Acie L. Ford, pastor of Boulevard Baptist Church, Memphis, led messengers in prayer during the Tuesday morning session of the Southern Baptist Convention last week.

## Campus ministers discuss problems, ethical issues at St. Louis meet

ST. LOUIS — Southern Baptist campus ministers meeting here last week, grappled with four major ethical problems which will face Americans during the 1980s. Discussion centered around starvation, nuclear arms, medical issues, and family life.

"The sacredness of life is basic," James Dunn, executive director of the Texas Baptist Christian Life Commission, Dallas, told the campus ministers in their opening session. He said all people everywhere deserve the right to food, because God places value on every human life.

"Starvation of humans clearly is a moral and ethical issue, because its solution lies well within the capability of nations working alone and together," Dunn said.

"Theological immaturity" and "ethical insensitivity" among Americans are other prime causes of the hunger crisis, Dunn charged.

"Because human society could, if it would, see that no child goes to bed hungry, our

★★★★★★★★★★★★★★★★★★★★

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Recently Nashville was the scene for a conference on inflation and energy, and Christian involvement with those issues. The meeting provided opportunity for grappling with some significant issues. Three observances can be made as a result of the meeting.

The two-headed monster of growing inflation and energy depletion will not soon be gone. One conservative estimate put forward at the meeting indicated that for the next 10 years inflation will increase at least at an eight percent level. That means that for every \$1,000



Self

you or your church takes in during 1980, you will need \$2,159 in 1990 to stay even.

The second observation is the way in which all of life is tied together. We cannot put energy and the economy in two different compartments. They affect one another. The Hebrews long ago claimed that life was of one piece. This has implications for us in many ways. It means we cannot separate our religious experience from our political lives. It means that we must be concerned about both bread for the body and for the soul.

Life is tied together in the sense that one part of your life affects other parts of your life. Life is also tied together in the sense that one person's well being is connected to the life style of others.

Inflation is fueled in part by selfishness. If each one of us is determined not to be hurt by inflation, but rather let someone else suffer from it, we are sure to have more inflation. Likewise, if we all say the energy problem is somebody else's concern, "I'm not going to cut back on my use of energy", then the crisis can only increase.

A final observation is that there are specific things Christians can do. Two excellent sources for describing what can be done come from the church architecture department of the Sunday School Board. In the June 1980 Church Administration Magazine, Robert Lowery has an article entitled "Share Energy Conservation Information With Your Church." Lowery's suggestions are valuable for the church that cares about stewardship of energy.

Sometime in November of this year, Convention Press will release Jerry Privette's book Church Energy Handbook — A Guide To Energy Conservation In Church Buildings.

One thing we don't need is a general attitude of helplessness. These two sources, along with others, can help us see there is plenty to be done.

failure to do so is morally outrageous," he said.

Attention shifted from food to missiles when the student workers heard from Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky.

Stassen claimed man's faith in nuclear arms is nothing short of idolatry.

"We think of idols as statues, but Biblically, idolatry is the concept of forsaking Yaweh and putting something else in its place," he said.

Stassen charged the key to halting arms escalation is to encourage Soviets and Americans to talk about the problem and added that the church should adopt Christ's example of "surprise initiative" and encourage government leaders to seek to talk about arms controls with the Soviet Union.

Paul Simmons, professor of Christian ethics at Southern seminary, focused on the problem of reconciling medical and ethical issues in the '80s for the campus ministers.

"Scientists who daily struggle with these problems will welcome dialogue with ministers and persons concerned with moral and religious implications of this issue," he said.

Christians will test the "theological adequacy of our religious perspectives" as medicine introduces "new and fascinating circumstances" into daily life, he said.

Harry Hollis, associate executive director of the Southern Baptist Christian Life Commission, Nashville, addressed the issue of family life in this decade.

The key to successful family living combines the supremacy of God and the importance of the family, Hollis said.

The final session featured William M. Pinston, president of Golden Gate Baptist Theological Seminary, who wrapped up the ethical examinations with affirmation of the campus ministers' place in the lives of college students.

## Preachers' school planned at C-N

Attendees at the 1980 East Tennessee Preachers' School in Jefferson City will deal with topics such as "Church Renewal," "Pastoral Evangelism," "Women in Christian Heritage," and "The Book of Philippians."

Sponsored by the Tennessee Baptist Convention in cooperation with the Woman's Missionary Union and Carson-Newman College, the preacher's school will be held on the C-N campus, June 23-27.

Speakers scheduled for this year are: Carolyn Blevins, C-N assistant professor of religion; Frank Crumpler, specialized evangelism department, Home Mission Board; and Marvin R. Gibson, pastor of First Baptist Church, Cleveland. Also participating will be Emory Wallace, pastor of First Baptist Church, Deridder, La.; and Ray Frank Robbins, professor of New Testament and Greek at New Orleans Baptist Theological Seminary.

Accommodations are available on campus for the entire week, according to Don Mitchell, the school's director of church relations.

## Northwest Baptists elect Cecil Sims

PORTLAND, Ore. — As expected, Cecil Sims, a Northwest pastor for 24 years, was elected executive director-treasurer of the Northwest Baptist Convention in a special convention session June 6 here.

Sims is presently associate director of missions with geographical assignment in western Canada. He assumes the convention's chief staff executive post July 1.

He succeeds Dan C. Stringer Jr., who resigned to take a similar post in Florida.



REGISTRATION — Mr. and Mrs. Paul Woodford of Ripley check their messenger materials at the SBC registration table.

## 'Seniors' choir makes debut

ST. LOUIS — Inspirational themes such as acceptance, freedom, and success blended with traditional and new music caught the ears of 1,300 Southern Baptist musicians during a two-day conference.

These themes were sounded by Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., and devotional speaker for the conference.

Music features included the premiering of three Southern Baptist Music Conference-commissioned pieces and the first conference performance of a senior adult choir — the Heart Throbs of Immanuel Baptist Church, Tulsa, Okla.

