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Board to recommend record budget 1980 TBC to consider \$14.3-million goal, ties with Michigan

In a session dominated by missions and college education, the Sept. 9 meeting of the Tennessee Baptist Convention's Executive Board approved a \$14.3-million Cooperative Program budget-goal with a \$2-million challenge goal for recommendation to the 1980 TBC.

The convention will meet Nov. 11-13 in Johnson City.

In other action the board voted to recommend to the TBC that Tennessee Baptists enter a sister-state relationship with Michigan Baptists.

The board also heard a report from the TBC Hunger Committee, concerning the committee's proposal that Tennessee work with the SBC Foreign Mission Board on a three-year hunger relief project in Upper Volta. The committee will make this recommendation to the 1980 TBC. (See article on page 3).

The majority of the discussion at the Executive Board meeting dealt with their earlier recommendation (which was tabled by the 1979 TBC) that colleges be permitted to start graduate programs. The board approved guidelines for such programs to present to the 1980 TBC, if the tabled motion is approved (See separate article on this page.)

At its May meeting, the Executive Board had voted to recommend a \$14.3-million basic Cooperative Program goal for the November 1980-October 1981 convention year with a \$2-million Bold Mission challenge goal.

The basic operating goal will be a 10 percent increase above the budget goal for the current year.

The recommendation, which will be considered by the messengers in November, will share 35.5 percent of Tennessee's Cooperative Program gifts with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. This is an increase from the 35 percent in the current budget.

Executive Secretary Tom Madden noted that, because of the one-half percent increase, the recommended budget will provide 9.15 percent more funds in Tennessee next year, rather than 10 percent, since the 35.5 percent is applied to the total basic budget goal.

According to the budget recommendation, 35.5 percent of Cooperative Program gifts above \$14.3-million will continue to go to the SBC Cooperative Program. The remaining 64.5 percent will be used in Tennessee, with 35 percent of the challenge section going to educational institutions and 65 percent for creative Bold Mission Thrust ministries.

A summary of the budget breakdown will be printed in the Oct. 8 issue of the Baptist and Reflector.

The Executive Board voted unanimously to recommend to the 1980 convention that Tennessee Baptists begin a sister-state relationship with Michigan Southern Baptists. The recommendation will include guidelines for churches and associations to work directly with congregations and associations in Michigan.

Funds for support of mission projects will be channelled through the executive secretaries of the two conventions. Requests for funds and personnel will be handled through the TBC convention ministries division.

In other action, the Executive Board approved recommendations to the program

statements of TBC hospitals and the Program of Cooperative Program Promotion and Stewardship Development.

The change in the hospital's program statements came as a result of a motion passed by the board on May 6 that East Tennessee Baptist Hospital, Knoxville, be permitted to serve as manager of other hospitals. Although the project, considered earlier by the hospital, has fallen through, the recommendation will be made, so that hospitals may provide this service in the future, should the opportunity come.

The recommendations will also make minor editorial changes in the program statements.

The program statement of the Program of Cooperative Program and Stewardship Development will be recommended to be changed to permit that program to offer and to provide assistance to churches in capital fund-raising programs on a "cost-recovery basis." It was explained that this would be similar to the Together We Build service now offered by the SBC Stewardship Commission.

The Executive Board also heard a report on plans to provide a Baptist witness at the 1982 World's Fair in Knoxville. The ministry will be a joint project of the Knox County Baptist Association, the Tennessee Baptist Convention, and the Home Mission Board of the Southern Baptist Convention. It is hoped that other SBC agencies will also participate.

Don Pharris told the board a group of interested Baptists had formed a corporation to

handle the local arrangements. A pavilion will be constructed on leased property at the World's Fair site. Volunteers will be enlisted to witness to the expected 11-million visitors to the fair.

In other action, the Executive Board gave approval to two of its institutions to borrow funds.

East Tennessee Baptist Hospital will be permitted to borrow \$1.1-million to go toward the purchase of a Holiday Inn that adjoins the present hospital property.

In response to a question about a liquor license held by a lounge in the building, Earl Skogman, administrator, explained that the hospital will not purchase or take title to the facility until the current lease expires in about 14 months. He added that it is possible that arrangements might be worked out to dissolve the lease before that time.

The facility will continue to be operated as a motel through the 1982 World's Fair. Then it will be used to expand the hospital's services.

Belmont College was given permission to borrow \$1-million to pay off a construction loan on its student center. The center was to be completed next fall, but it now appears that completion will be in February 1981. Belmont President Herbert Gabhart told the board that the loan will be temporary, since the \$2-million cost of the student center will be in hand or pledged by the end of 1981.

The Executive Board also voted to authorize Jonas Stewart, on behalf of the TBC Church Building and Loan Fund, to dispose of

the property of Prospect Baptist Church in Giles County. The church, which has disbanded, had borrowed \$8,500 from the fund. The present balance is \$7,307.63.

In two housekeeping items, the board authorized annual medical examination (at board expense) for certain professional employees "to enable all employees to remain in the best possible health and to maintain maximum productivity" and voted to continue accident insurance on board members while traveling to and from Executive Board meetings.

Bill Coles of Nashville reported to the board that 77 apartments have been rented at Belmont Plaza. Under the provisions of the sale to Belmont Plaza Inc., the convention assumed a diminishing obligation for the facility's indebtedness. The present obligation is \$500,000, but when 80 units are rented, this is reduced to \$300,000. The obligation will be further reduced to \$200,000 when 93 units are rented; to \$100,000 when 105 units are rented; and all of this obligation will be dissolved when 111 units are rented.

Coles, who served as chairman of the Special Belmont Plaza Committee, said that rentals are running two-and-one-half months ahead of schedule.

The next scheduled meeting of the Executive Board will be at 3:00 p.m. EST Nov. 10 at First Baptist Church, Johnson City, on the eve of the 1980 Tennessee Baptist Convention. All meetings of the board are open to visitors.

Graduate program guidelines prepared, if messengers approve tabled motion

By Al Shackelford

Guidelines for Tennessee Baptist colleges to meet before beginning graduate schools — should the 1980 Tennessee Baptist Convention change the colleges' program statements — were approved by the Executive Board last week for recommendation to the November convention.

At the 1979 convention in Memphis, the Executive Board recommended changing the program statements for the three Tennessee Baptist colleges by adding this function: "Operates a graduate program when proper authority is received from the education committee and the Executive Board."

The issue emerged because the Board of Trustees of Belmont College had requested permission to begin a master's degree program in business administration.

After questions about guidelines and financing, the messengers passed a motion by Wayne Allen, Memphis, that "we table the motion until the next annual meeting to enable detailed information to be distributed to the messengers of this convention."

Had their recommendation been approved by the messengers, the board would have then presented a set of recommended guidelines that would have to be met by any college desiring to begin a graduate program. However, in April of this year, the board's education committee decided that the guidelines needed to be restudied.

This revised set of guidelines was approved by the Executive Board on Tuesday of last week to recommend to the 1980 TBC, if the messengers approve the motion tabled last November.

The guidelines (which are printed on page 2) were recommended to the board by its education committee.

The proposed guidelines were presented by Howard Kolb, Memphis, education committee chairman.

The recommendation consisted of two parts — a preamble (policy statement) and 14 guidelines, which dealt with such matters as need, financing, faculty, library development, instructional resources, admission standards, financial feasibility, accreditation, and faculty and trustee support. The guidelines would also provide for periodic reviews.

Kolb explained that the new guidelines were formulated by a subcommittee of the education committee, along with the academic deans of the three TBC colleges and a consultant, Gordon Blackwell, former president of Furman University, Greenville, S.C.

At a meeting of the subcommittee the previous morning (Sept. 8), the preamble and the guidelines were approved by representatives of Belmont College and Union University, but Carson-Newman College opposed.

C-N President Cordell Maddox pointed out that he was not opposed to the guidelines,

which he described as "excellent," but to the preamble which he believed implied approval of graduate programs. The preamble stated, "The primary role of the three colleges...should remain in undergraduate education, with the development of occasional programs at the master's degree level..."

That afternoon, the subcommittee's recommendation was presented to the full education committee.

After discussion, the committee defeated (5-4 on a hand vote) a motion to recommend the preamble and guidelines to the Executive Board.

Opinions were expressed that the vote was not against the guidelines, but against the concept of graduate programs.

A motion was then made that the education committee reject the idea of TBC colleges beginning graduate work at this time. On a roll call ballot, the vote was five to five. Chairman Kolb, explaining that the matter should be settled by the convention in November, broke the tie by voting to defeat the motion.

After a successful motion to reconsider the vote on approval of the preamble and guidelines, the committee voted 8-2 to recommend these to the Executive Board.

When Kolb presented the committee's recommendation to the Executive Board on Tuesday, Charles Earl of Loudon offered a

(Continued on page 2)

Radio-TV board votes to aid Education guidelines... SWBTS communications degree

FORT WORTH, Tex. (BP) — Trustees of the Southern Baptist Radio and Television Commission have voted to cooperate with Southwestern Baptist Theological Seminary to establish a religious telecommunication degree program.

The proposal, which would create a Center for Christian Communications Studies, is contingent on approval by trustees of Southwestern Baptist Theological Seminary, who will meet in Fort Worth Oct. 20-22.

If approved by seminary trustees, the program will offer a master of arts degree in communication.

Radio and Television Commission trustees, in their meeting, also voted to offer facilities and personnel for active involvement in a proposed Southern Baptist videotape network, expressed their priorities for new television programming, and heard two top denominational officers.

Addressing the 26-member trustee body were Bailey Smith of Del City, Okla., president of the Southern Baptist Convention, and J. Howard Cobble of Avondale Estates, Ga., chairman of the denomination's Executive Committee.

Citing the heightened interest in communications training in the religious community and the scarcity of programs which focus attention on the local church, Commission President Jimmy R. Allen told the trustees such a cooperative endeavor would "combine academic excellence and technical excellence" in training media ministers, writers, producers, and other similar personnel.

Commission trustees also considered the agency's role in a proposed Southern Baptist videotape network which has been under study by a broad spectrum of Southern Baptist leadership. The possibility of such a network will be discussed in a called meeting of denomination executives in Nashville Sept. 22.

The trustees responded enthusiastically to the suggestion from the administration that the commission offer its facilities and personnel for production of such tapes, including absorbing the cost of the first 25 productions if the video network is established.

The possibility of utilizing much of this material in cable systems to which churches have access was cited as a major reason for commission involvement.

In other actions during the three-day meeting, the board amended and approved the 1980-81 fiscal year operating budget of \$4,201,500; approved a 12 percent requested increase for the 1981-82 Cooperative Program budget to be presented to the Southern Baptist Executive Committee in Nashville Sept. 22, and added \$1,000 a month to the housing allowance of agency president instead of

Thomas Pope retires from active ministry

Thomas Pope, pastor of Calvary Baptist Church in Brownsville for the past three years, announced his retirement recently. He plans to move to Tiptonville, where he will remain active in preaching and teaching.

In addition to the Brownsville congregation, Pope has led First Baptist Church in Newbern, Huntingdon, Martin, and Somerville; and Park Avenue Baptist Church in Memphis.

The Tennessee Baptist leader has served 12 years as a member of the TBC Executive Board where he is now a member. He was on the board for the Tennessee Baptist Foundation for six years and on the board for the Tennessee Baptist Children's Homes. From 1962-66, he was assistant to the president at Union University in Jackson. He has served in several associations as moderator and clerk.

He is a graduate of Union and earned the master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky.

In Tiptonville, Pope will serve as interim pastor at First Baptist Church.



TENNESSEAN ATTENDS—Frederick Isaacs Jr. (center) of Knoxville, chairman of the Radio-TV Commission, discusses last week's meeting with Jimmy Allen (left), president of the commission, and Howard Cobble of Atlanta, Ga., chairman of the SBC Executive Committee.

giving him an already budgeted salary increase for his second year. Trustees also voted to ask the SBC Executive Committee to approve a change in the commission's planned capital needs expenditures. A sum of \$386,000 had already been allocated for remodeling offices in the older portion of the building. The change would allow the agency to apply this to capital needs and functional equipment, reworking of the studios, and reshaping another portion of their warehouse space in the current building.

In his remarks to trustees, SBC President Smith challenged them to find "fresh new ways to spread the old message of Christ's resurrection and God's love."

"I think the Radio and Television Commission is headed in the right direction," Smith said. "Jimmy Allen has the right emphasis. He believes in the propagation of the gospel. As I speak in various places I will be reporting that the Radio and Television Commission is in good hands."

(Continued from Page 1)

substitute motion that the colleges' program statements remain as presently structured. He gave four reasons for his motion: (1) the Belmont College program is not needed, (2) 40 percent of Tennessee's Cooperative Program funds are already going to education, (3) there is no unity in the subcommittee, education committee, Executive Board, nor the TBC on the issue, and (4) other graduate programs will be started.

A member of the education committee, James Porch of Tullahoma, responded that the purpose of the original recommendation was simply to open the door for consideration of graduate programs. He feels that it is a door that is "guarded" by requirements of the guidelines which must be met in the opinion of a college's trustees, the education committee, and the TBC Executive Board.

After a lunch break, Earl's motion was challenged as being "out of order," since it dealt with a matter that belonged to the convention, having been considered last year and scheduled for consideration in November.

The president of the board, Earl Wilson of Knoxville, ruled that the substitute motion was in order, because the board has the right to reaffirm a previous action or to reverse that action after receiving additional information. Wilson's ruling was sustained by the board on a standing vote. A count was not made.

Osta Underwood of Nashville then made a substitute for the substitute motion that "the guidelines be affirmed without the preamble."

Earl opposed the substitution, feeling that "if we adopt these guidelines, we say to the convention we are approving graduate programs."

Miss Underwood responded that in the event the November convention approves the change in the program statements, the Executive Board needs to have guidelines ready to recommend.

The substitute for the substitute motion was passed by the board on a 40-30 standing vote.

After the guidelines, without the preamble, were approved for recommendation to the 1980 TBC if needed, Don Pharris of Livingston inquired about the 1979 TBC's request for detailed information. "Are these guidelines to be given as detailed information? Will there

be cost information?" he asked.

