

Baptist and Reflector

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Convention unified by Bible statement

'Faith and Message' reaffirmed; record mission goal approved

By Al Shackleford

LOS ANGELES — Belief about the Bible — which had been expected to be the divisive issue at last week's Southern Baptist Convention — instead turned out to be one of the unifying forces as the messengers gathered for their 124th annual session at the Los Angeles Convention Center.

Registration passed all predictions with an unofficial total of 13,594 messengers attending the convention.

For the fourth consecutive year, the messengers reaffirmed their belief that the 1963 Baptist Faith and Message statement concerning the Bible as "truth without any mixture of error."

In other business matters, the convention re-elected Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., as president. Smith received 60 percent of the votes in defeating Abner McCall, chancellor of Baylor University, Waco, Tex. These were the only two nominees.

Other major officers elected were first vice-president, Mrs. Christine Gregory of Danville, Va., and second vice-president, Don Kim, pastor of Korean-speaking Berendo Street Baptist Church, Los Angeles.

An item which was expected to be strongly debated was avoided, when at a pre-convention meeting the SBC Executive Board voted to withdraw a proposed amendment to the SBC Constitution that membership be based on the amount or percent that a church gives to missions through the Cooperative Program.

In another major confrontation, the messengers re-instated the nominations for four trustees of SBC agencies who had been overlooked for second terms by

the Committee on Boards. Before the convention met, a subcommittee of the Committee on Boards had decided to nominate three others who had been "bumped" by the committee at its March 23-24 meeting.

In a related matter, the messengers in an unprecedented move voted to substitute Eldred Taylor of Somerset, Ky., for Robert Parker of Louisville, Ky., as the committee's nominee for the SBC Executive Committee.

The reaffirmation of the Baptist Faith and Message statement as the convention's doctrinal stance came on a motion by Herschel H. Hobbs, former SBC president, that the 1963 statement states "our historic position that the Holy Bible, which has truth without any mixture of error for its matter, is our adequate rule of faith and practice" and that the statement, "including all 17 articles, plus the preamble...protects the conscience of the individual and guards us from a creedal faith."

Hobbs, who chaired the committee which framed the 1963 statement, referred to Smith's presidential address earlier that day in which the SBC president stated, "I don't believe we can im-

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PRESS CONFERENCE — Bailey Smith faces the press soon after his re-election as SBC president.

Smith defeats McCall

LOS ANGELES — Southern Baptist Convention incumbent president, Bailey Smith, weathered a tradition-shattering challenge by Abner McCall of Waco, Tex., and was re-elected to a second term as president of the convention.

Smith, pastor of the 15,500-member First Southern Baptist Church of Del City, Okla., received 6,934 votes to 4,524

for McCall, chancellor of Baylor University. Smith received 60.24 percent of the 11,511 votes cast, while McCall drew 39.3 percent. The tellers said 53 ballots were improperly marked.

Both Smith and McCall held press conferences after the election, commenting on the results.

McCall told reporters that he never expected to defeat incumbent Smith, but claimed the 39.3 percent of the votes which he attracted reflects a protest to the current trend in Southern Baptist leadership.

He said he believes people voted in protest of "narrow creedalism" and the stacking of committee appointments with people who believe in only the most literal interpretation of the Bible.

"For a Cooperative Program to exist, you have to have a pretty good scope of mutual trust, mutual love, mutual tolerance," McCall said. "We Baptists have agreed upon programs, not upon creeds."

He said he believes Smith will be "shrewd enough" to acknowledge the depth of the protest and respond accordingly. He stressed that Southern Baptists should put their differences behind them and seek unity and peace.

Smith told reporters he does not believe McCall's 39 percent showing represents a protest to the current direction of the convention, adding he believes as many Southern Baptists who voted for McCall believe in the Word of God as do those who voted for him.

"I got 51 percent of the vote last year," Smith said, "and I got 61 percent this year. Abner McCall got the votes he got because he deserved them."

"I don't see my election as a victory for any side," he continued, in response to a question about the challenge of so-called "moderates" who oppose efforts

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IN SESSION — More than 13,000 Southern Baptists crowded into the Los Angeles Convention Center last week for the 124th annual session of the Southern Baptist Convention.

Officers serving last week (right foreground) were President Bailey Smith and vice-presidents, Jack Taylor and C. Wade Freeman.

Resolutions cover wide range of issues

LOS ANGELES — Messengers to the Southern Baptist Convention passed 18 resolutions which spoke to a wide range of public issues, upholding religious liberty and the need for both peace and strong national defense, while opposing secular humanism, anti-Semitism, and the Equal Rights Amendment.

Other resolutions condemned providing contraceptives to minors without parental consent, the quality of television programming, pornography, and violence in the cities.

During business sessions messengers introduced 31 resolutions, as compared to 50 last year. The Resolutions Commit-

tee brought 18 to the convention. There were 25 brought to the convention by the 1980 committee.

Notable for their absence this year were proposals on abortion and prayer in public schools — two subjects which have provided heated debate in recent conventions.

The most spirited debate on last week's resolutions concerned a committee-recommended resolution to reaffirm last year's resolution on the role of women in society, particularly a section opposing the Equal Rights Amendment.

The apparent turning point in the discussion came when Mrs. Joyce Rogers of Memphis, a member of Bellevue Baptist Church and the wife of the immediate past SBC president, spoke strongly in support of resolution's ERA opposition.

In reaffirming its traditional support for religious liberty and separation of

church and state, the convention took a swipe at the religious right and went on record as opposed to current efforts in Congress to enact a tuition tax credit bill for parents of children attending sectarian schools.

Messengers overwhelmingly adopted an amendment to the committee resolution aimed at the religious right. It urged the SBC to "deplore and reject the arrogation of the right of any group to define and pronounce for all people what is the Christian faith, and to seek through political means to impose this faith upon the American people under a government which is mandated to safeguard God and respect the people of all religions and no religion."

The statement deploring anti-Semitism acknowledged a "common heritage of persecution and suffering for conscience sake" shared by Baptists and Jews and commended SBC president Bailey E. Smith of Del City, Okla., and other denominational leaders "as they seek sincere friendship and meaningful dialogue with our Jewish neighbors."

In spite of efforts to delete references to national defense needs in a statement on peace and national security, the convention adopted the committee resolu-

tion expressing both "our longing for world peace" and "the necessity of defense preparedness that will serve as a deterrent to war."

A statement on family planning, including opposition to contraceptives for minors, passed easily after considerable debate. Both information and birth control devices should be provided by families rather than the government, messengers declared.

Two Southern Baptist agencies, the Radio and Television Commission and the Christian Life Commission, were commended for their efforts to improve the quality of television programming. The resolution also condemned "a proliferation of profanity, violence, sex, alcohol, drug abuse, and marital infidelity" presently shown on television and expressed opposition to removal of the public interest standard as the basis for television regulation by the Federal Communications Commission.

A resolution calling attention to growing violence in American cities specifically mentioned kidnapped and murdered children and young adults in Atlanta, calling the Atlanta situation "a tragic siren in the night of our national apostasy."



BIBLE MEDITATION — At the Thursday night closing session of the Southern Baptist Convention, the Scripture was read by Earl Davis of Memphis.

Southwestern names Ishee to faculty

LOS ANGELES — Trustees of Southwestern Baptist Theological Seminary in Fort Worth, Tex., elected a new faculty member, promoted several others, and approved additions to the seminary's school of church music during a special meeting held here during the Southern Baptist Convention.

John A. Ishee, home Bible study developer for the Baptist Sunday School Board in Nashville, was elected associate professor of adult education at the seminary, effective Aug. 1. Ishee has worked with the Sunday School Board since 1963, and was responsible for developing the board's "At Home with the Bible" television series.

Trustees also approved the addition of 27,000 square feet to Cowden Hall to provide a new music library, additional classrooms, faculty offices, studios, and rehearsal areas for the school of church music.

In other action, trustees named Justice C. Anderson, professor of missions since 1972, as director of the seminary's World Missions Church Growth Center, succeeding R. Cal Guy, who is retiring from administrative duties as founding director of the center. Anderson is a former missionary to Argentina.

Roy J. Fish, professor of evangelism, was named to the George W. Truett chair of pastoral ministry at the seminary for the 1981-82 academic year.

'63 statement reaffirmed...

(Continued from page 1)

prove on our 1963 statement which adequately expresses that the Bible is truth."

In discussing his motion, Hobbs quoted 2 Timothy 3:16, explaining that the original Greek words mean "all Scripture is inspired by God." Hobbs declared that every part of the whole Bible is "God-breathed."

Former SBC president Adrian Rogers of Memphis supported Hobbs' motion, urging that Hobbs' comments be recorded in the convention minutes as part of the official record.

After the overwhelming approval of this motion by the messengers, Smith responded to a question from the floor by saying he saw no conflict between Hobbs' motion and the 1980 SBC's doctrinal integrity resolution which "exhorted" SBC seminaries and agencies to employ only persons "who believe in the divine inspiration of the whole Bible, infallibility of the original manuscripts, and that the Bible is truth without any mixture of error."

Smith commented this was another

way of saying the same thing.

In other action, the messengers turned down two recommendations by the SBC Executive Committee to limit the appointive powers of the SBC president in naming the Committee on Committees and the Committee on Resolutions.

The recommendation would have had these appointments made by a "committee composed of the president, as chairman, and the two vice-presidents."

The messengers did approve without question or discussion the Executive Committee's recommendation for a \$93-million Cooperative Program goal and budget for the 1981-82 fiscal year.

Two other Executive Committee recommendations to amend the SBC Constitution were approved on first reading and must be approved by the 1982 SBC in New Orleans. One of these would designate that a quorum for any SBC agencies' trustees is 50 percent of the trustees, rather than the present designation of nine. The other would require that at least one of the three top SBC officers (president, first vice-president, second vice-president) be a lay person.

In other action, the messengers approved an Executive Committee recommendation that the 1986 Southern Baptist Convention be held in Atlanta, Ga., June 10-12, 1986.

The messengers approved 18 resolutions which were recommended by the Resolutions Committee. These spoke to a wide range of public issues, denouncing the Equal Rights Amendment, secular humanism, and anti-Semitism, while upholding religious liberty and the need for both peace and a strong national defense.

Named to preach the convention sermon at the 1982 SBC in New Orleans was William Hull, pastor of First Baptist Church of Shreveport, La. The alternate will be Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

In its pre-convention meeting the Executive Committee authorized the Home Mission Board to conduct a \$10-million campaign for funds to assist in the establishing of new churches.

Smith wins...

(Continued from page 1)

by so-called "fundamentalists" to take over the SBC structure.

Rather, he said, he sees his re-election as a decision by the messengers in favor of unity and love.

"Southern Baptists are unified because they believe we have more in common than we do in difference," Smith said. "We don't have to agree on everything, but we do have to believe that the hope of the world is Jesus Christ."