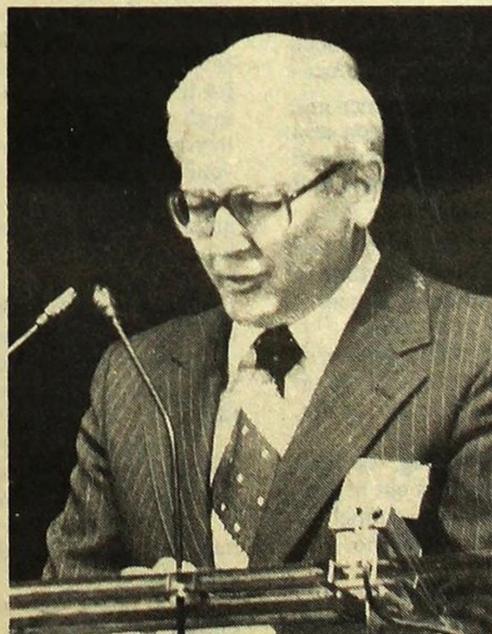
Chafin warned the musicians not to equate a successful career with a successful life. "It's possible for you to have what is called by everyone a successful career, but to be a failure in life," he said. "You need to discover what makes a life before you lay down to die, and it's a great deal more than makes a career."

The Houston pastor said to seek and to know and to do the will of God leads to a successful life.

In earlier sessions, Chafin urged the musicians to accept where they are and who they are as ministers and to learn to become free persons.

Another challenge came from Thad Roberts Jr., minister of music at South Main and president of the conference.

In a presidential address, Roberts told the participants that they had a unique opportunity to share the gospel through "the sound of music," and urged them to make the most of that opportunity.



PRAYER AT SBC — H. K. Sorrell, pastor of Brownsville Baptist Church, Brownsville, led the messengers in prayer during the Wednesday morning session of the Southern Baptist Convention.

## SBC disqualifies two messengers

ST. LOUIS (BP) — Two Louisville, Ky. messengers to the annual meeting of the Southern Baptist Convention here were disqualified, when it was discovered they were "not in friendly cooperation or sympathetic with the purposes" of the denomination as required in the body's bylaws.

The pair's status as messengers was challenged before the convention's credentials committee by C.R. Daley, editor of the Kentucky Baptist newspaper, Western Recorder.

Daley said the Logos Baptist Church, to which Tom and Claudia Riner belong, "has never participated in, asked for membership in, or in any way cooperated" with either the Long Run Baptist Association (greater Louisville) or the Kentucky Baptist Convention.

A resolution urging the convention to support efforts of a group she leads to post a copy of the Ten Commandments in every public school classroom in the nation was introduced by Claudia Riner. The resolution, although receiving the approval from the resolutions committee, was disallowed when messengers unanimously disqualified the Riners as messengers.

The couple did not bring registration cards to the convention, telling registration officials they had forgotten them. On a special application card for such individuals, the Riners indicated their church qualified for the maximum 10-messenger delegation and that Logos Baptist Church had contributed more than \$2,300 to convention causes in 1979. The Kentucky Baptist Convention has no record of the contribution, Daley said.

The credentials committee also learned, Daley went on, that six other messengers were registered from the church and that all eight cards were signed by Claudia Riner on the line marked "church moderator or clerk."

Two other Louisville messengers, registered from the Christ Is King Baptist Church, also had their messenger cards signed by Claudia Riner, according to Daley.

A member of Kentucky's House of Representatives, Claudia Riner lists her husband Tom as her administrative assistant. Her Ten Commandments resolution was written on state legislature stationery.

## Belmont slates preachers' school

Faculty and staff members from Belmont College in Nashville will serve as leaders for the middle Tennessee Preachers' School to be held on that campus June 23-27, according to Clyde Cutrer, director of the school.

Cutrer said the conference will begin on Monday; and pastors and their wives may obtain meals and lodging on the campus for the entire week.

Featured on the program will be a study of the book of Phillipians (January Bible Study); dealing with persons in crises; dealing with death and the dying, and a special Bible study for wives of pastors.

Faculty members scheduled are: John Tullock, chairman of the department of religion and philosophy; Delores Eggleston, Baptist Student Union director; Robert Byrd, associate professor of religion; Oliver B. Curtis, professor of religion and philosophy; and Mike Awalt, associate professor of religion and philosophy. Bob Robinson, a summer youth worker, will also assist in the school.

Persons interested in attending the sessions should contact Cutrer on the Belmont campus.

**BAPTIST AND REFLECTOR**  
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# Pastor's Conference calls for SBC unity

By Charlie Warren

ST. LOUIS — James Draper, president of the 1980 Southern Baptist Pastors' Conference, delivered on an earlier-stated promise that the conference program would be "a unifying and strengthening influence."

The 1980 program proved to be a call to denominational unity, a call to prayer, a call to spiritual awakening, and a call for commitment to the Bible as the Word of God.

Unlike pastors' conferences of the recent past, this year's meeting failed to produce a single attack on Baptist agencies, seminaries, colleges, or individuals.

Recent factionalism resulting from debate over Biblical inerrancy was alluded to by several of the conference speakers.

"Let's stand on the issues, talk about them, discuss them, but let's don't be mad at each other," said Richard Jackson, pastor of North Phoenix Baptist Church. "Let's don't have enemies within the family of God."

"You and I as God's people ought not ever hold a grudge against anybody. We should never hold enmity in our hearts against anybody...especially our brothers and sisters in Christ."

"We have invited the secular press to think that we as the family of God are 'them' and 'us.' We are not 'we and them,' we are one in the bond of Jesus Christ alone," Jackson continued.

"I find it strange that Christians don't seem to have any enemies except each other."

Jackson also warned of the danger of judging "the heart of a brother or sister" or labeling other Christians.

"Let's don't give the secular press a heyday by giving them labels that don't mean anything," he concluded. "Who are Southern Baptists? We are Bible-believing, Bible-preaching, Christ-following, evangelistic, missionary, children of God. That's the only label we will be proud of."

Jack Taylor, director of Dimensions in Christian Living in Fort Worth, Tex., told the near capacity crowd at Cervantes Convention Center in St. Louis that being disagreeable is "inexcusable" among Baptists.

"We can disagree and still love each other," said the former Southern Baptist pastor. "We are fighting sideline battles. Our greatest need at this throbbing moment in history is for revival — spiritual awakening

"The issue is that we have forsaken the commandment of God," he continued. "The issue is the church praying for forgiveness of sin and getting right with God."

Taylor, who later in the week was elected first vice-president of the Southern Baptist Convention, said Southern Baptists should be so filled with the power of God that "anybody would be a fool to question the authority of the Bible."