Kolb replied that the guidelines were a part of the detailed information. "As to what other information will be given, I really don't know at this time." He said there was no way to estimate the cost of the graduate program at Belmont College, adding that the college would move from a Level II to Level III educational institution which means that all departments would have to be upgraded.

Bill Sherman of Nashville moved that four speakers (two for, and two opposed) be designated to discuss the issue when the tabled motion is presented at the November convention in Johnson City. Then the guidelines would be passed out to the messengers.

A substitute motion was offered by Paul Woodford of Ripley that the "education committee provide to the 1980 Tennessee Baptist Convention detailed information garnered from its conversations with and evaluations and recommendations of Gordon Blackwell and other consultants.

The motion was carried.

Last Thursday, Kolb told the Baptist and Reflector that he had begun working on compiling the convention-requested detailed information. He did not know when it would be ready for distribution.

Kolb added that he might call a meeting of the education committee to decide on what information, of the vast amount accumulated by the committee and its subcommittees, would be distributed and how it would be distributed.

Midland pastor dies, led Beavertdale church

W. L. Martin, 62, pastor of Beavertdale Baptist Church, Knoxville, (Midland Association) died earlier this summer. Martin had suffered heart trouble for some time.

In addition to the Beavertdale congregation, he led congregations of House Mountain Baptist Church in Corryton and Zion Hill Baptist Church in Heiskell.

Funeral services were held at Clear Springs Baptist Church in Midland Association with Pastor Shields Dalton officiating. Burial was in the church cemetery.

Martin is survived by his wife, Zelma Dalton Martin, two daughters, Lorene Burton, Talbott, and Linda Cropff, Corryton, and four grandchildren.

Guidelines for graduate programs

Editor's note: In the event that the 1980 state convention approves graduate programs for TBC colleges, the Executive Board will recommend these guidelines to the messengers.

(1) Evidence showing a substantial need for the proposed program in the immediate service area of the college, including a description of similar programs already being offered in the area with current and anticipated enrollment figures for both resident and commuting students in such programs.

(2) Evidence indicating that introduction of the proposed program will increase general financial support of the college apart from the proposed program.

(3) A description of the specific ways in which the new program will enhance and strengthen undergraduate offerings of the college.

(4) Assurance that sufficient faculty of a specified level of experience and training can be employed at specified rank and salary levels, with five-year projection of salary levels. Included would be information on the experience and training of current faculty in the field of the proposed program, with explanation of the extent to which they would be used in the graduate offerings.

(5) Specific plans for library development, including current holdings in the field of the proposed program (number of volumes, back files of periodicals, current periodical subscriptions) and planned annual budgets for these purposes over the next five years, including estimated annual purchases of new volumes, back files of periodicals, and new periodical subscriptions.

(6) Detailed description of the instructional and office space available for the program or to be provided with plans for renovation if any is projected.

(7) Specific plans for development of special instructional resources such as computer facilities, laboratories, audio-visual aids, etc., including planned annual budgets for these purposes over the next five years.

(8) Proposed student admission standards for the program.

(9) Assurance that the proposed program is financially feasible and will not be a drain on the general college budget. This will re-

quire projecting annual expense budgets for the next five years, including the following:

Faculty salaries (including number by rank)

Clerical staff

Library

Special instructional resources (i.e. computer facilities)

Non-personnel expense (furniture, office supplies, typewriters, office machines, travel, etc.)

Pro-rata share of general administrative costs

Pro-rata share of space costs (utilities, maintenance, etc.)

Also required will be annual student enrollment projections and income budgets for the next five years, including the following:

Tuition and fees from enrollees

Current gifts for the program

Income from endowment ear-marked for the program

Projected income should at least equal projected expenditures.

(10) Indication of how the proposed program will be value-oriented so as to make it appropriate for a Christian college and different from those offered in secular colleges.

(11) General faculty and trustee support should be enthusiastic.

(12) The quality of the proposed program and of the entire college should be well above the minimum standards required by the Southern Association of Colleges and Schools for Level III institutions which offer the Bachelor's and Master's degrees.

(13) The program should be measured against the standards and guidelines established by the accrediting agency within the discipline (such as the American Assembly of Collegiate Schools of Business, the National Council for Accreditation of Teacher Education, the National League for Nursing Education, the National Association of Schools of Music, etc.). The five-year plan of development should give assurance that the program will move steadily toward this specialized accreditation in a reasonable time.

(14) Periodic reviews of the value and accomplishments of the program should be planned and presented to the college trustees and the convention's education committee.

Convention to hear recommendations

Hunger Committee finalizes Upper Volta plans

Four recommendations dealing with hunger in Upper Volta were presented to the Executive Board meeting in Brentwood last week and will be brought to the Tennessee Baptist Convention for approval in November.

If messengers approve the recommendations, Tennessee will become the first state convention to enter into a "total impact project" in a foreign country as partners with the Foreign Mission Board.

The recommendations brought as information to the Executive Board, by TBC Hunger Committee chairman Earl Davis are:

that the Tennessee Baptist Convention Convention meeting in session enthusiastically adopt Upper Volta as the location of the hunger project, in response to the invitation of the Foreign Mission Board;

that checks for the hunger project be designated "Upper Volta Hunger and Relief Project";

that the three-year involvement of the Tennessee Baptist Convention with the Upper Volta Hunger and Relief Project begin at this 1980 convention upon approval of these recommendations;

that the director of the convention ministries division of the Tennessee Baptist Convention be designated as Tennessee coordinator for the Upper Volta Hunger and Relief Project.

The TBC Hunger Committee was appointed following the 1978 session of the convention and was asked to study local and world hunger problems and to formulate appropriate responses Tennessee Baptists might take to minister, physically and spiritually, to hungry people.

At the annual meeting in Memphis last year, the convention approved the concept of Tennessee Baptists working with the Foreign Mission Board in a three-year "total impact project" in a country where hunger is a "terrible reality," Davis said. Messengers also approved a goal of \$500,000 for the three-year project.

"We cannot tackle the whole world," Davis told the Executive Board. "So we decided to go someplace where we can help, even if that place is small." He also explained that "by total impact we mean to minister to the whole person, providing physical and spiritual help."

The decision to place the proposed ministry in Upper Volta (a country in West Africa) came after the mission in that country invited the TBC, through the Foreign Mission Board, to enter into a three-to-five year project utilizing TBC manpower and FMB hunger relief funds.

Davis had travelled earlier to Uganda (see Baptist and Reflector, May 28, 1980) to investigate a possible ministry there. Davis did not see the probability of developing a project in that country. The earlier idea of a ministry project in India (see Baptist and Reflector, Nov. 21, 1979) was scrapped at the convention last year due to a change in missionary personnel at the India Baptist Mission.

Explaining the proposed project in Upper Volta, the hunger committee chairman said six villages in the southeast section of the country will be the focal point of the ministry. There will be another impact group of 19 villages. In the proposed project area, 99 percent of the people are illiterate.

Physically, the project would minister through the construction of a dam and lake to store and utilize available water, health clinics; through education on soil conservation and improved methods of farming; improvement programs for livestock and fish farming; literacy programs, personal health emphasis; and school and church building. The spiritual ministry, as explained by the Memphis pastor, would take a Bold Mission Thrust through door-to-door witnessing, market-day evangelistic services; active involvement in established Baptist work; and planting and strengthening of new preaching points.



SERIOUS ABOUT HUNGER—Members of Union Avenue Baptist Church in Memphis sent this check for \$4,375.64 to be used in the proposed Upper Volta Hunger and Relief Project. Pastor Lee Prince, center, presents the check to Tom Madden, TBC executive secretary-treasurer, while Earl Davis, chairman of the TBC Hunger Committee, looks on.

"Basically, Tennessee Baptists will supply volunteers and offerings and the Foreign Mission Board will use general funds for hunger and relief to meet the costs of the project beyond the TBC offerings." The total estimated cost of the mission is about \$1.5-million. This has been reduced from nearly \$2.5-million because of the possible help from Tennessee lay persons. Tennessee Baptists are already giving nearly \$100,000 a year to world hunger relief. With a \$500,000 basic goal from the Volunteer State, we would only need to increase our giving by \$100,000 or \$200,000, he explained.

Guidelines have been worked out by the FMB, the Upper Volta Mission, and the TBC Hunger Committee relating to volunteer selection, the length of stay on the field, and the sharing of expenses. Davis said any Tennessee Baptist volunteering for the proposed program should plan to spend a minimum of one month on the field. This would not include travel time, he explained.

If a volunteer were to give one to four months in service, the Foreign Mission Board would pay one-half of the transportation and all food and housing on the field. Davis urged

pastors and church leaders to ask their congregations to pay the other half of the travel expense for some of the volunteers.

For five to eight months of volunteer work, the FMB would pay all of the transportation, food, and housing. A spouse may accompany a volunteer with all expenses paid if the volunteer serves nine months or longer. Jim Cecil is consultant for volunteer utilization for the FMB.

A logistics man should be in Upper Volta by Jan. 1 to get the project operational, to get supplies and materials, and arrange for other volunteers, if the convention approves, Davis said. He will remain on the field three-and-one-half months.

After that, Tennesseans would need to supply volunteers to work in construction, public health, cooking, counseling, interpreting, nursing, preaching, carpentering, bricklaying, and general service. (See adjacent table for schedule). Volunteers will be used from January through April 15 and beginning again in September 1981. Since the rainy season extends from April through September, the major project work will get underway Oct. 1, 1981.

Maxey Jarman, Baptist layman, leader dies in Nashville

W. Maxie Jarman, 76, a Southern Baptist layman and leader, an industrialist, and philanthropist, died in Nashville Sept. 9.

He was president and chairman of Genesco Inc., at one time the largest apparel conglomerate in the world, until his retirement several years ago. In 1970, he sought the Republican gubernatorial nomination, losing to Winfield Dunn, who later appointed him head of a commission on efficiency in state government.

A member of First Baptist Church in Nashville, he was a Bible teacher and deacon. Franklin Paschall, pastor of that church, said, "He was one of the best students of the Bible I ever knew. He was highly respected in the community and in the church as a faithful teacher and deacon. As a mission benefactor, he is almost unequalled. There are churches all over the world in existence because of his contributions."

In 1949, Jarman was vice-president of the Southern Baptist Convention. In Tennessee, he was a director of the Southern Baptist Sunday School Board, a trustee of both the Tennessee Baptist Foundation and the Southern Baptist Foundation, and a member and chairman of the Baptist Children's Homes board. The Jarman Cottage and the Jarman Administration building on the Franklin campus bear his name. He formed the Christian Bible Society in 1977, was vice-president of the American Society, and was a trustee of George Peabody College for Teachers.

Funeral services were held at First Baptist Church with Paschall officiating. Burial was in Mt. Olivet cemetery.

Jarman is survived by his wife, Sarah McPherson Anderson Jarman, one son, Franklin M. Jarman, Nashville; two daughters, Mrs. James M. Elliott Jr., Nashville, and Mrs. Fred Taylor, Falls Church, Va.; and seven grandchildren.

The first group, serving from January until April, will build the base camp for the entire project. The team would consist of eight laymen with a knowledge of bricklaying, carpentry, plumbing, and cooking.

Men will be used for the first three-and-one-half months until proper housing facilities are constructed.

"This is personal involvement with hungry people," Davis told the Executive Board. "We hope that every church in the Tennessee Baptist Convention will choose a challenging part in this project, either through the sending of a volunteer, or by underwriting some phase of the cost through their hunger offering designated to this project."

Other members of the TBC Hunger Committee are: Steve Bingham, Lebanon; J.C. Carpenter, Manchester; Danny Jones, Henning; Roy Miller, Knoxville; Lee Prince, Memphis; and Larry Taylor, Jefferson City.

Missionary dies in Houston, Tex.

RICHMOND, Va. (BP) — Dudley A. Phifer, Southern Baptist missionary to the independent South African Homeland of Transkei, died Sept. 7 in a Houston hospital from complications related to leukemia. He was 45 years old.

Phifer transferred from Malawi to Transkei 11 months ago after a routine furlough physical revealed abnormalities in his blood count. The first diagnosis was leukemia, but doctors giving a second opinion diagnosed his illness as a reaction to malaria medication and suggested he might be able to continue work in a country where no malaria medication was necessary.

He had just completed his first term as a church development advisor in Malawi where he began writing a book on his experiences. He finished the book in Transkei.

There, the Phifers and one other Southern Baptist couple, Gene and Lavonne Meacham, opened Southern Baptist work in October 1979. Three months before his death, Phifer preached for one of five days of celebration that marked the birth of the independent Baptist Union of Transkei from an association related to the Baptist Union of South Africa.

The Southern Baptist Foreign Mission Board began work in Transkei when Umtata Baptist Church in the capital city asked for a pastor to lead the church to multiracial status. The Baptist churches of Transkei requested a Southern Baptist missionary to replace the retiring South African missionary who had worked with Xhosa-speaking churches for 30 years. Meacham filled the first position and Phifer the second.

Phifer had carried responsibility for training 16 circuit-riding pastors. Because these men served four to 22 congregations which they reached by car, bus, horseback, or foot, Phifer also had responsibility for training lay leadership at each of the churches.

But his special concern in the past year had been the Msobomvu Baptist Church in Butterworth, the industrial center of Transkei, said his wife, Rebecca Reagan Phifer of Houston. When the rural people left familiar surroundings and moved to the Msobomvu township to make money, they discovered a void in their lives.

Born in Houston, Phifer lived in a number of Texas towns where his father was a pastor. He was a graduate of Decatur (Tex.) College (now Dallas Baptist College), the University of Corpus Christi, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Phifer

EDITORIAL

Missions makes meeting significant

In what might be described as one of its more positive, significant meetings in recent years, the Executive Board of the Tennessee Baptist Convention took some meaningful steps in mission outreach at its session last week.

The board approved for recommendation to the November convention a \$16.3-million Cooperative Program mission support budget-goal for the November 1980-October 1981 convention year. The budget will have two sections: \$14.3-million for the basic operating budget (up 10 percent from the current year) plus a \$2-million Bold Mission Thrust challenge section.

Another significant figure is the increase of the percentage shared with the SBC Cooperative Program—from the current 35 percent to 35.5 percent. Although one-half of one percent sounds small, that is a difference of \$81,500 when applied to \$16.3-million.

