

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Brotherhood to consider national lay fellowship

**MEMPHIS** — The Southern Baptist Brotherhood Commission at its semi-annual meeting in Nashville next month, will be asked to approve recommendations which will lead to the formation of a Fellowship of Baptist Men.

Two recommendations were hammered out March 12-13 by a committee composed of Brotherhood Commission trustees, state Brotherhood directors, and representatives of an ad hoc group of Baptist laymen who desire that ways be established to get more laymen involved in Bold Mission Thrust.

The committee will recommend guidelines for the formation of a Fellowship of Baptist Men as a part of the Brotherhood Commission. The new national organization would be an umbrella which would encourage the formation of other fellowships of Baptist men on the basis of vocation, interest, and/or skills which would devise ways for laymen to use their skills in Christian witnessing.

The objectives of the proposed organization are "promoting witnessing and mission involvement among Southern Baptist men, helping churches involve more men in witnessing and mis-

sions, working with Southern Baptist Convention agencies and state organizations in involving more men in witnessing and missions, and encouraging greater financial support in witnessing and missions by men through the Cooperative Program and other Southern Baptist channels."

The committee's second recommendation would implement the establishment of the Fellowship of Baptist Men by an advisory committee of 15 laymen to work with the commission trustees, the commission staff, and the state Brotherhood directors. None of the committee are to be commission trustees or on the staff of the commission or state Brotherhood organizations.

The proposed national fellowship grew out of a January 1979 Florida retreat of concerned laymen. The next month, C. E. Price of Pittsburgh, Pa., spoke to the SBC Executive Committee about the

need to involve laymen more directly in Bold Mission Thrust.

Favorable response by the Executive Committee and the Brotherhood Commission led to a consultation in the fall of 1980 with approximately 100 people attending, which envisioned the national fellowship.

A smaller consultation in January 1981 framed a charter for the fellowship which would be affiliated with the Brotherhood Commission. However, last fall the Brotherhood Commission trustees declined to approve the charter, reportedly because it assumed the creation of state fellowships which would parallel the present state Brotherhood organizations. At the same meeting, the commission authorized a committee to continue study of the proposal at a March 12-13 consultation.

When James Smith, Brotherhood Commission executive director, brought this

report to the February SBC Executive Committee meeting, the Executive Com-

(Continued on page 3)



**GOSPEL MUSIC AWARD** — Don Butler (right), executive director of the Gospel Music Association, and Wesley Forbis (left), the Sunday School Board's church music secretary, honor Mrs. Leila McKinney.

## Douglas Ginn dies

Ellen Douglas Ginn, long-time employee of Tennessee Woman's Missionary Union, died March 12 at West End Home for Ladies, Nashville. She was 103 years old.

Mrs. Ginn became WMU office secretary in 1921 and served under three executives: Margaret Buchanan, Mary Northington, and Mary Mills, before her retirement in 1957.

During her 36 years of service, Mrs. Ginn led conferences, wrote numerous articles, and served as counselor at various young people's camps in Tennessee.

Her history of Tennessee WMU, *As I Saw It*, was published in 1958.

Mrs. Ginn was born on Nov. 5, 1878, in Nashville. She was educated in Nashville public schools, Boscobel College, and Nashville Conservatory of Music.

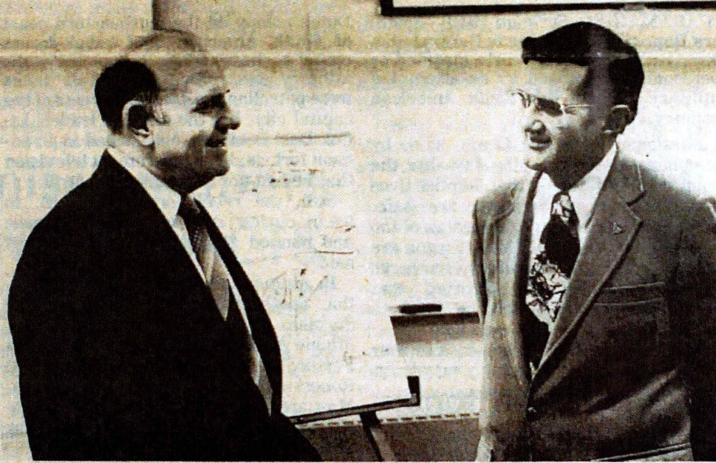
As a young lady, Mrs. Ginn belonged to what is thought to be the first missionary organization for young women in the state, the "Earnest Workers," which was organized about 1888 at Third Baptist Church, Nashville.

She was married to Max Madison Ginn, who died in 1930.

On her 100th birthday, she said her long life was "God-given," adding, "I've worked hard all my life, and I never showed off."

Funeral services were held March 15 at Roesch-Patton Dorris & Charlton Funeral Home in Nashville with Roy Babb officiating. Burial was at Mount Olivet Cemetery, Nashville.

The family had asked that, in lieu of flowers, donations be made to The Mary Northington Woman's Missionary Union Fund at Belmont College.



**MEDICAL BRIEFING** — Dewey Dunn (right) of Nashville talks with Keith Parks, president of the Foreign Mission Board, after Parks' report on the board's medical ministries. Dunn and nine other members of the executive board of the Baptist Medical/Dental Fellowship visited the board to discuss ways the fellowship could help with overseas medical ministries.

## Laymen lose jobs, lead revival

**ELK CITY, Idaho (BP)** — Four unemployed Baptist laymen discovered new roles as a result of attending the Utah-Idaho Baptist Convention's Evangelism Conference.

At the conference in Boise, these unemployed lumber and logging workers were the first to respond when Home Mission Board President William G. Tanner issued a call for dedication and evangelism.

The four returned from the conference so inspired by what they heard that they urged their pastor, Billy Sutton of the Elk City Baptist Mission, to begin a one-week revival. Then, they took turns preaching.

The result: four other men made professions of faith in Jesus Christ.

They also were inventive in the baptism of the four men and six other persons who earlier had made professions of faith.

A livestock water trough was carried to the front door of the mission and placed in four feet of snow. Water was heated inside and carried to the horse trough outside. Then, the 10 new converts were baptized.

Sutton said the four laymen slept in sleeping bags at Horseshoe Bend Baptist Church in Boise and ate sandwiches they brought with them in order to be able to attend the conference.

## Gospel musicians induct McKinney

**NASHVILLE (BP)** — The late B. B. McKinney, noted Southern Baptist musician, hymn composer, and former secretary of the Southern Baptist Sunday School Board's church music department, has been inducted into the Gospel Music Hall of Fame.

Mrs. Leila McKinney, 92, the composer's widow, was presented to several thousand persons at the Gospel Music Association's Annual Dove Awards March 3 by Don Butler, executive director for the organization.

McKinney, who died in 1952, came to the board in 1935 as music editor. He became secretary of the newly formed church music department in 1941. He wrote more than 700 gospel hymns, children's songs, and anthems.

Prior to his tenure at the Sunday School Board, McKinney was music director for Travis Avenue Baptist Church in Fort Worth, Tex., and professor of music at Southwestern Baptist Theological Seminary. He conducted music for hundreds of revival meetings and led music conferences throughout the Southern Baptist Convention.

He was the editor and compiler of four hymnals and 19 song books. Among the many hymns McKinney composed are "Have Faith in God," "Wherever He Leads I'll Go," "He Lives on High," "Satisfied with Jesus," "The Nail-Scarred Hand," and "Let Others See Jesus in You."

McKinney is one of 27 listed in the deceased category of the Gospel Music Hall of Fame, along with such notables as Fanny Crosby and E. M. Bartlett.



## State BSU groups to gather in Murfreesboro April 2-4

Members and directors of state Baptist Student Unions will meet April 2-4 for the 1982 Tennessee BSU Spring Conference, to be held at First Baptist Church and Middle Tennessee State University, both of Murfreesboro.

The conference, sponsored by the Tennessee Baptist Convention's department of student work, will focus on missions and leadership. An installation service for 45 student missionaries will also be a part of the three-day event.

Featured on the program are Claude Tears, pastor of First Corinthians Baptist Church in Chicago, and Faye Burgess, a Nashville musician. Seminars will be led by Glenn Yarbrough and Bill Henry, director and associate director of the TBC student department; Art Herron, minister of youth and activities for Columbia Avenue Baptist Church, Falls Church, Va.; Bill Black, representing the Gatlinburg resort ministry; and Lucy Hoskins, Tennessee WMU Baptist Young Women's director.

Tears, who will speak at the Friday evening and Saturday morning sessions, has served as pastor of the Chicago church for 16 years. He is also a former pastor advisor for the Illinois Baptist Student Unions, and currently holds that position with the BSU at Chicago State University. A native of Pulaski, he is a graduate of City College of Chicago and Moody Bible Institute, also of Chicago.

Miss Burgess, a music evangelist, will present concerts on Saturday evening and Sunday morning. The blind musician has performed for associational, state, and national Baptist meetings, and has served on church staffs in South Carolina, Kentucky, and Ohio. A native of Columbia, S.C., she is a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, Ky.

Seminars topics include "Resort Missions: Opportunities and Challenges," led by Black; "Campus Baptist Young Women," led by Miss Hoskins; "Developing Positive Personal Relationships," taught by Jim Sparks, BSU director at Vanderbilt University, Nashville; and "The Small BSU," led by Carol Helton, BSU director at Chattanooga State Technical Community College, Chattanooga, and Stan Cavness, BSU director at Dyersburg State Community College.

