

# Baptist and Reflector

Vol. 147/No. 17/April 29, 1981

News journal of Tennessee Baptist Convention

## Smith revises appointments

DEL CITY, Okla. (BP)— Eight persons appointed to the 1981 Committee on Committees have been replaced, Southern Baptist Convention President Bailey E. Smith said.

Smith, who announced appointments to the 52-member committee April 15, said the new appointments are being made in order to avoid having the same persons serve two years in a row.

"I got an extremely supportive letter from J. Howard Cobble pointing out there were duplications," Smith said. Cobble, pastor of First Baptist Church of Avondale Estates, Ga., a suburb of Atlanta, is chairman of the SBC Executive Committee.

"It (the duplications) came as a surprise to me," Smith said. "I had no idea there were repeats."

According to the 1980 Annual of the Southern Baptist Convention, Smith's initial appointments included six persons who served on the 1980 Committee on Committees, appointed by then President Adrian Rogers, pastor of Bellevue Baptist Church of Memphis.

They are C. Wade Freeman Jr., pastor of Capitol Hill Metropolitan Baptist Church of Washington, D.C.; Ron Herrod, pastor of First Baptist Church of Kenner, La.; Tom Clayton Jr., pastor of First Baptist Church of Hobbs, N.M.; Stan Coffey, pastor of First Baptist

Church of Albuquerque; John Hatch, pastor of First Baptist Church of Lakewood in Tacoma, Wash., and Robert Harris, from Edmond, Okla., and a member of First Southern Baptist Church of Del City, Okla.

One other person was named to both the 1980 and 1981 committees. Fred Wolfe resigned from the pastorate of First Baptist Church of Lubbock, Tex., and subsequently as the Texas representative on Rogers' committee. He, however, is Smith's choice as representative on the 1981 committee from Alabama, where he is pastor of Cottage Hills Baptist Church in Mobile.

Two other persons also were replaced. They are Mrs. Jimmy Jackson, whose husband is pastor of Whitesburg Baptist Church in Huntsville, Ala., and Mrs. Tom Elliff, whose husband is pastor of Eastwood Baptist Church in Tulsa, Okla.

Mrs. Jackson's husband was on the 1980 Committee on Committees and has been recommended by the 1980-81 Committee on Boards as the Alabama representative on the SBC Executive Committee.

Mrs. Elliff is the wife of Smith's wife's brother. Smith said she told him "she would just as soon not have the responsibility of serving" since the Elliffs are candidates for appointment as missionaries of the Foreign Mission Board.

Dennis Homan, a layman from Highland Baptist Church in Florence, Ala., will replace Mrs. Jackson; Richard Logsdon, pastor of First Baptist Church of Upper Marlboro, Md., will replace Freeman; Ronald Prince, pastor of First Baptist Church of Minden, La., will replace Herrod; Bob Lacey, pastor of Northside Baptist Church of Hobbs, N.M., replaces Clayton; Roy Spannagel, pastor of First Baptist Church of Farmington, N.M., replaces Coffey; and K. Milton Higgins, pastor of Richland Baptist Church of Richland, Wash., replaces Hatch.

The new Oklahoma representatives are Ted Coldiron, a layman from First Baptist Church of Enid, replacing Mrs.

Elliff, and Hartwell Dunn, a layman from First Baptist Church of Oklahoma City, replacing Harris.

Smith told Baptist Press: "Trying to keep my promise of harmony and congeniality, I have called each of the people. They are friends and they agreed not to serve. I did not check with Adrian Rogers. It is amazing to me that since Adrian Rogers and I have so many of the same friends there were only these duplications."

Smith said he did not make the reappointments because of criticism from a group of moderates who met early in the week in Memphis.

"J. Howard Cobble made me aware of them. When somebody pointed out what could be considered unfair, I immediately sought to change it. My commitment is to be open, honest, and fair. It does not matter that it (repeating) has been done in the past. I just want to keep my com-

(Continued on page 2)



**CHRISTIAN HOME WEEK** — Christian Home Week, set for May 3-10, provides churches an opportunity to emphasize the importance of families like Martha, David, and Sharon Buster, members of Brentwood Baptist Church, Brentwood. Churches are encouraged to provide family enrichment opportunities for members during the week.

## Mrs. Cothen discourages SBC floor nomination

NASHVILLE (BP)— Mrs. Grady Cothen, one of 10 trustees of Southern Baptist agencies and institutions eligible but not renominated by the Committee on Boards for a second term, said she will not be part of any efforts to challenge the committee report when it is presented to the convention in Los Angeles.

"It has come to my attention that the failure of the Committee on Boards to renominate me may become a matter of controversy," said Mrs. Cothen, a member of First Baptist Church of Nashville and the wife of Sunday School Board President Grady Cothen.

"I do not wish to have the seminary drawn into such a controversy, and I have no desire to be involved personally in the dispute," she said. "Therefore, it

is not my desire that the matter be reconsidered or that any effort be made to alter the recommendation of the committee."

Mrs. Cothen has served one term as a trustee of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and was eligible for renomination for a second term.

While the Committee on Boards traditionally has renominated trustees who have been reported by the institution to have fulfilled their responsibilities, renomination is at the discretion of the committee.

Mrs. Cothen, who lived in California from 1961 to 1966 when her husband was executive-secretary of the state convention, said she had been pleased to serve as a seminary trustee.

"I agreed to serve as a means of making a personal contribution to the seminary, to the work of the Southern Baptist Convention, and to the cause of Christ," said Mrs. Cothen.

"My years as a student at New Orleans Baptist Theological Seminary and later as the wife of the president of the institution (1970-74) gave me a sincere appreciation for the richness in learning given to Southern Baptist students. After nearly a decade in institutions of Christian higher education, I felt this was a natural kind of service I could render," she noted.

However, instead of spending convention time challenging a committee report, Mrs. Cothen said, "It is my hope that the convention may center its attention on witnessing to a lost world."

She said she does not intend to comment further on the renomination issue.

## New church gets rousing start

MEMPHIS (BP)— The newest Southern Baptist church in Shelby County got off to a rousing start Easter Sunday in a \$1.2-million plant with 52 additions, four by baptism.

The new pastor, William (Bill) Darnell, viewed the opening services of Kirby Woods Baptist Church in one of Memphis' most affluent sections as a promising first step.

The church is located in what was Central Church, a non-denominational church whose 1,300-seat sanctuary was purchased about 14 months ago by a group of Memphis area businessmen reportedly headed by oilman William M. Gurley. Gurley is the Tennessee lay representative on the 1980-81 SBC Committee on Boards.

Several pastors in the Shelby County Baptist Association expressed disapproval with the founders of the church for not going through the association to start the fellowship, however Darnell said he wants his church to relate to the Shelby association and will work toward that end.

The new pastor said he is personally committed to the Cooperative Program as the method for funding ministries beyond his church, "but we haven't designed a budget yet."

Before coming as pastor of the new congregation, Darnell was pastor at First Baptist Church, Weatherford, Tex.

## Resolutions Committee revised

DEL CITY, Okla. (BP)— Southern Baptist Convention President Bailey Smith has named replacements for two members of the 1981 Resolutions Committee after it was determined they do not meet SBC constitutional requirements for service on a convention-wide committee.

The two persons originally named, Paul Lewis, pastor of First Baptist Church in Carson City, Nev., and Bill Smith, pastor of Wailae Baptist Church in Honolulu, Hawaii, are from state conventions which are not qualified for representation on the "Executive Committee, boards, commissions, standing committees, and special committees" of the convention. The Resolutions Committee is an SBC standing committee.

The Constitution specifies that, in order for a state convention to qualify for representation, it must have at least 25,000 members in affiliated churches. Neither the Hawaii Baptist Convention nor the Nevada Baptist Convention meet this requirement.

Smith named Billy Barber, pastor of First Baptist Church of Tampa, Fla., and Carl Garrett, pastor of First Baptist Church of Carthage Mo., as replacements.



# Smith appointments disappoint moderates

By Dan Martin

MEMPHIS (BP) — A moderate wing of the Southern Baptist Convention, sometimes referred to as "denominational loyalists," is "truly disappointed" with the appointments of SBC President Bailey E. Smith and with the report of the Committee on Boards.

The "anger, grief, and frustration" of the moderates could set off the first serious challenge to an incumbent SBC president in recent years.

Smith, who has said he will seek a second one-year term as president of the 13.6-million member denomination, recently announced appointment of the Committee on Committees, which nominates the Committee on Boards, which in turn nominates trustees to 22 SBC organizations.

After making his initial report, which included six repeats from the 1980 Committee on Committees, his sister-in-law, and the wife of a member of the 1980 committee, Smith issued a revised list of appointments. (See article on page 3.)

The Committee on Board, chaired by Claude Kirkpatrick of Baton Rouge, La., recently released its recommendations to the 1981 annual meeting of the SBC in Los Angeles, June 9-11.

Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and a leader of the "loyalists," said 17 persons from eight states met at First Baptist Church, Memphis, last week to examine the appointments, to discuss implications, and to formulate a response.

"I have examined carefully the Committee on Committees report," Sherman said. "I am truly disappointed. It is ap-

parent that a narrow, provincial interest has been served."

Sherman recounted having met with Smith in Nashville in February and said, "I was led to believe that his appointments would reflect all parts of Southern Baptist life. We wanted to trust him. We were led to believe we could trust him. We tried to trust him. He said he wanted to unify us, but he hasn't."

"We are disappointed, but more than that, we are grieved and angered by his actions. He is serving a narrow, small set of people who have a creedal wish for the denomination."

Kenneth Chafin, pastor of South Main Baptist Church in Houston, also criticized Smith's appointments, noting "the way to judge the kind of president a man is doesn't come so much from the kind of sermons he preaches on the circuit, but the kind of people he is willing to turn to for denominational leadership."

Chafin called the Committee on Committees "an unbelievably unrepresentative committee, which in no way reflects the great diversity of Baptists," and added, "I like Bailey. He is an enjoyable human being, but I am not going to stand by and watch him turn this denomination over to a group of fundamentalists who neither built nor support it nor agree with its goals. They (the committee) seem to have more ties with para-church organizations and Luther Rice Seminary, than they do with the denomination they are trying to take over."

He noted several of those named have "degrees" from Luther Rice Seminary, a non-affiliated, non-accredited school in Jacksonville, Fla., and said, "It is interesting Bailey is willing to give control over our seminaries to people who have connections with what is generally regarded as a 'mail order' school."

Earl Davis, pastor of Memphis' First Baptist Church, says he expects a candidate to oppose Smith to arise spontaneously in the next few weeks and mentioned Chafin as a possible candidate.

The Houston pastor, however, told Baptist Press he will not allow himself to be nominated for the presidency. But, Chafin added, "I think somebody will be nominated."

Smith said he is "shocked" by the opposition. "I thought they would be calling me to congratulate me." He said he had four qualifications for appointments. "I wanted people with a deep love for the Bible, a deep love for missions, a deep love for evangelism, and a deep love for the denomination. I wanted to find people who really love souls," he said, ad-

ding he believes the Bible is the perfect Word of God and "I am sure I looked for men who believe that way."

The "moderates," in their Memphis meeting, also took aim at the work of the Committee on Boards, which will recommend 138 new trustees and 91 reappointments for convention action.

Bill Sherman, pastor of Woodmont Baptist Church in Nashville and brother of Cecil Sherman, said the report of the Committee on Boards "indicated the convention has fallen into the hands of the ultra-conservatives and fundamentalists, many of whom are not graduates of our schools, who write for newspapers critical of who we are, give lip service to being Southern Baptists, and do not support our work."