Because of interest in the board's May 6 action which established a guideline of a "maximum increase of 12 percent" for board employees, it should be stated that these adjustments were in the 7-9 percent range. No employee received 12 percent.

Another mission action by the Executive Board last week was the recommendation to the November convention that Tennessee Baptists enter into a sister-state relationship with Michigan Southern Baptists. This is not intended to hinder any relationships our churches and associations have in other states, but rather to provide a channel of information and ministry between the two states.

Although it is not under the jurisdiction of the Executive Board, the TBC Hunger Committee presented an exciting report of its investigation of a three-year hunger relief project in Upper Volta, a nation in west Africa. Working with the Foreign Mission Board, the committee has finalized its recommendation to the 1980 TBC.

Information about the project and the committee's recommendation will be shared with the messengers before the Nov. 11-13 convention.

The majority of the time at last week's Executive Board meeting was spent on graduate program guidelines for TBC colleges to recommend to the 1980 TBC—if the messengers decide to approve a motion tabled at last fall's convention.

The motion, which must be brought off the table for consideration in November—would change the program statements of the three TBC colleges to per-

mit graduate programs.

The tabled motion also asked for "detailed information to be distributed." At this point, the board's education committee has not determined what information is to be shared and how it is to be distributed.

The Baptist and Reflector continues to offer whatever space is necessary to print the education committee's "detailed information." We have not felt that it was wise for us to print anything about the proposal (except reports of meetings where related action was taken) until the education committee makes its "official" statement.

We hope others will join us in maintaining a neutral stance on this critical issue, until the complete information is distributed.

W. Maxey Jarman

Baptists and other Bible-lovers have lost the physical presence and influence of W. Maxey Jarman, who died Sept. 9.

An outstanding Baptist layman, Jarman was an active member of First Baptist Church of Nashville, where he served as a deacon and Sunday School teacher for most of his adult life.

The impact of his Christian commitment was also felt by a number of institutions of the Tennessee Baptist Convention. He served on the board of trustees of the Tennessee Baptist Foundation, and as chairman of the board of the Tennessee Baptist Children's Homes.

In Southern Baptist life, Jarman was a trustee of the Baptist Sunday School Board and the Southern Baptist Foundation.

Jarman's love for the Bible led him to serve as vice-president of the directors of the American Bible Society and as the founder of the Christian Bible Society. He was chairman of the Overview Committee for the recently-published New King James Bible.

A personal friend of Billy Graham, Jarman was a member of the association's board. Jarman was on the board of Christianity Today, and is credited by Graham with saving the publication during a financial crisis.

Typical of Jarman's humility and his love for Scriptures, he had asked that no eulogy be read at his funeral. Instead, Pastor Franklin Paschall read Biblical passages previously selected by Jarman. In reading from Jarman's personal Bible, Paschall commented that there were underlined passages and marginal notes on every page.

A faithful steward, Jarman was a strong financial supporter of his church, his denomination, and many Christian causes.

W. Maxey Jarman will be remembered for allowing the Bible to control his life.

The Beautiful World Of Prayer



Cicero's comment



By the editor

What do the following phrases have in common?

—"Let my soul look up."

—"I'll watch and wait."

"Lo, a spring of joy I see."

Right! These are phrases from hymns: I Am Thine, O Lord and Near the Cross and All the Way My Saviour Leads Me.

But there is something else I had in mind. Try a few more:

—"Till, with clearer, brighter vision, face to face my Lord I see."

—"Would I seek Thy face."

—"Visions of rapture now burst on my sight."

Yes, these are also phrases from well-known hymns: Take the World But Give Me Jesus and Pass Me Not, O Gentle Saviour and Blessed Assurance.

I could give you other clues, like "Our wonder, our victory, when Jesus we see" (To God Be the Glory) and "I know I shall see in his beauty, the King in Whose love I delight" (Redeemed, How I Love to Proclaim It), but I'm sure you have figured out that all of these hymns—and many more—were written by Fanny J. Crosby.

What has impressed me is that so many of her hymns dealt with "seeing," and this wonderful saint of God was blind!

I recently read John Loveland's book, Blessed Assurance: The Life and Hymns of Fanny J. Crosby (Broadman, 1978) and was captivated by the ministry and impact of this dear lady.

Although she was blinded by an inflammation in her eyes when she was six weeks old, Miss Crosby obviously "saw" more to the message and love of God than sighted people. And she had a fantastic talent of revealing through hymns and poems the truths of God in simplicity.

Frances Jane Crosby was born March 24, 1820, in Putnam County, N.Y. Her father, John Crosby, died before she was one year old, forcing her mother to go to work. Fanny was raised mostly by her grandmother.

Blindness never seemed to be a handicap, for she learned to do household chores, to climb trees, to ride horses, and to play games with the neighborhood children.

She later attended the New York Institute for the Blind and then taught there until she married Alexander Van Alstyne in 1858.

Throughout her life she had gained a reputation for her poems, but it was not until 1863 that she was challenged to write words for hymns, at the insistence of William Bradbury, renowned hymnist, composer, and publisher of gospel music.

Her first hymn, to a tune written by Bradbury, was published in 1864.

No one really knows how many hymns she wrote. She often used pen names (Loveland gives a partial list of 40 of these, although one of her friends said there were almost 100).

In her 1903 autobiography, Miss Crosby gave a "conservative" estimate of over 5,000 hymns. Later she stated that the number might have reached 8,000.

Of course, many of these were never published, but a fair number of these are popular today (13 are in the Baptist Hymnal).

I recall hearing a radio evangelist tell about Miss Crosby being visited in her late years by a group of agnostic students, who ridiculed her faith.

One of the students snatched her Bible from her lap and taunted, "You old blind lady, if you got to heaven, you wouldn't know what Jesus looks like."

Her response led to the writing of the hymn, My Saviour, First of All, with the lines, "I shall know Him, by the prints of the nails in His hands."

CIRCULATION THIS ISSUE — 82,382

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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.

Homosexuals' rights

Dear editor:

I read "Allen supports Carter's denial of conversation with Falwell" (Aug. 20) with interest.

It makes little difference what Jerry Falwell heard (or did not hear). President Carter had made no secret of where he stands on the issue of homosexual rights. Here is a quote from President Carter's position paper to the Democratic Platform Committee (page 54): "We affirm...the right of each individual to have equal access to and participation in the institutions and services of our society, including actions to protect all groups from discrimination based on race, color, religion, national origin, sex, or sexual orientation."

The Christian Voice Moral Government Fund has publicized this shift in President Carter's position and has opposed it, as do I.

Mrs. Heather Byron
8905 Barlow Circle
Knoxville, TN 37923

Concerning rights, you might note two statements by Jerry Falwell on Dallas' WFAA-TV's "Saturday" program of Aug. 30. Falwell said, "I have no objection to homosexuals teaching in public schools, as long as he or she does not flaunt their lifestyles or solicit a student," and, "Even though I do not agree with Madelyn O'Hair, I'd die for her right to preach what she preaches." (editor)

Promoting candidates

Dear editor:

When I received my Baptist and Reflector, I was shocked and hurt to think how they are using Southern Baptists to promote politics. There's more in the paper about politics, than about "Word and work of the Lord."

Percy Priest was a fine Christian man. He expressed many times to Baptists to keep politics out of church. Baptists are making a deal with a party of their choice. How much money did we receive from the great politicians to promote their candidates?

I watched "Wake Up, America." I say, "Wake up, Christians, and do the work of the Lord."

Lucille Earheart
2809 Branwood Dr.
Nashville, TN 37214

HCBA reports on fund drive

SEYMOUR — Leaders of the Century II Statewide Church Campaign for Harrison Chilhowee Baptist Academy, meeting here on Sept. 5, announced that \$209,057.84 has been pledged toward the \$1,440,000 goal.

"These next few days are when this campaign will really take effect on the churches in Tennessee," said William Palmer, pastor of First Baptist Church, Morristown, and statewide campaign chairman. "This is a good start."

The Century II Campaign is a series of campaigns with an overall goal of \$2-million. The first three phases of the campaign began in the fall of 1978 and have generated \$444,331 in pledges. Phases I, II, and III focused on the academy's faculty and staff, trustees, and the Knoxville business community, respectively. The fourth and final phase is aimed toward the 2,740 Baptist churches in the Volunteer State.

Each Baptist church in Tennessee will be asked to give an amount equal to 10 percent of its 1979 income, paid over a three-year period. This would represent an increase in the church's missions giving of 3½ percent per year to Harrison Chilhowee Baptist Academy.

Capital funds generated by Century II will be used for modernizing existing facilities, constructing a youth life center, adding a floor to the girl's dormitory, strengthening

Poll on Scripture

Dear editor:

I have searched the state papers in vain for a report of the recent Gallup Poll, which discovered that 94 percent of our Southern Baptist pastors believe in the inerrancy of the Scriptures (Christianity Today, June 6, page 32). This is especially pertinent in light of the extensive interest in the inerrancy issue.

Much reporting, especially in the Baptist Press and state papers, has implied that those who believe in an inerrant Bible represent a radical minority, not really in the main stream of Southern Baptist life. They are glibly referred to as the "ultra-conservatives," the "inerrantists," the "fundamentalists," etc. Those reluctant to affirm inerrancy are kindly depicted as "moderates," suggesting this "middle of the road" position more nearly represents Southern Baptists as a whole.

Not only the Gallup Poll, but the recent St. Louis convention surely proves the fallacy of this idea. The overwhelming first ballot victory of Bailey Smith (and that of Adrian Rogers in Houston) proves the deep commitment Southern Baptists have to doctrinal integrity! The theology of Bailey Smith, Adrian Rogers, W.A. Criswell, Homer Lindsay, Jerry Vines, Jimmy Draper, and Paige Patterson (all of them outspoken inerrantists) is not that of a radical extreme minority! It is the theology of all of us — pastors and people, almost without exception (at least, according to Gallup, 94 out of 100 of us)!

It is good to know Southern Baptists today, as always, remain a people firmly committed to the Bible as the infallible Word of God.

Larry Lewis
4257 Magnolia St.
St. Louis, MO 63110

I have not referred to the poll for two reasons: (1) it was a private poll for "Christianity Today" and has not been published, and (2) I am confused by an April 18 article (page 30) which said the poll showed that only 53 percent of Baptists "agree that the Bible did not make mistakes."

I dislike terms, but I guess someone had to find a way to identify those who are "more conservative" than the 94 percent of us "conservatives" and who attack us for becoming "liberals." (editor)

Six new majors offered at C-N

and enriching the school's academic and deaf education opportunities, and increasing the number of student scholarships and working opportunities.

Six new majors offered at C-N

Over 1,725 students had registered at Carson-Newman College for the fall term by late last week and many of them registered for one of six new majors at the school, according to Roy Dobyns, academic dean.

With the additional fields of study, the east Tennessee Baptist college now offers 40 major fields of study, the dean stated.

The new fields include a bachelor of arts degree in photography and a bachelor of arts in church recreation. The bachelor of science will be offered in special education, dietetics, interior design, and merchandising.

Also new this fall is a concentration in athletic coaching as well as courses leading to the professional certification by the National Athletic Trainers' Association. Speech and drama have been reorganized into the department of communication arts.

With registration not closing until this week, applications were over 15 percent ahead of last year's schedule. The projected enrollment for this year was 1,673, Dobyns said.



THANKS EXPRESSED—The Executive Board of the Tennessee Baptist Convention expressed appreciation to these employees at last week's board meeting. Honored for tenures of service were: (from left) Frank Charton, Gerry Mayes, Martha Grove, Nelda Queener, Doris Elliott, and Wendell Price.

Six areas of work represented as TBC employees are honored

Tennessee Baptist employees representing the accounting work of the convention; the church music, Sunday School, missions departments; the convention ministries divi-

sion; and the Baptist and Reflector were honored last week at the Executive Board meeting in Brentwood. Tom Madden, executive secretary-treasurer for the convention, paid tribute to the employees for acquired years of service.

Martha Grove, director of accounting, was honored for 30 years of service. She has been director of that work for 25 years, serving the first five years as a staff person.

Tennessee's director of church music for the past 25 years, Frank Charton; and state Sunday School director, Wendell Price, 15 years, were honored.

Serving 10 years as associate department director for missions, was Paul Hall.

Gerry Mayes, convention ministries division; Doris Elliott, Baptist and Reflector; and Nelda Queener, Sunday School, were honored for five years of service each. Mrs. Mayes is administrative assistant; and Mrs. Elliott and Mrs. Queener are secretaries.

Personal perspective

BY TOM MADDEN
TBC executive secretary

The first verses of the second chapter of the Gospel of Mark describe the experience of Christ healing the man sick with palsy. This experience illustrates several beautiful lessons.

I have always been impressed with the statement referring to Christ "seeing their faith." He saw not only the faith of the man that was ill, but the faith of the four men who brought him.

I have always been troubled by the crowd that would not part to let the sick man through. I am sure if they had recognized how desperate his need, they would have made a way for him. Nevertheless, the men had to climb up on the roof to get the man to Jesus.

The following question keeps troubling me. Can four deeply concerned people bring a corner of the pallet to carry. Still another question probes my own mind and heart. Why did they bring the man to Christ? Surely it was a great deal of trouble. I'm convinced they had to rearrange their personal schedules.

Some suggestions have occurred to me. One is that if they had not brought the man to Christ, he would have remained in his sick and painful condition. It could have been they wanted to experience the sheer joy and satisfaction of seeing the man blessed by the Saviour. Surely their joy contained no bounds when the man was healed after his sins were forgiven, and he took up his bed and walked. I'm confident that when they finally got the man in the presence of Christ and turned him over to Jesus, they were assured in their hearts they had done all they could, even if Christ had chosen not to heal him.

One final thought always impresses itself upon me in this experience. It took a miracle to heal the man of his sickness, but it also took a miracle to forgive the man of his sins.



Madden

Memphis's Trinity gets new pastor

T.H. Harding, pastor of the 1,700-member Trinity Baptist Church in Port Arthur, Tex., became the pastor at Trinity Baptist Church in Memphis last week. Harding accepted the unanimous call of the church last month, leaving a pastorate which he has held since August 1969.