Leadership seminars centering on BSU committees, will be taught by Jimmy Joseph, MTSU; Jim Moore, University of Tennessee at Chattanooga; David Sellers, Cleveland State Community College, Cleveland; Jim Alexander, Columbia State Community College, Columbia; Sam Carothers, Austin Peay State University, Clarksville; and Ircel Harrison, Carson-Newman College, Jefferson City.

In other seminars, Henry and Herron

### TBC president Allen suffers heart attack

Wayne Allen, president of the Tennessee Baptist Convention, is in Baptist Memorial Hospital East, Memphis, following what has been described as a "mild heart attack" March 9.

His progress has been termed as "satisfactory," and he was transferred from coronary care to a private room during the weekend. If he continues to improve, he may be discharged from the hospital by the first part of next week, but would be recuperating at home for about three weeks, after which he may resume some limited activities.

Allen is pastor of East Park Baptist Church, Memphis.

will meet with the student missionaries, Yarbrough will meet with the state directors, and Dan Haskins, BSU director at Tennessee Technological University in Cookeville, will meet with the presidents of the campus BSUs.

The Saturday night installation service will commission students who will serve as summer missionaries in Gaza, the Cayman Islands, Switzerland, Israel, Guam, Alaska, California, Hawaii, Michigan, New England, New York, North Carolina, Virginia, and Tennessee.

Semester missionaries, appointed to serve with Baptist Ministries for the 1982 World's Fair in Knoxville and the Upper Volta Hunger and Relief Project, will also be commissioned.

Also scheduled for the conference are Bible studies, prayer groups, and state officer elections.



Tears

Miss Burgess

## Coup attempted in Surinam; missionaries see no alarm

PARAMARIBO, Surinam (BP) — Southern Baptist missionaries in Paramaribo, Surinam, do not feel overly alarmed or personally threatened by an attempted military coup in this South American country.

Missionary Harold Lewis said by telephone March 12 — the day after the coup was initiated — that Baptist lives and property in Surinam are safe. Though the missionary residences of the Fred Day family and Minnie Gaston are located near the military barracks where much of the fighting was centered, they have felt no need to evacuate their homes, Lewis said.

News reports from Surinam, a former

Dutch colony on the northeastern coast of South America, said rebel forces claim to have taken power from the military government. The rebels' tanks were patrolling the deserted streets of the capital city, but the nation's leader, Lt. Col. Desi Bouterse, entrenched in an ancient fort, said via government television that he had not relinquished control.

Still, the rebels ordered 7 p.m. to 5 a.m. curfew, suspended school classes, and banned all public meetings Lewis said.

In addition to Lewis and his wife, Martha, Southern Baptist missionaries in Surinam include Fred and Janice Day; Minnie Alice Gaston; James and Zelma Foster; Leo and Margaret Waldrop; and Robert and Anita Hayes, journeymen. Most are in the Paramaribo area. A Mission Service Corps couple, Layn and Kim Lawrence, also are in Surinam.



Hodges

Mrs. Owens

Mrs. Joiner

## Three April summit meetings scheduled for state Acteens

Three 1982 summit meetings have been scheduled for Tennessee Acteens, a first for the girls' organization, according to Mrs. Emerson P. Knott, interim Tennessee Acteens director.

The summit meetings, slated for April 2-4 and 8-10 at Gatlinburg's Sheraton Hotel and April 16-18 at First Baptist Church in Jackson, are held annually. A third conference has been added this year because "400 to 500 girls had to be turned away every year," Mrs. Knott said.

Speakers for the meetings include Mrs. Carlos Owens, missionary to Tanzania; Mrs. Robert Calvert, of Piedmont, Ala., who will lead meditations

during general sessions; Chris and Gwen Wilkinson, former journeymen to Liberia; Gwen Blythe, a U.S.-2er assigned to Baptist Ministries for the 1982 World's Fair in Knoxville; and Mike Hodges, minister of music at Manley Baptist Church of Morristown, and his wife Nancy, who will lead the music for the conferences.

In addition, Mrs. Bob Burroughs, assistant director of special missions projects for the Southern Baptist Home Mission Board in Atlanta, will be featured at the first conference; Barbara Joiner, author and Acteens leader from Columbiana, Ala., will speak at the second and third sessions; and Bill and Cindy Black, representing the home missionaries assigned to the Smoky Mountain Resort Ministries in Gatlinburg, will be at the April 8-10 meeting.

Special music for the first conference will be provided by Love, Inc., from Central Baptist Church, Fountain City; Andrew Culverwell, an Atlanta, Ga. recording artist, will perform at the April 8-10 meeting; and Kay DeKalb, a Nashville entertainer, will appear at the Jackson conference.

Seminars will be led by the program personalities, Acteens, and mission volunteers. Topics include Big A Clubs, day camping, music, games, puppetry, counselors-in-training, and reports on missions activities.

A highlight of each meeting will be a Studia banquet and recognition service for those Acteens who have attained an additional level of achievement during the past year, and the commissioning of new teams of Acteen Activators.

At the close of each meeting, tracts will be given to the Acteens to distribute in Gatlinburg and Jackson as they leave the conferences.

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Alvin C. Shackelford, Editor

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Post Office Box 347, Brentwood, TN 37027  
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Charlie Warren  
Associate Editor

Eura Lannom  
Advertising, Subscriptions

Steve Higdon  
Assistant Editor

Martha Buster  
Production Assistant

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# Allen calls FCC rules 'good news' for ACTS

FORT WORTH, Tex. (BP)— After a year and a half of consideration and debate, the Federal Communications Commission officially authorized low-power television (LPTV), setting in motion the licensing process that may provide for a national Southern Baptist television network.

By unanimous vote, the FCC approved the regulations for LPTV which will determine how licenses will be awarded and what technical standards will govern the operation.

Specifically, the FCC decision placed no limit on the number of LPTV stations that can be owned by one applicant, determined that uncontested applications (those with no competition for the same channel) and rural applications will be awarded first, and established a simplified process, for deciding contested licenses.

The decision was hailed as good news by Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission and architect of the proposed television network.

"This has placed us in a very strong position," Allen said, "primarily because the FCC did not put a limit on the number of stations we can own."

The American Christian Television System (ACTS), a corporation formed by Allen last year to assemble the network, has 106 applications on file with the FCC. The FCC had considered a limit of 15 low-power stations for any one owner.

In deciding between competing applications for the same channel, the FCC elected to give preference to those with minority representation in their ownership and those filed by applicants who

have not owned broadcast facilities before.

Allen said both preferences initially will favor ACTS applications, since the five-member ACTS board include three minority representatives and since ACTS currently owns no broadcast facilities.

The Federal Communications Commission in February rejected a plan to speed up licensing of contested channels through use of a lottery system of random selection paper hearing.

Although they will begin processing the estimated 1,200 uncontested applications immediately, it will take more than a year to handle all 6,000 applications.

Allen was conservative in his estimate of when licenses will be granted to the American Christian Television System.

Although some of the ACTS applications will be among the 1,200 uncontested, Allen said it is difficult to tell how many. It was previously estimated that two-thirds of the ACTS 106 applications had no known competition, but Allen said the FCC action may alter that picture.

In the process designed by the FCC, all applications must be placed on a cut-off list, which gives other groups 30 days to file competing applications. However, once an application survives the 30-day cut-off list, the FCC will accept no other competition for that channel.

Allen expects it will be after the first of 1983 before many of the applications are considered. That will not stand in the way of plans to begin programming for the ACTS network on a limited basis during 1983, he said, using some low-power stations as well as cable TV and other outlets.



**CAMPAIGN CHAIRMEN** — Carson-Newman President Cordell Maddox (left) poses with newly-elected leaders for the upper east Tennessee drive for Carson-Newman's Vision '80 Campaign (left to right) L. P. Gregory, campaign chairman; C. E. Parker, Johnson City-Bristol area chairman; and Wallace Boyd, Kingsport chairman.

## C-N begins 'upper east' drive

KINGSPORT — Area business and civic leaders met recently in Kingsport and in Johnson City to launch the upper east Tennessee phase of Carson-Newman College's Vision '80 Campaign for Greatness.

More than 80 community leaders

unanimously approved the \$300,000 campaign, and named three prominent area men to positions of leadership.

L. P. Gregory, insurance executive and former mayor of Kingsport, will serve as chairman. C. E. Parker, president of Johnson City Bedding Company, will serve as the Johnson City-Bristol area chairman. Wallace Boyd, chairman of the board of Oakwood Markets, will head the Kingsport division.

The total three-year campaign goal is \$2.5-million with a challenge goal of \$4-million. To date, campaigns involving Jefferson County, Hamblen County, the college's trustees, faculty, staff, and alumni have raised more than \$3.3-million.

Campaigns among the people of Chattanooga and Knoxville will follow. Local regional and national corporations and foundations will also be challenged to support the campaign.

## SWBTS student, child killed in house fire

FORT WORTH, Tex. (BP)— A seminary student and his one-year-old son died in an early morning home fire in Fort Worth March 12.

Frank (Andy) Malone, 27, a first year church music student at Southwestern Baptist Theological Seminary, died in the 2 a.m. blaze when he went back into his burning rented house to try to save his youngest son, Daniel. Both were killed.

Malone, a 1976 graduate of the University of Oklahoma, had already accompanied his wife, Jessica, and sons Michael, 5, and Jeffrey, 4, out of the house.