He pledged to continue trying to be a healer within the convention and said he senses a healing coming.

He told reporters he does not believe the Southern Baptist Convention is headed toward creedalism and that the more he learns about the convention, the more appreciative he is of it and the more aware he is of its greatness.

While emphasizing he is equally committed to Biblical inerrancy as he always has been, he added he has no plans to attack anyone or use inerrancy as an "axe."

Smith was nominated by Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz. Jackson encouraged the messengers to elect Smith on the basis of his capable leadership of the past year. "Bailey Smith has never failed to show a spirit of love," Jackson said.

In nominating McCall, Ralph Langley, pastor of First Baptist Church, Huntsville, Ala., said the issue of the election was "leadership and statesmanship" and that McCall could be a "latter-day Lincoln that could unify this convention" and "save the union we love so much."

After the election, Smith thanked the messengers for re-electing him and expressed his love and support for McCall.

Moody tells of 'third army'

LOS ANGELES — Southern Baptists have "a third army" bigger than "the two groups of Baptists pushing and shoving this convention," Jess Moody told applauding messengers to the Southern Baptist Convention here on the final day of the convention last week.

"Each of these two groups represents about five percent of the Baptist people," Moody, pastor of First Baptist Church, Van Nuys, Calif., said in reference to elements of so-called "moderate-ultra conservative" forces who had come to Los Angeles prepared to wage war over the Bible.

Against that backdrop, Moody urged the "third army — about 95 percent of this audience" — to stop watching the two sides "play games," and get on with the job of trying to share the gospel with the world by the year 2000.

"When people begin to take sides, nobody is on the main road," declared Moody, whose 10,000-member church recently voted to join Southern Baptist ranks.

"Missionaries are scared to death that their support lines are going to collapse under the weight of controversy," he said.

"Satan would love to divert the largest evangelistic force on this planet from boldly talking about Jesus Christ into coldly talking about each other," Moody said.

"I sincerely, humbly plead with all of you, my dear friends in the Lord, if there's any sense of feud in you, stop feuding and start fishing," he continued, urging them not to let "any moderate or conservative pastor's interpretation (of the Bible) become another man's law."



NEW OFFICERS — Elected as officers by SBC messengers were (from left) Bailey Smith, president; Christine Gregory, first vice-president; and Don Kim, second vice-president.

Mrs. Gregory, Kim elected to vice-presidential posts

LOS ANGELES — In a move some Southern Baptist observers interpreted as a reaffirmation of a commitment to missions, messengers to the Southern Baptist Convention here elected the immediate past president of Woman's Missionary Union as first vice-president, and the pastor of a Korean church in Los Angeles as second vice-president.

Mrs. A. Harrison Gregory of Danville, Va., won the first vice-presidential post in a run-off election against Stan Coffey, pastor of First Baptist Church, Albuquerque, N.M. Mrs. Gregory has just completed six years as WMU president.

Don Kim, pastor of Korean-speaking Berendo Street Baptist Church, gained the second vice-presidential office in a run-off election against James Morton, pastor of Trinity Baptist Church, Livermore, Calif.

Mrs. Gregory received 3,197 votes (53.66 percent) against Coffey's 2,719. She is the third woman to be elected as an SBC vice-president in the convention's history. Mrs. Marie Mathis of Waco, Tex., also a former WMU president, received the honor earlier as did Mrs. Carl Bates of Charlotte, N.C. However, Mrs. Gregory is the first woman to be elected as first vice-president.

Mrs. Gregory and Coffey emerged as

Tennessee WMU names new staffer

Norma June Swann was elected Mission Friends director and administrative assistant for the Tennessee Woman's Missionary Union during the WMU executive board meeting last month. Miss Swann began her duties June 16.

Born in Warrenton, N.C., Miss Swann is a graduate of Meredith College, Raleigh, N.C., and Southern Baptist Theological Seminary, Louisville, Ky.

Active in Kentucky Woman's Missionary Union while in seminary, she has led leadership conferences for Mission Friends, Girls in Action, and Baptist Women. She has also assisted in WMU-sponsored mission fairs and retreats.

Miss Swann has worked as a student library assistant at Southern seminary, as a church secretary, and as a cashier for a life insurance company.



Miss Swann

the two leading candidates from a field of five which included Tennessee Baptist layman William A. Fortune, a deacon in First Baptist Church, Knoxville, who has also been active in Southern Baptist life. Other candidates were Don Kim, later elected second vice-president; and Neil Shirey, a navy chaplain from Long Beach, Calif.

In a speech nominating Mrs. Gregory, Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N.C. recommended her as a strong lay person with missions on her heart.

"During her six-year term as president of WMU, Mrs. Gregory led Southern Baptists in giving \$279,471,969.70 to home and foreign missions," Lolley said. "She is the closest thing we have to a Mrs. Missions."

Kim received 4,506 votes in the run-off, compared to Morton's 1,617. Kim and Morton were part of a field of seven candidates, representing pastors from large and small churches located from coast to coast, and a state Baptist convention executive.

Kim has been pastor of the Berendo Street church, the largest Korean congregation in the United States, for 24 years. He was the first Korean-language missionary ever appointed by the Southern Baptist Home Mission Board and has been a trustee of California Baptist College, Riverside.

Jim Ponder of Jacksonville, Fla., nominated Kim, saying his election should "magnify Bold Mission Thrust," send positive signals to ethnics throughout the nation, and tell people that Southern Baptists love all the people of the world.

Missions director retires June 30

John D. Bolton, director of missions for the Lawrence County Baptist Association since 1975, will retire effective June 30. He also served as director of missions for the Salem Baptist Association for seven years.

Bolton also has served as a pastor. His Tennessee pastorates include Oak Street Baptist Church, Soddy; Pikeville Baptist Church, Pikeville; and Grace Baptist Church, Springfield. In addition, he has served pastorates in Alabama, Mississippi, and Georgia.

The Alabama native is a graduate of Samford University, Birmingham, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La.

21 Tennesseans named

Nominations altered before SBC approval

LOS ANGELES — In a far from routine approval of the report of the Committee on Boards, 21 Tennesseans were elected to serve as trustees for Southern Baptist agencies and institutions.

Several changes were made in the committee's report which was released in April and, in an unprecedented action, further changes were made by amending the report after it was presented to the messengers.

Mrs. Grady Cothen of Nashville had served one term as a trustee of Golden Gate Baptist Theological Seminary and was eligible for re-election to a second term. However, when the committee's report was announced, she had not been listed for nomination, but Morris H. Mills, a member of Bellevue Baptist Church, Memphis, had been substituted.

William Gurley of Memphis, who was serving on the Committee on Boards, told the Baptist and Reflector that Mrs. Cothen was not nominated for a second term because "the wife of a staff member or a pastor really and truly does not transfer or transpose that person over to the lay category."

However, Jack May, the other member of the committee from Tennessee, said he was not in favor of replacing Mrs. Cothen, and asked that the matter be reconsidered. May is pastor of Memphis' Broadmoor Baptist Church.

A subcommittee of the Committee on Boards met just prior to last week's convention and agreed that Mrs. Cothen should be nominated. Mills agreed to accept the nomination as an at-large trustee of the SBC Education Commission.

In a similar action by the subcommittee, James Auchmuty was placed on the list of nominees for a second term on the Baptist Sunday School Board. Earlier the committee had chosen not to nominate Auchmuty, but Fred Wolfe instead. Wolfe was offered a place on the Brotherhood Commission trustees, but he declined, citing his service on the SBC Committee on Committees as enough responsibility.

Four others who were eligible for second terms as agency trustees but were omitted by the Committee on Boards at its March meeting were substituted by the messengers when the report was presented.

A motion by Ken Chafin, pastor of South Main Baptist Church, Houston, Tex., amended the committee's report by nominating these four who had been omitted — Adon Taft (Fla.) and Mrs. James S. Potter (N.C.) to the Home Mission Board; Williams C. Ray (Ky.) to New Orleans seminary; and Ben H. Elrod (Ky.) to Southwestern seminary.

In a close vote (3,571 to 3,089) the messengers approved the amendment.

Then the messengers approved a motion by T. L. McSwain of Louisville, Ky., to replace Robert Parker, pastor of Louisville's Kosmosdale Baptist Church as one of the nominees for the SBC Executive Committee, with Eldred Taylor, pastor of First Baptist Church, Somerset, Ky.

McSwain's challenge noted that Parker and his church were not actively involved in the affairs of Southern Baptists and gave only 1.5 percent through the denomination's Cooperative Program. McSwain said that Taylor's church gave in excess of 28 percent and

that Taylor was deeply involved in Southern Baptist affairs.

The motion to include Taylor's name was approved by a vote of 4,075 to 3,448.

The Committee on Boards' report as amended was then approved by the messengers.

Among the 21 elected from Tennessee were seven who were re-elected to a second term and 14 who were elected to new terms.

Elected to serve were:

Executive Committee: Frank Ingraham, a member of Belmont Heights Baptist Church, Nashville, and William F. Collins Jr., a member of Trinity Baptist Church, Memphis.

Foreign Mission Board: Wendell C. McClinton, a member of First Baptist Church, Donelson (re-elected), and Lloyd G. Hanson, a member of Broadmoor Baptist Church, Memphis.

Home Mission Board: Bill Sherman, pastor of Woodmont Baptist Church, Nashville (re-elected), and Donald Stephenson, a member of First Baptist Church, Jackson.

Sunday School Board: Robert A. Saunders, pastor of Inskip Baptist Church, Knoxville (re-elected); A. Sidney Waits, pastor of Hickory Hills Baptist Church, Memphis (re-elected); Harold L. Jennings, a member of Trinity Baptist Church, Memphis; John David Laida, pastor of First Baptist Church, Clarksville; William L. Moench, a member of Woodmont Baptist Church, Nashville; Robert H. Bible Jr., a member of First Baptist Church, Morristown; and Pat Landrum, pastor of Brighton Baptist Church, Brighton.

Golden Gate Seminary: Mrs. Grady Cothen, a member of First Baptist Church, Nashville.

Midwestern Baptist Seminary: Joseph L. Johnson, a member of First Baptist Church, Knoxville.

Southern Baptist Foundation: Morris Early, a member of Dalewood Baptist Church, Nashville (re-elected), and Robert F. Owens, a member of First Baptist Church, Murfreesboro.

Education Commission: Morris H. Mills, a member of Bellevue Baptist Church, Memphis.

American Seminary Commission: Fred E. A. Johnson, pastor of Grace Baptist Church, Nashville (re-elected), and Norman E. Herron, a member of Belmont Heights Baptist Church, Nashville.

Historical Commission: Norris E. Smith, pastor of Ardmore Baptist Church, Memphis.