Obtaining his undergraduate education in Texas, Harding earned the B.S. degree from Howard Payne College in Brownwood. Later he earned the master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky.

He has held pastorates in Texas, Ohio, and Kentucky; and led revival crusades in 11 states and two foreign countries.

The new Memphian has been a member of the executive board and executive committee for the State Convention of Baptists in Ohio; a member of the executive board of Kentucky Baptist Convention; a trustee for Clear Creek Baptist School, Pineville, Ky; president of Maggofin Baptist Assembly in Kentucky; and active in associational work. Presently, he is port chaplain for Port of Port Arthur and a member of the board of directors for the Port Arthur International Seaman's Center.

Harding comes to Memphis as the Trinity congregation observes its 75th anniversary as a congregation.

Monterey man accepts call to minister in Crawford

Hanging Limb Baptist Church in Crawford called John Thomas Clark as pastor.

Clark is a member and deacon at Sand Springs Baptist Church in Monterey. He is scheduled to be ordained to the gospel ministry by his home church Oct. 5.

Re-emergence of Klan stirs racial tension

By David Wilkinson

MEMPHIS (BP) — The Klan is back. More than 11 decades after its birth in Pulaski, Tenn., the Ku Klux Klan of the 1980s is stirring the murky waters of racism, hoping to revive its twin philosophies of white supremacy and separation of the races in the name of "true" Americanism.

In Southern Baptist circles, some pastors and denominational workers insist that a timid or silent response on the part of the nation's largest Protestant denomination could damage the integrity of its witness and undermine its effectiveness in race relations and missions.

One of the reasons for such widespread concern is that today's "new Klan," led by better educated, more publicity-minded leaders, is packaging its old racist themes in newer, more sophisticated approaches and language.

Like the Ku Klux Klan of old, today's Hooded Order is a highly secretive, fraternal, predominantly Protestant organization which stands ready to "defend" — sometimes violently — its interpretations of Americanism and Christianity. It is deeply rooted in anti-Semitism and continues to rail against public school desegregation and other government policies related to equal rights for ethnic minorities.

But the Klan, in its quest for "respectability," also takes conservative stands on such issues as prayer in public schools, abortion, the Equal Rights Amendment, national defense, immigration, and foreign aid. By addressing these issues, national Klan leaders hope to capitalize on the current mood of America, riding the pendulum of public opinion to the conservative right.

According to the Federal Bureau of Investigation, the Ku Klux Klan had about 4,300 members in 1971. Nearly a decade later, officials of the U.S. Justice Department place Klan membership at 10,000-plus. The Community Relations Service, the mediating arm of the Justice Department, has reported a "dramatic upsurge in Klan-related activities" in the last two years.

Some of those activities have been violent. The most publicized incident occurred last November in Greensboro, N.C., when an anti-Klan march erupted in gunfire. Five persons were killed; 10 others were wounded. Six Klansmen and neo-Nazis were charged with

murder.

Bill Wilkinson, Imperial Wizard of the Invisible Empire, Knights of the Ku Klux Klan, urges American whites to arm themselves for the imminent "race war."

Although the Klan's propensity for violence is frightening, many people — particularly blacks and Jews — are equally concerned about public opinion which either ignores the Klan, sympathizes with it, or indirectly supports it.

Emmanuel McCall, director of the Southern Baptist Home Mission Board's department of cooperative ministries with National Baptists says: "The fact that studies have linked KKK membership to lower economic and social strata does not eliminate the emotional, intellectual, political, and economic support which is coming from middle and upper class whites. These groups merely use more refined and sophisticated ways of expressing the same racial feelings."

McCall and other Klan observers are concerned that many people in the religious community may be discounting the potential threat of the Klan with stereotyped impressions that underestimate the Hooded Order's nature and purpose.

Like the Klansman, the organization to which he — or she — belongs also defies sweeping generalizations. Klaverns differ from town to town. Despite claims of a "national organization," the Klan is poorly

organized and has no single figurehead to lead the movement. Comprised of numerous splinter groups, each of which thinks of itself as the "real" Klan, the Invisible Empire's subjects often spend more energy bickering among themselves than battling their common targets — blacks, communists, and Jews.

Louis Rawls, a Southern Baptist layman and former mayor of Bogalusa, La., which attracted national attention in the 1960s for its Klan activity, scoffs at the idea of an "organized" Klan. "There's nothing to it but a bunch of fellers whoopin' and hollerin' every now and then and calling themselves the Klan," he says.

In addition to lacking organization — at least at a national level — the Klan often appears to be without a common ideology.

What ideology does exist, says Tommy Tarrants, a terrorist for Mississippi's White Knights during the 1960s, ultimately relies on a "conspiratorial theory of history — a belief that the Jews are behind everything 'bad' that happens in society." Although Klansmen are anti-communist and anti-black, he says, they believe blacks are the puppets of the Jews, who are also behind communism.

Tarrants also points out that although the Klan is racist, it has always claimed to be a Christian organization, and many of its members feel they are involved in a holy cause.

Christian trappings are evident in nearly every klavern. The flaming cross — from the large variety used in cornfield rallies to the smaller version sometimes used as a Klan calling card — represents, perhaps, the Klan's most controversial Christian symbol. The Bible is also used in Klan rituals and is frequently quoted in Klan speeches. Klan chaplains are a part of many klaverns.

Interestingly, both leaders and opponents of the Klan agree that the local church will play an important role in determining the future of the Hooded Order.

Imperial Wizard Wilkinson sees the Protestant church as "one of our greatest allies. Many, many of our people are Christians. We're getting more and more ministers, too. And some of them are Baptists," he says.

Wilkinson and some of the other Klan leaders often look for emotional issues where the Klan can line up on the side of the church and the conservative community — whether or not its support is wanted.

Wilkinson, in fact, recently wrote an article for his tabloid newspaper commending the Southern Baptist Convention for its stands on abortion, homosexuality, and the Equal Rights Amendment in its St. Louis meeting. "It looks like you guys are about to get back on the right track again," he added in an interview. "Maybe in a few years you'll come out for segregation."

At the opposite end of the spectrum, many minority leaders are appealing to the church for help in aggressively opposing the Klan and its ideas. Some of them feel their white brethren, particularly pastors, have been too timid in denouncing the Klan and kindred forms of racism.

C.W. Ward, black pastor of First Baptist Church, Raleigh, N.C., believes one of the reasons for such hesitancy is that "we preach an easy gospel; we don't want to disturb anybody."

"To me," he explains, "the gospel of Jesus Christ can hurt as well as soothe. Love isn't always sweet; sometimes it's bitter. And sometimes we preach the gospel of love without preaching the gospel of the application of that love. It's the application of the gospel that gets us in trouble."

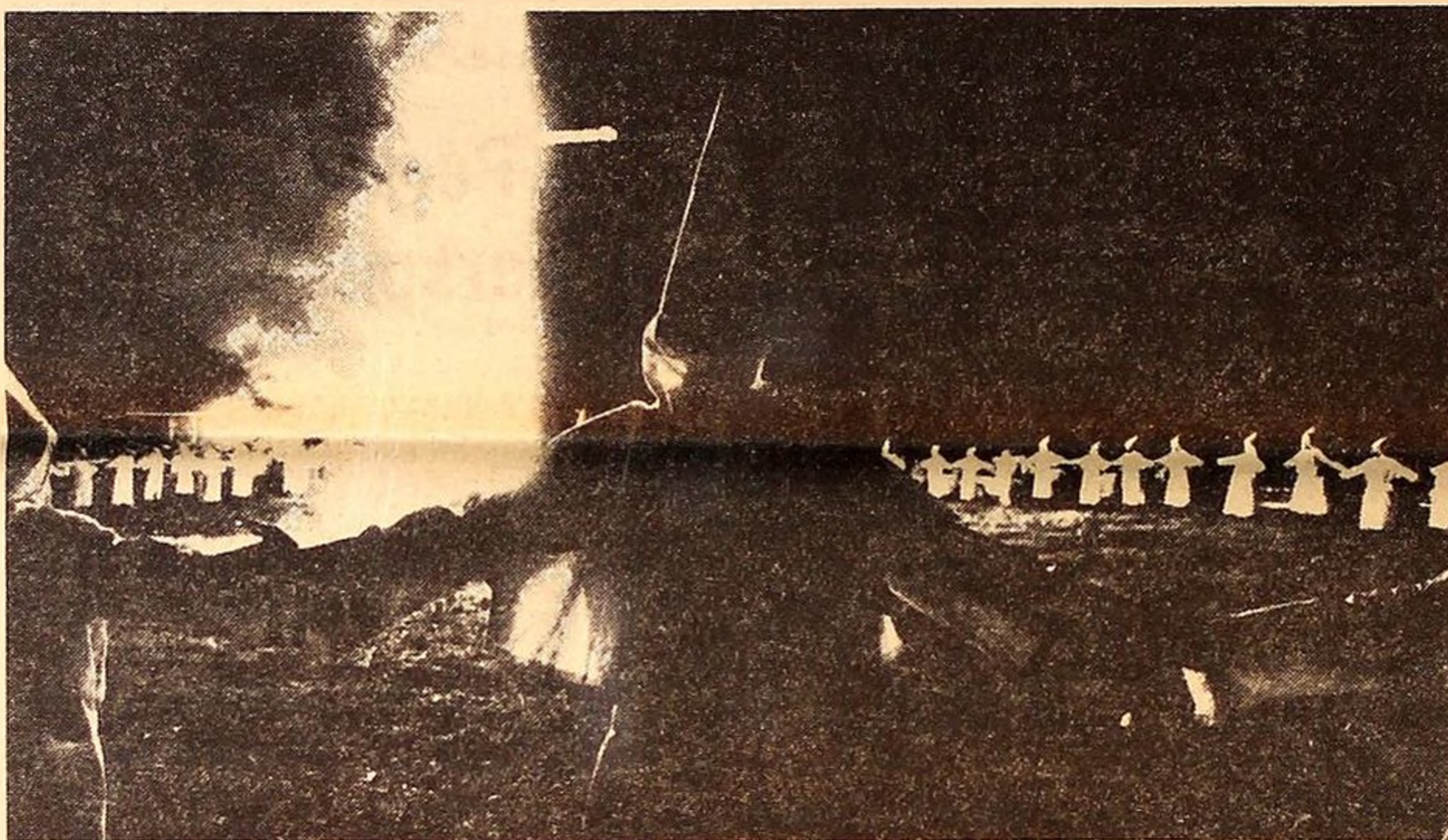
Southern Baptist leaders, says the Home Mission Board's McCall, must express their opposition to the Klan mentality, "both as witnesses to whites in America and nationals around the world who constantly watch us, and as a way of affirming blacks in America, especially black Baptists. Failure to do this undermines the integrity of any future cooperation or relationship."

But for Christians to cope effectively with the Klan's ideas, observers believe the church must come to grips with traces of the Klan mentality within its own bloodstream. The Klan, they point out, is not the only group that marches behind the twin banners of Americanism and Christianity, waving simplistic answers to complex problems and espousing a "return to yesteryear" theme.

Beverly Tinnin, pastor of First Baptist Church, Meridian, Miss., recognizes today elements of the "same kind of hostile mentality" within some conservative segments of religion: "We can see right now in the Southern Baptist Convention a mood that is anti-intellectual, anti-educational, and anti-establishment — all rolled into one. People think the best way to deal with the problems we face is to boot out the liberals."

To resist this kind of mindset is not to abandon a conservative stand on moral issues, others argue. "Being concerned about the Klan ideology doesn't mean you shouldn't be genuinely concerned about the way the country is going," explains ex-Klansman Tarrants. "But I think we have to help people realize that they can be concerned about issues without falling into a 'God and country' trap where they identify the interests of America with the Kingdom of God. I think it's extremely dangerous to equate political conservatism with Christianity."

Adapted from *World Mission Journal*, Oct. 1980. David Wilkinson, associate editor of *Journal*, is not related to Klan leader Bill Wilkinson.



VISIBLE SALUTE—Approximately 70 members of the Invisible Empire of the Ku Klux Klan salute a burning cross near Antioch, just outside of Nashville. No longer completely anonymous, only one of the group wore a face shield. (BP Photo by Mark Sandlin)

Ruschlikon students visit church fields

RUSCHLIKON, Switzerland (BP) — Visitation by student teams to German and Swiss churches will play a major role in equipping the students from 21 countries enrolled in the Baptist Theological Seminary in Ruschlikon, the seminary's new president said.

C. Ronald Goulding, who recently became the seminary's sixth president, said visits by international student teams "have been a new source of life to the churches," as well as a means of helping students gain practical experience in ministry.

"Most of the students already have had some experience in Christian service," said Goulding, former secretary-treasurer for the European Baptist Federation and recently retired associate secretary of the Baptist World Alliance.

"In coming to Ruschlikon for further training they bring both an enthusiasm and maturity, so it's exciting to feel we have the opportunity of equipping and inspiring servants of the Lord to go forth and witness in so many countries."

The seminary's 56-member student body includes representatives from 16 Baptist unions cooperating with the European Baptist Federation, as well as students from Japan, Brazil, the United States, Australia, and, for the first time, Indonesia.

The European Baptist Federation sponsors the seminary, which was started by Southern Baptists and still receives substantial financial support through the denomination's Foreign Mission Board. Three Southern Baptist missionaries serve on the seminary's faculty.

Hunger grows a face in Buies Creek, N.C.

BUIES CREEK, N.C. (BP)—Because of a little garden plot next to the church, world hunger has become personal for 18 young girls of Memorial Baptist Church in Buies Creek.

It all started when the 300-member church, which regularly gives \$200 a week for world hunger, wanted to find a way for hunger to become more than statistics and pictures for some of their children.

The church asked to use some land next to the church building for a garden for the girls to plant and tend. All the produce from the garden would then be distributed to poor and hungry people in the Buies Creek area.

The girls received some adult help, but the real break came when County Agricultural Extension Home Economist Jennifer Walker made it possible for the girls to take the food they had grown into the homes of poor people. Walker went into the homes to teach people how to preserve and prepare food.

The girls and another church member went into homes and helped to can, cook, and preserve the food they had grown. They were able to meet and talk at length with poor people for the first time in their lives.