## Lay fellowship...

(Continued from page 1)

The committee passed a motion to instruct the Brotherhood Commission to bring back a report and a plan of action for implementing the national fellowship to the committee's June meeting. This action has been questioned by some who note that the Executive Committee does not have the authority to instruct any SBC agency on any matter.

At the committee's consultation, the group decided to recommend that the proposed fellowship be a part of the commission, rather than a separate affiliated organization. Instead of recommending a charter, the committee rather chose to recommend that guidelines be proposed to the April 22-24 commission meeting.

## Radio-TV Commission alters bylaws, prepares for ACTS

FORT WORTH, Tex. (BP)— Trustees of the Radio and Television Commission adopted a revision of their bylaws and approved several new policies at their spring meeting, all in preparation for the advent of the American Christian Television System.

In addition, the group heard a report on test marketing of the RTVC's latest television pilot, "Invitation to Life," and discussed the implications of the Federal Communications Commission's recent action on low-power television.

Changes in the bylaws include increasing the number of board meetings from two to three per year, with executive committee meetings scheduled between each of the full board meetings. The size of the executive committee was limited to 12, so it would never constitute a majority of the 26-member board.

A bylaw revision made the appointment and removal of corporate executives, such as vice-presidents, by the RTVC president subject to approval by an administrative subcommittee of the executive committee. Standing committees of the trustee board were re-aligned to match the five division organizational structure of the commission. A conflict of interest statement was added to the bylaws to cover both trustees and employees.

In order to help meet the production demands of programming a national television network, the trustees approved a policy to allow joint ventures with outside production companies. The

policy calls for the RTVC to enter such agreements only when they can enhance production ability or efficiency of the commission, while preserving the "reputation and integrity" of the RTVC and Southern Baptist Convention.

The second new policy details relationships between the RTVC, the board of directors of ACTS, and the local ACTS boards which will be appointed when low-power licenses are granted. While the policy also prohibits solicitation of funds by ACTS stations, it approves a method of "commercial recognition," similar to that used by public broadcasting stations for companies providing tax deductible financial support for ACTS.

## Falling roof misses children, journeyman

TAMANDUA, Brazil (BP)— Southern Baptist missionary journeyman Mark Hershey and about 30 Brazilian children narrowly escaped tragedy when the heavy tile roof of a Brazilian Baptist church collapsed.

The 24-year-old Kansan had just left the church, where he both lived and worked, to spend an evening with friends when he heard a booming crash. He turned to find that the tile roof of the church had collapsed, crumpling the side wall, and smashing most of the benches inside. One roof tile lay imbedded in the pulpit like an ax.

Only minutes before, more than 30 children had left the building, which doubles as a school and clinic for Tamandua, an agricultural community in the northern Brazilian state of Pernambuco.

The Southern Baptist Foreign Mission Board has released \$3,000 in disaster relief funds for reconstruction of the church, to be coordinated by Hershey and missionaries Donald Turner and Glen Swicegood. Hershey came to Tamandua in 1981, assigned to mission construction and relief projects in the area.



Lewis

Lewis, whose resignation is effective March 31, has led the Madison-Chester association, based in Jackson, for over 16 years. He accepted the additional responsibility of leading the Crockett association in 1979.

Lewis was previously director of missions for another Kentucky association, Christian County, and pastor of two churches in that state, Wing Avenue Baptist Church, Owensboro, and Lake Spring Baptist Church, Franklin.

A native of Franklin, Ky., Lewis is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Offices of the West Union association are located in Paducah, Ky., and is comprised of churches in Ballard and McCracken counties.



## EDITORIAL

# THE thesis: what does it say to Southern Baptists?

By Alvin C. Shackleford

## BACKGROUND

During the spring semester of 1976, Noel Hollyfield Jr. wrote a thesis as a part of his requirements for a master of theology degree at Southern Baptist Theological Seminary, Louisville, Ky. Its title was "A Sociological Analysis of the Degrees of 'Christian Orthodoxy' among Selected Students in the Southern Baptist Theological Seminary." His research involved survey forms filled out by 190 of 2,113 students, using a questionnaire devised in 1965 by two non-Baptist California sociologists, Charles Y. Glock and Rodney Stark.

Hollyfield's thesis was "read and approved" by three SBTS professors — which does not mean that the seminary was necessarily pleased with its findings, but rather that the professors felt that the research and completeness of Hollyfield's thesis merited the granting of his Th.M. degree.

Reference was made to the thesis in a 1979 book by Harold Lindsell, *The Bible in the Balance*, but it had little response from Southern Baptists until the April/May 1981 issue of the *Southern Baptist Journal* contained two tables based on Lindsell's book. Both the book and the April/May 1981 *Southern Baptist Journal* indicated that the questions on the survey brought "yes" and "no" answers — which was not the case — and that of the SBTS graduate students (Th.M. and Ph.D.), 63 percent believed in God, 63 percent believed in the divinity of Jesus, 32 percent believed in the virgin birth of Jesus, 53 percent believed in life beyond death, and 37 percent believed in the devil.

However, on the questionnaire the students were asked to select statements which "come closest to expressing" their beliefs. (Note the examples printed at the bottom of this page.)

## A LOOK AT THE THESIS

Having carefully read Noel Hollyfield's thesis and recognizing that it could become an issue among Southern Baptists, I would like to offer my own observations.

First, the purpose of the thesis was a "sociological analysis" of students — not a "theological analysis." We need to realize that the methods of scientific research were not used. The questionnaire was prepared by two sociologists, not professional researchers, so neither theological nor Baptist terminology was used. Hollyfield's sample was relatively small (including only 19 graduate students), with overall responses less than 9 percent of the then-enrolled students. The questionnaire was distributed by several different methods, and there was no follow-up with those who did not respond to the survey.

Also, it would seem that the only true test to determine that students become less "orthodox" during their seminary education would be to

survey the same students when they enroll and when they graduate.

The survey was taken in 1976, which was a period of shifting toward conservatism in the Southern Baptist Convention — which could have some effect on the beliefs of entering students as compared to older students.

Yet, in spite of all these reservations about Hollyfield's survey, I was disturbed by what I found in the thesis.

To me there are some basic Biblical doctrines which are essential. I personally would not want a pastor who does not believe that God exists, that Jesus is the divine Son of God, that the miracles of the Bible did not occur supernaturally, that the devil exists, that there is life beyond death, that Jesus was born of a virgin, or that Jesus will not return to the earth some day.

I understand that true education does not involve a professor "cramming" knowledge into a student's brain, nor a student blindly accepting everything a professor says. However, regardless of the teaching methods used, students should graduate from a seminary with stronger Biblical beliefs than when they enrolled.

I would be greatly disturbed to find out that the readers of the *Baptist and Reflector* have less belief in Biblical doctrines after reading this publication over a period of years.

Some have suggested that today's entering seminary students have less Biblical knowledge than those of previous generations. We must accept the obvious fact that these students are products of our churches, and a part of the problem could be that our churches are not as diligent in teaching and preaching Biblical doctrines as they once were. Also, all entering students at Southern seminary must have letters of recommendation from a pastor and from the church of which they are members.

One encouraging aspect of the survey is that doctor of ministry students have a more conservative view of Scripture than master of divinity students. This indicates to me that when these students graduate and become pastors or denominational workers, they realize the need of stricter adherence to basic doctrines and conservatism. But, on the other hand, this would indicate the seminaries are not equipping students on the importance of doctrine.

In conclusion, let me state that the Hollyfield thesis is not a convincing indication that our denomination is becoming "liberal" or that our seminary students are more "liberal" when they graduate than when they enroll.

However, the thesis must prompt a serious examination of the current state of Southern Baptist theological education. Hopefully, the trustees, the administrations, the faculties, and the denomination itself will carefully examine what is being taught and how it is being taught.

If such an examination shows deficiencies in our teaching procedures, steps can then be taken to correct such deficiencies.

On the other hand, if such an examination shows that our teaching procedures are entirely adequate, we can gratefully move beyond doubts and questions about theological education and focus Southern Baptists' efforts and energies on other matters.

In the tables below, "Dipl." refers to SBTS diploma students or Boyce Bible School students who generally are older students or are not college graduates; "M.Div. 1st yr." refers to master of divinity students enrolled in first year courses; "M.Div. final yr." refers to master of divinity students approaching graduation; "D.Min." refers to doctor of ministry, a degree usually sought by graduate students who are employed by a church or the denomination; "Ph.D. Th.M." refers to graduate students seeking the doctor of philosophy or master of theology degrees.

Which of the following statements comes closest to expressing what you believe about God?

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
I know God really exists and I have no doubts about it.	100%	74%	65%	75%	63%
While I have doubts, I feel that I do believe in God.	0%	25%	28%	20%	26%
I find myself believing in God some of the time, but not at other times.	0%	1%	5%	5%	5%
I don't believe in a person God, but I do believe in a higher power of some kind.	0%	0%	2%	0%	0%
I don't know whether there is a God, and I don't believe there is any way to find out.	0%	0%	0%	0%	0%
None of the above represents what I believe. What I believe about God is:	0%	0%	0%	0%	5%

The Devil actually exists:

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Completely true	96%	66%	42%	75%	37%
Probably true	4%	18%	26%	10%	15%
Probably not true	0%	12%	23%	15%	32%
Definitely not true	0%	5%	9%	0%	15%

How necessary for salvation do you believe the following to be? Belief in Jesus Christ as Saviour:

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Absolutely necessary	100%	85%	60%	90%	59%
Probably necessary	0%	8%	21%	5%	15%
Possibly necessary	0%	2%	14%	0%	26%
Not necessary	0%	5%	5%	5%	0%

Which of the following statements comes closest to expressing what you believe about Jesus?