George Harris, Taylor's successor as pastor of Castle Hills Baptist Church, San Antonio, Tex., urged the pastors to "lay down the disagreements and bind up the wounds that divide us."

"Beware lest we be fragmented by personalities or by issues," he said. "We must reconcile the body of Christ."

Harris challenged the pastors to reconcile those who are feuding so we can get on with the priority of preaching the gospel. "When we are being used by God, it is amazing how little time we have for fussing."

John Bisagno, pastor of First Baptist Church, Houston, Tex., addressed the pastors on the second coming of Jesus. "The King is coming," Bisagno concluded, "and it's time for us to win the last generation to Christ" while there is still time left to do it.

William Tanner, executive director of the Southern Baptist Home Mission Board, spoke of the need for "vessels."

"The hope we have is that our Lord uses all types of vessels — broken vessels, weak vessels, talented vessels, limited vessels, educated and uneducated vessels, large vessels and small vessels," Tanner said. "God can build a new vessel out of your life if you'll let Him."

Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and W.A. Criswell, pastor of First Baptist Church, Dallas, Tex. wrapped up the conference with calls for "old time" preaching and a return to the "old time gospel."

Smith, who was elected president of the Southern Baptist Convention later in the week, said he is not curious about the gospel, he is committed to it. He expressed equal commitment to the bodily resurrection of Jesus and the infallibility of the Bible.

Speaking to his fellow Southern Baptist pastors, Smith said, "A preacher shouldn't say 'my ministry is in search of truth,' he

should be committed to proclaiming the truth."

Criswell, who is still recovering from a recent heart attack, told of "old time" worship services that were full of tears and emotions. Today, he said, "services are dry-eyed and the people are unmoved."

Referring to the debate over the authority of the Bible, Criswell said, "If a man doesn't believe the Bible is the Word of God, let him become a dog-catcher or a ditch-digger — but don't let him stand in the pulpit to preach the Word of God."

Other speakers at the 1980 Pastors' Conference were Ralph Langley, pastor of First Baptist Church, Huntsville, Ala.; Joel Gregory, pastor of Gambrell Street Baptist Church, Fort Worth, Tex.; Stan Coffey, pastor of First Baptist Church, Albuquerque, N.M.; Bailey Stone Jr., pastor of First Baptist Church, Odessa, Tex.; Grady Cothen, president of the Southern Baptist Sunday School Board; and Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Rousing renditions of gospel music also highlighted the meeting. Musicians included the Bill Gaither trio of Indiana, Cynthia Clawson of Nashville, and the Stone Brothers of Rome, Ga.

## Women told to minister in role as pastor's wife

ST. LOUIS — Pastors' wives have many opportunities to support their husbands' ministries by providing counseling, guidance, and friendship to church members, women attending the 25th annual Pastors' Wives' Conference were told last week.

Although most pastors' wives are not professional counsellors, people look to them for help and advice, said women from various parts of the Southern Baptist Convention.

"Being there when people need you is one of the greatest joys of being a pastor's wife," said Doris Howell of Kansas City, Mo.

"You can't be all things to everyone, but you can use the opportunities and joys of being a pastor's wife to minister along with your husband," said a group of women from Alabama.

The ministers' wives luncheon attracted almost 500.

## Pastors elect Jim Henry

ST. LOUIS — Jim Henry, pastor of First Baptist Church, Orlando, Fla., was elected president of the Southern Baptist Pastors' Conference in a close race with Larry Lewis, pastor of Tower Grove Baptist Church, St. Louis, and immediate past vice-president of the 1980 Pastors' Conference.

Henry, former pastor of Nashville's Two Rivers Baptist Church, pledged that next year's meeting will "lift up and magnify Christ" and "encourage and lift up our fellow pastors." He said the theme for the 1981 program in Los Angeles will focus on helping the pastor in the local church.

Elected vice-president was Stan Coffey, pastor of First Baptist Church, Albuquerque, N.M. Wayne Fields, pastor of First Baptist Church, Grand Bay, Ala., was chosen secretary-treasurer.



**PASTORS' CONFERENCE OFFICERS** — New officers of the Southern Baptist Pastors' Conference are (from left) Kenneth Wayne Fields, secretary-treasurer; Stan Coffey, vice-president; and Jim Henry, president.

## 'Tasting death' helps priorities, Cothen tells Pastors' Conference

ST. LOUIS — When you taste the ultimate reality — death — it helps you get your priorities straight, according to Grady Cothen, president of the Southern Baptist Sunday School Board.

Cothen told Baptists gathered here for the 1980 Southern Baptist Pastors' Conference of the emotions he experienced three months ago when he discovered he had stomach cancer.

"When you stare down the corridor of eternity, influence and money and job and position and prestige and education and culture — all of that — doesn't amount to a hill of beans," said Cothen, who thanked those who were "kind and generous and Christian enough to breathe a prayer" on his behalf.

On the morning after Cothen discovered he had cancer and would have to be operated on immediately, he saw a headline in the paper that read, "No progress in area of stomach cancer." The story said there is a survival rate of only 13 percent.

"Things got suddenly out of control," Cothen explained. "Time was out of control. The disease was out of control. When you have cancer, you don't know if you are going to live or die, and sometimes, you don't really care."

"Doctors, nurses, interns, everybody was saying, 'do this, do that, don't do this, don't do that.' Everything was out of control," Cothen told the pastors. "Nothing disturbs me as much as things getting out of control. I like to control circumstances instead of having circumstances control me."

Then, Cothen said, he remembered that "in all things God works together for good to them that love Him, who are the called according to His purpose."

"I remembered that God has not lost control of anything," Cothen confessed. "Although events in my life were uncontrollable and I could not control them, I know Him who controls all things."

While still in the hospital, however, "the devil came and sat

on the end of my bed and stuck his tongue out at me and said, 'Your work is finished,'" the Baptist executive continued. "It dawned on me that alongside my family, my work had been my life and if my work was over, my life was over."

"I remembered 40 years of saying to the people, 'Thus saith the Lord.' I remembered 40 years of trying to equip the saints for the work of the ministry — 40 years of trying to win people to faith in Jesus Christ. And here was the devil saying 'you are through with the work of the ministry. You are through with your witness. You're through with preaching.'