He said the failure to renominate 10 "mid-termers" (persons eligible for a second term on boards of trustees) raises concern.

He mentioned specifically the failure to nominate James Auchmuty, pastor of Shades Creek Baptist Church in Birmingham, Ala., who supposedly received a letter questioning his belief in Biblical inerrancy; Mrs. Bettye Cothen, wife of the president of the Baptist Sunday School Board; and Adon Taft, religion editor of the Miami Herald and long-time Baptist layman.

"I am confident there will be an effort to try to redress the wrong done to these people who have been removed from our boards without cause," Bill Sherman said.

## Atlanta's murders continue, tragedy brings about unity

By Marv Knox

ATLANTA (BP) — The list of Atlanta's murdered youngsters now carries 24 names, but Southern Baptists living in an inner city housing project claim the tragedy has brought unity to their community.

"All the dead children are black, but this horror crosses racial barriers," said Bill Hayes. "Blacks and whites are realizing we've got to work together. All our children are important."

Hayes and his wife, Mary, are members of the Baptist Tabernacle of Atlanta, a Southern Baptist church downtown. They are white, living in Techwood Homes, an inner city project about 90 percent black. The community also was the home of Eddie Duncan, a 21-year-old retarded man included on the list.

"There has been a lot of resentment by blacks toward whites and Indians who moved into Techwood," Mary said. Bill noted he once carried a "small baseball bat, just for protection."

Factors that feed violence — poverty, unemployment, and boredom — have long been present in the community, and every report of another murdered child agitates tensions, he said.

But the shift in feelings among community residents started when tenants formed a "Parent Patrol" to help children go safely to and from school, Mary said. She and a black neighbor, Victoria Powell, were the first to organize the effort. Bill, on disability unemployment and undergoing vocational rehabilitation, helped when he was available.

Parents got involved in the patrol because their children were scared. "Their grades were down; they were petrified," said Mary. As a result, people learned others were concerned for their children and their community.

"Realization that we have a common need for protection and the welfare of our children brought people out of their shells," Mary said. "People used to stay in their homes or with close circles of friends. The tragedy caused them to drop their apathy and say, 'We can't stay like this.'"

Ironically, the information of another protection group in the community — a "bat patrol" of baseball bat-toting vigilantes — strengthened the nonviolent parents' group.

"Most people in this community first heard about the bat patrol when they saw it on TV news. We were horrified that this kind of group would try to take over our streets," Mary remembered.

"But it helped the Parent Patrol, because it made people see the value of protection — without violence," Bill added. "We had only about 10 patrol members for about six weeks. Since the bat patrol surfaced, our membership has tripled."

The bat patrol has diminished from 15 members to "about four or six," due to negative reaction of Techwood residents and slight media coverage, Bill reported.

Yet the Parent Patrol continues to grow. Mary explained people see patrol volunteers in red jackets with green armbands and realize their neighbors "are willing to put themselves between children and danger."

Some of these people actually join the patrol and accept assignments, Bill said. Others simply go outdoors when children go to and from school, watching for anything suspicious. The activity helps them know each other better, for they visit while they watch for children.

"People seem to be more interested in the community now," Bill said. "Whether they're on the Parent Patrol or not, they seem to appreciate it that people care for our children and are willing to get involved."

Despite the progress, no one claims Techwood Homes is totally calm, completely safe.

"The majority of people who live here are good people; they just happen to be poor," Bill said. "But we've still got a small percentage of people who are full of hate."

"And the fear hasn't lessened," Mary added. "People are just learning to share it."

## Appointments...

(Continued from page 1)

mitment to bring harmony and peace to this convention without compromising my convictions."

The president of the nation's largest evangelical denomination also pointed out he had not consulted with Paul Pressler or Paige Patterson "or any of their representatives" in making the appointments.

Pressler, a Houston appeals court judge, and Patterson, president of Criswell Center for Biblical Studies in Dallas, are identified as leaders in an effort to influence the presidency and its appointive powers in an effort to insure trustees committed to Biblical inerrancy are appointed as members and trustees of the 22 SBC organizations.

Responding to Smith's reappointments, Cecil Sherman, pastor of First Baptist Church in Asheville, N.C., and a leader of the moderate wing, said: "We don't need errors like this — ineptitude and leadership lapses — in our top job. We need leadership."

"Smith has always taken positions of convictions and told us he would stick with them no matter what. But this smacks of a candidate who is scrambling to be re-elected. (Smith has announced he will seek a second term as president of the 13.6-million member denomination.)"

Kenneth Chafin, pastor of South Main Baptist Church in Houston, and another leader of the moderate wing, said: "The least dangerous people among his appointments were the repeats. The most dangerous thing was that he stuck with his fundamentalist friends and representatives of a handful of churches who live on the right wing of the convention. It also shows he didn't think his actions through before he made the appointments," Chafin added.

## Smith celebrates Passover

DALLAS (BP) — Southern Baptist Convention President Bailey E. Smith and his family celebrated the Passover seder in traditional Jewish fashion at the home of the Southwest Representative of the Anti-Defamation League of B'nai B'rith.

"It was a very inspirational and very joyous time," Smith said after observing the traditional Jewish holiday, which this year coincided with the Christian celebration of Easter.

The Smith family participated in the festival with the family of Mark Briskman, who also was involved in other meetings the SBC president has had with representatives of the Jewish layman's organization.

"The seder is the recounting of the journey of the Children of Israel out of Egypt," Smith explained, noting he had participated in the observance, reading two passages of Scripture from the Old Testament book of Exodus.

After two widely publicized remarks by Smith concerning Jews, the Del City, Okla., pastor met with ADL representatives in New York City to work out better relationships between Southern Baptists and Jews. He also is planning to visit Israel with ADL leaders Nov. 30 to Dec. 6.

Smith told Baptist Press after the celebration that he "certainly will stand to oppose any group which is anti-Semitic. There is no place for anti-Semitism in the world."





**CONTINUING EDUCATION** — Jim Palmer (left), pastor of Lakeview Baptist Church, Nashville, talks with Walter Shurden, dean of the School of Theology at Southern Baptist Theological Seminary, Louisville, Ky. Palmer recently completed a three-day course in "participation training" taught on the seminary campus.

## Historians hear evaluation of black-white relations

NASHVILLE (BP)— Sociology — not theology — has kept black and white Baptists apart over the centuries in America, a black staff member of the HMB's black church relations department in Atlanta, says. "... the ugly head of racism still appears all too frequently in Southern Baptist life."

While progress has been made gradually in black-white relationships among Southern Baptists, Edward L. Wheeler, associate director of the HMB's black church relations department in Atlanta, says "... the ugly head of racism still appears all too frequently in Southern Baptist life."

Wheeler spoke at the joint annual session of the Southern Baptist Historical Commission and Society whose theme was "Black Southern Baptist Heritage."

"... We must continue to refute those who would deny the Biblical truth that of one blood God created all humanity and rebuke those who would determine human value according to skin color and physical characteristics," Wheeler said.

Blacks and whites have been "intimately involved with each other for centuries" — especially in the South — but the "dehumanizing institutions of slavery and segregation denied blacks the right to interact with whites as equals," Wheeler said.

While Baptists began work in the South in the late 17th century, he said, "it wasn't until the 18th century that their efforts were rewarded." Blacks had a limited exposure to Christianity, he noted, "but some slaves did respond to the gospel — most often becoming members of predominantly white congregations. As a result, more blacks became Christians and many became Baptists." Black Baptist congregations developed in the North during the first decades of the 1800s, and several black churches developed in the South.

One place, despite limits on black expression of religious expression, the possibility black-white interaction and

contact was evident was in the development of the first organized mission efforts by black Baptists in the early 1800s, Wheeler noted.

But the primary concern, according to Wheeler's research, that led to the "dissolution of the Triennial Convention (of Baptists) was the issue of slavery."

A public denouncing of slavery in 1840 caused a stir in the South. The refusal to appoint slaveholders as missionaries led to the call for a convention of Baptists in the South. The Southern Baptist Convention was organized May 1845 in Augusta, Ga.

The Civil War's end drastically altered the black-white relationships of Baptists, although it did not end them. By apparent mutual agreement, black Baptists began to draw apart and formed their first state convention in North Carolina in 1866 and developed other such conventions into the 1870s. The Baptist Foreign Mission Convention was formed in 1880.

Wheeler cited the SBC's Home Mission Society (now Board) for leading the way in breaking down barriers between blacks and whites, by beginning — first — to educate black ministers back in the 1800s, and finally, nearly a century later were among the first Southern Baptists nationally to denounce racism.

In the 1960s, Wheeler continued, the Civil Rights movement "shifted into high gear as the white church stood immobilized by fear of change and the shackles of tradition. Yet even though the general Southern Baptist response was inadequate in the eyes of many blacks, some meaningful changes were made."

The Home Mission Board hired its first black person, Roland Smith, in 1942 as an assistant secretary to be a liaison between black and white Baptists. Since that time, blacks have gradually come to fill other staff positions at the HMB, are attending SBC schools, and serving in leadership positions across the denomination, Wheeler said.

Wheeler stressed the need for literature to address black needs and said that the black religious experience must be recognized and respected.

He called on the six Southern Baptist seminaries to "incorporate courses that reflect the contributions black Baptists have made to the rich Baptist heritage — not only for the sake of black students but for the sake of white students..."

## Bratcher clarifies remarks made during CLC seminar

NASHVILLE (BP)— Noted Bible translator Robert G. Bratcher said he was speaking only for himself when he made remarks on Biblical inerrancy during a seminar of the Southern Baptist Christian Life Commission in Dallas.

Bratcher, one of the main translators of Good News for Modern Man apologized for the tone of his remarks, and emphasized he was not speaking for the American Bible Society, by whom he is employed, or for the Christian Life Commission, which invited him to speak at the annual workshop.

"I was speaking as an individual and neither said nor implied that my view represented the position of either the American Bible Society or the Southern Baptist Christian Life Commission," said Bratcher, a resident of Chapel Hill, N.C.

At the meeting, Bratcher criticized belief in Biblical inerrancy, saying that to give the Bible those qualities is to idolize it. The title of his paper was "By What Right? Biblical Authority for the Church Today."

Concerning his remarks Bratcher said: "I used language that was in-temperate and that seemed to cast aspersions on those who do not agree with my position. I deeply regret the language I used, and I apologize to those who were offended by it."

The former Southern Baptist missionary to Brazil went on to affirm his belief in the Bible. "To study the Scriptures, to proclaim their message, and to put them into practice is not only a duty but is one of the greatest privileges that any believer has," Bratcher said. "It is because of this that I have given my time and effort to making the message of the

Bible more widely known and better understood."

More than 55-million copies of the Good News for Modern Man translation of the New Testament have now been published by the American Bible Society.

"My purpose," Bratcher said, "was not to disparage the Bible nor to create controversy. I believe the Bible to be both true and indispensable."

Responding to these developments, Foy Valentine, executive director of the Christian Life Commission, said, "Because of his special knowledge of the Bible and unique experience with the American Bible Society, I asked Dr. Bratcher to speak with regard to the Bible and the prophetic tradition with its powerful emphasis on 'Thus saith the Lord.' The choice of his specific topic and the decision to include the remarks in question were his, however, and not mine," Valentine said.

"I had no prior knowledge of what he intended to say. I thought the moment I heard his two or three sentences about inerrancy that this inevitably would focus attention on the current controversy instead of on the main thrust of his sermon which was a call for Christians always to live and work in the light of the First Commandment, 'Thou shalt have no other gods before me.'"