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Jesus is the Divine Son of God and I have no doubts about it.	100%	87%	63%	80%	63%
While I have some doubts, I feel basically that Jesus is Divine.	0%	10%	28%	15%	21%
I feel that Jesus was a great man and very holy, but I don't feel him to be the Son of God any more than all of us are children of God.	0%	4%	9%	5%	0%
I think Jesus was only a man, although an extraordinary one.	0%	0%	0%	0%	5%
Frankly, I'm not entirely sure there really was such a person as Jesus.	0%	0%	0%	0%	5%
None of the above represents what I believe. What I believe about Jesus is:	0%	0%	0%	0%	5%

There is life beyond death:

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Completely true	100%	89%	67%	95%	53%
Probably true	0%	9%	31%	5%	42%
Probably not true	0%	1%	2%	0%	5%
Definitely not true	0%	0%	0%	0%	0%

Jesus was born of a virgin:

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Completely true	96%	66%	33%	85%	32%
Probably true	4%	17%	33%	10%	37%
Probably not true	0%	14%	21%	5%	15%
Definitely not true	0%	2%	12%	0%	15%

Which of the following statements comes closest to expressing what you believe about Jesus?

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Jesus is the Divine Son of God and I have no doubts about it.	100%	87%	63%	80%	63%
While I have some doubts, I feel basically that Jesus is Divine.	0%	10%	28%	15%	21%
I feel that Jesus was a great man and very holy, but I don't feel him to be the Son of God any more than all of us are children of God.	0%	4%	9%	5%	0%
I think Jesus was only a man, although an extraordinary one.	0%	0%	0%	0%	5%
Frankly, I'm not entirely sure there really was such a person as Jesus.	0%	0%	0%	0%	5%
None of the above represents what I believe. What I believe about Jesus is:	0%	0%	0%	0%	5%

Jesus walked on water:

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Completely true	96%	59%	44%	80%	22%
Probably true	4%	24%	24%	10%	22%
Probably not true	0%	14%	22%	10%	28%
Definitely not true.	0%	4%	10%	0%	28%

Do you believe Jesus will actually return to the earth some day?

	Dipl.	M.Div. 1st yr.	M.Div. final yr.	D.Min.	Ph.D. Th.M.
Definitely	100%	79%	56%	80%	53%
Probably	0%	13%	19%	10%	21%
Possibly	0%	5%	14%	5%	11%
Probably not	0%	4%	7%	5%	11%
Definitely not	0%	0%	5%	0%	5%



## Personal perspective

By TOM MADDEN  
TBC executive secretary

I often hear or read the expressions "get back to basics" and "remember the fundamentals." With these expressions in mind, I probed my heart with the question, "What are the essentials of the Christian faith?"

I am convinced that a pure heart is a redeemed heart. "Keep thy heart with all diligence; for out of it are the issues of life." Jesus said, "A good man out of good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. For out of the abundance of the heart the mouth speaketh." If a stream is to be pure, its source must be pure.

If a heart is not pure, we can say, "Lord, take this sin-stained, impure, evil heart of mine and redeem it, wash it, cleanse it, and make it pure." I believe Christ will do it!

The fruitage of a pure heart is a worthy character. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Christ becomes the example of the pure in heart. If a life previous to being born again has been one of indulgence in sin, there will be evidence of a marked change in lifestyle and conduct. True religion is really being, not merely seeming to be, a child of God in character.

One other basic I want to emphasize is a life of good deeds. Jesus went about doing good. We are also known by our fruits. We are to be doers of the Word and not hearers only.

A good heart, a worthy character, and a life of good deeds are truly a lifestyle to be desired.

## Maddox reports to C-N trustees

JEFFERSON CITY — The two biggest problems facing colleges over the next two years will be inflation and the drastic cuts expected in financial aid, according to Carson-Newman President Cordell Maddox.

"In 1982-83 our students will lose approximately \$151,000 in financial aid," Maddox told college trustees. "That figure is expected to rise to \$516,000 the following year."

"We are placing additional emphasis on our financial aid office to work with current and prospective students in securing the funds to attend college," Maddox continued. "In addition, we are budgeting more scholarship money in our institutional budget." This year Carson-Newman College awarded, from all sources, almost \$3-million in financial aid.

Due to energy costs at Carson-Newman, which rose 26 percent during the past year, an energy committee composed of faculty and staff, has been appointed to look at alternatives to conserve energy.

Maddox also reported that \$3.3-million in gifts and pledges has been received through Vision '80: Carson-Newman's Campaign for Greatness, and that applications for admission are up 10 percent over the same period last year.



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.

### Ready to 'go home'

Dear editor:

"What do you want me to tell Lloyd when I see him?"

That question was as natural as taking a breath for Douglas Ginn. The occasion was the last visit my mother and I had with her. Into her 104th year, her frail body worn out, and her mission accomplished, Mrs. Ginn was getting ready to "go home."

And part of that preparation was to take messages. To her, heaven was a real destination, and reunions with her Lord and the friends who had gone before her were a certainty. She often asked why she had been given a life that had lasted over 100 years, but she never complained about the problems that longevity brought. Friends whose lives she had blessed knew why she was still with us.

Thus, when Mrs. Ginn asked my mother what message she wanted to send to my dad, she did so with her eyes glistening with anticipation. Preparing for the Promised Land was as simple for her as packing to go to Memphis or Knoxville.

When my mother replied, "Tell him I love him," she responded, "Bordie, I will do that soon." And those of us who knew and loved Douglas Ginn know that the message has been delivered.

Lloyd Householder Jr.  
208 River Oaks Rd.  
Brentwood, TN 37027

### Appreciates Lewis

Dear editor:

We at Friendship Missionary Baptist Church would like to take this time to tell Tom Lewis just how we feel. For all the years we have known him, we feel like he is one of the most Spirit-led men that Madison-Chester Baptist Association could have for that job. We are sorry to hear he is leaving, but we know his work is needed elsewhere.

He has helped us when we were in need. He has love in his heart for everyone.

John W. Lowe  
Rt. 1, Box 22A  
Finger, TN 38334

Tom Lewis has resigned as director of missions for Madison-Chester Baptist Association to assume a similar position in Kentucky. (editor)

### Depend on state papers

Dear editor:

Through the years we have depended upon the Baptist state papers as the primary means of informing Southern Baptists about their mission work around the world.

Your readers depend on your state paper to update them on Baptist work in their own state and on the way our Cooperative Program dollars are being used throughout the Southern Baptist Convention and overseas.

Now the Baptist paper is facing a severe financial crisis. The government on Jan. 10 eliminated all subsidy for such non-profit mailers. This meant that postage rates over night more than doubled.

The Baptist papers are being forced to raise their subscription rates, and that's why I'm writing. One way of increasing an awareness of missions and enhancing

the cooperative spirit that marks Southern Baptist life is to support the state paper during this crisis.

How do we do this? By urging churches to continue its budget subscriptions for all members. Or individual subscribers could renew their subscriptions even though the rates increase.

Despite the higher costs, Baptist papers still represent one of the best bargains anywhere. It's one of the best ways to keep informed about how God is working through Southern Baptists in this state and throughout the world.

R. Keith Parks  
Foreign Mission Board  
P.O. Box 6767  
Richmond, VA 23230

### Priests have other jobs

Dear editor:

In an interesting devotional by Marjorie McCullough (Feb. 10, page 7), the author closed with an inspirational and, I am sure, sincere message. Mrs. McCullough is, however, in serious error.

She writes, "He has no other responsibility in his life as a priest except to show tourists around a church where the former ruler is buried." The author then makes a point that Tennessee Baptists, in contrast, have pastors with a responsibility to "proclaim a living King and Lord."

For your readers' information, every Catholic priest is required by canon law to celebrate the Lord's Supper every day of his priestly life and to preside at this celebration in the presence of a congregation and also to proclaim the gospel (preach) at each celebration. In addition, every priest, regardless of his other responsibilities, is required by canon law to be on a 24-hour call to any of God's people requesting the sacraments or advice including prayer.

In summary, this priest may not be assigned as pastor or even associate pastor to any particular congregation, but his responsibilities as a priest are far more extensive than the writer indicated.

John E. Halsey  
P.O. Box 642  
Brownsville, TN 38012

## Two Tennesseans win SBTS award

LOUISVILLE, Ky. — David C. Head of Nashville and David M. Jordan of Signal Mountain were named recipients of the Rice-Judson Scholar Award by Southern Baptist Theological Seminary.

The two Tennessee Baptists are among 20 persons from 12 states to receive the \$500 award. Rice-Judson awards are presented annually by the seminary to incoming students who demonstrate outstanding leadership, scholarship, and commitment to ministry.

Jordan will graduate in June from Furman University, Greenville, S. C. He is the son of Mr. and Mrs. Moncrief Jordan, also of Signal Mountain, where the elder Jordan is pastor of Signal Mountain Baptist Church. Head, son of Mr. and Mrs. Joseph L. Head of Owensboro, Ky., will graduate this summer from Belmont College in Nashville.

Both men plan to enter Southern Seminary in August.