Executive Committee re-elects officers

LOS ANGELES — Members of the Southern Baptist Convention's Executive Committee unanimously re-elected their 1980-81 officers to a second one-year term during an organizational meeting.

J. Howard Cobble, pastor of First Baptist Church, Avondale Estates, Ga., was re-elected chairman. Also re-elected were vice-chairman, John T. Dunaway, pastor of First Baptist Church, Corbin, Ky.; secretary, Donald I. Gent, a layman from Evansville, Ind.; and treasurer, Harold C. Bennett of Nashville.

The next scheduled meeting of the Executive Committee will be Sept. 21-23 in Nashville.

EDITORIAL

1981 SBC: God answers prayer!

If you have ever doubted that God answers the prayers of Southern Baptists, you should have been at last week's Southern Baptist Convention in Los Angeles.

Prayer was the major influence at the convention.

Under the direction of First Vice-president Jack Taylor, May 24 was designated as a special day of prayer for the convention. A prayer room was open at the Convention Center while the messengers were in session.

In addition Taylor had enlisted state representatives (Jerry Glisson served from Tennessee) to conduct around-the-clock prayer sessions from Monday night through Thursday night in a designated room at a nearby hotel.

We are pleased that Taylor has been asked to set up a similar prayer emphasis for the 1982 SBC in New Orleans.

Without question, this emphasis on prayer was the most significant factor in last week's meaningful convention. This resulted in a spirit of love and fellowship. Even in the midst of debate, statements were made and questions were asked calmly. There was extremely little of those bountiful barbs which characterized the 1980 SBC in St. Louis.

Another pleasant surprise came with the attendance. Most convention observers were predicting between 8,000 and 9,000. No one seriously expected 10,000. The fact that there were more than 13,000 messengers registered is joyous evidence that Southern Baptists are concerned about what happens at our annual meetings.

So they came — in droves which required additional chairs and an additional overflow auditorium — with an obvious desire to have a peaceful, positive convention.

It is not that the 1981 Southern Baptist Convention was without controversial issues which produced close balloting.

Bailey Smith was re-elected to a well-deserved second term as SBC president, despite a strong challenge from Abner McCall, chancellor of Baylor University, Waco, Tex. McCall received 39.3 percent of the votes.

This is the first time that an incumbent president has been challenged since 1958, when Robert Naylor and R. E. Milan were nominated to oppose Brooks Hays. The former Arkansas congressman was unpopular with some Southern Baptists because of what was then considered to be a strong stand on racial equality.

The issue of Bible-belief became a unifying — rather than a divisive — force.

The stage was set when Paige Patterson, outspoken leader of those who prefer adjectives of "infallible" and "inerrant," told the Religion Newswriters Association that the Baptist Faith and Message was a "very adequate" declaration about the Bible.

President Smith continued the theme, when in the president's address he avowed, "I don't believe we can improve on our 1963 statement which adequately expresses that the Bible is truth."

Herschel Hobbs, Southern Baptists' leading statesman-theologian, introduced a motion at the Tuesday afternoon business session that the messengers reaffirm the Baptist Faith and Message statement as our belief concerning the Bible.

When the motion came up for discussion on Wednesday, Hobbs explained that the committee (he was the chairman) which drafted the 1963 statement fully understood that the whole Bible was inspired by God and was without error.

The motion was passed with only token opposition. An indication of the messengers' spirit is seen when one remembers that Hobbs received boos and shouts when he made similar comments last year in St. Louis.

Another critical issue was the report of the Committee on Boards. When the committee's nomination list was released in April, considerable discussion resulted — especially concerning the seven people who were eligible for second terms as agency trustees but were not nominated for re-election.

Part of the controversy was defused by a subcommittee of the Committee on Boards, when at a pre-convention meeting, three of these seven were substituted as nominees.

Then, when the committee gave its report, an amendment was offered to replace the other four which the committee had overlooked. After thorough discussion, the messengers voted 3,571 to 3,089 (52.7 percent) to make the substitution.

In an action which has not happened in the memory of long-time convention observers, the messengers then voted to replace a committee nominee with a name offered from the floor. The amendment-maker declared that the pastor he was recommending was more cooperative and supportive of the denomination than the committee's nominee. This amendment passed 4,075 to 3,448 (53.7 percent), and the report was approved as amended.

Another controversial matter was avoided when the SBC Executive Committee voted at its pre-convention meeting to withdraw its proposed amendment to the Constitution's membership article. The proposal would have based the number of messengers a church may have on the amount or budget percentage it gives to missions through the Cooperative Program.

Two other Executive Committee recommendations which would have convention committees appointed by a committee of officers rather than the president, received only about 50 percent approval — far short of the two-thirds vote needed to amend the bylaws.

The closeness of these and other votes indicates that the convention was indeed balanced.

During the next few months there doubtless will be much discussion about which "side" won in Los Angeles. We prefer to believe that the real winners were the grass roots Baptists and the future of our denomination.

Los Angeles proved, not only that God answers prayer, but also that Baptists can deal with critical issues in a spirit of love toward and appreciation of each other.

Bailey Smith did a masterful job of presiding, ably assisted by the parliamentarian, Jack Johnson. On those few occasions when a ruling of the chair was challenged, the questioner accepted the explanation with grace.

Smith's decision that there be no voice voting — using instead votes by hand, by standing, or by ballot — helped bypass the impassioned shouting that was evident at recent conventions.

Another positive factor of the attitude of this year's convention was the outstanding program at the Pastors' Conference planned by former Tennessean Jim Henry. We would rank it as the best in a decade.

Two Tennesseans made a significant impact on last week's convention which must not go unnoted.

Douglas Watterson of Knoxville was chairman of the Committee on Order of Business, and his work before and during the session contributed to this meaningful gathering.

Lee Porter, registration secretary, is to be commended for the calm manner in which he conducted those critical ballots and for his pleas that messengers not react audibly to the announcements of the results.

But the real heroes of the 1981 Southern Baptist Convention were not Smith, Taylor, Johnson, Henry, Watterson, Glisson, nor Porter — but were these two groups:

(1) The messengers who had individually determined to conduct the convention's business in a calm, thoughtful, Christian manner, and

(2) Those millions of Southern Baptists around the world who faithfully prayed for God's presence and power in last week's meeting.

And our grateful praise must go to God.

It is reassuring to know that He dearly loves Southern Baptists and wanted us to have a great convention, so that we can focus our efforts and energies on glorifying His name and spreading the gospel of our Lord Jesus Christ to the ends of the earth.

Los Angeles' name means "City of Angels." God's guiding guardian angels were indeed watching over Southern Baptists last week.

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Personal perspective

BY TOM MADDEN
TBC executive secretary

I have been blessed by the excellent reports that I have heard in our partnership with the Michigan Baptist Convention.

Recently, I experienced it firsthand. I was invited by Pastor Joe Hall to preach in the Forest Park Church of Farmington Hills (a suburb of Detroit) in a revival effort May 31-June 3.

I found a church with a sense of urgency about it. It is 25 years old, and had started in the home of a family. They bought a house and worshipped in the basement while the pastor's family lived in the ground-level section. Their next step was to purchase land and then to build, section by section, an attractive church facility.

Then, the area in which the church was located was annexed and became a part of another community. The building codes were changed, making it impossible for them to enlarge or remodel their building. In order to continue to grow, they had to change locations.

About two years ago, they bought a beautiful church building from another denomination and are still in the process of remodeling it.

The opening Sunday of the revival, the Sunday School reached a new attendance record of 161. Then, they set a goal to break that record the next Sunday.

Six fine young people from the Elliston Avenue Baptist Church of Memphis, arrive the same time I did, and they are to spend five weeks with them. The first two weeks, they are taking a religious census of a new area, knocking on some 250 doors each day. They are going to conduct two weeks of backyard Bible studies in the area. The last week they are to assist the Forest Park Church in their Vacation Bible School, planning to bring boys and girls from the new area to the church for VBS.

Eventually, the church hopes to start a new work in the area presently being surveyed by the young people.

I found a deep appreciation for the support Tennessee Baptists are giving to Michigan. I pray that I brought a renewed spirit of missions as I returned to our beloved Tennessee.

I thank God for the privilege of serving Tennessee Baptists.

Gibson, Little elected to Boards committee

LOS ANGELES — Marvin Gibson of Cleveland and Steve Little of Nashville have been elected to the 1981-82 Committee on Boards for the Southern Baptist Convention.

The committee will bring nominations to the 1982 SBC for trustees of various SBC agencies.

Gibson, who is pastor of Cleveland's First Baptist Church, and Little, who is a member of Two Rivers Baptist Church, Nashville, were elected by the messengers after being nominated by the SBC Committee on Committees. Tennessee members of that committee were Pat Kough, pastor of First Baptist Church, Bemis, and Ralph Stone, pastor of Two Rivers Baptist Church, Nashville.

Educator tells Baptist researchers religious right reflects culture

LOS ANGELES — A University of California professor told Southern Baptist researchers here Sunday that burgeoning evangelical movements such as the electronic church and the Moral Majority are reflections of the culture rather than agents of change.

Speaking at the annual conference of the Southern Baptist Research Fellowship prior to the Southern Baptist Convention, Phillip E. Hammond of Santa Barbara addressed the question of whether current developments among evangelical groups constitute a genuine spiritual awakening.

Hammond, professor of religious studies and sociology at the University of California, said, "no final word is in" on the answer to the question.

However, he speculated that "religious groups today may be more the followers of cultural developments whereas earlier they were contributors to change."

Hammond called political issues that interest evangelical groups — sexual immorality, abortion, and family life, for example — "style issues rather than pocketbook issues. These are free-floating issues that are hard to get written into legislation."

The educator said he believes the

Moral Majority had little impact on the 1980 elections. He said the people who support activities of the Jerry Falwell-sponsored group tend to be those with less education, lower income, and little influence in society. He predicted the group will not have a "lasting impact" on the political scene.

In another address, futures researcher Wayne Boucher of Los Angeles urged denominational research specialists to do "a better job of forecasting" in order to positively affect decision- and policy-making in their organizations.

Boucher, senior research associate at the University of Southern California Center for Futures Research, said the top priority in futures research today is to "evaluate the adequacy of current theories of social change."

Officers of the Southern Baptist Research Fellowship are J. V. Thomas, Baptist General Convention of Texas, Dallas, president; Martin Bradley, Sunday School Board, Nashville, program chairman; Chester Davidson, Houston-Galveston Baptist correlating committee, Baytown, Tex., secretary-treasurer; Don Mabry, Louisiana Baptist Convention, Alexandria, membership vice-president; and Willis Bennett, Southern Baptist Theological Seminary, Louisville, Ky., awards chairman.

McCall to retire as SBTS head

LOS ANGELES — Duke K. McCall, president of Southern Baptist Theological Seminary since 1951, told an overflow audience of 1,300 alumni and friends last Wednesday that he has asked the seminary trustees to seek his successor.