"While the 422 registrants at the meeting paid registration fees that covered the expenses of the 14 speakers," Valentine said, "still, the meeting was under our sponsorship: and we are deeply concerned that Southern Baptists understand that it was planned to help God's people, as we are admonished in James 1:22, to be 'doers of the word, and not hearers only.'"

## Midwestern trustees announce endowments, staff changes

KANSAS CITY, Mo. (BP)— Three gifts amounting to \$115,000 to endow scholarships, student aid, and a special leadership series were announced at the annual meeting of the Midwestern Baptist Theological Seminary trustees.

Midwestern Trustee Robert Keatley of St. Joseph, Mo., and his wife, Wanda, made two gifts. One, for \$50,000, will endow the Midwestern Leadership Series, a program designed to bring outstanding lay persons to the campus for lectureships, workshops, and achievement recognition awards. The other, \$40,000,

will make \$4,000 available annually for a Midwestern student and spouse to travel to the Holy Land upon graduation.

A \$25,000 gift, by Mr. and Mrs. Charles Harris of Kansas City, will be used to fund two annual \$1,000 student aid scholarships.

Trustees also adopted Midwestern's largest budget to date: \$2,421,296, an 8.85 percent increase, and approved an acting academic dean, a senior professor of Christian ethics, a visiting professor of church music, and an assistant to the president.

Larry Baker, associate professor of Christian ethics at Midwestern, will be acting dean from January through June 1982, during the study leave of Academic Dean John Howell.

Midwestern's vice-president emeritus, C.W. Scudder, was confirmed as senior professor in Christian ethics. Scudder, who retired Feb. 1, 1981, will assume teaching responsibilities in the spring of 1982 when Baker is acting dean.

Clinton Nichols, associate professor of church music and voice at New Orleans Baptist Theological Seminary, will be visiting professor in church music in 1981-82, during his sabbatical leave from New Orleans.

Robert L. Desbien, a five-year employee of the seminary and director of public relations since 1978, was approved as assistant to the president. In this role, he will assume responsibilities in the area of institutional development in addition to his current duties.

## Mattox embarks on new ministry

Pine Grove Baptist Church, Five Points, has called Thomas W. Mattox as pastor. This is the first pastorate for Mattox.

The Lawrence County native was ordained to the gospel ministry early in February by Mars Hill Baptist Church, Lawrenceburg.



## EDITORIAL

# Pastors' wives: 'pastor' or 'lay' category?

As you read in last week's *Baptist and Reflector*, the SBC Committee on Boards will recommend that Mrs. Grady Cothen not be nominated to serve a second term on the Board of Trustees for Golden Gate Baptist Theological Seminary. In the past, the nomination to such second terms usually has been automatic.

The reason given for this exclusion is that Mrs. Cothen, who is the wife of the president of the Sunday School Board, does not fall into the "lay category."

The purpose of this editorial is to call for a study and convention action to clarify the status of the wives of pastors and other full-time church and denominational employees.

It is NOT our purpose to encourage the nomination of Mrs. Cothen to the Golden Gate trustees. She has graciously asked that no such nomination be made. She does not wish to be the center of any convention controversy. (See article on page 1.)

Bylaw 16(5) of the Southern Baptist Convention states:

All Convention committees, boards, and commissions shall include both pastors or other full-time church or denominational employees and those who are not pastors or full-time church or denominational employees. Not more than two-thirds of the members of any group shall be drawn from either category. Where a pastor or church/denominational employee was serving as pastor or church/denominational employee at the time of retirement, then he or she should be counted as a church/denominational employee after retirement as far as the work of the Committee on Boards is concerned. (1980 SBC Annual, page 9).

For years the designations of these two groups were simply "pastors" and "laymen."

As time went by, clarifications came to answer questions, such as "What about an ordained minister who has been a pastor but now is employed by a secular organization?" or "What about a person who is not ordained but is employed by a church or a denominational agency?" or "If a minister retires from a pastorate, can he then be considered a layman?"

In 1978 the convention approved Bylaw 16(5) in its present form — with only two categories in Southern Baptist life — (1) pastors or other full-time church or denominational employees, and (2) those who are not pastor or full-time church or denominational

employees.

But this presents a new question, "How are the wives of pastors or church/denominational employees to be classified?"

If they are not in the "lay category" — which would obviously be number 2 — then they would seem to be in number 1. But if these wives are not "pastors" or are not employed by a church or denominational agency, then how are they classified?

The Committee on Boards has officially determined that wives of those in the number 1 category can not be in the number 2 category. Thus more than 75,000 Southern Baptist women are "non-persons" — they are not individuals in their own right.

This action by the Committee on Boards declares in essence that wives of church/denominational employees are NOT lay persons. This could open the door some significant interpretations by the Internal Revenue Service!

Some might argue that this exclusion of these wives from the "lay category" is not an official pronouncement of the Southern Baptist Convention.

However, this classification was made by a committee which was elected by the convention messengers in session and empowered by the convention to make such distinctions.

And, if the Committee on Boards' report is adopted by the convention messengers in session at Los Angeles in June, it could be convincingly argued that the convention itself classifies all wives of ministers as "ministers."

This confusion makes it imperative that immediately the convention or its Executive Board undertake a study of this problem and make some official statement about the status of women to serve on SBC committees, boards, and commissions.

Such a study and subsequent convention action would also give some basis for consistency in the recommendation of the Committee on Boards. For example: whereas Mrs. Cothen was not viewed by the committee as being in the "lay category" because her husband is a church/denominational employee, in the same report the Committee of Boards did nominate at least five other women whose husbands are church/denominational employees or retired church/denominational employees!

It would seem that Bylaw 16(5) needs to be amended to create a third (or perhaps a fourth) category. Otherwise, the convention will be guilty of "depersonalizing" a substantial number of its faithful supporters.

## Cicero's comment



By the editor

It was a cold, November week when the State Convention of Baptists in Indiana held its 1966 session at First Southern Baptist Church in Indianapolis. One of the speakers was Porter Routh, then executive secretary of the SBC Executive Committee.

Routh had come to the convention directly from a meeting of the American Bible Society in New York City. During his address to the snow-bound messengers, he read from the soon-to-be-released *Good News for Modern Man*.

After the session, Routh let me examine his copy. The next day I ordered one and quickly became a fan of this new translation.

Later I learned that the basic translator was Robert Bratcher, a Southern Baptist.

Last month I attended the Christian Life Commission's seminar in Dallas, and eagerly anticipated an address by Bratcher on the topic, "By What Right? Biblical Authority for the Church Today." However, his presentation was one of the most alarming and disappointing messages I have ever heard at a Baptist meeting.

Space did not permit us to give a full report of his paper. There were some excellent segments: his treatment of the authority and supremacy of Christ was superb. He even stated, "The Scriptures are the means through which the nature of Christ's authority is revealed to the church: in a very real sense, therefore, the church lives under the authority of the Scriptures."

But a major portion of his address was an attempt to prove that the Bible is neither inerrant nor infallible.

I agree with Bratcher that Jesus Christ is the ultimate revelation of God's attributes, abilities, will, and purpose. Jesus is indeed the living Word of God. But in my theology, I can not separate an inerrant, infallible Jesus from an inerrant, infallible Scripture that reveals an inerrant, infallible Jesus.

Without the Bible, our knowledge of God would be limited to nature — as in the case of many pagan religions.

With the Bible, I know that God loves, forgives, and empowers. None of us would know the plan and promise of salvation — unless we are guided to that decision through the Scriptures.

A trite illustration: I notice on a map that there is a town named Eagle, Wyo., and certain highways lead to that town. If I were to follow these directions and indeed do find that this town exists and can be reached by these highways, then I must conclude that the map is inerrant in its directions to Eagle, Wyo.

My Bible tells me that God is all-powerful, that He answers prayer, that He forgives sin, and that He will save my soul through faith in Jesus Christ. In faith, I have experienced these and other promises.

The validity of these truths in my own life has affirmed to me the inerrant truth of the Scriptures. This leads me to believe that I have no other choice than to believe that the Bible is inerrant and infallible, or as the Baptist Faith and Message statement avows, "truth, without any mixture of error."

CIRCULATION THIS ISSUE — 82,731

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

**Baptist  
and  
Reflector**

Martha Buster  
Production Assistant

Eura Lannom, Advertising, Subscriptions

Established 1835  
Post Office Box 347, Brentwood TN 37027  
Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.50 per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

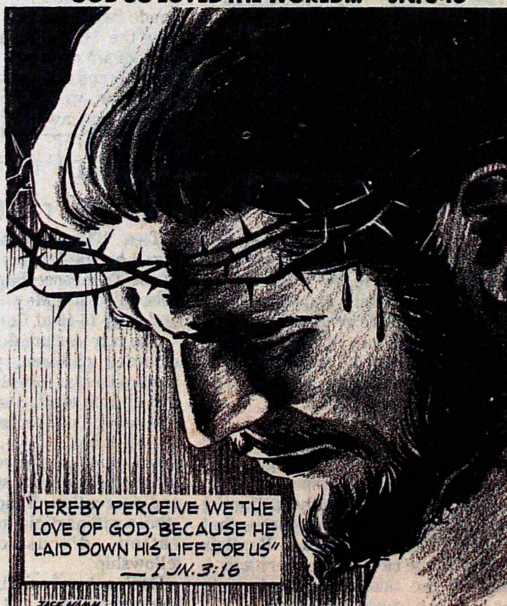
Space forbids printing of resolutions and obituaries. Advertising rates on request.

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

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

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"GOD SO LOVED THE WORLD..." JN. 3:16





## 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.

### Pray for cancer's cure

Dear editor:

In this old world, there are many written prayers for the Christian to read and usually I do not "cotton" to them, but I would like to share the enclosed prayer with all the readers of our state paper.

As a working president of the local American Cancer Society unit, I ask that all Tennessee Baptists say a prayer for the conquest of cancer.

"Our Lord, in Whose hands are the issues of life and death, we thank Thee that Thou are a God of love.

"From the gift of our lives to the moment we return to Thee, we are in Thy loving care. We turn to Thee in times of joy and in times of pain.

"We are concerned for those in pain, those who suffer from cancer, and for those who care for them.

"Bless, we pray, those who minister to

the victims of this dread disease. Give them skill and knowledge that cures may be wrought.

"Heal, we pray, those who suffer that their pain may be replaced by joy.

"Give, we pray, a discovery of the cure for cancer and the knowledge of how to prevent it.

"Increase, we pray, Thy ministry of healing through all who labor in the research and the health professions, that one day we may rejoice in a world free from the scourge of cancer in which all may live out their span of life in useful service to Thee and Thy children.

"To Thee we shall give the praise! Amen."

Jim Growden  
Rt. 1, Box 66  
Smyrna, TN 37167

### Thanks to a church

Dear editor:

For the past four years the Valley Grove Baptist Church, Knoxville, has financially supported my education at Southwestern Baptist Theological Seminary.

Since I am due to graduate May 15, I would like to say publicly to the members of that church, "Thank you for your love and financial support in my preparation for the ministry. I shall never forget you. You have a lasting place in my heart. May God continue to bless you."

H. Dean Haun  
P. O. Box 25  
Rhome, TX 76078

## Lesbian mother loses custody

WASHINGTON (BP)—The U.S. Supreme Court has let stand a Kentucky court's ruling that removed a young girl from her lesbian mother's custody, placing her instead in the home of her remarried father.