Then some other families in the church got into the act. They began to bring the surplus from their own family gardens to supplement the produce from the girls' garden. The fruit from the original garden was multiplied in many ways. The original produce begat more

produce, but also begat spiritual growth in the lives of the girls.

Bill Stillerman, pastor of the church, pointed out that "the girls felt like they had actually done something which had helped." But the crucial factor was "the girls got to meet the poor on a one-to-one basis."

The faceless hungry had become real people with names and personalities.

Adapted from *July/August issue of Seeds*.

Missionaries consider special family needs

PANAJACHEL, Guatemala — Missionary family needs, although influenced by culture, are similar to those of every family, Bill Blackburn told 50 missionaries from Guatemala, Honduras, and Nicaragua at a three-day family enrichment conference here.

There are, however, problems unique to the missionary family, such as concern for children who must study far from home, said the associate director of the Christian Life Commission of the Texas Baptist convention. On the other hand, missionary families spend more leisure time together than the average American family, he said.

A nine-member Bold Venture team from Leawood (Kan.) Baptist Church directed activities for 43 missionary children while their parents heard Blackburn and other speakers.

Strategist urges FMB, to 'seize the moment'

By Robert O'Brien

RICHMOND, Va. (BP) — Changing world conditions may redefine the role of missionaries and missions, a missions analyst and strategist said.

Ted Ward suggested increased use of Christian technologists and others as bivocational missionaries in countries closed to traditional missionary activity.

"I'm not here to tell you what to do, but to urge you to see our moment in history as a moment demanding new vision," Ward declared in a four-hour session he led for staff and directors of the Southern Baptist Foreign Mission Board.

Ward analyzed some world conditions which hinder missionaries and sometimes shut them out of countries, mentioning such things as anti-Americanism, anti-Christianity, nationalism, secularism, militarism, extremism, and widening gaps between rich and poor which he said cause problems but not absolute barriers.

When countries close, Christians should not just wring their hands and bemoan lost opportunities but redefine approaches and find ways "to penetrate inhospitable borders" in the best tradition of early Christian missionaries, added Ward, a Baptist layman and Michigan State University professor.

"Will we sit back and wait until a country wants missionaries?" he asked of countries such as China, Kuwait, Saudi Arabia, and others closed to the traditional missionary sent by a mission board.

"That type of situation calls for us to redefine missionaries, rethink how we deal. Great mission boards have an eye toward God's alternatives."

"I would not negate career missionaries," he said, "but they do arrive in many areas under suspicion because they have no overt, legitimate reason for being there in the minds of people in the country unsympathetic to missions."

Expertise in vocations needed by a given country is an acceptable reason for being there, he said. Nations may want to suppress

Christianity, shun westernization, and spurn the United States, he continued, "but they want our technology."

"Bivocational abilities allow Christians to go anywhere in the world," he said. "There's a community of Americans overseas larger than the population of Birmingham. Many are southern, and many of those are Southern Baptists. Southern Baptists live in such cities as Peking, Karachi, and Damascus, but very few have any idea how to be effective witnesses for Jesus."

"The question is how can you mobilize that concerned number of Southern Baptists? It's not enough anymore just to see that the missionaries out there are supported. Be alert to what God is preparing. China is not open to missionaries, but it is open to the gospel."

"Wherever an American goes," he said, "natural opportunities exist for such things as Bible study groups. Southern Baptists could put dozens of such 'missionaries' in 'closed nations' as schoolteachers, oil workers or technologists."

Ward, putting his ideas in historical and Biblical perspective, emphasized that history has shown that God will shake people loose from approaches which hinder the message of Jesus Christ.

"Things won't always be the same for us," he declared. "God has his plans unfolding right smack across our trail. Pray that He will give vision to our people to jolt them to realize they won't always do things the same way. The Foreign Mission Board faces a time when there are new ways in the plans of God."

Ward urged his listeners to examine combined statistics from all mission groups, which reveal shrinking commitment to world missions, even though Southern Baptist statistics continue to increase.

"Overall statistics are important" because they reveal information and trends which may eventually affect your own efforts, Ward said.

He warned that anxieties and confusion caused by the no-longer-predictable world will antagonize many American Christians and increase their tendency toward isolationism — especially when they see traditionally successful mission fields close down. "World consciousness is dropping back into the dark ages," he said.

Given the economic crunch and the world uncertainties, he said even Southern Baptists may experience an eroding commitment to missions. "It becomes more important for the Southern Baptist Convention to find ways to bring its people closer to missions, so it won't become remote. A sense of identity and closeness is important."

Touching a wide range of themes, Ward urged continued sensitivity in developing national Christians who are not dependent; planting institutions which mesh with the culture, not slavishly copy American styles; and re-thinking deployment of missions personnel to avoid missing huge chunks of the world's population.

In the midst of all that, he emphasized, the most important keys to world missions are prayer and the commitment of people who have been nurtured in the Word of God.

Belmont registration draws 1,706 students

Registration at Belmont College in Nashville closed Sept. 5 with a record enrollment of 1,706, according to Ron Underwood, director of admissions.

Underwood stated it is the eighth consecutive year for increased enrollment and reflects a 15 percent increase over last year's 1,483 students.

With the increase in student enrollment, the admissions director said all dormitory space is filled, and there is a list of students waiting for dorm rooms.



DISCUSSING STRATEGY—Ted Ward (center), missions strategist, discusses Foreign Mission Board opportunities with (from left to right) Lloyd Jackson, Virginia Baptist Men's director; Charles Bryan, the board's vice-president for overseas operations; and Winston Crawley, vice-president for planning.

FMB discusses strategy, fills church growth posts

RICHMOND, Va. (BP) — The wide scope of missions in the 1980s unfolded here as the Southern Baptist Foreign Mission Board named two regional consultants on evangelism and church growth, voted more than \$190,000 for relief and hunger projects in nine countries, and spent four hours discussing global strategy with educator-analyst Ted Ward.

The board, at its September meeting, also authorized Southern Baptist missionaries in Indonesia to work with Indonesian Baptist leaders in negotiating an agreement with the government for relocation of the Bukittinggi Hospital. The hospital has been the target of strong Moslem opposition since its opening. These pressures have built until the government is insisting the hospital be relocated in a more favorable area.

Named to the new regional evangelism and church growth consultant posts were Farrell E. Runyan, a 29-year veteran of African missions work, who will be consultant for Africa; and William L. Wagner, fraternal representative to Austria, who will be consultant for Europe and the Middle East.

Two other regional evangelism and church growth consultants will be named later for Latin America and Asia. These four consultants will be part of a team led by Ervin E. Hastey, the board's evangelism and church growth consultant in Richmond. They will assist missionaries and Baptist leaders in helping develop evangelism and church growth strategy in each country. Hastey expects all four consultants to be at work in their new assignments by Jan. 1.

The board appropriated a total of \$193,366 in general relief and hunger relief funds, much of which had already been released on an emergency basis to meet disaster needs following Hurricane Allen in the Caribbean

Oklahoma pastor injured enroute to Tenn. revival

Wilford Hunter, pastor of Wildersville Baptist Church, Wildersville, preached revival services at his church after scheduled evangelist Larry Adams was injured in an accident on his way to Tennessee.

Adams and his family had left Shawnee, Okla., where he is pastor of Immanuel Baptist Church. They were traveling in a church van.

Near the Oklahoma-Arkansas border, a transfer truck pulled off the turnpike ramp into the Adams' van, pushing the engine back into the passenger side of the van. Mrs. Adams suffered a collapsed lung and additional injuries. Adams and other members of the family, including three daughters and a son-in-law, suffered minor injuries and were unable to continue the trip. The truck dragged the van several feet before it stopped.

Adams has led other revivals in Tennessee.

and major floods in Bangladesh.

The total included another \$80,000 to aid victims of the hurricane and to repair damage to Baptist properties. Emergency release of \$44,400 was made in an immediate response to the needs in Barbados, Martinique, St. Lucia, Haiti, and Jamaica.

Board members pushed rapidly through more routine items in order to save time for strategy discussion with Ward, a Michigan State University professor frequently called upon to critique the work of Christian mission groups. Ward, who travels widely in helping various governments develop their educational programs, urged board members and staff to be ready for those moments in history when God's opportunities call for new approaches.

The four-hour session was designed to fine tune perceptions of world realities and brainstorm ways the board can expand its repertoire of approaches to missions.

"I'm not here to tell you what to do but to urge you to see our moment in history as a moment demanding new vision," said Ward.

In other actions, the board paid tribute to G. Norman Price, who is retiring at the end of October after 17 years as associate secretary for publications. Board chairman John W. Patterson of Virginia gave Price a plaque of appreciation, and Travis Berry of Texas presented him a check on behalf of the board.

The board also raised the figure on its 1981 budget by \$500,000, bringing to \$90,448,366 the total being used to project next year's budget. A revised estimate of next year's total expected designated gifts made the increase possible.

The two new church growth consultants are both veteran missionaries. Runyan, a native of Simpsonville, S.C., and his wife, Libby, were appointed missionaries in 1946. They served in Nigeria 17 years, then returned to the United States, where he was an evangelist through 1968 and produced a radio program heard in the U.S. and Puerto Rico. Reappointed in 1968, the Runyans opened work in Senegal, Africa's westernmost country.

Runyan is a graduate of Furman University, Greenville, S.C., and holds master and doctor of theology degrees from New Orleans Baptist Theological Seminary.

Wagner and his wife, Sally, were the first Southern Baptist missionaries to serve in Austria, where they have been fraternal representatives to Austrian Baptists. He also directs and teaches in a Baptist Bible school which was opened there in 1971. He is a graduate of the University of New Mexico, Albuquerque, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He also attended the Baptist Theological Seminary, Rushchlikon, Switzerland, and received the doctor of missiology degree from Fuller Theological Seminary, Pasadena, Calif.

Ayres to speak on citizenship

Mrs. Patricia Ayres, chairperson of the Texas Christian Life Commission and a member of the Southern Baptist Christian Life Commission, will speak to attendees at the Tennessee Christian Citizenship Seminar in Nashville later this month.

Mrs. Ayres will join Robert L. Maddox, special assistant for religious liaison, the White House staff; Charles Overby, special assistant for administration, Tennessee governor's staff; and Linda Moynihan, Tennessee Conference on Social Welfare, at the Sept. 22-23 seminar. Mrs. Ayres is scheduled to speak Tuesday evening.



Ayres

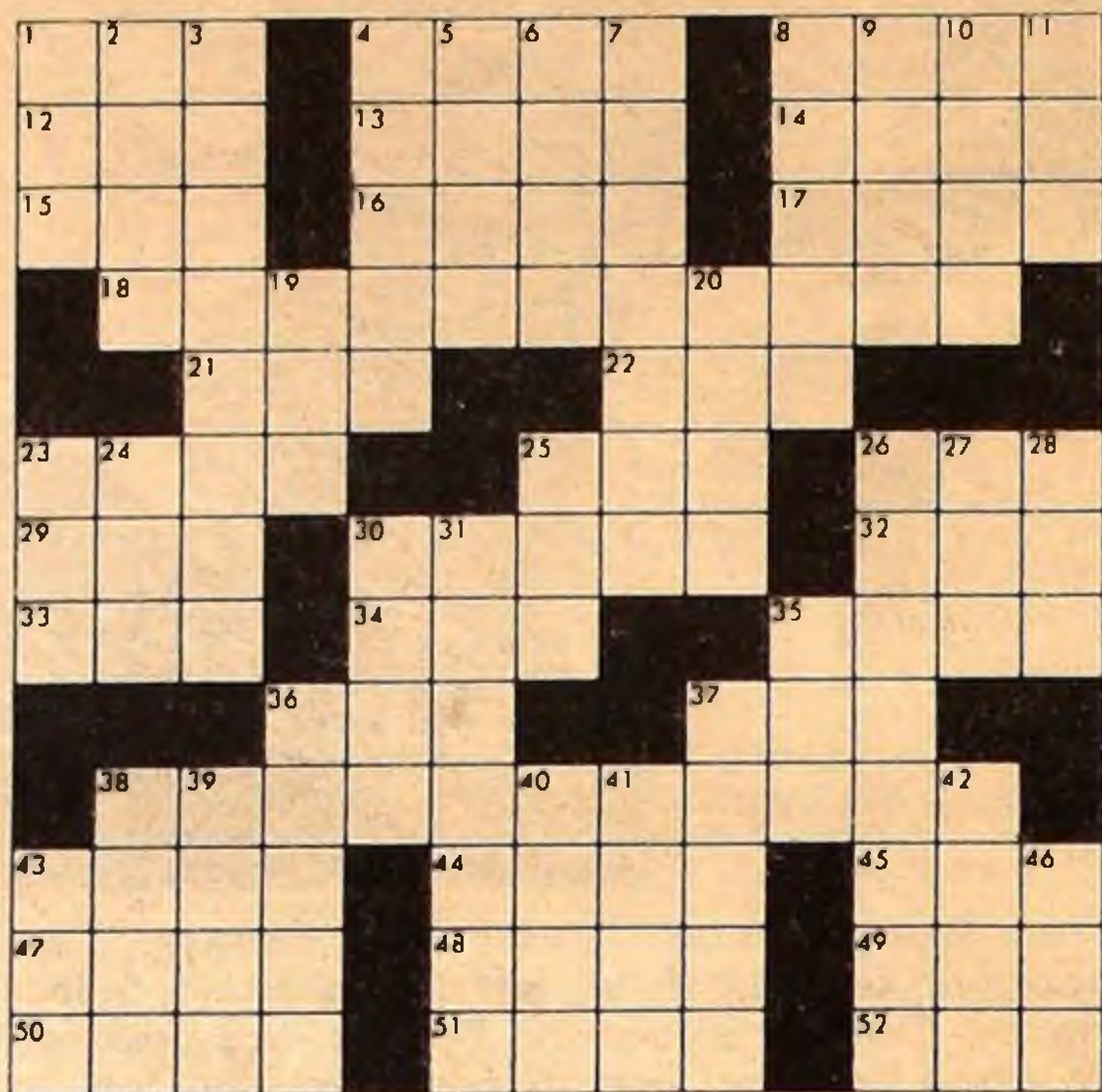
In Texas, she has been chairwoman of the Texas Youth Council and a member of the Conference of Churches Board of Directors. She has considerable experience in both Southern Baptist agencies and advocacy groups which attempt to bring positive influences to government.