## FMB names Wells to lead orientation

RICHMOND, Va. (BP) — Frank S. Wells, a former missionary to Indonesia, has been named manager of career missionary orientation by the Southern Baptist Foreign Mission Board.

Wells will direct the training of new missionaries at the missionary orientation center in Pine Mountain, Ga., and later at a new orientation center near Richmond, scheduled to open in 1984. He has been pastor of Shiloh Terrace Baptist Church in Dallas since 1979.

A native of Montgomery, Ala., Wells was the first full-time student worker assigned to Indonesia. He began Baptist student centers in Yogyakarta and Semarang, both cities with large concentrations of university students. In Semarang he also taught at the Indonesian Baptist Theological Seminary and at two universities.

In 1968, he transferred to Jakarta, Indonesia's capital, where he was treasurer of the Indonesian Baptist Mission (organization of Southern Baptist missionaries). Wells also was pastor of four churches while in Indonesia.

He resigned from missionary service in 1971 and became pastor of First Baptist Church, Enterprise, Ala., where he served until coming to Shiloh Terrace church.

Wells is a graduate of Howard College (now Samford University), Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky.



Wells

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The Tennessee General Assembly seems intent on removing deadlines that would do away with gambling in Tennessee.

There are currently four different gambling issues before the General Assembly. The first

would tax pinball machines and, also, possibly electronic game machines. The second would lead to extending or eliminating the cutoff date on gambling with pinball machines. Presently, the law states that pinball machine gambling will be illegal beginning this summer.

A third issue concerns controlling bogus charities that set up bingo shops, and a fourth is the attempt to eliminate the summer of 1983 cutoff for bingo games. Under present laws, non-profit organizations may conduct bingo games, but that will be outlawed next year.

Taxing the pinball machines and controlling bogus charities both sound like good ideas. The problem comes when these two positive measures are attached to those rescinding cutoff dates on either of these gambling issues.

There are a variety of bills before the General Assembly designed to perform one or several of these actions. Rather than state bill numbers, it would be sufficient to let your representative or state senator know how you feel about extending gambling in Tennessee.



Self



# Stewardship man loves God, life, people

**EDITOR'S NOTE:** This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Ernest Standerfer

NASHVILLE (BP) — A quick glance at the credenza behind A. R. Fagan's desk reveals a man interested in his family. Pictures of family members are informally, but prominently displayed. His wife, three daughters, one son, and grandchildren are obviously important to him.

Fagan, executive director of the Southern Baptist Convention's Stewardship Commission, recommends prayer for help in making decisions. To illustrate, he tells of the time, during his first pastorate in Kirbyville, Tex., that he sought God's will for a wife. "The first time I saw Florrie was at prayer meeting, and I knew immediately she was the answer to that prayer." She, like Fagan, was the child of a Baptist preacher.

His roots are deep in Baptist life. Born in Richton, Miss., on New Year's Day in 1930, his father and grandfather conducted revivals with the preacher — father of Grady Cothen, president of the



**OUTDOORSMAN** — A. R. "Rudy" Fagan, executive director of the Stewardship Commission, is an avid hunter, outdoorsman, and woodworker. He built the barn in the background.

Sunday School Board. "Two terms" were served at Southwestern Baptist

Theological Seminary — first, when his dad attended and then later for his own training. He wears the influence of those Texas years in his "off duty" cowboy boots and hat.

A man of varied interests, he has traveled widely. His dad's vocation as a military chaplain resulted in frequent family moves. In later years, preaching missions have taken him to South Africa, Hong Kong, Brazil, and Panama.

Fagan is drawn to the outdoors. Besides his love for horses, his knowledge of all animals is quite impressive. He enjoys nothing more than tramping through the woods or waiting in the bitter cold on a hunting trip. In the summer, golf and fishing claim his attention. "I learned to appreciate the outdoors from my grandfather and was attracted to fishing and hunting because of my dad," he says.

While he enjoys the outdoors, he also has developed skills in woodworking. "It is a relaxing, healing activity for me," he explains. Tables, clocks, and other furniture in the Fagan household testify to his ability. He built the horse barn behind his house.

Whatever Fagan's undertaking — hunting, fishing, woodworking, golfing, speaking, he pursues it intensely. That includes his prankishness, whether it is surprising someone with his "cat call" or kicking a chair as he passes by.

More important is his effective chan-

neling of energies and concerns as the leader of the Stewardship Commission. "What the Bible Says About Stewardship" sets forth his stewardship convictions. He encourages churches to use commission materials to help develop their members as Christian stewards and to make the support of Southern Baptist mission ministries a priority.

"Throughout my pastoral ministry, I believe the Lord was preparing me for my work at the commission," he says. "Every church I pastored had serious financial problems at the outset, but with God's help and hard work, they were all able to overcome those problems."

Unafraid to take a stand on important issues, he sticks to his decisions once made. To him, believing in something makes it worthy of support. Even so, he lets others express their differences and "speak their mind."

Since becoming executive director-treasurer of the Stewardship Commission in 1974, he has been active in the Brentwood Baptist Church, Brentwood. He has been a Sunday School teacher for several years and chairman of deacons.

While he enjoys the outdoors, delights in the element of surprise, finds satisfaction in hobbies, administers an SBC agency, some of his finest moments come as he is preaching the gospel. His years as a pastor enable him to identify with Baptist preachers and to communicate with them.

## Shroud of Turin mystifies Southern Baptist scientist

By Norman Jameson

WILTON, Conn. (BP) — The haunting three-dimensional image of a crucified man on the Shroud of Turin is definitely not the work of human hands, says Scientist John Heller, a Southern Baptist.

But Heller, founder and executive director of the New England Institute, center for interdisciplinary research, says no one will ever know if the 14-by-4-foot linen was the burial cloth of Jesus because there are no tests to prove Jesus' presence.

And it really makes no difference, says Heller, because the shroud, burial cloth of Christ or not, does not determine the validity of his faith.

"To me, a belief in Christ requires a leap of faith, and having made that leap, I don't need any bits or pieces of relics of any kind to affirm or deny my belief," says Heller, a member of Wilton Baptist Church.

Still, says Heller, who entered Harvard at age 14 and graduated from its medical school at age 20, "As a scientific puzzle, this thing is almost irresistible."

Heller's expertise is in testing for the presence of elements in minute amounts. He was on the 32-member scientific research team that had 120 hours with the shroud in October 1978. He did determine the presence of blood on the shroud but the traces

are so infinitesimal, more sophisticated tests will be needed to determine if it is human blood.

"Initially we were ... arrogantly confident that we would go in there with the best of our late 20th century scientific tools, and within a few hours, we'd spot a forgery," Heller says. "Well, it is now three and a half years later and we're just still talking to one another."

The shroud, venerated by many as the burial cloth of Jesus since the 14th century, never leaves Italy, where the Catholic Archbishop of Turin is its official guardian. It is displayed only two or three times each century. The research team lifted elements from the shroud with a sticky tape similar to that used at crime scenes.

They found an astonishingly detailed, straw-yellow, photographically negative image of a scourged, crucified man whose injuries parallel the Biblical accounts of Jesus' crucifixion.

The similarities between the Biblical accounts and the findings of the research team are so startling, in fact, that two members of the team, in a book not endorsed by the team, say it would be more of a miracle if the shroud were to be bogus than authentic.

Kenneth Stevenson and Gary Habemas, in *Verdict on the Shroud*:

Evidence for the Death and Resurrection of Jesus Christ explained why a forgery would be nearly impossible:

"The artist would have had to have been one of the greatest who ever lived, a man capable of painting an image with the finest detail in a negative form. He would also have to know these medical facts many centuries before they were described by anatomists and pathologists: a severe chest beating can cause the pleural cavity to fill with a bloody fluid; this fluid would separate into two layers of heavy blood and lighter serum; a puncture through the fifth and sixth ribs would drain this cavity; a crucified man's abdomen would swell; the weight of a body can be supported on a cross if the arms are nailed through the space of Destot in the wrist; and this nail would likely sever the median nerve, causing the thumbs to cling tightly to the hand."

"This hypothetical artist would also have had to be daring enough to depart from Christian tradition in art by depicting Jesus nude, nailed through His wrists, wearing a cap of thorns covering the entire head, bearing approximately 120 scourge wounds, and wearing His hair in a pigtail. Finally, he would have to have had access to a Roman flagrum (three-pronged whip) and lancia (spear) so that he could draw wounds that would exactly correspond to these archaeological artifacts."

Stevenson and Habemas say the image was imprinted onto the shroud in a burst of heat and light at Jesus' resurrection. While neither Heller, nor most others on the team, will speak as certainly about the origin of the image, Heller says experiments did rule out the two most likely scientific explanations for the imprint: radiation and molecular transfer.

"If such a precise image got on the shroud by radiation, all the rays would have to be vertical up and vertical down," Heller says. "It couldn't glow like a light bulb. That wouldn't produce

the fine image at all. That would be isotropic radiation and you wouldn't get an image. There's nothing we know or could find that beams light perpendicular and parallel."

"Molecular transport actually means molecules going from an image to the surface. For a variety of quantitative, kinetic and thermodynamic, and other reasons, we have been able to rule out any molecular transport."

The science team is still waiting permission to conduct a carbon 14 dating test, which will require a tiny piece of the shroud be destroyed. Until then, most members are unwilling to try to date the shroud. A Loyola University theologian, Francis Filas, maintains the authenticity of the shroud is proven by an imprint of a rare coin in the right eye of the crucified figure that he says dates to A.D. 29.