When Luann and Gary Ray Stevenson of Louisville were divorced in 1977, custody of their infant daughter was awarded to the mother, following the normal pattern. More than a year later, however, when Mrs. Stevenson disclosed her new lifestyle, her husband went to court seeking custody.

A trial court heard conflicting testimony over the question of whether Mrs. Stevenson's lesbianism had affected or would in the future adversely affect her daughter's development. The trial court ruled, among other factors, that because Mrs. Stevenson did not openly display her lesbianism in the child's presence, she was entitled to retain custody.

The father then took his case to the Kentucky Court of Appeals, which reversed the trial panel, ruling that he adequately demonstrated that a Kentucky law permitted the change in custody. The law holds that custody of a child shall not be changed earlier than two years after the initial decree unless "there is reason to believe that the child's present environment may endanger seriously his physical, mental, moral, or emotional health."

After the Kentucky Supreme Court refused to review that decision, Mrs. Stevenson asked the nation's high court to intervene, arguing that she had been denied due process and equal protection of the law.

## Hermitage Hills recounts history

It took two "fresh starts," two sponsoring churches, and two constitution events, but Hermitage Hills Baptist Church, Nashville, has weathered it all during its 25-year history and now has more than 1,000 members.

The church will climax its 25th anniversary celebration May 3, with a special worship service, a reception, and displays commemorating events in the church's history.

During the month of April, the church has recognized charter members, honored former members who are now involved in religious vocations, and reenacted historical events through dramatic presentations. An anniversary banquet was scheduled for April 29.

Program personalities for the May 3 celebration include George C. Becvar, pastor of the church from 1957 to 1977; James M. Gregg, pastor of Nashville's Westwood Baptist Church and former pastor of Lockeland Baptist Church, Nashville, (mother church of Hermitage Hills); and Richard Herrington, present pastor at Hermitage Hills.

The church's history began on Easter Sunday, April 1, 1956, when about 50 people gathered in the basement of a home in Hermitage. The congregation met in the home for about two months until they obtained land and a tent, where they met until a building was constructed. The mission was sponsored by Eastwood Baptist Church, Nashville.

Constituted July 15, 1956, the mission became the Lebanon Road Baptist Church.

In 1959, with the Hermitage Hills community beginning to develop, the struggling church again assumed the role of a mission, under the sponsorship of Lockeland Baptist Church. The congregation voted to change the name to the Hermitage Hills Baptist Chapel.

In August 1962, the chapel was constituted as Hermitage Hills Baptist Church, with about 260 charter members.

The church has seen more than 1,200 baptisms, the ordination of 44 deacons and five ministers, and the dedication of a foreign missionary. It has financially assisted four churches, including sponsoring Lakeview Baptist Chapel (now Lakeview Baptist Church).

## Joseph to write lesson commentary

Jimmy Joseph, Baptist campus minister at Middle Tennessee State University, Murfreesboro, will write the Uniform Series Sunday School lesson commentary for the Baptist and Reflector, beginning in this issue.

Campus minister in Murfreesboro since 1976, Joseph previously served as campus minister at Cleveland (Tenn.) State Community College, 1972-76. He has served as interim pastor of Southeast Baptist Church, Murfreesboro, and Dalton Pike Baptist Chapel, Cleveland. He was pastor of Stephensport Baptist Church, Stephensport, Ky., from 1970-72.

A native of Maryville, Joseph is a graduate of the University of Tennessee, Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky. He was a student summer missionary in McDermit, Nev., in 1968, and in Stayton, Oregon, in 1970.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

While driving to a commitment not long ago, I noticed several trucks in a convoy. They were in the transfer business. I began thinking about the use of the prefix "trans."

We use it in everyday language — transportation, as we think of moving merchandise or people, or we use the word, "translate" as to translate one language to another. We use the word, "transfer" when we think of changing locations and responsibilities.

I began to apply this to our spiritual lives, and it helped me. Let me share four ways in which I applied it.

There is a spiritual transformation. We are not reformed; we are transformed. Simon Peter, writing his first epistle, chapter 2:9 states, "Ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." We are transformed from death to life and from darkness to light.

I considered the word "transfusion." It is not unusual for one who loses blood to have a transfusion of someone else's blood into his body. We accept our Lord by faith; His life is transfused to ours. Paul said, "I live; yet not I, but Christ liveth in me." He stated to the Colossians, "which is Christ in you, the hope of glory."

Consider with me the word "transmit." Our Lord asks us to be an instrument to be used in transmitting His message. We are to transmit it by the way we live. Through our resources we are to share the message of Christ to every person in every country in the world.

One final observation is that we are to be "translated." When our Lord returns, our bodies are to be changed. The corruptible is to put on incorruption and the mortal is to put on immortality, and we are to be translated to our eternal, heavenly home.

I look forward to that final transfer.

## Steve Cole begins ministry in Selmer

Steve Cole has been called as pastor of Palestine Baptist Church, Selmer. He began his ministry there early in March.

Cole was ordained by his home church, Friendship Baptist Church, Beech Bluff, on March 8. This is the first pastorate for the Beech Bluff native.

## Bristol congregation calls James Meriwether

Woodlawn Baptist Church, Bristol, recently called James A. Meriwether as pastor. He is a native of Nashville.

Meriwether is a graduate of East Texas Baptist College, Marshall, Tex., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

He has previously served pastorates in Texas, Ohio, Georgia, and Florida. Meriwether most recently held the position as associate pastor of First Baptist Church, Hialeah, Fla.



Madden



Self



### Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

How much will it pay? This seems to be the prime political question. Consider the following three bills which have money as their leading argument.

The Racing Commission Law of 1981 will allow Memphis to hold a referendum on pari-mutuel gambling on horse racing. The bill would also allow Nashville to approve gambling on dog races. The Racing Commission would collect a six percent tax to be used for hospitals; salaries of teachers, firemen, policemen, and sheriff's department; plus add money to county budgets. HB 1106 is scheduled for Thursday, April 30 for House consideration. The Senate state and local government committee was scheduled to debate SB 1128 on Monday of this week.

A bill to tax pinball machines and allow continued use of the machines past the original cutoff date has passed all committees and is awaiting scheduling. HB 1151 and SB 1128 are in calendar committees of the House and Senate.

The state Senate has passed SB 769 which broadens the definition of convention centers to allow liquor by the drink in the Tennessee Performing Arts Center. During the last week, the House has attempted to add an Opryland Convention Center to the bill. The House may have passed the bill before you read this. If the Opryland amendment sticks, the bill will go back to the Senate for a vote on that amendment. If the Senate rejects the amendment, a conference committee will be appointed.

When contacting your Senator or representative, let them know that "What does it cost?" is a question of equal value to "What does it pay?" Make it clear that cost and payoff are both larger questions than just a dollar amount.

You might also point out that the payoff to the state is an insignificant amount compared to the money that will be lost by individuals who give something for nothing.



## A glance at history

## Drama, tension arise during birth of agency

By Linda Lawson

NASHVILLE — While only 13 messengers to the 1891 Southern Baptist Convention in Birmingham, Ala., voted against establishing a board to publish Sunday School literature, the decision came after moments of high drama and classic compromise between two leaders of the denomination — J. M. Frost of Virginia and J. B. Gambrell of Mississippi.

The assignment to write a report on the need for a publishing board was given to the two men because Frost, a Richmond pastor, was the leading proponent of the idea and Gambrell, editor of the Baptist Record, opposed it.

When they met to draft their report, Gambrell offered to let Frost name the board's location and write the report, provided that Gambrell could write the closing paragraph. Frost agreed, provided that he could write the final sentence.

In his paragraph, Gambrell noted the presence of differing views about the need for a board and concluded: "It is therefore recommended that the fullest freedom of choice be accorded to everyone as to what literature he will use or support, and that no brother be disparaged on account of what he may do in the exercise of his right as Christ's freeman."

Frost did not dispute Gambrell's position but added in his last sentence: "But we would earnestly urge all brethren to give to this board a fair consideration and in no case to obstruct it in the great work assigned it by this convention."

The drama begun in the committee room continued on the floor of the overcrowded convention as Frost had to be lifted through a window to present his

report. Several leaders, with strong opinions on both sides of the question, awaited the conclusion of the report with notes in hand of speeches they hoped to deliver explaining their own positions.

As Frost concluded his report, John A. Broadus of Southern Baptist Theological Seminary, walked to the platform and

Southern Baptist Convention territory. The other city given serious consideration as a location was Louisville, Ky.

Frost began work July 1, 1891, in the offices of E. E. Folk, editor of the Baptist and Reflector. Folk, in 1891, had been one of only two state paper editors to support the idea of a Sunday School publishing board. The other was

Thomas T. Eaton of the Kentucky Western Recorder.

Frost resigned after 18 months to become pastor of First Baptist Church, Nashville, but returned in 1896 to serve until his death in 1916.

T. P. Bell, who headed the board from 1893 to 1896, came to his job from the Foreign Mission Board where he had edited the Foreign Mission Journal. His three-year administration was characterized by careful management, enlisting new recruits such as Isaac J. Van Ness, and serving as an aggressive defender of the board. Bell left the board to become editor of the Christian Index, state paper of Georgia.

Frost was succeeded by Van Ness who headed the board from 1917 to 1935. The first departmental organization was implemented under Van Ness, who led the board in unprecedented growth despite years of war, inflation, and depression.

At the first Southern Baptist Convention after his election as executive secretary in 1935, T. L. Holcomb pledged, "I accept the Bible as the inspired Word of God and pledge that the Sunday School Board will be true to its teachings."

Efforts were begun in Holcomb's 18-year administration (1935-1953) to take Sunday School and Training Union work to every Southern Baptist church by utilizing the association.

During the 22-year administration of

James L. Sullivan (1953-1975), the board was reorganized to meet the needs of a growing institution. A second line of Sunday School materials, the Life and Work Series, was launched in 1966 and board facilities were expanded in Nashville, at Glorieta and Ridgecrest conference centers, and at Baptist Book Stores across the country.

Under Grady Cothen, president since 1975, programming has been largely focused on four priorities: Bible teaching for the masses, equipping the saints, support and encouragement of family life, and providing aid and encouragement to pastors and church staff members.

In 1978, a Bible correspondence program was launched, including the monthly Home Bible Study Guide, and a weekly radio and television program, "At Home with the Bible." In 1979 the board purchased the nation's first Bible publishing firm, the Holman Company.

In January of this year, Cothen announced plans to create and operate for the denomination a telecommunications system to communicate via satellite with churches, associations, state conventions, and other Baptist groups. The system will be coordinated with plans of the Radio and Television Commission for a television network.

Efforts continue to provide resources and training to enable the board to live up to J. R. Sampey's description of it in 1941, when he wrote, "The Sunday School Board is our people's university in the teaching of religion."

## Malaysian seminary exceeds support goal

PANANG, Malaysia — The Baptist Theological Seminary in Penang, Malaysia, surpassed its goals for local support in 1980 by more than one percent.

The seminary had set a target of 18 percent of the campus operating budget to come from Baptists in Malaysia and Singapore. Actual receipts came to 19.5 percent, according to the seminary's annual report.

In addition, the seminary received 18 percent of its total operating expenses from local sources.



**HISTORY ILLUSTRATED** — At the 1891 Southern Baptist Convention in Birmingham, the report which recommended creating a Sunday School publishing board was formulated through a compromise by J. B. Gambrell and J. M. Frost (upper right). Because the O'Brien Opera House was crowded to overflowing, Frost had to be lifted through a window (left) to present his report. An emotional appeal by John A. Broadus (lower right) broke the tension and the report was adopted.

made a brief, passionate appeal for peace. The tension was broken and the vote taken, with only 13 dissenting votes.