Sponsored by the Public Affairs and Christian Life Committee, TBC, the seminar will be held at Forest Hills Baptist Church. The first session will be held Monday night, beginning at 7:00. Tuesday's meetings will convene at 2:30, 3:30, and 7 p.m.

Jerry Self, public affairs and Christian life consultant, said the seminar is open to anyone wishing to further his involvement or knowledge in Christian citizenship.

Bible Puzzle

Answers on page 10



- 45 Sprite
- 47 Lessen
- 48 Marine flyer
- 49 Fish eggs
- 50 Suffix for fun or trick
- 51 "For the — of the Lord" (1 Pet. 3)
- 52 Stitch

DOWN

- 1 Hitter's need
- 2 Saul spared him (1 Sam. 15:9)
- 3 "with a —" (2 Cor. 11:32)
- 4 Hospital employee
- 5 Seth's son (Gen. 4:26)
- 6 Wife of Esau (Gen. 36:10)
- 7 Distant
- 8 Form
- 9 Insects
- 10 Above
- 11 Through
- 19 Perform
- 20 Animal enclosures
- 23 "is — for the kingdom" (Luke 9:62)
- 24 Feminine name
- 25 Married lady: abbr.
- 26 "Judgments are prepared for —" (Prov. 19)
- 27 Part of a game
- 28 Inquire
- 30 Some TV shows
- 31 Direct the action
- 35 Juan's river
- 36 Set in
- 37 "in the —" (Isa. 24:15)
- 38 Kid
- 39 Town in Italy
- 40 Nest
- 41 Fork part
- 42 Blackthorn
- 43 Weights: abbr.
- 46 Not many

ACROSS

- 1 Transgression container (Job 14:17)
- 4 "Go —" (Acts 8:29)
- 8 Spill
- 12 Turkish officer
- 13 Wavy: Heraldic
- 14 Bee's home
- 15 — and feather
- 16 Wander
- 17 Maple genus
- 18 A burden (Eccl. 12:5)
- 21 "his — like morsels" (Psa. 147)
- 22 Kind of neckline
- 23 "I — twice in the week" (Luke 18)
- 25 "and — shall be blessed" (Psa. 72)
- 26 Depot: abbr.
- 29 Artificial language
- 30 "we are the —" (Rom. 14:8)
- 32 Saul's father (Acts 13:21)
- 33 Thrash: Colloq.
- 34 Fours in Rome
- 35 Christ (1 Cor. 10:4)
- 36 Christmas or New Years
- 37 Kind of wood (2 Sam. 6:5)
- 38 "from ages and from —" (Col. 1)
- 43 Kind of sheep (Matt. 10:6)
- 44 A possession (Num. 24:18)

CRYPTOVERSE

L P L V K Z J B C L M E B L M R I R L H H

I O Z Z C B G O V U I R P C V M

Today's Cryptoverse clue: H equals I

Pulpit To Pew

By Jim Griffith

One of our Baptist publications recently carried an article in which the writer looked with jaundiced eye on those who had acquired and frequently made use of the title "doctor."

Surely there must be a number of honest and legitimate reasons for acquiring a doctoral degree. But I was struck with the retort of one preacher who declared: "I earned a Ph.D. degree so I could go into the pulpit and whoop and holler all I wanted to, and nobody could say I was ignorant."

Of course, in fairness to all concerned, there should be the reminder that there were doctors of theology before there were doctors of medicine, and the holders of each of these degrees have had a long and noteworthy record of useful and unselfish service.

Instead of getting excited over what can be of little ultimate importance, perhaps our time would be well spent if we took a long look at the eventual last day on which all shall be required to sing: "When I can read my title clear."

Interpretation

Contending for the faith

By Herschel H. Hobbs

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Evidently Jude was in the process of writing a theological treatise on the salvation common to Jews and Gentiles alike. But word reached him about false teachers who were troubling those to whom he wrote. So instead of finishing the treatise, he wrote to strengthen and exhort the saints in their opposition to such.

"Needful" expresses necessity. "To write" is an infinitive of purpose. "Exhort" translates a participle of a verb meaning to call alongside. Various used to encourage or exhort, it is a call to action. Jude calls for his readers to stand firm against these heretics. "Earnestly contend" translates a compound verb. It stems from agon used of Greek athletics events. The verb is epagonizesthai. Note our word agonize. The base verb is strong. But Jude prefixes epi which makes it stronger. This verb was used for hand to hand wrestling of athletes and hand to hand combat of soldiers.

These heretics probably were Gnostic teachers in whose system Jesus Christ was degraded from being God in flesh to being a demigod, a created being, almost a demon.

For what were the saints to contend?

Literally, "for the once-for-all handed down to the saints faith." "Faith" here refers to the body of Christian beliefs. It should be noted that these heretics were outsiders seeking to corrupt the Christian faith. But when differences of belief appear even among the saints, they should contend without being contentious. While not watering down one's faith, we should speak the truth in love (Eph. 4:15).

Devotional

Be like a burglar

By John Warren Steen

"Be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

After the wedding reception, a bride returned to her parents' home to change into her going away outfit and take a last look at her wedding presents. When she and the groom arrived, the front door was standing open. Inside were only empty tables. Thieves had stolen all her gifts.

Probably, shrewd burglars had read the newspaper and knew what time the wedding would take place and when the house would be empty. Sometimes thieves check the list of absentee voters and rob their houses on election day. A burglar observed a preacher's home and waited until a Wednesday night to enter it. Most burglars are observant people.

People who want to live for Christ should be just as alert as burglars looking for a house to rob. Christians should be more sensitive to opportunities to do good than thieves are to do evil.

Instead, many of us have an antenna up for bad news, and we're ready to pass along the least little criticism. We need to put up an antenna for sad news — one that will pick up sobs and sighs.

I've listed recently to college graduates who are unemployed. I've talked with people who are making mid-life changes in vocation. I've counseled with people who've been hurt by other church members. I am overwhelmed by how many people are suffering. But I'm not pessimistic.

Our Creator has given people tennis-ball resilience — ability to bounce back after being pulled out of shape by the world's stress.

Will you join me in praying to become more sensitive to people's problems? I want God to use me to help settle problems rather than to create them. Ask the Lord to show you how to pick up clues of suffering and move in to settle a case of despair.

Keep your ears attuned to the suspicious heartbeat of a suffering world. Be alert. Watch for signs of spiritual danger. Have your hands ready to bring a touch of Christ's comfort.

Steen, former editor of *Mature Living*, is a senior adult consultant and supply pastor, Nashville.



Steen

Pastor's retirement stirs controversy

RALEIGH, N.C. (BP) — After controversy erupted in Pullen Memorial Baptist Church here over his retirement, W.W. Finlator, a veteran civil libertarian and Southern Baptist pastor, has agreed to retire in June 1982.

Finlator, pastor of the 850-member church for 24 years, had announced earlier that he would retire in August of 1983, when he reached age 70. The deacon body, however, asked him to vacate the pulpit by August 1981.

The pastor, who also is chairman of the North Carolina Advisory Committee to the U.S. Commission on Civil Rights, has been a controversial figure because of stands he has taken on social issues.

The most recent is a telegram he sent to

President Carter some months ago urging a cutoff of all federal funds to the University of North Carolina because the university failed to reach agreement with federal officials on a desegregation plan.

"There are some who think the university issue is part of this thing (the retirement controversy)," Finlator said. "It has not been mentioned at all. But I know my action did create a great deal of discomfort; it shook up many people more than anything else I have ever done."

Pullen Memorial is near the UNC campus and many school officials and staff are members of the church.

Finlator said he has agreed to retire in July of 1982, and the deacon body has accepted his suggested date unanimously. The action still must be ratified by the church in a special meeting Sept. 28.



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50 YEARS AS CHURCH CLERK—Clyde Angel, pastor of Sunrise Baptist Church, Rutledge, presents Mrs. Eula Dyer a brass plate in appreciation for her 50 years as the church's clerk and treasurer. She took the post on Sept. 13, 1930, when she was 22 years old.

Bailey Smith chosen for Union revival

JACKSON — Southern Baptist Convention President Bailey Smith will be the speaker for Union University's annual fall revival, Sept. 29-Oct. 3.

Smith, pastor of the 13,700-member First Southern Baptist Church in Del City, Okla., has served as president of the 13.4-million member denomination since his election in June.



Smith

The Del City church, which has led the denomination in baptisms every year since he accepted the pastorate in 1973, has baptized more than 1,000 persons annually for three years of the past five years. In 1979 the baptisms numbered 1,105.

A graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex., Smith has written for several periodicals and is the author of three books. His most recent book, *Real Christianity*, was released by Broadman Press earlier this year.

Directing congregational singing for the week will be Roger Cowen, minister of music at First Baptist Church, Martin. Cowen, who served in the same capacity at West Jackson Baptist Church in Jackson from 1970-74, is a graduate of the University of Illinois, Urbana, and Southern Baptist Theological Seminary, Louisville, Ky.

Services will be held at 10 a.m. Monday, Wednesday, and Friday; 9:30 a.m. Tuesday and Thursday; and 7 p.m. Monday through Thursday. The revival is open to the public.

Grady Nutt to entertain on Carson-Newman campus

JEFFERSON CITY — Hee Haw star and well-known humorist Grady Nutt will appear at Carson-Newman College Sept. 22 at 8 p.m. He also will speak during the college's chapel service, Sept. 23 at 9:30 a.m., at First Baptist Church, Jefferson City.

Featured on the program with him will be popular Carson-Newman singing group "Something Special."

Union appoints Bob Agee to lead planning effort

JACKSON — Bob Agee, dean of religious affairs at Union University, has assumed additional responsibilities as special assistant to the president for institutional planning.

Agee will provide leadership for the college in institutional research, a two-fold project designed to produce a five-year master plan for Union as well as a permanent long-range plan. The administrator will look at Union's total needs and project goals and develop strategies to meet those needs.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Baptists have learned to evaluate giving in terms of percentages rather than dollar amounts. The tithe is an equitable way for everyone to consider what their giving to the Lord's work should be.

By using the same theory to evaluate foreign aid, it appears that the United States lags behind other industrialized nations in percentage giving. Only Italy gives a lower percentage of Gross National Product for development assistance than the United States.



Self

According to Bread For the World, more money is spent on pet food in the United States than on aid for fighting starvation in poor countries. In 1978, United States citizens expended \$30.9-billion on alcohol, \$16.4-billion on household cleaning supplies; but our government spent only \$5.7-billion on official development assistance.

Sometime during this month, the United States House of Representatives is likely to vote on two bills which have to do with foreign aid. HR7854 is the foreign aid appropriation for 1981. HR6811 will authorize funds for contribution to International Development Association.

Some of the money appropriated in both of these bills goes to poor countries by way of loans from the World Bank. It will provide safe drinking water in India, immunization against disease in Indonesia, irrigation in Madagascar, and other programs crucial to the survival of the hungry.

Contact your congressman urging the support of foreign aid programs which work to reduce hunger and poverty.

Three profs assume Southern chairs

LOUISVILLE, Ky. (BP)—Three professors at Southern Baptist Theological Seminary assumed endowed chairs as Southern Baptists' oldest institution began its 122nd year.

Wayne E. Ward assumed the Joseph Emerson Brown Chair of Christian Theology, succeeding Dale Moody who retired in July after filling the chair for 26 years. Moody is now senior professor of Christian Theology. Ernest O. White, who joined the seminary's faculty this fall, will be the Gaines S. Dobbins Professor of Church Administration, and G. Maurice Hinson accepted the newly-established Carolyn King Ragan Chair of Church Music.

Smith helps BSSB launch '8.5 by 85' enrollment plan

NASHVILLE (BP) There are no large churches in America today compared to the millions of persons who do not attend any church, Southern Baptist Convention President Bailey Smith said.

Smith spoke to 120 professionals in the Southern Baptist Sunday School Board's Sunday School department during a meeting to launch a five-year plan to enlarge Sunday School enrollment to 8.5-million by 1985.

Smith, pastor of First Southern Baptist Church of Del City, Okla., said his 14,000-plus member congregation is small in comparison with the 500,000 persons in the country who do not attend any church.

He noted church leaders cannot afford to feel successful when their church is experiencing rapid growth because the number of persons not yet reached remains far greater. Earlier this year Smith's congregation held a three-week crusade in which 1,353 persons made professions of faith.

Sunday School department director Harry Piland said "the urgency of the goal to increase the denomination's Sunday School enrollment from 7.3-million to 8.5-million by 1985 lies in the fact that between 130-and 160-million persons in America are unsaved."

He noted that between 1880 and 1960 Southern Baptist Sunday School enrollment doubled every 20 years. Since 1960, however, it has remained virtually static at 7.3-million.

The 8.5 by '85 plan includes annual enrollment goals. The 1980-81 goal is to increase net enrollment by 100,000 persons, from 7.3-to 7.4-million.

Showing a new increase of 100,000 in one year looms large in light of the fact that approximately 1,195,000 persons must be enrolled to show a net gain of 100,000, Piland said, because of losses due to nationwide mobility.

While the denominational statistics show the scope of the task of reaching more people for Bible study, 8.5 by '85 will succeed or fail in local churches, Piland said.

"Neither the Sunday School Board nor any other agency can accomplish 8.5 by '85. The churches must achieve the goal or it will not be done," he said.

Participating churches will be urged to set up and maintain a Sunday School enrollment file and to set and report annual enrollment goals.

Also, nine basics of Sunday School growth will be emphasized through materials and conferences.

They include making a commitment to growth and enrolling prospects, and starting new classes and departments. Others are enlisting and training workers, providing space and equipment, conducting weekly workers' meetings and visitation, and teaching the Bible to win the lost and develop the saved.

Father follows son into church's pulpit

COALTON, Ohio (BP)—Sons occasionally follow their fathers into the pastorate of the same congregation, but Friendship Chapel in Coalton, Ohio, reversed the situation.

When Randy Wood resigned Friendship's pulpit to enter Southern Baptist Theological Seminary, Louisville, Ky., the chapel called his father, John, as pastor. It is John Wood's first pastorate.