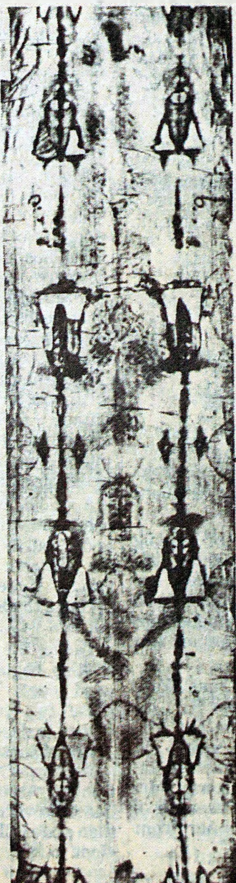
Habermas and Stevenson aside, most team members refuse to speculate if the shroud is the cloth that covered Jesus the three days he was in the tomb. But none are reluctant to admit they are baffled by the image on the Shroud of Turin.

## BMH names Ken Burch to direct department

MEMPHIS — Kenneth Burch, director of educational support services at Baptist Memorial Hospital since 1979, has been named director of the hospital's department of human resources.

The human resources department is involved in long-range and short-range planning and development of all employee functions. It also encompasses educational support services, which directs the hospital's large and varied continuing education program.

Burch previously was director of the division of biomedical education and a professor of biomedical education at the University of Tennessee Center for the Health Sciences in Memphis from 1970-79.



Shroud of Turin



## Rumor mill cranks out 'church regulation bill'

By Stan Haste

WASHINGTON (BP)— Fueled by repeated publication in church newsletters, a new rumor is sweeping the nation that Congress is about to pass a "church regulation bill" which would impose racial and sexual quotas on churches.

Editors of state Baptist newspapers and other denominational executives have been besieged in recent weeks with inquiries from concerned pastors. But other ministers, unaware of the original source of the rumor, have published it without making inquiries about the accuracy of the information.

The rumor apparently was started by a right-wing organization, the National Christian Action Coalition, which reported in the February issue of its newsletter, Alert, that "the most dangerous piece of legislation ever, relating to church-state separation, is on its way to passage" in Congress.

Editor William Billings accused President Reagan of bowing to pressure from U.S. Sen. Edward M. Kennedy and Speaker of the House of Representatives Thomas P. O'Neill Jr., in asking Congress to pass a bill "which would give the Internal Revenue Service broad new powers to tax, review, and regulate churches which maintain Christian schools."

Billings also appealed for contributions to fight the legislation.

In Southern Baptist circles, objections to the bill apparently were started by John R. Bisagno, pastor of First Baptist Church of Houston.

In the Feb. 5 issue of the church's newsletter, Bisagno warned that "the purpose of the bill is to cut off the tax-exemption status of churches unless they have a certain percentage of women and minorities such as blacks and Hispanics in places of leadership, and may make a certain percentage of homosexuals, possibly in ordained positions, mandatory."

Bisagno went on to declare that "it will be a cold day in August when the federal government has the right to dictate to you that your pastor must be black or white, male or female, heterosexual or homosexual."

Further, Bisagno wrote, passage of the bill would give IRS the right to collect taxes from church members on their tax-deductible contributions, retroactive to 1970.

All the information used in Bisagno's column came from the Billings newsletter, Baptist Press learned.

Bisagno told Baptist Press the article was based on "verbal information" given to him by a church member "who is very involved in conservative politics" and who apparently got the data from the NCAC newsletter.

The Houston pastor said the article was "based on incomplete information. I based everything on the verbal information that this was a bill against churches. I was wrong because it is aimed at church schools and not at churches."

The bill in question, S 2024 in the Senate and HR 5313 in the House, was drafted by Reagan administration officials and sent to Congress Jan. 18, 10 days after an announcement that the IRS would no longer enforce regulations denying tax exemption to private schools which practice race discrimination in their admissions policies.

The Jan. 8 announcement, made jointly by the Departments of Treasury and Justice, provoked massive protests with-

in the civil rights community, protests that apparently took the president and top advisers by surprise. Reagan, declaring he is "unalterably opposed to racial discrimination in any form," then asked Congress to pass a bill specifically forbidding the granting of tax exemptions to such schools. This is the bill which Billings dubbed the "church regulation bill."

On the legal front, the Jan. 8 announcement asked the U.S. Supreme Court to allow the government to withdraw from its cases against Bob Jones University and Goldsboro Christian Schools, cases which the high court had agreed last October to hear and decide.

But the Justice Department later reversed itself again, asking the high court Feb. 15 to hear the cases after all.

In Congress, the latest legal move by the government in the Bob Jones and Goldsboro cases brought a collective sigh of relief from harried members caught in the crossfire of demands by uninformed pastors and church lay people to kill the bill and by Reagan administration officials eager to minimize political damage to the president.

According to numerous sources on Capitol Hill, the bill never stood much of a chance of passage. With the government's re-entering the Bob Jones and Goldsboro cases, by all accounts the measure is now dead.

But the rumors concerning its potential damage have not died in the churches.

## Honeycutt forms cabinet at SBTs for administration, policy making

LOUISVILLE, Ky. (BP)— New president Roy L. Honeycutt has formed an eight-person team to help him chart the course of his administration at Southern Baptist Theological Seminary.

Named were a presidential assistant, three vice-presidents, and four deans.

Bonnie Stowers, administrative assistant to former president Duke K. McCall since 1976, was named to the post of assistant to the president, in charge of the executive office staff and special projects.

Badgett Dillard was elected executive vice-president, a new position. He will be chief operating officer in the president's absence. Otherwise, his duties are the same as vice-president for business affairs, the title he held for almost 10 years.

Harold S. Songer will fill the new post of vice-president for academic affairs. He will oversee inter-school functions such as admissions, registration, academic records, library, and the work of Boyce Bible School.

Wesley M. (Pat) Patillo will continue as vice-president for development, responsible for directing Southern Seminary Foundation, fund raising, alumni relations, placement, college and church relations, and communications.

In the new organizational structure,

## BJC warns against pressure for school prayer, convention

WASHINGTON (BP)— Meeting here for its annual session, the Baptist Joint Committee on Public Affairs — representing eight Baptist groups — issued warnings against proposals in Congress on prayer in public schools and a nationwide movement calling for a constitutional convention.

In a strongly-worded document on prayer in public schools designed to provide its staff with a fresh statement for use in this year's congressional battle on the subject, the Baptist agency reaffirmed its support of what it called the "historic" 1962 and 1963 Supreme Court decisions banning state-mandated prayer and Bible reading in public schools.

Speaking to proposals in Congress for a constitutional amendment to nullify those decisions and for stripping federal courts of jurisdiction to hear challenges to state and local laws returning prayer to public schools, the group pledged to

work for their defeat. The statement also promised that the Washington-based Baptist committee will "exercise a leadership role" in seeking defeat of both kinds of legislation.

In its statement on the call for a constitutional convention, the Baptist Joint Committee warned that 31 state legislatures have called for such a convention for various reasons, including the desire to pass constitutional amendments requiring a balanced federal budget and banning abortion. Two-thirds of the states (34 states) must issue calls for a constitutional convention before Congress is required to convene it.

The Baptist statement warned that such a gathering "easily could become a 'runaway' body which could propose alterations to the entire Constitution" and urged Congress to establish rules of procedure to limit the subject matter which a constitutional convention would consider.

Another statement, expressing renewed commitment to racial justice and affirmative action in employment practices in both churches and society, was tabled after lengthy debate. The proposal was introduced in an effort to demonstrate opposition to racism and sexism in the aftermath of the agency's support of Bob Jones University in a widely-publicized Supreme Court test.

That support, based on the agency's belief that the Internal Revenue Service acted illegally and unconstitutionally in stripping the Greenville, S.C. school of its tax exemption, is spelled out in a friend-of-the-court brief filed last fall in the now-famous case.

In other action, the Baptist Joint Committee adopted a set of criteria to guide the agency in future legal actions in "friend-of-the-court" briefs.

## Matt Nevels suffers recent heart attack

Matthew H. "Matt" Nevels, director of education and promotion for the Hamilton County Baptist Association, suffered a heart attack March 12.

Nevels, who had experienced angina pain on March 11, was admitted to Chattanooga's Memorial Hospital shortly before the attack occurred. He was moved to the hospital's medical intensive care unit, where he was listed as being in stable condition on Monday.

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## Interpretation

# The original 'Andrew club'

By Herschel H. Hobbs

"One of the two which heard John speak, and followed Him (Jesus), was Andrew, Simon Peter's brother" (John 1:40).

An "Andrew club" is composed of Christians who are dedicated to leading people to Jesus. It is well named. With the exception of the list of the apostles and one mention of his residence, each time the gospels mention Andrew, he is doing just that (John 1:42a; 6:8-9; 12:21-22).

By implication, the other disciple who left John to follow Jesus was the apostle John who never mentions himself by name in his gospel. Perhaps he brought his brother James to Jesus. More than half a century later John remembered the exact time of day when he came to Jesus (John 1:39).

Other than a few references to Andrew in the New Testament, we know little about him except through tradition.

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Even about A.D. 80-90, he is identified as the brother of the more famous Simon Peter (John 1:40).

At least three things may be said about Andrew from our passage. (1) He made a great discovery. "We have found the Messiah" (John 1:42b). (2) His discovery generated a great enthusiasm. "He first findeth his own brother Simon" (John 1:40a). "First" means that the first thing he did after leaving Jesus was to find his own brother. "Findeth" suggests that he did so after a search. (3) He rendered a great service. "He brought him to Jesus" (John 1:42-a). He could have rendered no greater service.