"I thought to myself, if it's all done today and there's never another moment, what a glorious privilege God has given me. What a glorious time spending your life for God. If He says it's enough, glory, it's good enough. When you gaze down the gun barrel of eternity, there is no more sweet thought in life than that we've done the best we could for God."

He said when the devil overwhelmed him with an awareness that death was a distinct possibility, it dawned on him that ultimately he was going to be dead anyhow.

"And I remembered the words of Jesus, 'I am the resurrection and the life. He who believes in me, though he were dead, yet shall he live. And whosoever believes in me shall never die.'

"I don't know if I was conscious or not, but I stuck out my tongue at the devil and said, 'Get back you rascal, God has overcome death.'"

Soon after the operation, during which 70 percent of Cothen's stomach was removed, the doctors told him it was one of the earliest cases of stomach cancer they had ever seen. They were able to remove it all and tests indicated no evidence of it spreading.

"It makes you humble to know that God has given you another chance to do what He has called you to do," Cothen concluded.



**COTHEN** — a glimpse of death.

# WMU convention turns attention to Lottie Moon, hears challenges

By Orville Scott

ST. LOUIS — The challenges of hunger, missions, and troubled families were issued to more than 1,500 people at the annual session of Southern Baptist Woman's Missionary Union last week.

The WMU honored Southern Baptists' most famous missionary, Lottie Moon, for whom their foreign mission offering is named and closed with a warning from the president of their Foreign Mission Board.

"We dawdle and dally as if the mission opportunity will be there forever—and God knows it won't," said R. Keith Parks, of Richmond, Va., who took over in January as head of the 3,000-missionary agency.

Parks said the average Southern Baptist gave only 11 cents a week for foreign missions

last year, and that it's taking 85,000 Southern Baptists to find one who'll go as a career missionary.

"Will we cut back on the missionaries already out there—or will we as Southern Baptists decide that we will pay the price of winning the world to Jesus Christ?" he asked.

Parks was one of a series of speakers responding to the theme, "Life Changing Commitments."

Following the announcement that this year's Lottie Moon offering for foreign missions has reached a record-breaking \$40.5-million, the WMU was treated to an interview with a 95-year-old former missionary who served with Lottie Moon in China.

Mrs. Jewell Daniel of Dallas recalled that Lottie Moon said God's Holy Spirit enabled her to do what she did as a pioneer missionary. A tiny Virginia woman, Miss Moon burned herself out for the cause of Christ and died on Christmas Day in 1912. But Miss Moon's influence continues to be felt around the world, said Mrs. Daniel.

Mrs. Daniel was interviewed by Mrs. Catherine B. Allen, assistant to the executive director of WMU, Birmingham, who wrote *The New Lottie Moon Story* just published by Broadman Press of Nashville.

Mrs. Allen said she feared that her research of Miss Moon's life might reveal "that something wasn't what we thought and would damage our confidence." But in Lottie Moon's case, truth was more inspiring than fiction, she said.

Several of Miss Moon's relatives spoke, and the audience was treated to a display of artifacts, including Miss Moon's desk built by a Chinese workman, her trunk, cook book, footstool, and other memorabilia.

A missionary couple to Hong Kong, Mr. and Mrs. Jerry Barrett, noted that the Chinese communists have recently permitted a few churches to open.

The question is, "How can we best share Christ without endangering their new found freedom?" said Mrs. Barrett.

In the closing message Parks said that in his first full year of mission work he reached the stage when he couldn't decide whether to resign or ask for a transfer.

In desperation Parks stretched himself on a rough bench. A life-changing commitment he had made before came flooding back, he recalled. He quit depending on his own strength, he said, and renewal, Bible study, and meaningful prayer took place in his life.

A session on the family was climaxed by assurances of a Southern Baptist family life specialist that the family is not going to die.

Harry N. Holis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, Nashville, said many families are in serious trouble and that society is suffering from a "battered family syndrome."

But he predicted the family will continue to survive because it is part of God's providence for ordering human life.

Hollis said churches should help families in dealing with economic problems, violence in society, problems at home and abroad, and sex miseducation on television.

At one session, each WMU participant was given a rice bowl coin bank to emphasize Southern Baptists' goal of raising \$1-million on World Hunger Sunday, Aug. 3.

Alastair Walker, past president of South Carolina Baptists, said people are more motivated to give when a specific project is placed before them. He had a well-digging rig erected in his church in Spartanburg, S.C., to emphasize a drive for well drilling rigs in war-torn Uganda.

As a result, the church tripled its Lottie Moon offering of the previous year, Walker reported.

In a business session, Mrs. A. Harrison Gregory of Danville, Va., was elected to her sixth term as president of WMU.



**REMEMBERS LOTTIE** — Mrs. Jewell Daniel, a 95-year-old former missionary who served with Lottie Moon, tells two participants in the annual WMU meeting about Miss Moon.

## 25th year sparks educator's meeting

ST. LOUIS — Southern Baptist religious educators heard a battery of speakers assess current needs and trends in education while celebrating the 25th anniversary of their organization during a two-day meeting here.

In the conference keynote message, Keener Pharr of Jacksonville, Fla., called on the 368 educators to rededicate themselves to the role of the Sunday School in growing churches.

While great preaching and attractive music programs "are essential functions in a growing church, they will not alone result in growing churches," said Pharr, director of the education division of the Florida Baptist Convention.

William Hale, associate director of the University of Georgia Center for Continuing Education, Athens, and Findley Edge, professor of religious education at Southern Baptist Theological Seminary, Louisville, Ky., said Christian educators have majored more on disseminating information about the Bible than in meeting personal needs.

"Too often we like to start our education in the book of Exodus and not where the questions are," Hale said.

Noted Edge: "Value formation is a far more serious and complex undertaking than we have understood. Sometimes people use a study of the Bible to evade the deeper personal needs of people."

Several program features including a Monday luncheon highlighted the history of the Religious Education Association which was started in 1956 in Kansas City, Mo.

Allen Graves, retiring dean of the school of religious education, Southern seminary, was named the association's first distinguished leader after a constitutional amendment was passed to institute the annual award.

## Author of Lottie Moon book finds missionary heroic

ST. LOUIS — Lottie Moon is real. At least she's real to her descendants, missionary colleagues, historians, and Catherine Allen, who wrote *The New Lottie Moon Story*.