Wayne Dehoney, chairman of the 62-member seminary board, then announced that the trustees had named McCall the school's first chancellor, effective upon the election of a new president.

McCall will continue to serve until 1985 as president of the 30-million member Baptist World Alliance, performing what Dehoney called "a unique leadership role in the world family of Baptists" and "extending the international ministry of Southern seminary through his role as chancellor in developing new opportunities for world outreach by the seminary's faculty and alumni."

McCall's 30-year tenure as chief executive is the longest in the history of the Southern Baptist Convention's oldest institution. Of the seven presidents since the seminary's founding in 1859, only the 29-year service of E. Y. Mullins (1899-1928) approaches McCall's record. Mullins, like McCall, was elected president of the Baptist World Alliance while serving as Southern seminary president, but died in office before retiring from either post.

As chancellor, McCall would represent the seminary at the request of the new president in a variety of ways, Dehoney said, "as the foremost Baptist leader of his generation, one uniquely equipped to serve the denomination as a senior statesman both in this country and around the world, building bridges of friendship and cooperation between fellow believers in the cause of Christian witness and ministry."

Dehoney said the committee hopes to have a recommendation by the end of this year.

J. Altus Newell, pastor of St. Matthews Baptist Church in Louisville, Ky., was installed as the 1981-82 president of the alumni, succeeding R. Gene Puckett of Silver Spring, Md.

Gage named president of evangelists' group

LOS ANGELES — Enthusiastic singing and fervent preaching highlighted the Conference of Southern Baptist Evangelists at the Church of the Open Door here.

Clyde Chiles, an evangelist from St. Louis, Mo., outgoing president of the organization, was the first of three speakers at the annual meeting. Chiles encouraged the evangelists and pastors at the conference to love one another to fulfill one of the greatest needs of the Southern Baptist Convention.

Other speakers were Jack Taylor, first vice-president of the SBC, and Jack Stanton of Southwest Baptist College, Bolivar, Mo.

New officers elected for the Conference of Southern Baptist Evangelists are Freddie Gage, president, Fort Worth, Tex.; Ed Stalnecker, vice-president, Jacksonville, Fla.; Chuck Kennedy, music director, St. Louis, Mo.; Lee Castro, assistant music director, Fort Worth; and Don Womack, executive director, Memphis.



McCall



Madden

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.

Not protest word limit

Dear editor:

Thank you for your welcome back to the "letters to the editor" page (May 20). My July 1979 letter did not protest your word limit!

Your letter to me (Feb. 24, 1978) stated, "As you noted your letter is longer than 300 words. Even though this is a very important issue, I must abide by our policy."

Cicero's Comment (May 18, 1978) concerning mechanical requirements stated, "The greatest violation of these requirements comes in disregarding the 300-word limit and all words (regardless of the number of letters in a word) are counted even 'a' and 'the.' (Yes, I'm a legalist). Some letters contain statements like, 'I know it's longer than 300 words, but this is important.' I assume all letters are about important matters, or the writer wouldn't have taken time to write."

You made a big promotion concerning being a legalist and you must abide by your 300-word limit.

However, Oct. 27, 1977, you published a letter with over 600 words concerning a motion that churches receiving aid from the church-lot fund be required to put a protective clause in the deed.

My July 1979 letter stated that your printing the above letter and refusing to print mine in the same manner indicated you felt that subject was more important than liberals teaching against the virgin birth, miracles, and inerrancy of the Scriptures.

You stated you let the OVER 600-word letter go because the writer made a motion at the 1976 TBC.

No limit has been set as far as the number of letters the editor will accept from one writer. However, under "Letters to the Editor..." each week you

plainly state, "Letters of over 300 words will not be used."

Brother, quote me all you want, but please don't misquote me.

Jimmy H. Davis

P. O. Box 237

Savannah, TN 38372

Thank you for correcting me. Your July 4, 1979, letter did not protest the word limit, but protested that I had printed one letter longer than 300 words. I will repeat the answer I gave to that letter: "The fallible decision made by a fallible editor to print Johnnie Lee's letter (Oct. 27, 1977) was not based on the subject of his letter, but rather on the fact that he had made a motion at the 1976 Tennessee Baptist Convention which was to be considered by the 1977 TBC. I explained this at the time." (editor)

Three Tennesseans honored by Scouts

Three Tennesseans and one former Tennessean were among seven individuals who were honored by the Association of Baptists for Scouting in Los Angeles last week.

Receiving the Good Shepherd recognitions were W. C. Fields, assistant to the executive secretary of the Southern Baptist Executive Committee; H. Franklin Paschall, pastor of Nashville's First Baptist Church; and James L. Sullivan of Hermitage, retired president of the Baptist Sunday School Board.

Also named was G. Allen West of Louisville, Ky., former pastor of Woodmont Baptist Church, Nashville.

The Good Shepherd award recognizes Baptist lay persons and pastors who support the spiritual, physical, mental, and moral development of youth through service to a church and its Scouting program.

Tennesseans at the Los Angeles convention



EXHIBITS — Obviously pleased to be in California and at the exhibition booth of the Baptist General Convention of California are (from left) James Porch of Tullahoma, Robert Craig of Jackson, and Dan Haskins of Cookeville.



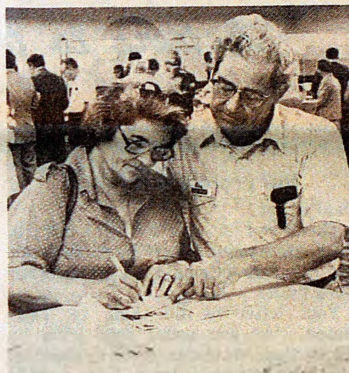
RIGHT THERE! — At a special booth promoting Baptist ministries for the 1982 World's Fair in Knoxville, a model was used to show the location of the Baptist Pavilion. From left are Hershel Chevallier, David Peach, Sarah W. Roberts, and Howard Cockrum.



GREETINGS — Adrian Rogers of Memphis, former SBC president, chats with a friend following his message to the opening session of the Pastors' Conference.



SCRIPTURE — Bill Bruster of Knoxville read Scripture passages for meditation at the Tuesday afternoon session of last week's Southern Baptist Convention.



SIGNING UP — Mr. and Mrs. J. L. Shoun of LaFollette prepare to register as messengers for the Southern Baptist Convention in Los Angeles last week.



CONSULTING — SBC President Bailey Smith discusses the agenda with A. Douglas Watterson of Knoxville. Watterson was chairman of the Order of Business Committee for last week's convention.



WAITING — Bill Sherman of Nashville (left) waits at one of the floor microphones for the opportunity to speak during one of last week's business sessions of the Southern Baptist Convention.



PICTURED — Mr. and Mrs. Dwayne Cole of Nashville (right) look at photographs of the SBC activities with Lynn May, executive director of the SBC Historical Commission.



PREVIEW — In front of the Home Mission Board's exhibit, three Chattanoogaans, Mr. and Mrs. Peter McLeod and Forrest Watkins, discuss what will happen at the convention.

Our People and Our Churches...

LEADERSHIP...

Don Norris, minister of music at First Baptist Church, Franklin, has resigned to enter music evangelism. Norris and his family will remain as members of the Franklin congregation. Ian H. C. Walker is pastor.

Neal Chatham, a mission volunteer and student at Union University, Jackson, has been called to serve as summer youth director at First Baptist Church, McKenzie. John D. Adams is pastor.

Bill Gott has resigned after three years as pastor of First Baptist Church, Pruden, to return to Indiana, his home state. He plans to enter Southern Baptist Theological Seminary, Louisville, Ky., in the fall. Gott and his wife Debbie announced their call as missionaries during Campbell County Baptist Association's world mission conference.

Barry Wood, pastor of First Baptist Church, Jacksboro, recently resigned to accept the call as pastor of Green Acres Baptist Church, Athens, Ga.

Kirkland Baptist Church, Taft, has called Mason Brooks as interim pastor.

Freddy Lewis has resigned as minister of music at First Baptist Church, Jacksboro. He plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex., in the fall.

'Celebrate Life,' 10th year noted

LOS ANGELES — A special 10th anniversary production of the musical/pulpit drama "Celebrate Life" climaxed the two-day meeting of the Southern Baptist Church Music Conference here last week.

"Celebrate Life," a popular musical/drama produced by Broadman, was performed by the Amen and High School/College Choirs of the First Baptist Church of Van Nuys, Calif. Composer Buryl Red and author Ragan Courtney served as the musical and drama directors.

Also included in the conference's worship was congregational singing from the recently released "Hymns Triumphant." The choir and congregation sang eight of the 42 traditional hymns from the choral suite.

Utilizing the theme of celebration, worship leader David Matthews, pastor of First Baptist Church, Greenville, S.C., warned the 300 church musicians not to sing music for easy victory.

"We must not project a superficial gospel but deal with the depths of our faith which includes taking up the cross. Let church music be joyful but do not fail to include the call to commitment and discipleship," Matthews said.

In his presidential address, Thad Roberts Jr., minister of music at South Main Baptist Church, Houston, Tex., questioned the quality of music being performed in many churches.

There is a large quantity of music being published but I fear much of it lacks quality. I believe our music should be Biblically sound and stimulate our congregation to divine worship.

"As ministers of music we are entrusted with the spiritual discernment regarding the musical offering we bring to God each week. Let us not take this responsibility lightly," Roberts said.

L. W. Ricketts has resigned as pastor of First Baptist Church, Elora, due to health problems. The church has called John Taylor as interim pastor.

First Baptist Church, Johnson City, has called Stephen E. Burcham as interim pastor.

Ray Harris has accepted the call as full-time minister of music at First Baptist Church, Franklin. A native of Indianapolis, Ind., he graduated from Oakland City (Ind.) College and Indiana State University, Terre Haute. He comes to the Franklin church from First Baptist Church, Murray, N.C. He began his ministry at First Baptist Church, Franklin, on June 7. Ian H. C. Walker is pastor.

David Cunningham, pastor of Mount Vernon Baptist Church in Sale Creek for the past 15 years, has resigned to accept the call as pastor of Center Grove Baptist Church, Rock Springs, Ga.

PEOPLE...

Steve Vaughan was ordained to the gospel ministry by Madison Heights Baptist Church on May 31. Gaye McGlothlen, interim pastor of the Madison church, gave the ordination sermon. Vaughan, a student at Union University, Jackson, will serve as youth and music minister for Orinda Baptist Church this summer. Joe L. Evans is pastor of the Orinda church.

Leewood Baptist Church, Memphis, ordained William Barrasso to the gospel ministry June 14. The Mid-America Baptist Theological Seminary student has been called as pastor of Shiloh Baptist Church, Duck Hill, Miss. His first Sunday at the Mississippi church will be June 21. Jerry Glisson is pastor of the Memphis church.