Frost was elected first corresponding secretary of the Sunday School Board and chose Nashville as its location because it was the printing center of the South and the geographical center of

missions. The 1980 state missions goal for Iowa was \$10,000; University Baptist Church gave \$2,500. In addition to giving to missions, the congregation also has contributed several persons to full-time missions work.

The leadership for the young church has come from a pastor who doesn't think of obstacles as obstacles. Hamilton is 64, but students don't seem to notice. "I enjoy a better rapport with students today than I did 25 years ago," he says. If a powerful voice was essential for a successful preaching ministry, Hamilton would be looking for another line of work.

A cancer cell which struck his right larynx a dozen years ago left him voiceless for two years. Now, thanks to one vibrating vocal cord, he is able to speak with a hollow, raspy voice.

Several years ago, doctors discovered cancer in another area of Hamilton's body. An operation and three years of chemotherapy have halted the cancerous growth, at least temporarily. "I imagine it will kill me someday," admits Hamilton. "But I'm in the same boat as everybody else. I'm going to live

until I die."

He spends much of his time on campus. "If you have a genuine interest in students, they'll respond," he explains. "I don't preach, but I do cultivate friendships. I just wait for the Lord to open a door. That's all I know to do."

His rapport with athletes is inexpressible, Hamilton says. "But my ministry to these athletes has been the most effective and most rewarding work I've done."

The Hamilton house is often crowded from planned get-togethers or impromptu visits from varsity athletes. Several athletes have lived in their home. One is now an SBC Foreign Mission Board missionary journeyman in Beirut.

In a recent address at Southern Baptist Theological Seminary, Hamilton mentioned humility as an important ingredient in new mission work. "Too many times," he explained, "we rush into a territory and announce, 'We're Southern Baptists, and we have all the answers.'"

Hamilton doesn't claim to have all the answers. "I just try to be Christ's representative wherever I am. I think He honors that, don't you?"

## Unlikely campus pastor builds mission church

By David R. Wilkinson

AMES, Iowa (BP) — The bony, bald preacher looks out of place amidst the large, muscular bodies of the college athletes. But Southern Baptist Pastor John Hamilton is completely at ease in the sweaty, steamy locker room of the Iowa State University football team.

Hamilton is equally at ease at the piano as the accompanist for one of the university's productions of a popular Broadway musical.

Hamilton is pastor of University Baptist Church of Ames, Iowa. The congregation doesn't own a building; it meets every Sunday in the student union on the Iowa State University campus. Baptisms are in the university swimming pool. Having no church building doesn't bother Hamilton, because "wherever God's children are, that's His house." Hamilton has been pastor of the campus congregation for more than four years. He and his wife, Virjama, began the church with 14 members from the 350-member Grand Avenue Baptist Church across town, where Hamilton was pastor for 12 years. The Grand Avenue congregation had talked for "six

to eight years" about "starting work on the west side" when members finally voted on the project in 1976.

After 30 years of Southern Baptist "pioneer missions work" in Colorado, Montana, and Iowa, the Hamiltons were unsure about launching another mission project. So they agreed that unless the church voted unanimously to begin new work on the university campus, they wouldn't be a part of the adventure. The vote was unanimous. Hamilton resigned as pastor and began the task of trying to fill "the vacuum of spiritual need" in a new mission field of 24,000 students.

In the process of starting a mission on the campus, Hamilton has taught missions. University Baptist Church now has almost 75 members; more than half are students. Last year the church paid \$125,000 for a two-and-a-half acre plot adjacent to the campus, where they plan to build a church facility next to two 10-story dormitories. The small congregation raised \$95,000 cash and borrowed another \$35,000 to pay for the land. At the present rate of giving, the six-year loan will be repaid in three years.

At the same time, the church gave



# Our People and Our Churches...

## LEADERSHIP...

Hillcrest Baptist Church, Morristown, has called Jim Stockdale as minister of education and youth. He is a graduate of Maryville College, Maryville, and Southern Baptist Theological Seminary, Louisville, Ky. Joel Wood is the pastor.

Trinity Baptist Church, Memphis, has called Jim Morisey to serve as assistant to the pastor, in charge of apartment ministries. The Mid-America Baptist Theological Seminary student is working in a part-time capacity. T. H. Harding is pastor.

L. Leon Riddle has accepted the call as interim pastor of First Baptist Church, Etowah. Riddle retired from the full-time ministry in March, 1979.

First Baptist Church, Blountville, has called Randy Sharpe as minister of music and youth. The Bristol native is a graduate of East Tennessee State University, Johnson City. He has served in the same capacity at First Baptist Church, Church Hill, and at Siam Baptist

Church, Elizabethton, as part-time minister of music. Omer Painter is pastor of the Blountville church.

Gary Adkins has resigned as pastor of Chestoa Baptist Church, Erwin, to accept the call as pastor of Casey Creek Baptist Church, Chesney, S. C.

Kenneth Gaskin resigned as pastor of Skyline Heights Baptist Church, Johnson City, to become pastor of First Baptist Church, Bunnelle, Fla.

Brent Haley, pastor of Longview Baptist Church, Bell Buckle, recently resigned. He is serving as interim pastor of the Lakeview Mission, which is sponsored by Parkview Baptist Church, Lewisburg.

Mickey Winter resigned as pastor of Hickory Hill Baptist Church, Lynchburg, to accept the call as pastor of Ferguson Baptist Church, Somerset, Ky.

College Heights Baptist Church, Gallatin, recently called Lyman Austin to serve as associate pastor. He has

served churches in Kentucky, Indiana, Ohio, and most recently, the Rugby Hills Baptist Church, Memphis. Mrs. Austin (June) will coordinate the preschool and children's ministry of the Gallatin church. Larry L. Gilmore is pastor.

## PEOPLE...

Mr. and Mrs. J. O. King, members of Lincoln Park Baptist Church, Knoxville, celebrated their 50th wedding anniversary on April 26. Ted J. Ingram is the pastor.

Ben Edmondson, Jack Evans, Gene Large, and Alan Sircy were recently ordained as deacons by College Heights Baptist Church, Gallatin. Larry L. Gilmore is pastor.

## REVIVALS...

First Baptist Church, Flintville, reported six additions by baptism, two additions by letter, and several rededications during an April revival. James M.

Gregg, pastor of Nashville's Westwood Baptist Church, was the evangelist. Glenn Hester is pastor of the Flintville church.

Ramsey Pollard of Memphis, former president of the Southern Baptist Convention, will preach during revival services May 3-10 at Third Baptist Church, Murfreesboro. Before retirement, Pollard was pastor of Broadway Baptist Church, Knoxville, and Bellevue Baptist Church, Memphis. Joe Morgan, minister of music and education at Gallatin Road Baptist Church, Nashville, will direct the revival music. Murray Mathis is pastor of the church.

Brentwood Baptist Church, Brentwood, will have revival services May 3-8, with Billy Weber of Dallas, Tex., as evangelist. William Wilson is the church's pastor.

## Dyersburg church calls Kenneth Long

Springhill Baptist Church, Dyersburg, called Kenneth Long as pastor. The Kenton native assumed his responsibilities at the Dyersburg church on March 22.

Long is a graduate of Clear Creek Baptist School, Pineville, Ky. He is currently enrolled in the seminary studies program at Union University, Jackson.

He has previously served as pastor of Hellier Baptist Church, Hellier, Ky., and Liberty Baptist Church, Fulton, Ky.



Long

## Smithville church calls new pastor

Indian Creek Memorial Baptist Church, Smithville, recently called Oscar Trainer as pastor. He has already begun his ministry there.

The Kentucky native also has held pastorates at the following churches: Springhill Baptist Church, Goodlettsville; Pleasant Valley Baptist Church and Cottontown Baptist Church, both in Cottontown; Red Boiling Springs Baptist Church, Red Boiling Springs; Berryville Baptist Church, Old Hickory; and New Middleton Baptist Church, Gordonsville.

Trainer also helped start and was pastor of Parkway Baptist Church, Goodlettsville. It began as a mission of First Baptist Church, Madison.

# Festival features 'singers, ringers'

Photos by George Webb



**IN CONCERT** — The 40 handbell choirs from across Tennessee that participated in the festival presented a concert with adult choirs from Tennessee Baptist churches. Larry Brooks, minister of music at Central Baptist Church, Fountain City, coordinated the festival.



**SINGERS AND RINGERS** — The 1981 Tennessee Handbell and Adult Choir Festival was the first time the Tennessee Baptist church music department had brought vocal and handbell choirs together in one festival. Frank Charton, director of the church music department, planned the event.



**CHORAL DIRECTOR** — Jim Woodward, dean of the School of Music at Oklahoma Baptist University, Shawnee, directed the choral music at the 1981 Handbell and Adult Choir Festival, sponsored by the Tennessee Baptist Convention church music department.

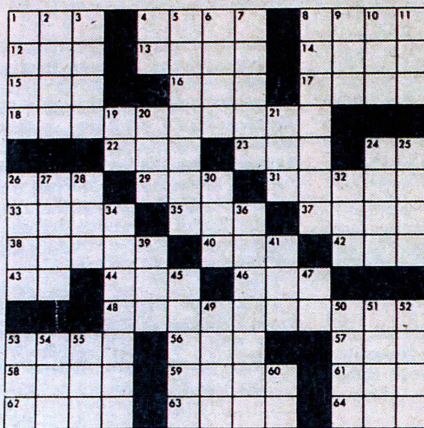


**HANDBELL CONDUCTOR** — Donald Allured of Birmingham, Ala., a professional consultant and authority on handbells, directed the handbell ringers during the Tennessee Handbell and Adult Choir Festival, April 10-11, at the University of Tennessee, Knoxville.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 Where the lot is cast  
(Prov. 16:33)  
4 "sing the — of Moses"  
(Rev. 15)  
8 Gospel writer  
12 "and — is hungry"  
(1 Cor. 11)  
13 City (1 Chron. 6:70)  
14 Diva's forte  
15 O.T. book: abbr.  
16 Paris season  
17 Server  
18 "even where — is"  
(Rev. 2)  
22 Also  
23 Thyroid stimulating  
hormone: abbr.  
24 Twice: prefix  
26 Aquila (Acts 18:2)  
29 Insect

- 31 Number of devils  
(Luke 8:2)  
33 Hebrew universe  
35 Fate  
37 "— in truth" (3 John)  
38 Where ambassadors  
came (Isa. 30:4)  
40 Chasm  
42 Pertaining to the laity  
43 "The Land of  
Enchantment": abbr.  
44 Residence: abbr.  
46 Cut off  
48 "for one —" (Acts 9)  
53 Man (1 Chron. 7:36)  
56 Arabic letter: var.  
57 Caleb's son  
(1 Chron. 4:15)  
58 Honest  
59 Cisterns  
61 East Indian tree

### CRYPTOVERSE

SZWNFSZ BKNF AZ NJZ IFV FX

NJV WLYHLNQFK

Today's Cryptoverse clue: W equals S

- 62 Employs  
63 Gaelic  
64 Chemical suffix

### DOWN

- 1 Timothy's grandmother  
(2 Tim. 1:5)  
2 Handle  
3 Kind of moss  
4 Continent: abbr.  
5 "and of —"  
(Acts 4:32)  
6 "washing their —"  
(Luke 5)  
7 "— ye one another"  
(1 Pet. 5:14)  
8 Gospel writer  
9 Arrange: abbr.  
10 Inlet  
11 Coast reef  
19 There  
20 City of the priests  
(1 Sam. 22:19)  
21 It spoke to Balaam  
(Num. 22:30)  
22 Zoar (Gen. 14:2)  
25 Black  
26 Gospel writer  
27 "And — bare the  
quiver" (Isa. 22)  
28 Pale  
30 "set thy face against  
—" (Ezek. 38)  
32 February item: abbr.  
34 "by the — of God"  
(Rom. 12)  
36 Five (Matt. 25:15)  
39 Body of water  
41 Herd of whales  
45 Serf  
47 Letter afterthought:  
abbr.  
49 False witness  
50 Assistant  
51 Lizard genus  
52 Gospel writer  
53 British thermal unit:  
abbr.  
54 Bitter vetch  
55 Regret  
60 Compass reading: abbr.