"I believe in Lottie Moon," declared Mrs. Allen, assistant to the WMU executive director, Birmingham. Mrs. Allen explained that through research into Miss Moon's background she came to realize that "Lottie Moon is more than myth or legend. She was a real person who lived and died."

Broadman Press and the WMU contracted to produce a new story about the missionary whose name has become part of the Southern Baptist vocabulary.

Mrs. Allen was then asked to "pull together the story of Lottie Moon," according to Carolyn Weatherford, WMU executive director. Mrs. Allen will receive none of the royalties from the sale of the book.

But Mrs. Allen related she has received "personal rewards" compiling the book. "It has been a life-changing commitment for me to deal with a woman who has become a legend, but really was a reality."

Mrs. Allen explained that assignment to the task of researching and writing the book left her "full of excitement and dread. I wondered if the old story was real. I wondered if I might find something that would damage our knowledge of her. I wondered what could happen about finding the truth of Lottie Moon."

Although she did not find anything that flawed the missionary to China, she said the book does report several things that might be considered flaws by others.

Mrs. Allen cited the story of Miss Moon's engagement. In the previous biography Miss Moon's fiancée was not named. Mrs. Allen names him as Crawford Howell Toy, a professor who was fired from Southern seminary for being a "heretic."

"Most people believe that Miss Moon broke

her engagement or relationship to Mr. Toy because she was a good conservative Southern Baptist and he was a liberal," she related. "I think she ditched him because he would have cramped her style."

She pointed out that because of Toy's bad standing in the denomination, he probably could not have been appointed as a missionary to China. "Lottie was too dedicated to her missionary task to chance that," Mrs. Allen contended.

Another aspect of Miss Moon's life that had been "glossed over," Mrs. Allen explained, is the fact that toward the end of her life she was "emotionally ill."

"I was particularly interested in finding out if the circumstances surrounding her death as previously reported were true," she said. "I found out that they were essentially true. However, I also found out that most of the missionaries in that area of the world were emotionally ill all of the time. The fact that she held out to the end, being oppressed by circumstances, and sick, is very explainable, understandable, and heroic."

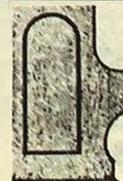
Several things about Miss Moon's life particularly impressed Mrs. Allen. Miss Moon's feeling that women had a place in mission service was one of them.

"It never dawned on me that the beginning of the women's rights movement in the South coincided with the idea at the Foreign Mission Board that women can serve as missionaries," she said. "Miss Moon's feelings about women in missions were vitally important to everything about Lottie."

Following basic research, Mrs. Allen interviewed members of Miss Moon's family and two former missionaries who knew Miss Moon, Mrs. Jewell Daniel, 95, and Mrs. Leila Morgan, 102.



**WMU OFFICERS** — Mrs. A. Harrison Gregory (right) was re-elected president of Woman's Missionary Union, and Mrs. William Ellis (center) was re-elected recording secretary. With them is Carolyn Weatherford, WMU executive director.



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BIBLE BOOK SERIES  
Lesson for June 22

# Obedience and disobedience

By Jerry Foust  
Mt. Tirzah Baptist Church, Newbern

Basic Passage: Deuteronomy 27:1-30:20  
Focus: Deuteronomy 28:3-10, 25-30; 29:5-8; 30:1-3

The lesson today begins with Moses giving Israel instructions for their first task as they entered Canaan. They were to build a huge monument of stones on Mount Ebal (27:1-5). Upon these stones were to be written "all the words of the law" (27:3). Many suggestions have been made what laws were written upon these stones, but the most likely ones were Deut. 5:6-21, and perhaps the Shema, Deut. 6:4-9. This monument was to be a visible reminder that they were God's covenant people. Therefore, when a traveler entered Canaan from this direction, the first thing he would notice would be the monument.



Foust

The twelve curses of disobedience (27:11-26)

Moses then instructed the tribes to arrange themselves in two groups upon the mountains. The group on Mount Gerizim represented the blessings, and the group on Mount Ebal represented the curses. The exact procedure of how the blessings and curses were to be pronounced is not clear. Verses 12-13 seem to imply that the tribes themselves would speak the blessings and the curses on the people. However, verse 14 has the Levites acting as spokesman rather than the people.

Some of the 12 curses are related to idolatry (vs. 15), disrespect for parents (vs. 16), dishonesty concerning property (vs. 17), abuse of a blind man (vs. 18), perverting justice (vs. 19), and failure to confirm the law by doing it (vs. 26). Notice the refrain after each of the twelve curses, "and all the people said amen."

The method of delivering the 12 curses is reminiscent of the preaching of Amos as he delivered the oracles or judgment upon the nations surrendering Israel. Amos mentioned the sin of Syria, Philistia, Tyre, Edom, Ammon, and a few others before he mentioned the sins of Israel.

The blessing of obeying God (28:1-14)

Roy Honeycutt points out three ideas involved in the blessing of obeying God. First, there was a conditional aspect involved in the blessing. This condition was if they obeyed God and kept His commands, they would be made greater than any nation on earth (28:1).

The second idea in the blessing of obeying God was comprehensive in scope and encompassed the whole of life (vv. 2-6). Israel was to "obey the Lord your God and all these blessings will be yours." 28:2 TEV Their towns, fields, crops, children, etc. would be blessed as a result of obedience (v. 2-6).

The third idea in the blessing was in the con-

tent of the blessing as described in 7-13. This idea touched on such areas of life as the defeat of one's enemies (v.7); the bounty of cattle, as well as the fruit of the ground (v.11); and the rain in time of need (v.12).

The curse of disobeying God (28:15-68)

"But if you disobey the Lord your God and do not faithfully keep all His commands and laws that I am giving you today, all these evil things will happen to you ... (28:15) TEV. There follows a list of things that will happen if Israel disobeys God. First, for a curse to be pronounced there had to have been a causal relationship between disobedience and the curses experienced in life (28:15). A second element in the curses was that whether in the city or the field (v.16), all aspects of life would be cursed (vv. 18-19). Third, the content of the curses included calamity in nature (vv. 20-24), conflict in war and its attendant horror (vv. 25-35), contradiction and reversal of the good (vv. 36-46), conquest and horrors of siege (vv. 47-57), and a general summary of other calamities.