John W. Wagner was ordained to the gospel ministry by First Baptist Church, Bolivar on June 7. Wagner has been called as associate pastor of First Baptist Church, Monterey, La. George Johnson Jr. is pastor of the Bolivar church.

New Union Baptist Church, Medon, ordained Donald Dean Mayberry to the gospel ministry May 31. Mayberry, a re-

cent graduate of Union University, Jackson, is a member of the staff of New Union Baptist Church. He plans to attend Midwestern Baptist Theological Seminary, Kansas City, Mo. Lester Stone is pastor at New Union Baptist Church.

Mr. and Mrs. Leon Burnett, members of First Baptist Church, Jackson, recently celebrated their 50th wedding anniversary. R. Trevis Otey is pastor.

CORRECTION: In acknowledging the 50th wedding anniversary of Mr. and Mrs. J. O. King, the Baptist and Reflector (April 29, page 7) incorrectly identified the Kings as members of Lincoln Park Baptist Church, Knoxville. They are former members at Lincoln Park but currently are members of Wallace Memorial Baptist Church, Knoxville.

REVIVALS...

First Baptist Church, Gordonsville, recently held a revival with James Hutchings, pastor of Hillcrest Baptist Church, Lebanon, as evangelist. Mark Caruth, minister of music at the Gordonsville church, led the music. There were six professions of faith. Michael M. Christian is pastor.

Westwood Baptist Church, Nashville, held revival services with Billie Friel, pastor of First Baptist Church, Mt. Juliet, as evangelist. The director of music at Westwood, Harvell Campbell Jr., led the music. There were 10 professions of faith and for baptism, one addi-

tion by letter, and several rededications. James M. Gregg is pastor.

First Baptist Church, Unionville, held revival services with Roy Graves, pastor of First Baptist Church, Westmoreland, as evangelist. Ewin Thompson of Edgemont Baptist Church, Shelbyville, led the music. There was one addition by baptism, one by letter, and 16 rededications. Pastor of the Unionville church is Truman Graves.

First Baptist Church, Centerville, recently held revival services. Charles D. Earl, pastor of First Baptist Church, Loudon, was the evangelist. Mrs. Marian Maddox, church music director at the Centerville church, led the music. There were 10 additions: six by profession of faith and four by letter. J. Arnold Porter is pastor.

Old Hickory's First Baptist Church recently held a revival led by Carl Duck, executive director for the Nashville Baptist Association, and Don Campbell, minister of music at First Baptist Church, Sevierville. There were 39 decisions: eight for baptism, nine by letter, 10 on profession of faith, and 12 for rededication. During the revival three senior adults (all over age 70) were baptized in the same service. Norris G. Hite is pastor.

Recent revival services at Gum Springs Baptist Church, Walling, added five by baptism and two by letter. Donald Owens, pastor of Immanuel Baptist Church, Lebanon, was the evangelist. The music was directed by Dan Farris, minister of music at North Washington Avenue Baptist Church, Cookeville. John H. Norman Jr. is pastor of the Walling church.

United Tennessee League reaches 282,047 students

During the past year a total of 486 schools and 282,047 students were reached with drug and alcohol educational programs, according to reports given at the annual Board of Directors' meeting of United Tennessee League. The board met last month at the Baptist building in Brentwood.

Records indicated that 2,878 different programs were given, reaching students in every age level from kindergarten to university campus, majoring on elemen-

tary, middle school, and junior high students.

United Tennessee League is a non-profit drug-alcohol education and information agency, whose purpose is to alert teenagers and young people and inform parents about the abuse and misuse of all types of drugs, including alcohol and tobacco.

Financial support comes from churches, organizations, business establishments, and individuals. The Tennessee Baptist Golden State Mission Offering has allocated \$50,000 for UTL this year. In addition, 435 Baptist churches support the work directly through their church budgets.

Charles H. Robinson, public relations director for William Jennings Bryan College in Dayton and pastor of St. Clair Baptist Church, was elected as new president by the directors. He succeeds W. Fred Kendall, former TBC executive secretary, who had completed the maximum term of five years as president.

Vice-presidents elected were: R.L. Gentry, director of missions for Loudon County Baptist Association; Mary Jane Nethery, executive secretary of Tennessee Woman's Missionary Union; and Reeder Oldham, registrar of Freed-Hardeman College, Henderson. The chairman of the executive committee is Larry Williams, Nashville printing executive. Other officers are Dorris Billingsley of Nashville, recording secretary, and Robert L. York of Nashville, treasurer.

Among the new members added to the Board of Directors was Mrs. Glendon McCullough, Germantown, president of the Tennessee WMU.

Bratcher resigns from Bible society

LOS ANGELES — Robert G. Bratcher, a well-known Bible translator whose remarks on Biblical inerrancy in April created a furor among Southern Baptists, has resigned his position as research associate with the American Bible Society.

In a prepared statement released June 9, the New York-based society called Bratcher's comments during an address in Dallas at a Christian Life Commission seminar "ill-considered and intemperate."

The statement continued: "The American Bible Society wishes to state that it completely disassociates itself from the remarks made by Dr. Bratcher on that occasion," adding that Bratcher's remarks "violated one of the society's basic rules." That rule, in effect "from the days of its founding 165 years ago to the present moment," dictates that the society will not "engage in theological debate or make comment on the doctrinal positions of the churches or constituencies it seeks impartially to serve."

Contacted in his Chapel Hill, N.C., home, Bratcher said he will make no comment on his resignation, a move he was reportedly pressured to make.

Bratcher's Dallas speech has caused "grave concern among many Bible-believing and Bible-loving people... for which we are deeply sorry," the statement declared. The society reportedly has suffered severe financial losses since the Bratcher remarks, resulting among other measures in a hiring freeze at its New York headquarters.

Although he has worked for the American Bible Society since 1957, Bratcher's entire background is Southern Baptist. He was reared in a missionary home in Brazil, where he later returned to teach from 1946 to 1956 in Baptists' Rio de Janeiro, Brazil, seminary.

WMUers challenged to expand concept

LOS ANGELES — Meeting in a country which represents a microcosm of the world's population, 3,000 Southern Baptist women spent two days hearing challenges to expand their concept of world missions during the 93rd annual meeting of Woman's Missionary Union.

Keynoting the WMU meeting, Charles W. Bryan of Richmond, Va., challenged his listeners to expand their concept of missions by "opening windows on a larger world."

Bryan, vice-president for overseas operation for the SBC Foreign Mission Board, said Christian missions has entered a new day which demands an expanded world view, a recognition of change, and a boldness to respond.

Also addressing the world scene, Bryan identified 17 specific countries in need of missionaries and cited a long list of requests for preachers, seminary professors, teachers, nurses, pediatricians, youth workers, media workers,

evangelists, administrators, and church development specialists.

Bryan urged the women to pray specifically, listen to God's challenge to go as missionaries, and give support to the efforts of Southern Baptists in 94 countries.

He pointed to growing success, announcing that churches related to Southern Baptist missions abroad topped the 100,000 mark in baptisms for the first time with 110,015 last year.

A language missions leader from California declared that "bold mission loving" must accompany Southern Baptists' Bold Mission Thrust slogans of "bold going, bold giving, and bold growing."

Those three approaches will fail without that, said Lonnie Chevez, language missions director for California Southern Baptists, Fresno.

Francis DuBose, professor of missions at Golden Gate Theological Seminary, urged the women to make the Biblical revelation the basis for their outreach.

"The Word of God is the basis of all we do," declared DuBose. "We are committed to its inspiration, trustworthiness, and authority. We affirm this and celebrate it."

On the theme of missions in California, DuBose called Baptist work in the state "a model of what black and white Baptists may do together."

"We are a former Southern and provincial people — white, rural-oriented, middle-class, limited to our view of what God could do, often practicing select evangelism, too often too prejudiced to reach out to all," DuBose said.

Today, the gospel is preached regularly through Southern Baptist witness in



WMU OFFICERS — Dorothy Elliott Sample (center) of Ainsworth Baptist Church, Flint, Mich., was elected national president of Woman's Missionary Union at the annual WMU meeting, June 8, in Los Angeles, Calif. Elected as recording secretary was Mrs. Betty Gilreath (right) of St. John's Baptist Church, Charlotte, N.C. With them is Miss Carolyn Weatherford (left) of Birmingham, Ala., executive director of WMU.

Spanish, Portuguese, Mandarin, Cantonese, and many other languages, he said.

The two-day WMU meeting reverberated with the sights and sounds of world missions, focusing especially on missions in California, a state of 23.6-million people, 50 percent of which are from various ethnic groups.

But the sessions also touched on missions in other parts of the United States and throughout the world.

Steve and Shirley Ditmore, missionaries to Lima, Peru, told the WMU meeting what it is like to work in a country where "the word 'Christian' has become synonymous with being a human being."

"The sad truth is that even though their religion (in Peru) is named Christianity, it has nothing to do with the Bible, with ethnics or morals, or even Jesus Christ. It is but an empty shell that

covers the whole of their existence but has no spiritual meaning," Ditmore explained.

Petru Popovici, pastor of Bellflower (Calif.) Romanian Baptist Church, spoke about his church's growth since it was started in 1971. The church now has 230 members from 28 cities.

In addition to a broad range of ministries, the Romanian church has sponsored more than 100 missionaries fleeing communist countries.

"I lived in Romania for 46 years," Popovici said. "I know what it is like to live under the communist government."

David H. Whitson, a missionary to Tanzania, compared Baptist work in that country to a cafeteria.

"There is an abundance of variety...to the work you support in Tanzania. What's important is that you are reaching out to touch the people where their needs are," he said.

Religious educators consider the '80s

LOS ANGELES — The 1980s will be full of stress but understanding the changes that produce that stress can make religious educators more effective during the coming decade, participants at the 26th annual Southern Baptist Religious Education Association were told at a two-day meeting.

The SBREA met prior to the three-day Southern Baptist Convention and looked at how to equip themselves, their families, and their churches for the 1980s.

"God has given us, not so much the colors of a picture, as He has given us the colors of a palette," Edward Lindaman, president emeritus of Whitworth College, Spokane, Wash., told the closing session. "The uncertainty of the future is an asset, not a liability. We will never be free until we are uncertain — because we experience in a real sense that God is change. And God works through change."

Elaine Dickson of Nashville was chosen president-elect of SBREA for 1982 and first vice-president for 1981. She is manager of the direct sales department of the Sunday School Board.

Other new officers include Charles Gwaltney, minister of education at First Baptist Church, Baton Rouge, La., president; Bruce Powers, professor of education and administration at Southeastern Baptist Theological Seminary, Wake Forest, N.C., second vice-president; Bill Ballou, minister of education and administration at Travis Avenue Baptist Church, Fort Worth, Tex., third vice-president; Marvin Myers, a church administration consultant with the Baptist Sunday School Board, secretary-treasurer; and Ferris Jordan, professor of religious education at New Orleans Baptist Theological Seminary, assistant secretary-treasurer.