Note that Andrew did not lecture to Peter on rabbinical theology. He simply shared his experience concerning Jesus. Any Christian can do that!

When Simon Peter and Andrew stand before the Lord to receive their crowns, that of Andrew will have as many jewels as that of his brother — plus one. He was not the great leader that Peter was. He did not preach the great sermons at Pentecost or write two of the New Testament books. But he brought Peter to Jesus.

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Andrew was just a one-talented man — that of bringing people to Jesus. But he dedicated it to God's glory.

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# Hunger specialist urges fewer federal social cuts

WASHINGTON (BP)— A Southern Baptist hunger specialist warned a House budget panel not to overrate the religious community's ability to compensate for large cuts in federal social programs for the needy.

Appearing before a budget committee task force considering the Reagan administration's proposal to cut entitlement programs by some \$50-billion over the next three years, SBC Home Mission Board Domestic Hunger Consultant Nathan Porter called for more emphasis on human needs in budget considerations.

Porter, who emphasized that neither he nor anyone could speak for all Southern Baptists, declared that SBC churches "must increase their concern and efforts to minister to the needy of our nation."

"However," he added quickly, "let's not fool ourselves with myths. Religious charity and the mission of the church cannot cover up national injustice by government. Human need and social justice cannot be sacrificed at the altar of economic programs and military might."

Asked to testify on the impact of budget cuts on the needy, Porter brought mini-reports from HMB field personnel and other Baptist leaders.

One report came from Bill Sumner, a missionary who works in a seven-by-12-block area of New Orleans with a population of 52,000 and a poverty level of 60 percent. Faced with growing requests for assistance — especially from families headed by women — Sumner declared, "Budget cuts and fear of future cuts are making our situation absolutely serious... we will not be able to fill the gap."

Another New Orleans missionary, Lillian Mitchell, pointed to growing referrals from the food stamp office. "We are facing a serious crisis already," she warned, "and the situation will get worse if more budget cuts are implemented."

Missionary Glenn Harrada described the impact of the budget cuts in Hawaii

as "fantastic." "There is no way that we can fill the gap," he said. "Southern Baptists just don't have the money in Hawaii. I am frightened for the needy people in our state."

In Knobb County, Ky., where unemployment is 14 to 16 percent, Missionary Larry Baldridge said, "The church is being asked to help in ways we have never been asked before. The budget cuts are producing an intolerable situation which is destroying the human spirit."

Porter further cited a statement by David Lockard of the SBC Christian Life Commission which declared, "When 63 percent of the total budget cuts are related to programs that primarily serve the poor, it is time to ask some honest and disturbing questions about this administration's priorities."

Lockard said the time for responsible spending is "long overdue," but emphasized that the time has not come "to abandon our compassion, our ideals, and our commitment to justice."

He further challenged the administration's claims of making significant budget cuts, saying the latest budget proposals reveal cuts "that do not reduce the budget."

"Those 'cut' funds are relocated in the most massive military build-up budget in our nation's history and the most irresponsible transfer of help to the rich."

"This administration's 'safety-net' is leaking badly," Lockard added, "and seems destined to leak more."

The hearing was the first of three scheduled to review the impact of last year's budget cuts in entitlement programs and the potential impact of the proposed additional cuts. Entitlement programs include areas such as Social Security, Medicare, Medicaid, food stamps, unemployment compensation, and Aid to Families with Dependent Children (AFDC).

## Memphis church calls Miles Boyd as pastor

Boulevard Baptist Church, Memphis, called Miles F. Boyd as pastor, a ministry he began Jan. 25.

Boyd, a former pastor of churches in Texas and Mississippi, is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

D. M. Renick, associate pastor at Boulevard, served as the church's interim pastor.

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# Tennessee

## CHURCHES...

Broadway Baptist Church, Knoxville, celebrated the retirement of its debt with a note-burning service Feb. 14. Participating in the service were Marion C. Barnett, the church's pastor; Allen Bartlett, Park National Bank of Knoxville; Ted Huckaby, Knox County Baptist Association director of missions; and church members Roy Ingle, Jack Bound, Ray Lay, and Roy Lyon.

South Seminole Baptist Church, Chattanooga, dedicated its new family life center Feb. 21. Participating in the service were Bill Delaney, the church's pastor; Forrest Watkins, Hamilton County Baptist Association director of missions; and Bobby Douglas, pastor of First Baptist Church, Hixson. The center is comprised of a gym, kitchen, craft rooms, family room, stage, meeting rooms, and youth director's office.

Calvary Baptist Church, Memphis, has relocated in the Bartlett area after 72 years in the city. The church is meeting in temporary buildings on the seven-acre site on Memphis-Arlington Road. B. F. McIlwain is the pastor of the church.

## LEADERSHIP...

Robert L. Spears was recently called by First Baptist Church, Etowah, as its associate pastor in charge of music and youth. Spears came to the church from Eastland Baptist Church in Nashville where he was minister of music and education, and was previously minister of music and youth at churches in Carthage, Lebanon, and Memphis. He is a graduate of Belmont College, Nashville, and is currently enrolled in extension courses with Southwestern Baptist Theological Seminary, Fort Worth, Tex. Larry G. Bullard is pastor of the Etowah church.

Ralph Scarbrough resigned the pastorate of Lakeview Baptist Church, Harriman, due to health reasons.

## New Prospect calls Chattanooga native

Sam Henderson, a native of Chattanooga, was called by New Prospect Baptist Church, Lawrenceburg, to come as its pastor.

Henderson, who began the pastorate March 7, is a former pastor of Friendship Baptist Church, Lincoln Park, Mich., and Hites Run Baptist Church, Hardinsburg, Ky. He was also minister of youth at Lookout Mountain Baptist Church, Lookout Mountain, and assistant director of missions work grants at Southern Baptist Theological Seminary, Louisville, Ky.

Henderson attended Carson-Newman College, Jefferson City, and is a graduate of the University of Tennessee at Chattanooga, and Southern seminary.

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Bangham Heights Baptist Church, Cookeville, called Eugene Schmid as staff evangelist. Bill Griffith is the church's pastor.

Rodger Davis resigned as pastor of Cane Creek Baptist Church, Cookeville, to return to a former pastorate in East Kentucky.

Maney Avenue Baptist Church, Murfreesboro, accepted the recent resignation of its pastor, James Lassiter.

Kim North accepted a call from Friendship Baptist Church, Friendship, to come as associate pastor in education. North is a former minister of youth at Allen Baptist Church, Brownsville. A native of Bells, he is a graduate of Union University, Jackson. J. W. Abney is the pastor at Friendship.

Woodland Baptist Church, Brownsville, called Stephen May to come as assistant pastor and minister of youth. May, who is enrolled at Union University in Jackson, came to the church from a similar position at Poplar Corner Baptist Church, also of Brownsville.

Fred Scarbrough has resigned the pastorate of Laurel Bluff Baptist Church, Kingston.

Dyllis Baptist Church, Harriman, accepted the recent resignation of its pastor, Ron Inman.

## Kennedy accepts call of Crossville church

Clear Creek Baptist Church, Crossville, called Norman Kennedy as its pastor, a ministry he began in January.

Kennedy came to the church from the membership of Sharon Baptist Church, Chingupin, N.C. He is a former pastor of New Hope Baptist Church, Beulahville, N.C., and New Town Baptist Church, Pineville, Ky.

A native of Beulahville, N.C., Kennedy is a graduate of Clear Creek Baptist School, Pineville, Ky.

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Manley Baptist Church, Morristown, called Terry Fishburn as minister of youth Feb. 7. Richard H. Emmert is the church's pastor.

Stewart's Chapel Baptist Church, Flintville, recently called Drake Kimbrell as interim pastor. He is the former pastor of First Baptist Church, Wears Valley.

Byron Barker resigned as pastor of Virginia Avenue Baptist Church, Bristol, to accept the associate pastorate of a church in Thomasville, N.C.

## PEOPLE...

Reelfoot Baptist Church, Troy, recently licensed Gary Arnett to the gospel ministry. Arnett is a student at Hannibal-Lagrange College, Hannibal, Mo. Richard O'Brien is the pastor of the church.

Ridgecrest Baptist Church, Chattanooga, ordained Doug Sanders into its deacon ministry during a Feb. 7 service. Pastor Jack Lee delivered the charge to the candidate and the ordination sermon, and Ron Humphrey was moderator for the service.

Ronnie Crane and Junior Deakins were ordained as deacons by Sulphur Springs Baptist Church, Jonesboro, Jan. 24. Participating in the ordination service were Pastor Albert South and Holston Baptist Association Director of Missions James Harris.

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First Baptist Church, Madison, ordained five men as deacons during a Feb. 21 service. Ordained were J. L. Cooley, R. J. Ellison, Steve Harris, Mark Payne, and Ted Smith. Participating in the service were Pastor Dennis Plank, Chairman of Deacons David Huggins; and other deacons of the church.

Mr. and Mrs. John Taylor celebrated their 63rd wedding anniversary Feb. 2. The Taylors are members of Antioch Baptist Church, Humboldt, where Kim Cawley is pastor.

Jimmy Blakeley, Danny Chapman, and Fred Moore were ordained as deacons of Trinity Baptist Church, Covington, Jan. 24. Charles Potter is the pastor of the church.