People need to be aware in contemporary life today that there is a blessing in following the Lord with fidelity. Likewise, there are disasters for those who abandon the Lord. With so much apathy among some church members and all those outside the Lord's church, this is a lesson for modern man.

Moses' third speech (29:1-30:20)

This last speech by Moses is his shortest one. There are four parts of his speech. First, it points to the need of renewing the covenant (29:1-14). Second, it reveals the consequences of rejecting the covenant (29:15-29). Third, there is a prediction of eventual establishment of the covenant (30:1-10). Fourth, there is an appeal to renew the covenant (30:11-20).

The covenant had been made at Sinai (29:1), but with the passage of time there is need for covenant renewal. In contemporary life, there is a constant need for people to renew their covenant vows with the Lord.

There were three reasons for accepting stipulations of the covenant. First, because of what God had done in one's life (vv.1-8). Second, because of what God did from Egypt to Moab (vv.1-8). Third, as Israel stood ready to enter the promised land that had been promised long ago, Moses reminded them of the fulfillment of God's promises (vv. 10-15).

In renewed commitment, there could be no hypocrisy within the covenant. If there were causes of hypocrisy, "The Lord would not pardon him" (29:20). Second, they were to remember the mystery and the challenge of revelation (29:29). Third, covenant relationships demand that one live with repentance and renewal (30:1-10). Fourth, covenant relationships demand that one maintain an awareness of the nearness of the Word (30:11-14). Fifth, members of the covenant community live with the constant awareness of man's ultimate choice (30:15-20).

This last sermon of Moses concludes with one of the most touching invitations in the Bible (30:19-20). "I am now giving you the choice between life and death, between God's blessing and God's curse, and I call heaven and earth to witness the choice you make. Choose life. Love the Lord your God, obey Him and be faithful to Him, and then you and your descendants will live long in the land that he promised to give your ancestors, Abraham, Isaac, and Jacob." (TEV) Moses had put two ways before Israel: the way of life and the way of death. The choice was theirs, but he wanted them to choose life (v. 19).

The choice is still given to man today. God is waiting to give us His best. The abundant life is ours if we make the choice.

UNIFORM LESSON SERIES  
Lesson for June 22

# The prophet Habakkuk

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

Basic Passage: Habakkuk  
Focal Passages: Habakkuk 1:1-14; 2:1-4; 3:17-18

Habakkuk preached in those days when Judah was threatened by Egypt on the south, by Babylonia on the northeast, and by internal decay within. A few years later, Jerusalem would fall to Babylonia for the first time (597), then struggle along for another 10 years only to be devastated — its houses burned, its beautiful temple laid low, its people killed or scattered to the four winds.

But before this happened, Habakkuk would raise a new note in prophecy. For his word was not, "Thus says the LORD," but "Why are you saying what you are saying, Lord?" For this reason, Habakkuk has been labeled "the first Jewish philosopher."

Why all this violence, Lord? (1:1-4)

A year or so ago, I had a very vivid dream. In the dream, I was a little boy again, being comforted from some hurt by my mother. It was so real that I could feel the soothing presence of her arms around me as she drew me to her bosom. As I awoke, I cried out, whether aloud or not I do not know, "Lord, why can't this moment last?" But it could not, and it did not.

In this time when everything seems out of kilter, when violence haunts our cities, when clouds of war loom in the international skies, when fear and uncertainty clouds our minds, the words of Habakkuk have a peculiarly up-to-date ring.

"Destruction and violence are before me; Strife and contention arise" (1:3 RSV).

The newspapers report as Habakkuk did that "the law is slacked" and that "justice goes forth perverted" as we read how the rich can hire powerful lawyers to get them freed, while the poor go to jail for lack of proper counsel. No wonder that our society, as was true of society in Habakkuk's day, is tottering on drunken legs, seemingly ready to fall apart. Even the most faithful Christian is moved to lift his eyes to heaven and say with the prophet, "Why, Lord, must these things be?"

I don't like your answers, Lord! (2:1)

Habakkuk got an answer, but it was not the one he wanted. The Lord told him that He was sending the Chaldeans (Babylonians) to punish Judah as His instrument of punishment. So he complained again (1:12-17), but he got no immediate response.

Then the prophet decided, as we too must often do because there is nothing else to do, to wait to see what the Lord was up to doing. Throughout my life I have been constantly amazed how one day's major disasters

become only fly specks on the horizon of the past, once we have reach tomorrow.

As Habakkuk waited upon the Lord, so must we wait at times to really see what He is about.

Here is my answer, Habakkuk (2:2-4)

The Lord follows no man's schedule — He only follows His own. Habakkuk was instructed to write down what he saw (or heard, since with the prophet the verb "to see" seems to include hearing). He was to put it on billboards so one running by could read it. It would come in the Lord's good time. When it came, it was one of the great spiritual messages of all time:

Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith (or faithfulness) (2:4 RSV).

Most of us know the latter part of this verse, not from Habakkuk, but from Paul (Rom. 1:17; Gal. 3:11). What is involved here is not merely believing and trusting that God is in control (faith), but in persisting in that belief, both in what we say and by what we do (faithfulness). Here, and as later used by Paul, faith involved commitment of oneself wholly to living life under the Lord's direction. Thereby faith becomes faithfulness.

Rejoice in the Lord (3:17-18)

Nep and Nora were a devoted couple who lived in my home village in east Tennessee. They had no children, times were hard, and Nora had tuberculosis. As a child I visited their home many times and the outstanding memory I have of that home was the couple's faithfulness to God and their rejoicing in his love despite their harsh circumstances.

The person who is at peace with the Lord, and his fellowman, has the greatest wealth that this world offers (3:18).

So remember the prophet with the strange name when things are going wrong. Faithfully live the life of faith, and with it will come the opportunity to "rejoice in the Lord."

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**LIFE AND WORK SERIES**  
Lesson for June 22

# God's word about bereavement

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

Basic Passages: I Thessalonians 4:13-18; Revelation 14:13; 22:1-5  
Focal Passages: I Thessalonians 4:13-18; Revelation 14:13; 22:1-5



Burch

The Bible declares again and again that man will die! Death is as certain as man's birth. This study looks at the Christian Revelation of death and life after death.