"There is no immunity for Christians," said Grady Cothen, Sunday School Board president. "God has provided us many wonderful things — but immunity from the problems of the world is not one of them." He then challenged his listeners to remember, "God has commissioned us and since God is God, we have no need to flee in the face of problems."

Dorothy Sample boldly for missions

LOS ANGELES — Dorothy Sample, newly-elected president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, speaks boldly of women, missions, the Bible, Southern Baptists, and the pioneer mission area of Michigan, her home state.

In a news conference soon after her election, Mrs. Sample commented, "The Lord has gifted many women with special gifts that can be used if we allow Him to energize us by His power and grace and love."

She said she would like to see women in more "visible" positions in the Southern Baptist Convention, on boards and in agency staff positions.

"If we open our eyes to the gifts that are available in all of us, men and women, then we will continue to increase the number of women involved in our work," she said. "We need to encourage women more and more to stir up the gifts God has given us."

Mrs. Sample, a psychological counselor and educator from Flint, Mich., has "stirred up" the gifts she feels God has given her, earning five degrees, including two doctorates. She has served as president of Woman's Missionary Union in Michigan and on the Executive Board and Executive Committee of the Baptist State Convention of Michigan.

Her husband, Richard Sample, is an educator and bivocational pastor of Ainsworth Baptist Church, Flint.

Mrs. Sample sees herself as one who must deny herself, take up her cross, and

follow Christ. "Denying oneself comes when we accept who we are and the gifts God has given us, and that is one of the challenges I see WMU presenting to women — to accept who we are in Jesus Christ, and then take the focus off ourselves and be able to reach out in loving action to others."

Speaking to the 3,000 women who unanimously elected her, she commented, "My emotions at this moment

are a strange mixture," explaining that she felt both fear and excitement about her new responsibility.

Her training as a psychologist emerged as she blamed the failure of some to become involved in missions on what she called a Jonah complex.

"As individuals, we actually fear our potential," she explained. "But it will be the realization of that potential that will enable Baptists to realize the goals of Bold Mission Thrust."

She called missions the "dynamic" that has held Baptists together as a "great denomination."

In referring to current controversies in the SBC, Mrs. Sample said, "I am convinced that most of us in the Southern Baptist Convention are very conservative, Bible-believing Christians. I believe it (the Bible) is the living Word."

"It is the living Lord that is going to unite us in this time of stress as a convention so that we once again put the dynamic of missions forward as our main focus."

She believes the best way to do that is through mission study that will help Baptists "really see the multitudes."

Her election as the 13th president of WMU marks the first time the WMU has gone outside the traditional geographic area of Southern Baptist work to tap its highest elected officer.

She says she has seen Michigan Baptists "grow up" as a state convention, and that she, her husband, and her children, "feel a real commitment to being in a new work area."



NEW WOMEN'S LEADER — Dorothy Sample addresses her first news conference after her election as president of the Southern Baptist Woman's Missionary Union.

Jackson tells pastors to avoid taking sides

By Charlie Warren

LOS ANGELES — About 7,000 pastors, their wives, and visitors at the Southern Baptist Pastors' Conference heard messages emphasizing missions, evangelism, and Christian family life — along with several comments about the Biblical inerrancy issue which was expected to permeate the annual meeting of the Southern Baptist Convention.

The strongest comments about the inerrancy controversy, came from Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church.

Commenting on press reports that Baptists were going to fight over the Bible and that the fight had split the convention, Jackson drew a standing ovation when he said, "I'm here to tell the secular press and the demons in hell that Southern Baptists are not split now nor will we ever."

He said if Southern Baptists have prob-

lems, it is not with the Bible because "we were born in it, bred in it, and live in it, and believe it. There is no problem with that for any of us."

He attacked both the religious and secular press, saying if the press would quit writing about the controversy, Southern Baptists would not know there was a problem.

"I don't care if you're right or wrong, it's a breakdown of integrity when you take your Christian brother to the press and cut his liver out for the whole world to laugh at," Jackson charged.

He said he resents people trying to polarize him into one group or the other, and he rejects the concept of bloc voting. Southern Baptists have messengers, he explained, not delegates, and bloc voting turns messengers into delegates.

"Your church didn't make you a delegate," Jackson told the crowd. "Don't let power politicians to the right or to the left make you a delegate."

Jess Moody, a former president of the Pastors' Conference and pastor of First Baptist Church, Van Nuys, Calif., said any controversy between Christian groups is contrary to the mood of Jesus.

He accused the pastors of choosing sides, adding that "when people are on different sides, you know nobody is on the main road."

"The only difference between the liberals and the fundamentalists is they deny different verses," Moody continued. "They are both fear-peddlers, selling the same thing just from different bottles."

"Brothers, God did not call you to go about loosening up the fundamentalists and tightening up the liberals. He called you to preach deliverance for the captives, the healing of the bruised, the finding of the lost, and the glorification of the resurrected Son — that's what He called us to do!"

Eighty-year-old Vance Havner, a Bible conference leader from Greensboro, N. C. said the denomination needs a fresh moving of the "winds" of the Spirit of God in the churches.

"I am glad we are in Los Angeles," he quipped. "They have a lot of smog down here and I thought we might have enough hot air to blow it away."

Referring to "dogma" and "smogma," he said that only a wind from on high will blow it away.

"Before the wind blew that great day at Pentecost, they were of one accord in one place," Havner said. "We are in one place but I am not sure we are of one accord. It may take a holy desperation to bring us to it."

He called for SBC messengers to open their hearts in repentance and faith in preparation for "an unscheduled invasion of God at any cost."

Emphasizing the need for a solid foundation for family life in today's complex society, two Baptists pastors suggested ways to improve life in Christian families.

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, said the only secure foundation for the family is God's inerrant, infallible Word. He said the Bible teaches that wives should be submissive and husbands should be the head of the home.

Calvin Miller, pastor of Westside Baptist Church, Omaha, Neb., emphasized servanthood in marriage, focusing his message on pastors and their wives.

"It takes more than a romantic notion to survive life in the parsonage," Miller said. "It takes a woman who can stand a life with few honors and who can bear the love affair with a man who in most cases was promised to God before she was promised to him. It takes a man who places the egoism of his career beneath the feet of Jesus and loves his woman with crucifixion love and is determined to die for her rather than to ever see the church hurt her."

Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., warned that the Bible is not like a cafeteria line where people can pick and choose what verses they will obey, based on personal preference.

Wolfe warned against Christians who "substitute hearing the Word of God for doing the Word of God."

In a similar light, Harold O'Chester, pastor of Allendale Baptist Church, Austin, Tex., told the pastors they did not need to hear more sermons, they just needed to go back home and "do" the gospel, emphasizing the Great Commission to proclaim Christ to the whole world.

Foreign Mission Board President Keith Parks challenged the pastors to support Bold Mission Thrust, the denomination's plan to proclaim the gospel to every person in the world by the year 2000.

"God brought this convention into being differently from any other," Parks declared. "It was born out of a compassion and a conviction to win this world to Jesus Christ. As long as we remain true to our purpose, as long as this commitment binds us together, as long as we do not get distracted by lesser things, I believe in our day, we will preach the gospel to the whole world."

On a similar note, John Bisagno, pastor of Houston's First Baptist Church, said the fact that makes Southern Baptists distinctive is "we are missionary people, people of the Book who take seriously the mandate to go into all the world."

He said the hearts of Southern Baptists bleed evangelism and missions.

The conference closed with a challenge from Evangelist Arthur Blessitt to move beyond being tourists to being evangelists in the world.

"Los Angeles does not need a theological debate," Blessitt said. "Los Angeles needs Jesus."

"We can stay here and debate all kinds of theology or we can get ready to win the world to Christ. Arise, get up in boldness, and win the world to God."

Pastors' wives hear testimony

LOS ANGELES — Women attending the 26th annual Conference of Ministers' Wives were treated Tuesday to the stirring recollection of a former Korean Christian schoolteacher who was imprisoned during World War II for confronting Japanese imperialist leaders responsible for the harassment and torture of her Christian countrymen.

Mrs. Esther Ahn Kim of Los Angeles recounted, "The Lord vividly instructed me to go to Japan in 1939 to warn its leaders of God's judgment upon their nation which I felt would be a rain of brimstone fire."

"At about this same time, I met an old gentleman who told me he had experienced a similar calling from God. The two of us together went to Japan to give our warning to the leaders and warlords there," she explained.

"She described the winters in prison as being cold and the food as being decayed soy bean husks. She said that in spite of the poor conditions, she managed to maintain her strength because, she continued, "I knew that I had Jesus Christ and because I had Jesus, there were many times throughout my imprisonment that I considered myself to be the happiest woman in the world."

Mrs. Kim, wife of Korean Baptist Pastor Don Kim, who was elected as second vice-president of the SBC, told the 314 attending of her unusual release from prison the day before she was scheduled to be executed.

"At 11:00 at night on August 17, 1945, the day before I was to die, my prison door swung open and I was met by thousands of Koran Christians singing praises to Jesus. I didn't know what was happening, but I thought I was in heaven."

"Then I learned of American bombing raids over Japan that had destroyed 29 cities and of the two atomic bombs that had leveled Hiroshima and Nagasaki," she said.

Installed as new conference officers were Mrs. J. Allen Kirkpatrick, Fountain Valley, Calif., president; Mrs. Russell McIntire, New Orleans, La., vice-president; Mrs. J.W.L. Adams Jr., Texarkana, Ark., secretary-treasurer; and Mrs. Kaye Glazener, Little Rock, Ark., corresponding secretary.

Elected to serve in 1983 were Mrs. Frank Pollard, San Antonio, Tex., president; Mrs. Ellis Bush, Harrisburg, Pa., vice-president; Mrs. Harold Combs, Tallahassee, Fla., secretary-treasurer; and Mrs. T. M. Collins Jr., High Point, N.C., corresponding secretary.



PASTORS' CONFERENCE OFFICERS — Ed Young (left), pastor of Second Baptist Church, Houston, was elected president of the Pastors' Conference and Fred Wolfe was elected vice-president.

Pastors elect Edwin Young

LOS ANGELES — Edwin Young, pastor of Second Baptist Church, Houston, was elected as president of the Southern Baptist Pastors' Conference, succeeding Jim Henry, pastor of First Baptist Church, Orlando, Fla.

Fellow Houston Pastor John Bisagno of First Baptist Church nominated Young, lauding his annual sermon at the 1980 meeting of the Southern Baptist Convention and describing him as a "preacher's preacher."

Young, a graduate of Baylor University, Waco, Tex., and Southeastern Baptist Theological Seminary, Wake Forest, N.C. won election over two other persons — Clyde Fant of First Baptist Church, Richardson, Tex., and William Crews, Magnolia Avenue Baptist Church, Riverside, Calif.