## Interpretation

# Almsgiving

By Herschel H. Hobbs

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do...that they may have glory of men. Verily I say unto you, They have their reward" (Matthew 6:2).

This is the first of three examples given by Jesus as to the abuse of deeds of righteousness. Among the ancient Jews, the giving of alms was the most righteous deed.

There is no actual instance found in which one sounded a trumpet to call attention to his almsgiving. Hindu priests in India have been observed doing this to call beggars to them for the purpose of giving alms. Jesus' idea seems to be that of the almsgivers calling attention to their righteous deeds, "that they may have glory of men." Greeks spoke of one playing his own flute. We speak of blowing one's own horn.

Note that Jesus calls such "hypocrites." The Greek word was used for play actors, here corresponding to "to be seen" (theathenai, "theater") in verse 1. Such a giver is not sincere, but plays a role. His purpose is to receive the applause of men, to get glory for himself and not for God.

When Jesus says, "Verily I say unto you," it is equivalent to the Old Testament "Thus saith the Lord." It introduces a most solemn statement. In "They have their reward" the verb "have" is a present tense, a third person plural. "They keep on having their reward." The verb (apechousin) is a form of apecho "I have," echo with the prefix apo which intensifies the verb. This verb apecho is found in the papyri (writings of everyday life) as a form of receipt. When a person paid a bill the one receiving the money wrote this word across the bill. We would say "paid in full."

Such almsgivers get what they desire — "glory of men." That is all they get. They are "paid in full." The account is closed. They get no glory from God.

Verses 3-4 show the proper attitude in giving. In the Greek text "thou" (sou)

comes first in the sentence, so is emphatic (v. 3). It contrasts the Christian attitude with that of the "hypocrites" (see 5:20). The reference to hands does not prohibit signing a pledge card or using offering envelopes. The idea is not to make a show out of giving. We should give with no thought of "reward," but out of love for God and man.

However, God will give His reward. "Openly" is not in the best texts. The reward may be open or inward. It may be the inward joy of knowing that we have glorified God and helped the needy. These verses are not dealing with church finances but with almsgiving. In Matthew 5:16 He commands us to "let our light shine before men." But it is to be to God's glory, not ours.

### Devotional

## Choices and time

By Margaret Minton

Many centuries ago, Joshua decided that "For me and my house, we will serve the LORD."

He made the right choice. We are created by God with the capacity for both good and evil. He also endowed us with free choice!

Every day we make many choices. Some of these are seemingly small. But no choice is altogether small, for even the most seemingly unimportant choice may affect the outcome of our lives. "History swings on very small hinges."

Every day we choose whether we will walk the "highroad or the lowroad." We must not squander time. Let us bind together our spare hours with cords of definite purpose.

A question was asked in a magazine recently, "What would you do if your bank credited \$86,400 to your account every day, but carried over no balance from day to day, canceling every evening what you failed to use during that day?"

Well, we have just such an account in the "Bank of Time!" Each morning in our time depository, we are credited with 86,400 seconds! Each night, every second you have failed to invest wisely is written off, never to be deposited again! It is gone!

On the sun dial in front of Johns Hopkins Hospital, Baltimore, Md., are these words: "The only hour within the hands is the hour upon which the shadow stands."

An educator recently said, "The knowledge of man has doubled eight times in our century which means that a person must learn eight times as fast or be eight times as ignorant."

God divided our time into day and night, year and month, week and hour, so we can plan our time — so we can do all the things in our work and homes and still have time for things of the Spirit. God only knows how soon our earthly life may close...with all its pleasures and its woe, so let's redeem the time!

Mrs. Minton, a member of First Baptist Church, Crossville, has been active in Baptist life, especially Woman's Missionary Union activities, for many of her 92 years.



Mrs. Minton

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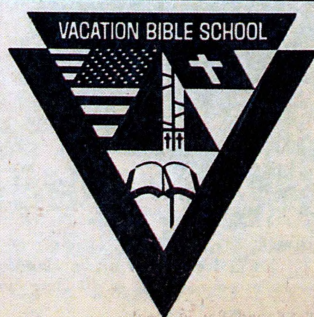
## Dennis Plank accepts Madison pastorate

Dennis Plank has accepted the call as pastor of First Baptist Church, Madison. He preached his first sermon there on Easter Sunday.

Plank has been the pastor at First Baptist Church, Greenbrier, for the past seven years. Prior to that he served pastorates in Kentucky and Ohio.

Although he was born in Canada, Plank grew up in New York state. He received the master of divinity degree and doctor of ministries degree from Southern Baptist Theological Seminary, Louisville, Ky. Plank has also done graduate work at the University of Louisville, Louisville, Ky. and at the University of Akron, Akron, Ohio.

In Tennessee denominational work, Plank has served on the Committee on Audits and on the Constitution and Bylaws Study Committee of the Tennessee Baptist Convention.



## Brotherhood names Crusader director

MEMPHIS (BP)— Karl Bozeman, consultant in preschool and children's work for the Baptist General Convention of Texas, will become director of the Crusader department of the Royal Ambassador division of the Southern Baptist Brotherhood Commission, June 1.

Bozeman succeeds Frank Black, who transferred to the Baptist Men's division as an associate director.

Bozeman is a graduate of North Texas State University, Denton, Southwestern Baptist Theological Seminary, Fort Worth, and has done graduate work at the University of Texas, Austin, and the University of Alabama, Tuscaloosa.

## Malaysian Baptists appoint missionaries

PENANG, Malaysia — With the recent appointment of Mr. and Mrs. Samuel "Pitchai" Vengadason, the Malaysia Baptist Convention now has five missionaries under appointment.

The mission board was organized in August 1980. Its work is supported entirely with funds from Baptist churches in Malaysia.



## TENNESSEE BAPTIST

# Children's Homes

P. O. Box 347  
BRENTWOOD  
37027

EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Many Children's Homes across our nation are running scared. Some administrators are frantic. Why? Because our President is trimming the budget and they have depended upon the tax dollars to keep them operating. There seems to be little certainty just how much the social programs will be cut. One thing seems to be certain. We are facing some real changes in the near future.



EVANS B. BOWEN

Tennessee Baptist Children's Homes receives no money from the State or Federal Governments. We operate *totally* on the monies provided by Tennessee Baptists. The clothing, food, shelter, health needs, dental needs, and a hundred other needs are provided by you. This story has been told across our state time and again. Yet, some still do not understand the sources of our operating fund.

Each year about this time, we remind all of Tennessee Baptists that the Annual Mother's Day Offering provides about 27.5% of our operating budget. More than 2,000 of the churches participated in the Mother's Day Offering last year and enabled us to meet our goal. Our goal this year is \$575,000.00. This money was budgeted last November. Some believe such action is blind faith. However, we choose to believe that Tennessee Baptists and our Lord make it very easy to move forward with assurance. Reaching our goal is essential to the lives of the hundreds of boys and girls that we serve.

We covet your prayerful support as the needs of the TBCH are being placed before so many people. May you follow the leadership of the Holy Spirit as you contemplate your response.

Tennessee Baptists, we love and thank you for your continued support.

## ANNUAL MOTHER'S DAY OFFERING STATE GOAL \$575,000.00

## GOOD NEWS CLASS — FIRST BAPTIST NASHVILLE HONORS MAXEY JARMAN

The Franklin Campus of TBCH was presented a portrait of the late W. Maxey Jarman at a special unveiling ceremony March 29. The memorial service was held on the Franklin Campus in the activities building with a large group in attendance. Mr. Jarman was internationally-known as businessman, civic leader, and outstanding Christian layman. He was a member of First Baptist Church in Nashville where he founded the Good News Bible Class over forty years ago.

Mission work was a priority with Maxey Jarman. Among his interests in missions was the Children's Homes in Tennessee. He gave of his time and financial resources liberally over the years to support TBCH. It is for this reason that Nashville artist, Burnard Wiley (a member of the Good News Class), was commissioned to paint a portrait of Maxey Jarman to be placed in the Jarman Administration Building on the Franklin Campus.

In the special service at the Franklin Campus, the Good News Bible Class presented the portrait. Mr. Ed Jennings, president of the class, and all other members were special guests with Mrs. Maxey (Sarah) Jarman. Mr. Jennings and Mr. Wiley unveiled the portrait.

Dr. H. Franklin Paschall, pastor of First Baptist Church, Nashville, was the featured speaker. He delivered a beautiful eulogy in which he stated that it was Jarman's dream to personally establish a church in every capital city in South America. Not everyone is entrusted with such opportunity, but certainly the ideals of this man are a challenge for all of us to be faithful stewards of our possessions and the Good News of Jesus Christ.

May God grant to us others who have the Christian commitment of W. Maxey Jarman.

## SCENES OF LIFE AT TBCH ACROSS THE STATE



MEMPHIS CAMPUS



CHATTANOOGA CAMPUS



CHATTANOOGA CAMPUS



FRANKLIN CAMPUS



FRANKLIN CAMPUS



MEMPHIS CAMPUS

## REACHING YOUR POTENTIAL IN GIVING

You can do more than you realize! Often we wonder just what we can do to be more effective with all that we possess. We can be faithful in Bible study and in practical Christian living. We can be virtuous and deliberate in our personal witness. We can give our tithes and our offerings to our churches, all of these certainly good, but it is usually difficult for the average person to do anything beyond the routine pattern established in his life.

We believe in preachers, teachers, missionaries, benevolence, etc. Even though we believe in, pray for and support these ministries most of us are not preachers or teachers or missionaries by profession. We believe in giving financial support to all of these and yet most of us have never accumulated enough to make that "One Big Gift" to God's work that we have always wanted to make. Well, we can! Here is how we can do it.

Make your Will. Yes, most of us have much more than we realize invested in our houses, land, hobbies, etc. A properly administered Will assures you of how your possessions will be used after you have gone to be with your Lord. In writing your Will you can designate that "One Big Gift" to a ministry of your choice. This is not only your opportunity to provide as you have always wanted but it will be an example to others as you live on through the ministry you are providing and a blessing to the Kingdom of God that will last eternally.

If you want to include TBCH in your Will and need assistance, please contact our office in Brentwood or Dr. Jonas Stewart at Tennessee Baptist Foundation in Brentwood.



DEAN DOSTER

As I travel across the state of Tennessee telling Tennessee Baptists about the ministry of Tennessee Baptist Children's Homes, I am privileged to meet many wonderful people. They are always interested in the children and the work of TBCH. They ask many questions concerning the operation of the Homes. Recently, after speaking to a church, some of the men said, "We need to know more about this work and give more support to it." What they really said is that when people really learn about TBCH and the work being done then they want to support it. I hope the following questions and answers will tell you more and increase your support both in prayer and financial gifts.

Here are some questions asked:

1. **Where are the Homes?** - Franklin, Memphis, Chattanooga, Min-Tom.

2. **How old are the children?** - They are from five through college. (Foster care is provided for those under five.)