**I. A Precept (I Thess. 4:13-18)**

The question concerning Christians who have died is examined in this portion of Scripture.

**1. The reality of their death (v. 13)**

The dead are called those who are "asleep." The Bible is so tender and comforting when it deals with death.

**2. The response concerning the dead (v. 13)**

Christians are not told that they should not grieve (to feel loss and to be sad) at the death of a loved one. Rather we are instructed to "not grieve as others do who have no hope." Our grief can be tears of joy and hope and thanks mingled in our loss. Unbelievers have no comfort, no consolation — "no hope."

**3. The revelation of the future of the dead is shown (v. 14-17)**

The "dead in Christ" are with the Lord (v. 14). The dead in Christ will be given their glorified bodies first. They will be honored first (v. 14-15). This will happen at the second coming of Christ (v. 16). The living believers will be "caught up" to be with the Lord. They also will be given a glorified body (v. 17) also (I Cor. 15:52-53 and I John 3:2).

**II. A Promise (Rev. 14:13)**

In the midst of the book of Revelation and a description of God's judgement, is a promise about Christians who die. The promise is not restricted on how they die, what age they die, or what talents or responsibilities they had.

**1. The blessing**

"Blessed" can be translated happy. Those who die in Christ are in a blessed state. This is opposite those who are lost (Rev. 14:11). There are two elements mentioned of this condition of death for a believer. The first is rest. Rest implies the cessation of labor. It means the accomplishment of a task as "God from all his work which he had done" (Gen. 2:3). The life of a man is described in the Bible as, "full of pain, and his work is a vexation; even in the night his mind does not rest" (Ecc. 2:23). It is therefore of great delight to view death as a time to rest from the labor and toil of life. For a Christian, the promise of God is that there will be rest for them.

The second element of the Blessing is reward. God has promised His children rewards for a life of faithfulness. The reward mentioned here is that their "deeds follow them." This refers to the fact that our labor is

not in vain and the results of our labor continue (I Cor. 15:58).

**2. The basis**

This promise is assured in at least three ways:

**The son announces it.** This, no doubt, is the same voice described in Rev. 2:10. God speaks to man through the Son (Heb. 1:2). The words of Christ are eternal and sure (Matt. 24:35).

**The Scripture affixes it.** The reason why we have the Scripture is so that we may know exactly what God has said. For this reason this promise was written (2 Peter 1:4).

**The Spirit affirms it** — The need for at least two witnesses to affirm the truth of a matter is declared in Scripture (Deut. 19:15). Here, as a promise is given, the Holy Spirit "bears witness" to its truth. This is one function of the Holy Spirit (Rom. 8:16).

**III. A Picture (Rev. 22:1-5)**

A picture of what to look forward to in heaven is given in Revelation. The contrast for those who are lost is found in Rev. 20:14-15. In chapter 22 a beautiful picture of heaven is seen. What is described as a Revelation made to John, "then God showed me."

There are several objects John especially notices. One is immediately reminded of another beautiful scene from Genesis — the Garden of Eden. There was a river in Eden (Gen. 2:10). There was the tree of life (Gen. 2:9). There was the presence of God (Gen. 3:8). All this was ruined by sin. All the world came under a curse (Gen. 3:17). Sin broke the fellowship God had with man (Joshua 7:12-13).

It is interesting to see the meaning of these objects. The river is an illustration of God's endless supply. The source of the river is the throne of God. The trees suggest an image of the abundance of grace. They speak of the variety and the availability of God's provisions. The "no more anything accursed" declares that sin and Satan have been omitted. The curse of sin has been removed and banished. As someone said, "There is no devil in the first chapter of the Bible and no devil in the last chapter of the Bible."

The light suggests God's power and glory. The fact that "the Lamb" (Rev. 22:23) and "the Lord God" (Rev. 23:5) are spoken of as the Light is another example of the divinity of Jesus Christ.

## Editors thank Texas' Standard for inerrancy dispute reporting

ST. LOUIS — Southern Baptist editors have expressed "profound respect and gratitude" to the Baptist Standard of Texas for its reporting of the inerrancy dispute.

The expression, in the form of a resolution, was unanimously adopted during a breakfast meeting of the Southern Baptist Press Association as the 123rd meeting of the Southern Baptist Convention got underway here last week.

Jack Harwell, editor of the Christian Index (Georgia), introduced the resolution because he said the Standard; its editor, Presnell Wood; and associate editor, Toby Druin, "have performed a service for all Southern Baptists in openly dealing with a sensitive issue, researching it thoroughly and presenting a full account."

Harwell said the Standard took the lead in presenting news accounts of persons and issues involved in the inerrancy dispute which erupted in the 1979 Houston SBC and has been visible in preliminaries to the 1980 meeting.

The resolution noted Southern Baptists "have always insisted on religious liberty, free discussion, open flow of information, and priesthood of the believer," and said "certain

groups ... have endangered these inviolate principles with broad charges against other persons within our denomination."

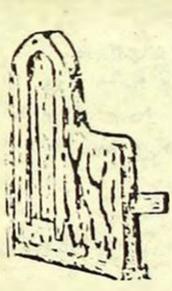
Another resolution adopted by the SBPA called on President Jimmy Carter, members of Congress, and the Postal Service Commission to provide relief for the publications, which have an aggregate circulation of slightly more than two-million.

It noted the proposed elimination of Saturday mail delivery and curtailment of subsidies for second-class non-profit mailers as problems which confront the papers.

However, in a 12 to 11 vote, the editors decided not to participate or to provide funds for lobbying in Congress for the relief after Harwell pointed out such activities are questionable under Southern Baptists' belief in the separation of church and state.

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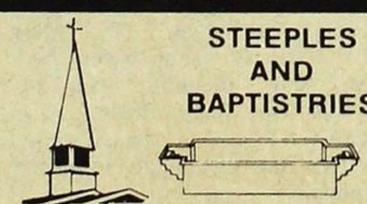
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# Bailey Smith's 'biggest fan' offers views

ST. LOUIS — Bailey Smith drew enough support here Tuesday to win a first ballot election as president of the 13.4-million member Southern Baptist Convention, but none of the messengers who elected the 41-year old pastor is a bigger fan than his wife Sandra.

The new president's wife did not have to be convinced that the pastor of First Southern Baptist Church, Del City, Okla., a suburb of Oklahoma City, would make a good president. She was able to cite a number of reasons.