The race between Young and Fant was close enough to require conference officers to look at standing votes twice before declaring Young the winner.

Young formerly served as pastor of First Baptist Church, Columbia, S.C.

Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., was elected as vice-president while Kenneth Wayne Fields, pastor of First Baptist Church, Grand Bay, Ala., was named to serve a second term as secretary-treasurer.

Young will have the primary responsibility of planning and implementing the program of the 1982 Pastors' Conference at New Orleans next June.



ADDRESSING PASTORS — Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, preached during the Pastor's Conference last week. Members of the choir from Jackson's church (background) sang before their pastor spoke.

BIBLE BOOK SERIES

Lesson for June 21

Threat of the Philistines

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

Basic Passage: 1 Samuel 27:1 to 29:11

Focal Passages: 1 Samuel 27:5-6, 8, 10, 12; 28:5-7, 19-20

One of Charles Schulz's "Peanuts" characters, Linus, is working on an elaborate sand castle complete with numerous towers and crenulated battlements. Raindrops begin to fall, developing into a downpour. As Linus watches his handiwork disintegrate before his eyes, he says, "There's a lesson to be learned here somewhere, but I don't know what it is."

Jesus told a similar story, even supplying the lesson to be learned. He pointed out the folly of building a life on an insecure foundation. A life separated from God will surely fail.

Like Linus, Saul could see the sands of his life slipping away, but he could not seem to grasp the lesson he was supposed to be learning. Saul rejected the Lord's leadership and built his life on his own skills which proved inadequate in times of serious crisis.

Before examining the crisis episode in Saul's life, look first at what was happening with David, for their stories are intertwined. As Saul's star was setting, David's continued to rise.

David with the Philistines

David was no martyr. He did not intend to be sacrificed on Saul's altar. He despaired of Saul ever giving up the search for him; so David and his company left Israel's territory for the land of the Philistines.

David joined King Achish of Gath and asked for a location where his people could settle. David said he was not worthy of a place in the center of activity near the king, but later developments suggest that David's plans required a campsite away from the king's scrutiny.

David and his men began a series of raids on clans that seem to have been enemies of both Gath and Israel, but he reported to Achish only part of the facts. While David appeared to be working for Achish, he was secretly concerned with protecting Israel's southern border and building strength for his future kingdom.

Achish trusted David so completely that he intended to use David in the upcoming battle against Israelite forces, but the Philistine commanders, being wary of David's loyalty, persuaded Achish to send David's men back home.

Saul at Gilboa

When Saul heard of the gathering of the Philistine forces, he was paralyzed with fear. Even with an army at his command, he was utterly alone. Samuel, Saul's advisor and connection with God, was dead. David, the dynamic young warrior of Israel, had been driven away. The Lord turned deaf ear, although Saul had tried to reach Him through dreams, the Urim, and the prophets, all accepted means of communication with God in that day.

Saul had good reason to fear the strong Philistine host, especially in light of his inability to receive word from God and the repeated predictions of his downfall.

The desperate Saul was not willing to go into battle without counsel from somebody, so he sought illegal advice from a medium, or witch.

Saul at Endor

After disguising himself, Saul visited the woman, but if he was hoping for an encouraging word, he must have been sorely disappointed. The woman called forth the departed Samuel who announced that the Israelites would be defeated by the Philistines and that Saul and his sons would die.

When Saul heard the predictions of doom, he fell to the ground. He had been in a state of tension for hours, and he was weak from eating nothing all day, and he had been forced to confront his fate. No wonder Saul collapsed.

Saul had not cultivated the spiritual resources available to him, and when his responsibilities weighed heavily on him, he was alone and terribly afraid. From the beginning, the Lord had been ready to support Saul, but Saul closed the channel of communication between them, leaving himself spiritually destitute. Looking at Saul, we are likely to say, "How foolish of him!" Yet today many people rely on equally poor sources of guidance.

Products related to astrology such as jewelry, horoscope magazines, and astrology charting paraphernalia are big sellers, amounting to a multi-million-dollar business. Many persons are so dependent on the horoscope column in the newspaper that they will not leave the house before reading it.

Other persons faithfully follow the directions of certain radio and television preachers in spite of suspicious data available about them, and still others seek advice from fortune tellers and spiritualists.

We would be far wiser to seek guidance as David did. David's complete trust in the Lord provided him with abundant resources for facing problems and making vital decisions.



Mrs. Cotey

Mrs. Cotey

UNIFORM LESSON SERIES

Lesson for June 21

Recalling God's action

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

Basic Passage: Deuteronomy 3:18 to 4:14

Focal Passages: Deuteronomy 4:1-2; 5:10

Americans have been thrilled recently by the voyage of the Columbia, our first recoverable space vehicle.

No doubt there were many persons connected with the space program who would have given almost anything they possessed to be the pilot or co-pilot of the Columbia. But only two people could do that job.

Nonetheless, those who could not pilot the craft were doing jobs that were absolutely essential to the success of the mission. What they had done prior to the launch of Columbia and what they did during its flight, combined with the skills of the two astronauts, were necessary elements in the success of the mission.

Moses reminded the Israelites of God's promise of the land (3:18), instructions as to its conquest (3:19-20), and instructions to Joshua, reminding him of what the Lord had already done for them (3:21-22). Moses was like those people who prepared the space vehicle and the astronauts for their journey but had to stay on earth. He led the Israelites through the wilderness experiences and prepared them for the day when they would receive the promised homeland. But he was denied the privilege of seeing his dream fulfilled. Nevertheless, he did not hesitate to prepare those who would live out his dream for him (3:23-29).

The way to life (4:1-2)

As Baptists, we often speak with pride of how we are a people of the Book (the Bible). Likewise, Israel often was reminded that she was founded on the Word of God ("statutes and ordinances which I teach you"). Later Jewish teachings were spoken of as halakah (halakah) or "instructions on how to walk," or "how to live." Here Israel was instructed to live God's way to have life (4:1a). Success in the conquest of the land, furthermore, depended on faithfulness to God's instructions.

Deuteronomy 4:2 is echoed in the final words of the book of the Revelation (Rev. 22:19). The Israelites believed that God's Word, once spoken, had the power within the Word itself to accomplish what was described. Thus, to change it in any way would be an attempt to interfere with the very will of God.

The reason for being faithful to the Word (4:5-8)

The teaching of God's law by Moses had been to guide the people in the wilderness wanderings. Moreover, those teachings were to be the basis for life in Palestine once Israel had possessed the land (4:5). God's instructions when

followed would make them a unique people, different from the nations around them (4:6-9).

One of the things that made Israel different was the idea that every Israelite was a brother to every other Israelite. This created a kind of democratic principle in society that, though not always followed, was to have profound effects not only on the history of the Israelite people, but also on world history. It was that principle that eventually destroyed the slave system hundreds of years later. It is a principle that also is basic to Christianity. When we see our fellowmen as brothers, it is easier to see them as persons to be loved instead of as things to be used for our own gain.

Remember where you have been (4:9-10)

Verses 9 and 10 repeat a common theme in all the Old Testament literature — remember the giving of the law at Horeb (Sinai).

Someone has wisely observed that those who do not know from whence they came cannot have a very good sense of where they are going. One of the reasons for the remarkable survival of the Jewish people over centuries of persecution is their sense of history — their remembering their roots.

Christians and Baptists in particular need to learn that lesson. Having a sense of history puts present-day happenings in the proper light and helps us to make decisions based on principle rather than personality or emotions. We are a great people with a proud history but our future history will be determined by our letting God guide us through the difficult days ahead as we have let Him guide us in the past.

Fourth association organized in Canada

PENICTON, B.C. (BP) — Southern Baptists in western Canada have organized their fourth association, the Wheatland Baptist Association in Saskatchewan/Manitoba, according to a report presented at the Canadian Baptist Conference in Penicton.

Fifty-five Canadian SBC churches and missions are now participating in the four associations. The other three Baptist associations affiliated with the SBC are the Capilano, Plateau, and Midwest Baptist Associations.

More than 100 Baptists attending the Canadian Baptist Conference at Eckhardt Avenue Baptist Church voted to establish a committee to plan SBC work in Canada. The committee, composed of representatives of each of the four associations, will also study "structural possibilities" for the future.

The conference also asked the Northwest Baptist Convention and SBC Home Mission Board for assistance in sponsoring an annual evangelism conference, elected a committee to study theological education needs in Canada, and expressed interest in the Home Mission Board's church planter apprentice program.

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LIFE AND WORK SERIES

Lesson for June 21

Celebrate Christ's victory

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

Basic Passage: Revelation 18-20

Focal Passages: Revelation 19:6-8; 20:4, 11-15

The preceding chapters have been building toward the climax of chapters 19 and 20.

First, the scarlet woman is destroyed (some see this woman to symbolize the Roman Empire, Rev. 17:1-18); then the oracles of doom for those who follow the woman are sounded (some see them as the allies of Rome, 18:1-20); and finally, we are given a picture of final destruction of the evil city (which, again, some see as municipal Rome, 18:21-24).

If, indeed, these symbols do indicate the Roman Empire, we can well understand the message of hope for first century Christians: "The Empire that has persecuted you, slain you, tormented you is coming to a destructive end." When this happens, the saints will sing songs of victory, which is the focus of Rev. 19:1-10.

The marriage of The Lamb (Rev. 19:6-8)

This victory celebration is a word of comfort and hope to suffering Christians.

The marriage supper anticipates the union of the bride (the Church) and the bridegroom (Christ).

The marriage supper is a victory celebration for the conflicts of the preceding chapters and the anticipation of the victorious Lamb as He wins the complete and final battles of Rev. 19:11 to Rev. 20:10. The union of the Church and the Lamb have two final obstacles: the beasts and their allies (which Christ destroys in Rev. 19:19-21), and the final enemy, Satan himself. The victory of the Lamb over the final adversary is pictured vividly in Rev. 20:1-10.

The thousand years

Chapter 20 has long been the source of much division among Christians. The term "millennium" (which is derived from a Latin word which means "a thousand years") is the subject of great theological diversity. Someone has said that the "millennium" did not usher in a thousand years of peace but almost two thousand years of theological strife.

An in-depth study of these verses will reveal the overthrow of Satan, not the reign of a thousand years, is the main theme of the first 10 verses. This message is certainly a message of comfort to persecuted and tormented Christians of every age.

However, the term "millennium" must be explored. I used to say that I was a panmillennialist (it will all pan out in the end), but that's a cop-out.

The book of Revelation is a highly symbolic book, and no one interprets the book literally. Because of the book's highly symbolic nature, I believe the phrase "a thousand years" is symbolic

for a period of time. The thousand years represents the period of time between the ascension of Jesus and His physical and bodily return to the earth. Already that's been more than a thousand years, but remember "that with the Lord, one day is as a thousand years, and a thousand years as one day" (2 Peter 3:8).