3. **Are most of the children orphans?** - Some, but most are from troubled families where the children are neglected and dependent.

4. **What is different about TBCH than other Child Care Agencies?** - TBCH is a Christian institution operated by Tennessee Baptists providing for physical well being but ultimately seeking to lead the children to Christ as Lord. This distinguishes us from all secular agencies.

5. **How is TBCH financed?** - The two largest sources are Cooperative Program and the Annual Mother's Day Offering.

6. **Do we receive any government funds?** - Absolutely none. TBCH is operated by Baptists and their money.

7. **Do you have a long waiting list for adoption?** - Yes, about five years is the average wait.

8. **What are the living arrangements?** - The children live in residential type cottages, usually ten children and the houseparents.

9. **Do the children have to be Baptists to stay at TBCH?** - No, each case is individually reviewed and placed according to the need.

10. **How does one go about making a Will to TBCH?** - Contact our office or Dr. Jonas Stewart at Tennessee Baptist Foundation for instruction.

Perhaps these have answered some questions about TBCH or they have reminded you of other questions. Write them down and ask them when you have opportunity. We hope they helped to inform you. We believe Tennessee Baptists want to minister and when given all the facts for a worthy cause they will respond to the need.

Thank you, Tennessee Baptists, for your unending encouragement and support as we labor to clothe, house, feed, educate and mold for society those children who missed the joy of a happy Christian home that so many of us were privileged to experience.

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## BIBLE BOOK SERIES

Lesson for May 3

## Israel desires a king

By Jean L. Cotey, free-lance writer, pastor's wife  
First Baptist Church, Murfreesboro

Basic Passage: 1 Samuel 8:1 to 9:27

Focal Passages: 1 Samuel 8:4-7, 9, 19-20, 22; 9:16-17, 27

Young Mary gazed at her father with big blue eyes and said, "Please, Daddy. The whole crowd is going. I promise to be very careful. Don't make me be the only one left behind when everybody else is having a good time. Please, Daddy." Against his better judgment, the father agreed.

Has there ever been a parent who passed through his child's adolescence without experiencing a similar scene? Usually such jaunts are completed without mishap, and the young person returns home safe and sound. Occasionally, however, there is an accident or a drug bust, leaving the parent with remorse and guilt.



Mrs. Cotey

Nations sometimes behave like big children. Israel was like a teenager who says, "everybody's doing it." They wanted to be like their neighbors who had kings; so they approached Samuel to secure a king for them.

It was true that a new leader would be needed when the elderly Samuel retired, but Samuel saw the request for a king as a threat to God's leadership. Prior to this time, it was God who had raised up leaders for Israel when needed in times of crisis.

Samuel had evidently tried to establish his sons as his successors, but Joel's and Abiah's abuses of the office proved them unfit to follow in Samuel's footsteps. The sons' practices of greed, bribery, and bending justice are reminiscent of the wicked sons of another good man, Eli.

## The people want a king

The people were concerned about the failure of Samuel's sons to measure up to high moral standards, especially in view of Samuel's advanced age. They were justified in being apprehensive about being left in the hands of Joel and Abiah when Samuel was gone, but they could have asked God to replace the sons instead of requesting a king. That idea came from wanting to be like neighboring nations. Yet God always has called His people to be different from others. In essence, the people were rejecting God's

spiritual rule over them in favor of a political human ruler.

## Samuel opposes the request

Samuel appears to have taken the desire for a king as personal rejection (1 Samuel 8:7), but he also saw that the request involved the nation's commitment to God. Samuel knew that this was more than a simple change in form of government. The people had been living in a theocracy where God was the acknowledged king, above the God-appointed human leaders. Now the people wanted to transfer their allegiance to a temporal king.

When Samuel approached God about the problem, he found that God did not seem surprised. The people's request followed the pattern of rejection Israel had practiced for years. God instructed Samuel to grant the people's wish after first warning them about life under the rule of an earthly king.

## God permits Israel to have a king

Even though God knew a king would eventually oppress the people, He agreed, partly because they were so determined. Also, God evidently planned to work within the structure of the monarchy, for He retained the right to choose the king.

God respected the freedom of choice which He had given the people. He has not to this day withdrawn that gift or responsibility.

God always has accepted persons at their level of spiritual maturity and then helped them to grow and develop. He accepted a Jacob, crafty as he was, and grew him into the patriarch, Israel. He took 12 diverse apostles and grew them into a force that turned their world upside down for Christ.

You have rejoiced in the experiences of persons who found God when they had hit bottom in alcoholism or crime. He accepted them as they were and helped them to become useful, persuasive witnesses to God's goodness and mercy.

God also accepts people with more subtle kinds of rebellion, such as jealousy, stubbornness, greed for possessions, gossip, hurt feelings, critical attitudes, and bad temper. He does not approve of our petty rebellions, but accepts us as we are with the goal of helping us to mature under His leadership.

## UNIFORM SERIES

Lesson for May 3

## God's ultimate Word

By Jimmy Joseph, Baptist campus minister  
Middle Tennessee State University, Murfreesboro

Basic Passage: Hebrews 1:1 to 2:9

Focal Passages: Hebrews 1:1-4; 2:1-8

The Book of Hebrews, with its heavy dependence on Old Testament understandings, has been often neglected for some of the other more easily understood writings of the New Testament. This is a shame, for Hebrews contains some of the most beautiful and important ideas in Scripture.

Hebrews is a puzzle in many respects. We can't know for sure who wrote it, to whom or when it was written. Obviously, it was written to Hebrew Christians who were steeped in the understanding of the priestly function in the sacrificial system by one who was equally knowledgeable. The book is an eloquent argument that Jesus is our most perfect revelation of God and supreme High Priest.

## God has spoken (1:1)

The writer reminds us that God has been in the business of communicating with us ever since that first day in Eden. He has not been silent in any generation. The problem for most of us is that we don't hear so well. The writer affirms that God has come to man "at many times and in many ways."

## God's ultimate Word (1:2-3)

God had spoken, but man misunderstood. In His own time, God gave His ultimate revelation of Himself in the person of Jesus Christ. Previous revelations had come through men, but God's ultimate Word was spoken through His Son. Donald Ackland in Broadman Comments notes, "Thus the principle of progressive revelation is established by this book. Progressive revelation does not mean that what went before was unreliable or untrue" (p. 33, May 1981).

Previous understanding had been partial or fragmentary, but in Christ we understand the fullness of God. The writer says he is the "radiance (brightness)" of God's glory. This word means the light which shines from the very object itself.

Jesus was no secondary image. The writer goes on to say Jesus is the "exact representation" of God. Jesus was not a muddled approximation nor a poor copy crudely done. He was in Himself the ex-

act thing. The author further affirms that He returned to the Father after His task of redemption here was done.

## Superior to angels (1:4-15)

Verse 4 introduces the idea of Jesus' superiority to the angels. This passage contains seven Old Testament quotations showing the superiority of Christ to the angels.

## The importance of the message (2:1-4)

We are warned to pay attention so as not to drift away. The author uses two nautical terms here. The word "Pay attention (give heed)" comes from the word for "drop anchor." We are urged to anchor our life in Christ so that it does not drift aimlessly at the whim of the changing tides and winds of popular philosophies. The law given by the messengers of God (angels) carried with it the penalty for failures to comply. The Old Testament is full of the penalties for breaking of the law. The writer gives us two different words for this in this passage (v. 2). "Transgression" is the word for the violation of a boundary. I learned early in my life the penalty for crossing forbidden boundaries when I went to play at a neighbor's after being told to stay home. "Disobedience" carries a somewhat different, though related, idea. The meaning of this word comes from an original word meaning faulty hearing. In our text the meaning is one who will not hear or pay attention to the laws or will of God. The fault is not in the hearing, but in the will to obey.

The author then drives home his point. If the law requires punishment for disobedience, how can we escape if we are not anchored to Christ and drift away?

He further verifies the message by an appeal to three sources of authority: 1) The Word of God Himself, 2) the words of the eyewitnesses, and 3) the evidence attributed to the Holy Spirit as evidenced in signs, wonders, and miracles.

## The exaltation of the Son (2:5-9)

The author of Hebrews shifts his thinking to man. He affirms that God had given the world to the subjection of man. Verse 8 recognizes that this was God's plan, but that things had not worked out like that in reality. Man's plight was less than what God had wanted. Verse 9 presents God's solution: Christ who died is now exalted. Through Christ, who died for us all, God's grace is made available to everyone. Through Christ, we can be raised from our former estate to one of honor also.

The writer of Hebrews thus affirms that God not only has spoken, but that He has spoken decisively in Jesus Christ. Thus, Jesus is the most important message, the message of salvation.

## BIBLE PUZZLE ANSWERS

L	A	P	S	O	N	G	M	A	R	K
O	N	E	A	N	E	R	I	A	I	A
I	S	A	E	T	E	T	R	A	I	
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T	R	U	E	V	A	T	S	D	A	K
U	S	E	S	E	R	S	E	N	E	

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## LIFE AND WORK SERIES

### Lesson for May 3

# Who is lost?

By Lloyd R. Humphrey, pastor  
Hickory Ridge Baptist Church, Memphis

Basic Passages: Ephesians 2:1-22; 1 Corinthians 1:17-31

Focal Passages: Ephesians 2:1-5, 12-13; 1 Corinthians 1:18, 21-24

A young, enthusiastic preacher was called to a small, rural church. Having committed himself to do evangelistic work on his first day on the field, he set out to "witness." Spying a man plowing a field, this young preacher decided that man needed the gospel.

Frustrated because he wasn't being understood by the aging farmer, the young preacher rather loudly asked if he would turn off his engine. Asking a farmer to quit working when the weather is nice so you can talk to the best approach to sharing the gospel.

Nevertheless, the young preacher bluntly asked him, "Sir, are you a Christian?" "No, Sonny," replied the farmer, "I ain't. I'm a Thomas, the Christians live down the road a piece."

Ruffled only for a moment, the preacher asked the second question, "well, sir, are you lost?"

The old farmer thought for what seemed to be a long time before finally replying, "No, son, I ain't lost; been living here for 40 years, so I don't reckon I'm lost."

That's enough for anyone's witnessing plan to be broken and the young preacher left the farmer puzzled as to where he went wrong.

How unfortunate that the word "lost" is so misunderstood, both by those who hear it and those who use it. We need to use the word, but we need to know what it means as we use it.

#### What does lost mean?

The word "lost" is used to describe the separation that occurs when men sin. When men sin, declare the Scriptures, they die (Ephesians 2:1,5). When men die in sin, they die separated from God. To be lost is to be separated. Man in sin is separated from the love of God, the

presence of God, and the life-giving power of God.

I like to apply the lost or separated condition of man found in Ephesians 2:1-5 by means of a picture.

Think for a moment of a man who finds himself in a vast wilderness that is totally unfamiliar to him. He does not know how he got there but he knows that if something doesn't happen, he will die. So he begins to wander about trying to find his way out of the wilderness.

He follows streams and rivers that disappear, he climbs up mountains that reveal only more mountains, he follows trails that are only circles, and races up gorges and canyons that turn out to be dead ends.

A man who is that lost is a man who has lost his hope and has lost his perspective — he is completely separated.

The parallel in this picture is too obvious to miss. Sin leads us down vanishing rivers and streams, up mountains we can never cross, and through gorges and canyons that only dead-end. We are separated from everyone and everything around us. We are separated from ourselves. When man is separated, lost from God, he is separated from everything with which he has contact.