Carson-Newman professor composes organ preludes

JEFFERSON CITY — James Pethel, Carson-Newman College music professor, was recently commissioned by Broadman Press to compose a collection of 12 preludes for church organists.

To be released Feb. 15, 1981, the collection is entitled "Jesus, Priceless Treasure."

Over the last 12 years the C-N professor has written about 60 pieces for organ, piano, voice, and chorus.

"I don't know of any church that is doing these nine things that is not growing," Piland said.



NO LARGE CHURCHES—Bailey Smith, SBC president, tells Sunday School Board staffers there are no large churches compared to the millions of unreached persons.

Baptists face panel on prayer proposal

WASHINGTON (BP)—Two long-time Baptist proponents of church-state separation joined other witnesses here in urging a House of Representatives subcommittee to reject the controversial Helms Amendment which would deny federal courts jurisdiction in school prayer cases.

R.G. Puckett, former editor of the Maryland Baptist and current executive director of Americans United for Separation of Church and State, told the panel government has "no expertise" in "looking after our children's spiritual well being."

Puckett, also a member of the Washington-based Baptist Joint Committee on Public Affairs, challenged the contention by some supporters of the Helms measure that moral decay in the public schools and the country was precipitated by the 1962 and 1963 Supreme Court decisions on school prayer.

"I contend that the modern classroom is a reflection of the modern living room," Puckett said.

Fred Schwengel, a former congressman from Iowa and also a Baptist, passionately warned the committee that "the greatest freedom we have should not be tampered with in any way—that is the freedom of religion."

Schwengel, who led the fight in the House against a proposed constitutional amendment to "put prayer back in school" in 1971, said, "A religious experience to be acceptable to God and be worthy of the name must be a voluntary response to God. The powers of government... must not be used in an attempt to force people to be religious."

Subcommittee member George E. Danielson, expressed concern that a pattern of limiting Supreme Court jurisdiction might be set by the Helms Amendment. "It is one of those viruses that tends to spread and grow," he said. "I can see where it has a lot of appeal for those people who wish to exert their will over others."

The only witnesses speaking in favor of the Helms proposal were Catherine B. Jolley, a teacher for 30 years in the District of Columbia public schools, and Mary Bull, president of the National Committee to Restore Voluntary School Prayer.

Jolley said that when she began teaching, a daily devotional period "made many problems of the day vanish," and "helped teachers cope with impossible discipline problems."

BIBLE BOOK SERIES
Lesson for Sept. 21

Living in the Spirit

By C. Stephen Byrum, assistant professor
Chattanooga State Community College
Pastor, Lookout Mountain Baptist Church

Basic Passage: Galatians 5:16-26
Focal Passage: Galatians 5:16-26

Several years ago a renowned psychologist made the following remark to a group of counsellors: "The basic nature of man is evil. We must have strong legalistic sanctions to abridge this evil. To tell someone that they are free and can now go and live by love is to open the floodgate of self-serving rationalizations that will be used to justify any type of behavior as right. It is true that vague laws are dangerous, but vague words like 'love' and 'freedom' are dangerous too — they lend themselves to an infinity of interpretations and thus create chaos."



Byrum

This psychologist would fit quite comfortably into the context of the Galatian Judaizers in their attacks on Paul, but at the same time, there is some validity to what he is saying. Paul evidently recognized fully the negative potentials of his message of freedom, grace, and love. That is why in 5:13 he begins to form a qualifying statement in order to make perfectly clear that he is in no way suggesting that the people throw off all constraint and become hedonistic, antinomian pleasure seekers.

Paul's qualifying statement begins in generalities as he carefully instructs the people not to allow their freedom to become the occasion for following fleshly desires. They are, instead, by love to serve one another and live out of the context of the ultimate commandment to love one's neighbor as oneself.

In 5:16-26 he goes beyond these basic,

general statements to spell out in specific detail what types of activities would and would not be appropriate manifestations of this ultimate commandment. In other words, he provides concrete examples of what a life characterized by freedom and love will be like. In doing so, Paul erases any idea that he is proposing an approach to legalism that would ultimately lead to radical unlawfulness and the complete erosion of conscience. The lists which he provides (5:19-23) are self-evident and speak for themselves.

Paul's terminology for the positive embracing of a lifestyle of freedom and love is "walking in the Spirit." The phrase has two important constituent elements. The idea conveyed by the word walking is that of being "in step," "in line," or "following." It is as if there is a guide — like the children's game of "follow the leader." "To walk in the Spirit" means to be sensitive to the leadership of that guide from one moment to the next. While the Judaizers would have felt more comfortable with an ironclad set of rules that would apply to any situation, the idea of walking in the Spirit implies a kind of process that is alive to the demands of each unique moment and is sensitive to what might be the most loving activity in that moment.

The second element in the phrase, "Spirit," almost always seems to have a good deal of vagueness about it. What does "Spirit" mean here? To answer "Holy Spirit" is not adequate enough either, for one is merely left grasping at what "Holy Spirit" is all about.

I feel most comfortable understanding "Holy Spirit" as that power of God that functions for us in the same way that Jesus would if He were physically present with us. In other words, "Holy Spirit" is the active presence of the Spirit of Jesus. And just as the non-physical presence of anyone can become an active force in our lives, so the non-physical presence of Jesus can be active in our lives.

To "walk in the Spirit" ultimately means to live, in each moment, as much like Jesus as we possibly can. Especially, as Paul has clearly stated, it means to be as much like Jesus as one can in the area of loving service to one's fellowmen. Our mothers were not far from Paul when they advised us as children: "If you are ever unsure about what to do in a situation, just ask yourself 'what would Jesus do?'" This connection between Jesus and Holy Spirit is clearly stated in 1 Corinthians 3:17. "Where the Spirit of the Lord is, there is liberty."

The key point of the lesson: Paul was sensitive to the possibility that his call to freedom and love could become, or be taken as, a springboard to totally undisciplined living. In no uncertain terms, he distinctly clarifies this. Jesus' teaching and the example of His life provide the ultimate criterion for fulfilling both the call to love and the call to be free. In the end it is an ironic freedom in which one loses one's life to Christlikeness in order to gain one's life abundantly and eternally.

UNIFORM SERIES
Lesson for Sept. 21

God's covenant and Moses

By James C. Jones, assistant professor of religion
Union University, Jackson

Basic Passages: Exodus 2:23 to 3:14; 19:1-9
Focal Passage: Exodus 19:1-8

Although the covenant with Abraham included the gift of the land, he never did possess it. A true pilgrim, he wandered in a land that was only promised. Jacob, Abraham's grandson, did buy a portion of the land on which he placed his tent, but it did not become a permanent residence. A famine arose in the land of promise, and Jacob left Canaan to live in Egypt. The descendants of Abraham were led back to the promised land only by the deliverance of God through effecting the historical events of the Exodus and the making of the subsequent covenant.



Jones

The enslavement of Israel (Exodus 2:23-25)

When God made the covenant with Abraham as the experience was described in Genesis 15, God attempted to prepare him for the future difficulties and disappointments. Abraham and his descendants would be characterized by pilgrimage and enslavement. The ultimate fulfillment of the promise of the gift of the land would come only through the endurance of discouragements.

Joseph, the son of Jacob, was providentially used to save the people from starvation. Having predicted the lean years ahead, Joseph was given authority by the Pharaoh to prepare for them. Affected by the famine, Jacob sent his sons into Egypt to get enough food supplies to survive.

Subsequent to the disclosure of his identity, Joseph was authorized by the Pharaoh to bring his family to live in Egypt in the land of Goshen. The family of Joseph greatly multiplied and prospered in their new home. However, the situation changed drastically following the death of Joseph. A new Pharaoh representing a new dynasty and policy began to reign in Egypt. He was greatly threatened by the rapid growth and development of the Hebrew people. Consequently, he decided to counter by using them for slave labor. He even attempted to exterminate the whole people by ordering the murder of every newborn male child.

The call of Moses (Exodus 3:1-10)

Defying Pharaoh's order, the mother of Moses preserved Moses by placing him in a basket along the Nile River. Discovered by the Pharaoh's daughter, she adopted him as her son. In the Pharaoh's household, Moses enjoyed the highest educational and cultural privileges available in Egypt. However, when faced with the decision of maintaining his place of advantage or of upholding justice for his own Hebrew people, he chose the latter. When he saw an Egyptian taskmaster mistreating one of his fellow Hebrews, he killed the taskmaster and fled to the land of the Midianites where he became a shepherd.

The Pharaoh died while Moses was in exile, but the situation of the slaves became no better. God in full consciousness of their suffering and despair took the initiative to bring about their deliverance. He was determined to be faithful to the covenant He had made with Abraham.

Encountering God at the burning bush, Moses was awed by the divine power, yet open to the revelation. He was faced with a sense of his separateness from God and also with the realization that God addressed him with absolute authority.

God identified Himself as the God of Abraham, Isaac, and Jacob. He will maintain continuity with the patriarchal promises in the new revelation which he is going to share with Moses. The exodus and the covenant were part of a series of events initiated by God through the promises to the patriarchs. The pledge made to the patriarchs will be

kept by bringing the descendants of Abraham from Egypt back into the land of promise.

When Moses realized he had been chosen to lead the Exodus, he objected. He felt inadequate for the task. He had no confidence that he would be able to impress Israel enough to become their leader. Through the signs, however, God was attempting to create faith on Moses' part by promising that he will be used as an instrument in God's own purpose to establish a people for Himself. God promised to deliver His people and bring them to Sinai in order to seal a covenant with them. The promise created the response of faith.

The giving of the personal covenant name (Exodus 3:11-14)

Moses then asked how he would be able to convince the Israelites that God had spoken to him. He thought a new name should necessarily accompany the new revelation if the people were to believe he was speaking not his own words but the word of God. God responded by giving His personal covenant name. The Hebrew word for His name has been translated "I am" and "I will be." God is pictured as the one who "causes to be." In this view, God is understood as the Creator and Lord of nature and history. Another interpretation based upon the translation "I am," sponsors the idea of God as the Lord who exercises His sovereign will to reveal Himself in a course of events directed toward the fulfillment of His ultimate goal. A third view, based on the translation "I will be," fits the immediate context of God's promise to Moses that He will be with him. Thus the name affirms the presence of God but also states that His nature will be fully known only in the continuing disclosure of himself through future event and relationship.

The making of the covenant (Exodus 19:1-8)

Following the Exodus, Moses led the liberated Hebrews to the foot of the holy mountain at Sinai. In this place where God had commissioned Moses, He announced the nature of the relationship which He intended to establish with the people whom He had freed. God pledged to the people the faithful exercise of His power on their behalf as He had already demonstrated in redemptive event. The eagles carrying their young in safety was used as an illustration of God's carrying His people from the Egyptians through the exodus and the wilderness in order to bring them to Himself. He would fashion a new covenant with them based on His liberating grace. The appropriate response of a grateful people to their deliverer would necessarily be obedience characterized by faith and loyalty. Israel had been chosen from all the nations of the earth to be God's elect community. His people, in intimate fellowship with God, will be enabled to fulfill their intended function as priesthood to the other peoples. They will know God through Israel.

After Moses received the commandments of God on the mountain, he served as the intermediary to the people. First, he called together the elders of the people, He delivered all the words which God had spoken to him. The people responded by promising they would be obedient servants. Moses then delivered the word of the people's commitment to God.

Rockford church calls Pastor James Lauderback

James Lauderback, who served as pastor of Stock Creek Baptist Church in Chilhowee Association for the past 10 years was called as pastor of Rockford Baptist Church in that association. He began his ministry at Rockford last month.

William F. Hall, retired pastor and Bible teacher, has served the Rockford congregation as interim pastor this summer.

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"A man of great wrath shall suffer punishment" (Prov. 19:19).

LIFE AND WORK SERIES
Lesson for Sept. 21

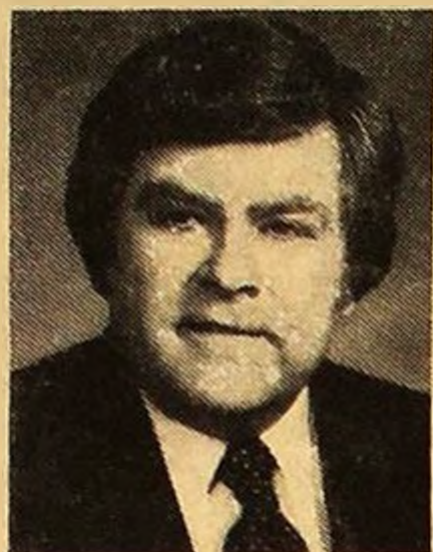
Beliefs make a difference

By James M. Porch Jr., pastor
First Baptist Church, Tullahoma

Basic Passage: 2 Peter 1:12 to 2:22
Focal Passages: 2 Peter 1:16-21; 2:1-3, 18-19

Christianity must perennially struggle with a variety of foes. None is more prolific, threatening, and potentially dangerous than false prophets — religious speakers who maliciously distort truth, usually for selfish gain.

The Christian is one who has chosen to believe God's truth in preference to many other religions or philosophies. His beliefs have changed his life and he puts great value on what he believes. However, these faiths will be challenged. The choice to accept Christian truth has not destroyed the doctrinal foes. Instead, the Christian is an even more attractive target for the prophets of distortion. Thus he must make diligent efforts to develop his repertoire of Christian beliefs and remember that false prophets are aggressive.



Porch

Simon Peter was well acquainted with such a faith struggle. He had been questioned concerning his beliefs. He knew his Asian Christian friends would face similar challenges to their faith. This then is the background for his comparison of God's truth with the character of those who would proclaim false truths.

The true Word from God (2 Peter 1:16-21)

Peter's first audience had probably been exposed to many religious fables and myths. Gnosticism, a religious philosophy composed of different parts of a variety of religions, was quite aggressive when Peter was writing to the young Asian Christians. Some of the believers had probably given up the gnostic system to embrace Christianity. As candidates for this human religious system, they had progressed through various stages of indoctrination, each designed to involve the candidate deeper in the religion. Even though they had rejected this philosophical system in favor of Christian truth, the followers of Christ were still easy prey for the more zealous gnostics.