To me, the phrase "a thousand years" is as symbolic as the chain which binds Satan. A literal chain can't bind a spiritual being. Satan was bound when Jesus arose on Easter, but he is still able to bring havoc. Just think what it would be like, when he is loosened at the end of time. Just think how horrible and devastating his works would be if he were not restrained by the power of God.

The vision of the martyrs (20:4)

John sees the binding of Satan and then sees the victory of those who had died under the persecution. Herschel Hobbs states that "they had died on earth, but they continued to live in heaven. By the world's standards, they had been defeated on earth, but they reigned in triumphant life in heaven."

The first resurrection is the saints living spiritually and in reigning triumph with Christ. The bodily resurrection will take place when Christ returns. This is the final resurrection or second resurrection when the spirits are joined to their resurrected bodies. Verse 5 tells that the rest of the dead will not be raised until the end of the thousand years. This indicates, again, the millennium is that period from Christ's resurrection (the first fruits) until the second coming (which is a general harvest).

The final victory is gloriously pictured in verses 7-10 and the judgment in verses 11-15. Space does not allow commentary at this point. We should see these chapters as God's promises to suffering saints that guide and comfort His people. It does little good to view them as a detailed plan of end-of-the-world events. That would have had little meaning to Christians in first century.

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Associational missions directors consider storms, strategies

LOS ANGELES — Southern Baptist directors of associational missions scattered their attention on weathering the "storms" of life, missions, strategy, and parables of ministry, participating in a conference which often resembled an old-time camp meeting.

The 20th annual meeting of the Southern Baptist Conference of Directors of Associational Missions also included "how-to missions seminars," a vote to change the group's name, and election of officers.

Choruses of "amen" periodically interrupted William Pinson, who told the directors, "even in the storms that sweep over us, there is indeed hope, and there can be celebration."

Pinson, president of Golden Gate Theological Seminary, Mill Valley, Calif., said some "storms" of life are normal and are to be endured. Others are due to human waywardness or other peoples' doing, but must be corrected by changing one's own position or concentrating on issues deeper than surface strife.

But the storms which are most difficult to handle are those which result because "you are right where God wants you to be," Pinson said.

Storms of life provide Christians with the perspective they should have all the time — complete dependence on God, he said.

William G. Tanner, president of the Southern Baptist Home Mission Board, Atlanta, noted that Southern Baptists should act to fulfill the goals of Bold Mission Thrust, even though they are in the midst of changing and complex times.

He charged the directors to "exercise unusual initiative" because God has opened doors and provided "evangelization and mission opportunities on every hand."

"We are not a besieged city, but a moving army and our Commander has never lost a battle," he claimed.

In Bible studies throughout the two-day conference, Joel Gregory examined three parables which have special interest for mission leaders.

Gregory, pastor of Gambrell Street Baptist Church, Ft. Worth, examined the parables of the forgiven debtor, workers in the vineyard, and talents.

The "how-to" sessions dealt with pastor search committees and organizing associational work with senior adults.

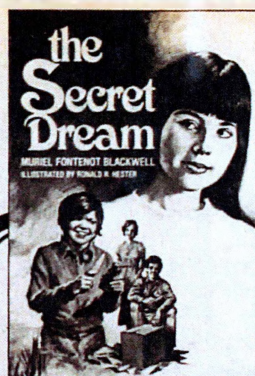
The group approved a constitutional amendment initially accepted last year in St. Louis which changed its name from the Southern Baptist Associational Directors' Conference to the Southern Baptist Conference of Directors of Associational Missions.

"The reason for the name change is to clarify the identity of the group so it will not be confused with state directors of missions," said Larry Rose, immediate past president.

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Muriel Fontenot Blackwell is a native of Louisiana and author of other Broadman books *Peter: Prince of Apostles*, *Potter and Clay* and co-author of *Working Partners/Working Parents*. She is manager of the Preschool-Children's Group, Sunday School Department, The Sunday School Board, Nashville, Tennessee.

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SBC costs: facilities lower, travel higher

LOS ANGELES — The Southern Baptist Convention, the largest annual religious meeting in the country, left its mark on the host city in a big way, dollar-wise and, hopefully, in spirit.

Tim Hedquist, assistant to the treasurer and director of financial planning for the SBC Executive Committee, Nashville, said the 124th annual meeting here will cost approximately \$109,000 for the facilities and preparation.

Even with increased costs for transportation and shipping, this year's SBC will cost less than the three previous ones because of smaller registration, Hedquist said.

The Los Angeles Convention and Tourist Bureau estimates Southern Baptist messengers left more than \$7-million in the local coffers. Helen Gorman, research director for the bureau, said

this figure includes lodging, 38 percent; food, 31 percent; and other incidental costs. She said the SBC is one of the five top conventions to come to Los Angeles this year in terms of money spent and the number of registrants.

Hedquist said Los Angeles is one of the more inexpensive cities to host the SBC, even though transportation costs were higher. He added that fewer family members were attending this year's meeting, probably because of transportation costs.

Samuel Medeiros, pastor of Pasadena's First Southern Baptist Church, said the SBC meeting here will give local congregations help in identification and understanding in their communities.

"The thing we face here is the connotation of Southern Baptist," Medeiros said.

"I have had people call me and ask if you had to be from the South to be a member. I think the convention will help Los Angeles understand we are a national and international organization of cooperating churches simply trying to spread the gospel."

The \$109,000 cost to run this year's convention includes \$39,000 for use of the Los Angeles Convention Center, which is approximately equal to last year's expense in St. Louis.

Registration costs were \$15,000 this year, lower than in 1980, because of fewer messengers, with \$17,000 for transportation, up 70 percent from last year. Programs and bulletins cost \$12,000; shipping and storage, \$8,000;

furnishings, \$4,000; and local committee expenses, \$5,000. The remainder is miscellaneous costs.

Arrangements for media to cover the convention will cost \$32,000.

Not included in these costs are expenses of agencies for exhibits and personnel.

For the record, the Southern Baptist Convention last year in St. Louis cost \$112,780. The Houston convention in 1979 cost almost \$225,000 of which \$75,000 was for a meeting in the Astrodome. The convention in Atlanta in 1978 cost \$160,294.

Devotional

A father's lesson

By C. Stephen Byrum

My father taught me how to plow on a tractor with steel wheels. It was started by a crank attached to its front.

I have never had occasion to develop that skill, but the experience was unforgettable. The roar of the old engine and the way that the steel cleats dug into the winter-hardened ground have always

reminded me of the eagerness and determination with which my father has approached his life.

However, the plowing was easy compared to the prospect of laying off the kind of straight rows which my father's concept

of "doing a job right" would demand. He explained to me that when he and his father had laid out the field I was working in, the fence posts on each end had been precisely placed so that by anchoring my sight on those posts, not allowing it to deviate right or left, perfectly straight rows could be produced. Finally, after giving all the necessary instructions, he remarked: "I've got some work to do back at the house. I'll come back and check on your work later."

It would have been much easier if he had ridden on the tractor behind me, looking over my shoulder, and perhaps prodding me away from wrong moves. I would have even settled for his staying under the nearby shade trees and being ready to call out any needed instructions. But that was not his way. He believed in giving his sons freedom, and assumed that responsibility was best apt to arise in such a context. In my mind, this was his greatest gift as a father.

I have always understood God's action toward man through the pattern of my father. God expects the paths we cut with our lives to be straight. He gives us instructions and an indelible standard on which to anchor our sights. But, we are then free to exercise our own responsible choices, to follow His standard or our own foolish deviations. In a sense, something of the same motivation even prevails, for God also "has some work to do back at the house" — God also "will return and check on our work later."

On Father's Day, we are fortunate if we can recall with gratitude the contribution which our fathers have made to our lives. Without a doubt, the relationships we have with our earthly fathers have some effect on the way we think about God. I am thankful for the way my father's approach to life has helped me to understand the freedom and responsibility God has extended to all human beings.

Byrum is assistant professor of philosophy and religion at Chattanooga State Community College and pastor of Lookout Mountain Baptist Church.



Byrum

Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

Husbanding is not a natural talent. That truth is explored in the first chapter of Dean Merrill's fine book, *The Husband Book*.

Merrill's second chapter sets forth the essential point that a husband/father performs his God-given role when he becomes a servant to his family.

The example of Jesus and the teaching of Paul lead in the same direction: servanthood. In that posture can be found the true secret of greatness.

Unfortunately, some have preferred to take for a model of the husband/father a chain of command like one would find in the Roman Legion or in modern corporate management.

Those models work if what you want is efficiency or performance or if you view living in a family just like working in an organization.

Somehow efficiency and performance fall short of what most of us want out of a family.

More desirable are companionship, growth, examples of what is good and patience with what is not, and being present in any case.

What is at stake here is the difference between being a helper and being in control. The Jesus way, as He described it in Mark 10:35-45, is the way of servanthood.

The next time you read your wife Ephesians 5:22-23, start at verse 18 and read to the end of the chapter.

Texas native accepts Mill Creek pastorate

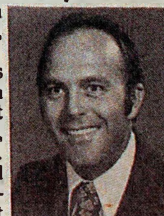
Darryl Thiebaud has accepted the call as pastor of Mill Creek Baptist Church, Antioch. He is a native of Dublin, Tex.

Thiebaud comes to the Antioch church from First Baptist Church, Desdemona, Tex. He previously served as pastor of Cottonwood Baptist Church, Dublin, Tex., and he started a mission in Durango, Colo.

Thiebaud received a diploma from Southwestern Baptist Theological Seminary, Fort Worth, Tex. His first Sunday at Mill Creek Baptist Church was June 7.



Self



Thiebaud

Medicare Supplement Information

TO: ALL MEDICARE MEMBERS

SUBJECT: NEW CHANGES IN MEDICARE THAT AFFECT YOU

Dear Medicare Member:

The Social Security Administration has recently announced certain changes that were made in the MEDICARE program — changes which will directly or indirectly affect every MEDICARE member.

If you do not fully understand what benefits are payable under MEDICARE, please return the attached card at once so that we may furnish this vital information about the changes in MEDICARE, along with a detailed description of a privately sponsored MEDICARE SUPPLEMENT INSURANCE PLAN.

We will also furnish you with information about a program designed to help relieve the MEDICARE member funeral expense. Do you know that Social Security can help pay funeral expense? This important information will be furnished without cost or obligation.

MAIL CARD PROMPTLY!

MEDICARE SUPPLEMENT INFORMATION REQUEST FORM

Yes ☐ I would like further information concerning a protection plan that helps cover the charges Medicare does not pay.

Yes ☐ I would like further information on how Social Security can help pay funeral expense.

Yes ☐ I would like further information on \$100.00 per day hospital expense plan.

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Address _____

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