This is the message of Ephesians 2:12-13. We are not only separated from God but from others as well. Our separation is complete — we are separated from other living beings. The most horrible feeling in the world is to be lost — alone. Men and women who are lost feel an awesome sense of aloneness deep within their souls. The lost person feels his hopelessness alone, his helplessness alone, and his alienation alone.

"Lost," then, means separation and aloneness. Thanks be to God, there is a remedy for lostness.

#### How the lost are found

Let's go back to the picture of the man lost in the wilderness. The best thing that can happen to him is for a rescue helicopter to search for him, find him, and

lift him out of the wilderness.

The rescue helicopter God sends to men lost in the wilderness of sin is the cross of Jesus. He searches for lost men and women. He finds them and calls them to Himself, lifting them out of the eternal death that sin brings.

The cross, however, is a foolish vehicle to some, declares the apostle (1 Cor. 1:8). Many reject the power of God, demonstrated in the cross of Jesus, because they perceive their wisdom to be greater than that of God. Picture the man lost in the wilderness waving the pilot of that helicopter away because he believes there is a better way. He doesn't realize this rescue attempt is his only way. Now, which one is the real fool — the pilot or the lost man of the wilderness?

The tragedy is to stay lost when we can be found. God designed the cross to remedy the separated condition between Himself and man. God has done everything necessary in order for lost men to be found. Our task as Christians is to tell lost men how they can be found.

## Miss. native takes Clarksville pastorate

Steve Murphree has accepted the call as pastor of Mt. Hermon Baptist Church in Clarksville. He began his ministry there on March 1.

A native of Bruce, Miss., Murphree has served as associate pastor of Spring Creek Baptist Church, Clarksville, and as pastor of Corinth Baptist Church, Dover. He comes to Clarksville from Ellard Baptist Church in Bruce, Miss.

Murphree is a graduate of Austin-Peay University, Clarksville.



Murphree

## Unionville mission becomes a church

The Unionville Baptist Mission was constituted into the First Baptist Church of Unionville on Sunday, April 12. The mission, which has been sponsored by Rover Baptist Church, Eagleville, began services April 13, 1980, with 59 present.

The organization meeting was conducted by David Wall, pastor of the sponsoring church, and Carvy Truman Graves, who has served as the mission pastor since May 1980.

Others included in the afternoon program were Robert H. Mizell, director of missions for the New Duck River Baptist Association; Wendell Price, director of the Sunday School department, and W. Paul Hall, associate director of the missions department, both of the Tennessee Baptist Convention.

In the year since its beginning, the mission has purchased the property and church building where it has been meeting, added a covered entrance to the building, added a nursery, educational space, and has installed a baptistry.

Presently the new church's 30 members are contributing five percent of undesignated offerings to the Cooperative Program and two percent to the New Duck River Baptist Association.

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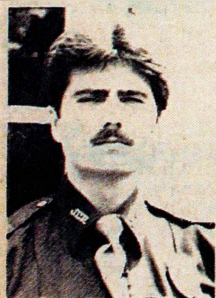
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Bruce Hardy

Bruce Hardy is a trained policeman-paramedic; he is also a Baptist minister. Bruce's job places him in situations where he sees people at their worst. His is not a popular job, but Bruce feels that he has a crisis ministry 24 hours a day. Recently he had opportunity to lead a prisoner and an X-ray technician to the Lord. Bruce's ministry is an exciting one; he feels his congregation is the 1,000 or so unchurched persons that he comes in contact with on his "beat."

Bruce was directed to Boyce Bible School through a chaplain in the police department. Boyce has deepened his commitment to serving, and was starting place of a dynamic Christian life.

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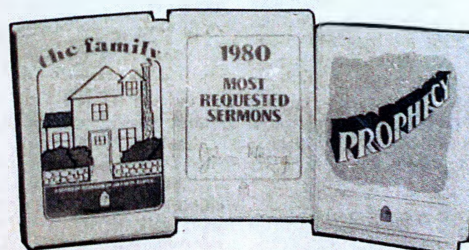


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# Virginia women find happiness in pastorate

By Tom Miller

RICHMOND, Va. (BP)— Two Richmond women — Anne P. Rosser and Janet Garrison — are finding happiness and fulfillment in the pastorate.

While ordination of women is not approved by the majority of Southern Baptists, the storm of protest which at first accompanied ordination has quickly given way to respect for local church autonomy.

Two Richmond congregations have exercised that autonomy. Mrs. Rosser, along with her husband, Aubrey J. "Buddy" Rosser, is co-pastor of Bainbridge-Southampton Baptist Church, and Miss Garrison is associate pastor-interim pastor of Chamberlayne Baptist Church.

Mrs. Rosser's call to full-time Christian service was acknowledged when she was a child. After graduating Phi Beta Kappa from Westhampton College, Richmond, she married Buddy and interpreted her call as being the wife of a pastor.

She helped put her husband through seminary and for 22 years was a wife and mother. Then, in 1973, with the support of her husband who was then pastor of Monument Heights Baptist Church in Richmond, she applied for admission to Union Theological Seminary in Richmond.

Four years later she completed the prescribed course and received the doctor of ministry degree.

She was ordained — not without opposition — at Monument Heights Baptist Church, June 4, 1978. For more than a year, the Rossers prayed and worked and waited before accepting a call to Bainbridge-Southampton church, a marriage of Bainbridge Street in a deteriorating neighborhood and Southampton, a suburban church staggered by white flight.

The church had demonstrated a willingness to try new things and had a minimum of prejudice against women preachers. In 1972, Marjorie Bailey, chaplain at the Virginia prison, was ordained by Bainbridge Street.

By calling co-pastors, the church in two locations is able to schedule both morning worship services at the traditional 11 a.m. hour. The Rossers usually preach on the same theme and Scripture but have learned each had to do his and her own preparation. Neither is "senior" pastor and Mrs. Rosser praises her husband. "He is very, very special. He is his person and I am mine. It took a big person to do what he did. We don't always agree, but we always work through disagreements until we are both satisfied."

## Va. Baptist academy receives fire damage

CHATHAM, Va. (BP)— A fire has heavily damaged the roof, attic, and top floor of the four-story main building at Hargrave Military Academy, an institution of the Baptist General Association of Virginia.

Some 100 firemen battled the blaze for more than two hours before bringing it under control with the aid of an aerial truck from the Danville Fire Department. To extinguish the blaze, firemen pumped water from a nearby pond and the school's swimming pool.

Six cadets who used fire extinguishers to battle the blaze were treated for smoke inhalation and released from a Danville hospital.

Cause of the fire has not been established and estimates of the damage have not been made.



**INTERIM PASTOR** — Miss Janet Garrison, interim pastor of Chamberlayne Baptist Church, Richmond, Va., is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.



**CO-PASTOR** — Anne Rosser greets departing worshippers at the Bainbridge Street location of the Bainbridge-Southampton Baptist Church, Richmond, Va.

Mrs. Rosser, who evidences a strong Biblical orientation, said: "So much of what we've been taught about the church and about women is unscriptural. We've adopted cultural mores and baptized them with Scripture. Many who call themselves inerrantists, aren't. In sermons they interpret Scripture through culture rather than letting Scripture evaluate their culture."

Garrison, a 27-year-old graduate of Meredith College, Raleigh, N. C., and Southern Baptist Theological Seminary,

Louisville, Ky., was already on the staff of Chamberlayne Baptist Church as a pastoral intern when William R. Smith resigned last June. The church, which had ordained her March 30, 1980, asked her to assume full pastoral responsibilities.

Although she felt called of God, as a seminarian Garrison did not have the pastoral ministry as her goal. "Frankly," she says, "I had... a problem with women being pastors."

A turning point was a seminary course on women in Christian history. "It opened my mind to greater possibilities," she said.

Her job seeking failed, so Garrison "went home" for counsel. Home is Chamberlayne church where she grew up and experienced God's call.

"I didn't come to Chamberlayne looking for a job," she said. "But as I talked with Bill Smith it was he who suggested a possible staff position."

She was quickly integrated into pastoral roles through the initiative of the senior minister. Smith's move to Florida in mid-summer thrust her suddenly into all the preaching, administrative, and ministry responsibilities.

## Mike Melton named to Brownsville pastorate

Antioch Baptist Church, Brownsville, has recently called Mike Melton as pastor. This is the first pastorate for the Ripley native.

In February, Melton was ordained by Mary's Chapel Baptist Church, Ripley. He has been serving as assistant pastor of the Ripley church.

Melton is a graduate of Dyersburg State Community College, Dyersburg.

## Educator explains education

MACON, Ga. (BP)— Education has an identity crisis that stems from treating its purpose as the dissemination of "information" rather than "knowledge," says Mercer University President R. Kirby Godsey.

"Information alone will not provide knowledge," Godsey told university trustees at their spring meeting. He said America is moving from an economy dominated by industry to one dominated by a flood of information that bewilders intelligent life.

"Our access to information is outstripping our ability to understand," he said. "Understanding is a child of learning and knowledge. Educators cannot become mere transmitters in the information network. The task of educators is to make sense of the network."

"Fulfillment in a pastoral role became a growing thing," she said. "Women have not been given the opportunity. It simply was not an available option."

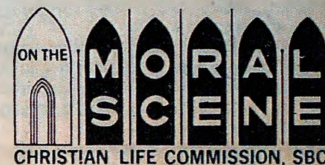
"The people have seen me and related to me as pastor. They placed me in that role and it helped me to grow," she says.

Church attendance is up, and since assuming her duties, Garrison has preached twice each Sunday, conducted Wednesday prayer services, performed marriages, conducted funerals, and baptized 20 persons, nine of them in one service.

"The congregation has taken the attitude of 'Let's not wait on a new pastor to do what needs to be done,'" she says. "And as long as I am here, I'm going to assume the role as pastor and move forward."

She pointedly says, "I don't try to be anyone else. I can't imitate Bill Smith. The power of God's Spirit allows us to be total people. We are called to celebrate what we are, not try to be what we aren't. I am a woman and it doesn't get in my way. I am not called to lose my femininity."

Miller is associate editor of *The Religious Herald*, journal of the Baptist General Association of Virginia.



**THE QUESTION OF LEGALIZED GAMBLING** — Jimmy the Greek, speaking against legalized gambling, says, "I'm against legalized gambling, and speak against it whenever I have the chance because the American public does not have the discipline to stop when it's losing. If gambling were legalized, you could walk in and bet \$100, and if you lost, you could bet \$200, then lose again and bet \$400. You would double up trying to win and, the next thing you know, you would be losing your car payment, the food money and everything else. The average person does not have the discipline. The difference between a gambler and a sucker is the management of his money. The gambler has discipline, where the average person doesn't. Today, money means too much to the average person to lose it gambling on professional sports. Because so much more money could be wagered if gambling were legalized, the rich would get richer and the poor, poorer. And that would be the worst thing that could happen to the American economy." (FLYING COLORS, Vol. 9 No. 12)

**CRIME INDEX TRENDS** — "The number of Crime Index offenses reported to law enforcement agencies rose 10 percent from 1979 to 1980 according to preliminary annual figures. When compared with the same periods of 1979, the Crime Index showed increases of nine percent during the first quarter of 1980, 11 percent during the second quarter, 10 percent during the third quarter, and six percent during the last quarter. Violent crime increased 13 percent for the year, with robbery up 20 percent, forcible rape up nine percent, aggravated assault up eight percent, and murder up seven percent. As a group, the property crimes rose nine percent. Burglary was up 14 percent, larceny up eight percent, and motor vehicle theft up two percent." ("Uniform Crime Report," March 31, 1981)