"First, Bailey receives his directions on a daily basis from the Lord Jesus Christ," Mrs. Smith said. "I also think he has great leadership ability because he is a very natural 'people person.' He's a leader, not a commander."

"Bailey's whole life is evangelism," she added. "And reaching people for Jesus is what our convention is all about."

The SBC presidency is a demanding role,

and Mrs. Smith assessed what effect her husband's election will have on her.

"My role does not really change," she said. "I believe that I was created by God to be the wife of Bailey Smith and to be the mother of his children and to be supportive of him in whatever position the Lord puts him."

Asked how she will seek to support her husband, Mrs. Smith replied, "The first thing is that I want my husband to know that I'm his greatest fan."

"My greatest support will come through my prayers for him," she added. "I believe if I am supportive in my prayers, God will honor that and bless Bailey because of it."

A graduate of Ouachita Baptist University, Arkadelphia, Ark., Mrs. Smith indicated that her husband's previously busy travel schedule had helped prepare her for the demands placed on his time by the new office.

"There's not anything the Lord is going to ask Bailey to do that he doesn't equip us to

do," she added. "What's God's best for Bailey isn't going to be second best for Bailey's family."

Though not ruling out taking an active leadership role as wife of the SBC president, Sandra listed higher priorities for the present. "My priorities are my own personal relationship with the Lord, and then my family, and then whatever church leadership responsibilities I may take."

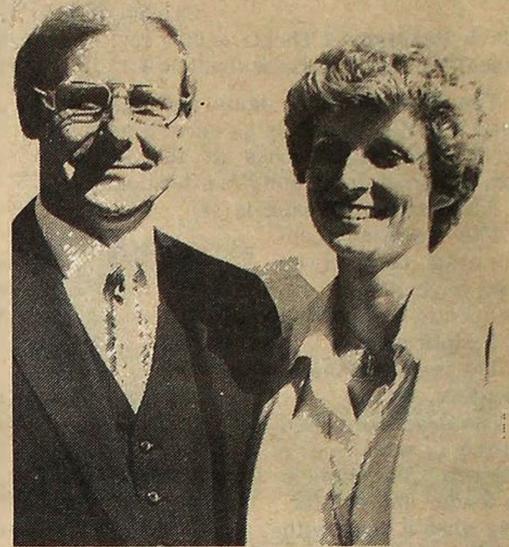
The Smiths have three sons, 15-year-old Scott, 12-year-old Steven, and five-year-old Josh.

"This is a crucial time in their lives," she said. "It wouldn't be wise to neglect them for other responsibilities."

While claiming that her greatest fulfillment comes as a wife and mother, Mrs. Smith does not insist that this hold true for all women.

On the issue of the role of women, she said she did not support the Equal Rights Amendment, saying, "I believe that a woman's role is very different from the role of a man."

Baptist church involvement has been a way of life for Mrs. Smith whose father, grandfather and three brothers are Baptist ministers. She is the daughter of J. T. Elliff, executive director of the Capital Baptist Association, Oklahoma City.



**PRESIDENT AND WIFE** — Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., was elected president of the Southern Baptist Convention. His wife, Sandra, said she is her husband's strongest supporter.

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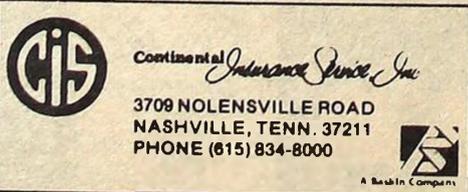
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## Interpretation

### The office of Bishop

By Herschel H. Hobbs

"If a man desire the office of a bishop, he desireth a good work." I Timothy 3:1

Originally the organizational life of a New Testament church was very simple. Its two ordained officers were pastors and deacons. The office of "pastor" was also designated as "bishop" and/or "elder." In I Timothy 3 Paul lists the qualifications of "bishop" and "deacon."

In Judaism "elder" was applied to old men capable of giving counsel. In the Christian sense it probably refers to the counseling phase of ministry. "Pastor" means "shepherd," related to the feeding and care of those in the church fellowship. "Bishop" (episkopos, note Episcopal) was used in Greek life for one who oversaw the work of others to be certain they did it properly. So a Christian bishop has reference to the overseer who directs and administrates the work of other Christians.

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Sometimes, probably due to the size of the church and its ministry, a church would have more than one bishop or elder (Acts 20:17; Phil. 1:1). This probably involved a senior elder/bishop with others working under him, as a modern church staff of pastor and assistant pastors.

That pastor, elder, and bishop refer to one office is seen in Acts 20:28. Speaking to elders, Paul referred to them as "overseers" which were "to feed" (tend as a shepherd, pastor) the church of God. See Titus 1:5, 7 where elder and bishop are used interchangeably.

In the New Testament a bishop was related to one church, and never had the oversight of a group of churches. This latter concept did not begin to appear until the second century. It definitely is not a New Testament concept.

In verse 1 "desire" renders a verb meaning to reach out after something. "Desireth" is the usual word for desire. Perhaps a better rendering of "desire" would be "aspire to." This does not mean that a man simply chooses this vocation as he would law of medicine. God calls men to this office. But one may hope to receive such a calling, with the calling done by God. The "if" clause expresses a condition assumed as being true. One may aspire to the position, but he should wait on the Lord to be called into it.

### Texas headquarters to relocate in 1981

DALLAS, Tex. (BP) — The executive board offices of the Baptist General Convention of Texas will move across the street from their downtown Dallas location about Jan. 1, 1981, to the building which houses the Southern Baptist Convention's Annuity Board.

The move to 511 N. Akard St. from 703 N. Ervay St. will increase the amount of office space for the executive board from 30,000 square feet to 35,214 square feet. It will lease the space for \$8 per sq. ft. annually.

The agreement also includes the option of allowing the executive board to lease 10,000 sq. ft. of additional space after Dec. 31, 1983. The lease agreement is for five years, with four, five-year lease options.

Also included in the agreement is a five-year option that would allow the Baptist General Convention of Texas to purchase an interest in the Annuity Board building. The Annuity Board has given the Baptist convention the option of purchasing for \$675,000 — the appraised value — a piece of land in downtown Dallas on the corner of North Akard and New San Jacinto streets.