In light of such religious traffic the apostle desired to validate Christian truth. His evidence rested in the fact that he had seen Jesus Christ. Evidently, Simon had proclaimed with emphasis the inherent dynamic power and personal presence of Jesus. He wanted the readers to clearly understand that on the mount of transfiguration he had heard God both affirm the Son and express His approval of Him. Prior to the unusual event the mountain had no religious significance. Peter's designation of the place as a holy mountain denoted the overwhelming importance he placed on his experience at the time of the transfiguration. In the transfiguration episode, the fisherman-disciple had encountered the reality that Jesus was uniquely both human and divine. Such a spectacular occurrence firmly established the messianic prophesy. In graphic manner Peter suggested the significance of the transfiguration to the readers. The manifestation of God's glory in Jesus Christ was a burning light shining forth in murky darkness, the coming of dawn, and the announcement of a new day. Such symbols probably referred to the light of Old Testament prophesy, inner Christian spiritual experience, and the Parousia.

Having declared his witness of the Christian truth, Peter moved to emphatically clarify the veracity of the means by which Scripture was produced. He was convinced that the readers were duly bound to remember that Holy Writ was not the product of private disclosure alone, personal interpretation alone, or human desire alone. Rather, just as a ship was moved along totally by the power of the wind, so had the Holy

Spirit from time to time moved along the chosen writers.

The false prophets who destroy
(2 Peter 2:1-3, 18-19)

Peter's next intention was to expose the character of the false prophets. Some of the readers may have been surprised to hear that false teachers would be right alongside them. Peter, though, wrote as a realist and wanted his friends to know that they had an imminent foe in their vicinity.

Simon cautioned the believers as to the methods used by false prophets. They would attract hearers by their liberty to unbridle their passions and make big promises and high sounding words (verse 18). These allurements, both immoral and empty, were baits. They appealed to self-satisfaction. Such motivation for religious involvement was in direct opposition to the self-sacrifice of Jesus Christ who gave His life to make redemption possible.

The way of the false teachers ended in ruin. The followers would be exploited or used as merchandise. In addition, they would live in a constant state of being victimized by their own judgment. They would become as slaves bound by a rampant desire to satisfy their false liberties to do as they pleased. Such a life was offered by the false teachers.

Condemnation of two refugee camps emphasizes need for more sponsors

ATLANTA (BP)—A government order condemning two Florida refugee camps for "deplorable" living conditions emphasizes the need for Americans to sponsor refugees, a Southern Baptist Home Mission Board language worker says.

Speaking after Florida health authorities shut down two camps housing 25,000 to 30,000 Haitian and Cuban refugees, Hubert Hurt said: "Some people claim we've taken in too many refugees already—that we ought to push these newcomers back into the sea. We have no excuse for this kind of mentality in a so-called Christian nation."

This year, more than 2,500 refugees of various nationalities have been resettled by Southern Baptists from about 400 churches and more than 30 associations, he reports. That figure should reach 3,500 by the end of the year, surpassing last year's total of 3,300.

Hurt notes about 14,000 Cuban refugees remain in the four major government resettlement camps. Thousands more live in Krome North, one of the condemned camps, and Tent City, a makeshift camp underneath Miami's downtown expressways.

Hurt also noted some 20,000 Haitian refugees currently live in south Florida. Most have been herded into Krome South, the other condemned camp.

Legislation is pending in Congress which will classify the Haitians and many Cubans who have arrived this year as legal refugees, making them eligible for sponsorship and resettlement.

Along with Cubans and Haitians, some 14,000 Indochinese refugees per month arrive in the United States, Hurt said.

Messenger survey shows dominance of male church staffers at SBC

ST. LOUIS (BP)—Six out of 10 messengers to the Southern Baptist Convention annual meeting in St. Louis in June were men and almost 72 percent of those were church staff members, according to the annual messenger survey.

The survey, conducted by Martin Bradley at the Baptist Sunday School Board research services department, was based on participation of 7,753 of the 13,844 registered messengers at the convention, a large enough sample that "characteristics of the survey participants, then, should adequately mirror those of all messengers," he said.

Bradley said the survey results were very similar to others in recent years. For instance:

—60.2 percent of the messengers were

male; 38.1 percent female; 1.7 percent not indicating either sex.

—75.7 percent came to the convention by automobile; 21.3 percent by plane;

—28.7 percent were from churches with membership of more than 1,000; 25.8 percent from 500-999; 21.5 from 300-499; the rest from churches under 300 members;

—55.1 percent spent more than \$150 to attend the convention.

The survey showed that church staff members made up almost half of the messenger total—46 percent. Since seven out of 10 of the males there were church staff members, they and their wives easily made up the majority of the messengers.

Denominational employees—missionaries, association, state convention, and Southern Baptist Convention employees—combined made up less than 10 percent of the total. One motion at the St. Louis convention, soundly defeated, would have denied voting privileges to denominational employees who received as much as 50 percent of their salaries from the Cooperative Program. The motion apparently was prompted by the idea that denominational employees were controlling the convention.

Laypersons constituted 13.9 percent of the messenger total, about the same percentage as in previous years, Bradley said. A concerted effort had been made to organize laymen to attend the St. Louis convention.

More than 73 percent of the men and 63 percent of the women—a combined total of 69.4 percent—attended the Pastors' Conference that preceded the convention. By contrast, only 9.1 percent of the men and 23.0 percent of the women—a total of 14.5 percent—attended the Woman's Missionary Union convention.

Bradley said that in 1979, 26.6 percent of women attended the WMU convention and 56 percent attended the Pastors' Conference. No explanation was given for the drop in attendance at the WMU sessions. However, Bradley's figures show that only 11 percent of the wives of church staffers—the dominant group—attended the WMU meeting while 53 percent of those in home and foreign missions; 69 percent of the wives of state convention employees; and 67 percent of the wives of those in other denominational positions attended the WMU meetings.

Missouri provided 11.4 percent of the messengers while Texas sent 9.6 percent. Tennessee was third with 7.5 percent and Kentucky fourth with 7.2 percent.

Kendrick takes post at Carson-Newman

JEFFERSON CITY — Jeffrey G. Kendrick, a U.S. Army captain, has been named assistant director of development at Carson-Newman College, effective in early October.

Kendrick is currently a member of the Carson-Newman ROTC Department and serves as assistant professor of history.

The Memphis native is a graduate of Mississippi State University, Mississippi State, Miss. Prior to his assignment with the ROTC unit at C-N, Kendrick was commander of the Army Intelligence Headquarters Co. in Okinawa, Japan.

"In addition to these large groups, we probably will receive more Afghan refugees in the coming months," he says. "Eastern Europeans and Ethiopians also are coming to this country, and we just received a request for sponsorship from an Indian family."

Hurt urges Americans not to become impatient with refugees who have trouble coping with the pressures that accompany changing countries.

Persons, churches, or associations in Tennessee wishing to sponsor refugees may contact Ruben Canas, language and interfaith witness program leader for the Tennessee Baptist Convention, Brentwood, or they may contact the Southern Baptist Refugee Resettlement Office, 2715 Peachtree Road, NE, Atlanta, Ga., 30305.

Hurt says sponsorship of Cubans, Haitians, and Indochinese usually is more successful when refugees are settled in areas where other people of similar backgrounds live. Successful resettlements have been made, however, by partnerships between churches which financially sponsor refugees and churches which actually do the "leg work" in communities with refugee colonies.

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Former KKK terrorist relates transformation

By David Wilkinson

Tommy Tarrants had carried the bomb halfway up the driveway when a gunshot shattered the night's stillness.

The terrorist for the White Knights of the Mississippi Ku Klux Klan dropped the bomb and raced toward his car—right into a barrage of gunfire from police sharpshooters and FBI agents hidden behind an embankment.

As he reached the front of the car, a shotgun blast ripped into his upper right leg. When his Klan partner, 29-year-old Kathy Ainsworth, opened the door, a bullet struck her at the base of the neck.

Both Tarrants and Ainsworth were products of Southern Baptist heritage. Ainsworth, a Mississippi schoolteacher, was a member of a Southern Baptist church. Tarrants, who was raised in a Southern Baptist home and joined a Southern Baptist church at age 13, had dropped out of church after he became active in the Klan.

With bullets smashing into the car, Tar-

rants slammed the accelerator to the floor and sped away, with a police cruiser in quick pursuit.

"We're going to make it; don't worry," he assured his bleeding passenger. There was no answer. The wound had been fatal.

Police shotgun blasts blew out the back window and punctured Tarrants' tires. He grabbed a 9-mm submachine gun from under the seat, jumped out of the car, and riddled the cruiser's windshield, wounding one of the patrolmen three times in the chest. As the other patrolman radioed for help, Tarrants dropped the gun and limped behind a house, where he crumpled helplessly to the ground.

Minutes later policemen fired four shots at Tarrants from 10 feet away. Two ripped into his right arm, nearly tearing it off. The other two shots rammed into the ground, inches from his chest.

These gunshots fired 12 years ago in Meridian, Miss., echo through the house as the former terrorist narrates. Now 33, the brown-

haired, brown-eyed Tarrants hardly fits the stereotyped image of a terrorist. Dressed in plaid slacks and white sports shirt, the lanky, clean-cut, six-footer looks like he just walked out of a college classroom.

Tarrants doesn't mind talking about the Klan, but he now does so as an outsider. That chapter of his life ended 10 years ago in a six-by-nine-foot cell in Mississippi's Parchman Penitentiary. In the loneliness of solitary confinement, Tarrants met Jesus Christ.

Tarrants grants few interviews and politely requests that references to his whereabouts be kept out of the public record. Although it's been more than 10 years since he renounced the KKK, he is still wary of Klan reprisal. "I can assure you," he explains, "that they'd like nothing better than to eliminate me, if they think they could get away with it."

Raised in a Southern Baptist home in Mobile, Ala., Tarrants was only 17 when he jumped aboard the "radical right" movement that eventually carried him to the Meridian gunfight. When a federal court ordered the desegregation of his high school, Tarrants opposed the idea and looked for people of like mind. He found them at a political rally where he met several members of the John Birch Society. During the next year, he read reams of material from the John Birch Society and the National States' Rights Party.

"Before I knew it, I had become indoctrinated with the ideology of the far right, and this hatred and prejudice began to grow and thrive inside me," he says. "I wasn't content to just read about this stuff and go to meetings. I wanted to get into some action, to really do something about it."

He began by painting swastikas on Jewish synagogues and then progressed to making threatening phone calls and shooting into the homes of Jewish and civil rights leaders. He

also became well versed in clandestine tactics and the use of weapons and explosives.

When he migrated to Mississippi and Klan leadership realized he was "a totally devoted fanatic they could trust," Tarrants rose quickly through the ranks. Soon he was orchestrating and participating in bombings and other acts of violence as the leader of a well-trained, highly secretive terrorist group.

Convicted in a speedy trial after the shootout, Tarrants went to Parchman. After an unsuccessful escape attempt and subsequent return to maximum security, he began to read the great philosophers, such as Plato, Aristotle, and Hegel. Unintentionally, he began to loosen himself from the "blinding bondage" of Klan ideology.

The next step in the transition was to "seek truth in reality, regardless of any cherished beliefs I might have to sacrifice in the process." He read Christian classics by authors such as Thomas A. Kempis and C.S. Lewis.

He also read the Bible. "I had read it before, but I always got bored." This time, however, "it was just like it had been written especially for me." Alone in his cell, Tarrants gave his life to Christ.

The change was dramatic. Through a series of events and new-found friends within the prison system, Tarrants was assigned to work in the chaplains' office and was placed under minimum security.

Paroled in December 1976, he is now involved in a campus ministry with his wife Charlotte, a pretty, 24-year-old brunette he married in May.

He is deeply disturbed by the resurgence in Klan activity—although "I was telling people five years ago it was going to happen."

Adapted from World Mission Journal, October 1980.

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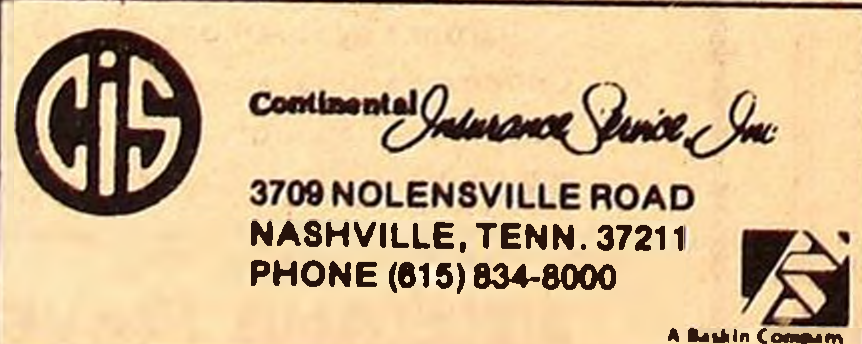
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DOOR PRIZE—The Invisible Empire of the Ku Klux Klan doesn't fool around when it holds a rally. Door prize is a Thompson sub-machine gun. (BP Photo by Mark Sandlin)

Fast pace retards Christlikeness in America, missionary claims

AURORA, Colo. (BP)—Americans have conflicts as yet unknown to Africans, says Boyd Pearce who has returned to Kenya as a Southern Baptist foreign missionary.

Pearce, who resigned as pastor of Trinity Baptist Mission here to return to foreign missions after a furlough of seven years, says the pressures and conflicts Americans face are legitimate. Among the pressures is the distance that most adults live from their jobs which requires long hours of commuting.

"When they come home and say they're exhausted, they're telling the truth," Pearce says. "We're not able to demand or expect them to attend church activities every night.

"We do need to equip them to be self-motivated to actively live their Christian life day by day, however. They can find the expression of their Christian faith through a much more localized sense by ministering to their neighbors."

But Americans hesitate to openly respond to Christ, or to proclaim their Christianity as they go about their lives, says Pearce.

Africans have no such conflicts. "When they become Christians they understand this will be the dominant factor in their lives. A Christian lives in a certain way and does certain things. They believe this, accept this, and follow this."

Africans are not constantly pulled in many directions as are Americans, and Pearce says, "We've been robbed of our practical Christian life by these conflicts."

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