Bibles Chapel Baptist Church, Midway, licensed Donnie Bible for the gospel ministry Feb. 21. The pastor of the church is Wayne Bryant.

Charlie Buck was ordained into the gospel ministry by Oak Street Baptist Church, Elizabethton, Feb. 28. Buck is chaplain of the Regency Health Care Center. Jackie Carver is pastor of Oak Street.

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# BIBLE BOOK SERIES

## Lesson for March 21

# The King on trial

By Jerry Oakley, pastor  
Springfield Baptist Church, Springfield

Basic Passage: Matthew 26:57 to 27:31  
Focal Passage: Matthew 26:57, 63-66; 27:1-2, 11, 20-25

Never in the history of the world do we see a greater miscarriage of justice than at the trial of Jesus.

G. Campbell Morgan has written, "It was a lie in the name of truth, wickedness in the name of religion."

The first and primary trial of Jesus was a Hebrew trial before the Sanhedrin. It was illegal for the Sanhedrin to try cases at night, but Jesus was tried at night. If He were found guilty He could not be sentenced until the second day, but Jesus was sentenced immediately. If we turn to Leviticus we find that the high priest was not to rent his garments in time of sorrow or anguish. In verse 65, the Bible records that "the high priest rent his clothes."

All of these activities show clearly that the rules of procedure and of justice were set aside in this trial. The greatest indictment of all of the Sanhedrin was that the verdict was decided before the trial started. The procedures of trial were nothing more than empty ritual choreographed to bring about the death of Jesus. The arbitrary ruling of blasphemy by the high priest was untrue. The claim of Jesus to be the Son of God was not blasphemy. Nothing was said against the name of God. It at best reflected only the personal feelings of the high priest against Jesus' claim of messiahship.

This Hebrew trial in reality was the only semblance of a trial Jesus was given. In the morning, the Sanhedrin gathered to determine how they could manipulate the Romans into carrying out their sentence of death. The Sanhedrin itself did not have the power to execute this sentence. So Jesus was turned over to Pontius Pilate, the governor of the Roman province of Judea.

Pilate asked Jesus, "Art thou the King of the Jews?" Jesus replied, "Thou sayest." This was a direct answer stating, "What you have said is true." The Jews forced this answer to be interpreted by Pilate in a political sense, so that it would be a threat to the Roman government. Pilate never believed this to be true. Jesus was sentenced by Pilate's court to death as an insurrectionist against the Roman government.

It is interesting to look at the individuals in this many faceted drama.

First, let us look at Jesus. Jesus passed

through this complete ordeal with an assurance and dignity that made Him the master of the entire course of events. He was never defeated. He never chose to compromise His claims to save His life. He could possibly have escaped by avoiding the claim that He was the "Son of God" before the Sanhedrin or by failing to assert the claim that He was the "King of the Jews" before Pilate. Jesus moved fearlessly forward with His claims. He carefully avoided dignifying the accusations of the Sanhedrin with arguments by treating them with unbreached silence.

Jesus absolutely, definitely, clearly affirmed His messiahship, but refused to be drawn into further arguments. He knew that these arguments would avail Him nothing.

Next, let us look at the high priest and the members of the Sanhedrin. These men were supposed to be the religious and political leaders of the Jewish people. They knew justice was not being served. They also knew that Jesus had to be destroyed. The truth of His message was going to reveal the emptiness of their religion and undermine their leadership. They were willing to use any devious method or misrepresentation of the truth to achieve their end of securing the death of Jesus.

Finally, let us look at Pontius Pilate, the governor of Judea. Pilate, according to both Josephus and Philo who were dependable historians, was anti-Jewish and a bad ruler. That he maintained his office for 10 years says that he was also a master politician. Pilate was never very popular. He was cold, hard, dispassionate, and completely devoted to his own ambitions. Probably Pilate had climbed to power up the ladder of succession one rung at a time. He was a man acquainted with winning success by his wits and through the manipulation of the art of compromise.

We see a man caught in a web woven by his intense ambition and crippling incompetency. He helplessly washes his hands and proclaims his innocence as he knowingly sacrifices the life of an innocent man for the maintenance of his own career. He sold the one thing no man can afford to sell — his own self-respect.

Our drama of the trials of Jesus reveals one man — a King, giving His life for the salvation of mankind. It also reveals numerous self-serving men scrambling for security in the pettiness of the world's power structure. One did a deed eternal in nature that benefits all mankind. The others did deeds despicable in nature that soon faded in importance.

With whom shall you associate as you live your life?



Oakley

# UNIFORM LESSON SERIES

## Lesson for March 21

# Power over matter, mind

By Robert O. Byrd, professor of religion  
Belmont College, Nashville

Basic Passage: Mark 4:35 to 5:20  
Focal Passage: Mark 5:1-15

The miracles are not merely appendages to the life and work of Jesus which are only casually linked to His messianic character. They are indispensable to His identity and ministry. Miracles are dramatic announcements of a two-fold affirmation. They anticipate the cessation of human bondage by sin and misery, and they signify the inauguration of God's rule.

The two stories in this week's lesson are part of a group of four incidents which together exemplify Jesus' authority over all of life. Mark 4:35-41 narrates the supremacy of Jesus in relation to the physical world. Mark 5:1-20 focuses more on His power in the spiritual realm. Mark 5:21-43 continues the scene by depicting Jesus' mastery over disease and death.

A mighty act in the physical world Perhaps Jesus had been involved in a long day of teaching activities. Some feel that 4:36 ("they took Him with them, just as He was, in the boat") reflects Mark's way of connecting this incident with 4:1 ("He got into the boat and sat in it on the sea"). In the intervening section, Jesus is depicted as delivering several parables which may have been directed primarily at those who were not His followers (4:33-34).

This may suggest Jesus' motivation for crossing the Sea of Galilee. He may have felt the need for some time alone with His disciples. However, Mark 1:38 expressed Jesus' commitment to a ministry of preaching. He may have been seeking a chance to proclaim His message in that Gentile-dominated area.

The hills on the eastern side of the Sea of Galilee sometimes sent vicious storms howling down on those who sailed the sea. No doubt the disciples bailed, but their efforts were not equal to the power of the storm which brought them to the verge of disaster. The complete trust of Jesus in His heavenly Father gave Him the serenity to sleep. Their words of complaint awoke the Master, and His words of command stilled the storm.

Jesus used the occasion to challenge the disciples to faith. Their reactions include fear and wonder. They asked, "Who then is this...?" In many ways this question underlies all the rest of Mark. It surfaces again in 8:28 when Jesus has the opportunity to ask the disciples, "Who do you say that I am?" The climactic response to the disciples' question is found in the centurion's answer, "...this man was the Son of God" (Mark 15:39).

A mighty act in the spiritual realm Jesus and His disciples crossed the

sea. The exact location of this incident is not clear, but at any rate, Jesus and His disciples were in a predominantly Gentile area.

Mark's account can be divided into three segments. The first (5:2-5) describes the miserable predicament of the tormented man. The second (5:6-13) details the healing itself. The final portion (5:14-20) emphasizes the reactions of some of those affected by the experience.

Jesus and His group are met by, what must have seemed to most of them, a dangerous character. As always, Jesus maintained His composure and showed His total control of the situation. The man's malady expressed itself in a variety of ways.

He was alienated from the living people of his community. He lived among the caves of the area which served as tombs for the dead. Whether he had chosen this location himself or had been chased there is not clear. It was widely felt that burial grounds were infested by demons. The hopelessness of his situation is shown by the word used for "lived" which is expressed well by the English phrase "settled down." He must have felt helpless and as if he could only "settle" into his alienated condition.

Another unsettling factor about him was his great strength. There had been attempts to bring him under control. It is not known whether there had been attempts really to help him or just to restrain him. Whatever occurred seems to reflect a contest of strength against strength.

The severity of his condition was heightened because the man went so far as to damage himself. Perhaps this made him seem oblivious to pain. His situation, no doubt, seemed worse because it was so unrelieved. At no time was he free from the grip of his demonic derangement. His inarticulate shrieks were heard at all hours. So intense was his situation that the word "subdue" used here means the taming of wild animals.

In the account of the encounter of Jesus with this man (5:6-13), it is not possible to distinguish between the words and actions of the man and those of the evil irrational power which possessed him. His rush to Jesus could express a variety of intentions. At first there may have been some concern that this menacing creature intended to do them harm. Calling Jesus by name may have been an attempt on his part to gain the upper hand on the Lord. It was felt that knowing the name of a demon enabled its control. He may have been trying to reverse that situation. His prostration before Jesus could have been a call for help.

Jesus was in charge of this desperate situation and would not quit until the victory had been won. The immensity of Jesus' work in bringing wholeness to the life of this man can be seen by comparing Mark's very vivid depiction of his condition before he met Jesus (5:3-5) with the calm, secure, civilized person found by the townspeople (5:15).

The divine power which calmed the sea was at work calming this dangerous man. Where there had been alienation and isolation, there was wholeness and purpose.



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## LIFE AND WORK SERIES Lesson for March 21

# What about tongues?

By Ben W. Bledsoe, chaplain  
Memphis Correctional Center, Memphis

Basic Passage: 1 Corinthians 14:1-19  
Focal Passages: 1 Corinthians 14:1-5, 16-19

I have a lot more questions than answers about "tongue-talking." My beliefs about tongues is governed by prejudice as much as enlightened revelation.

Tongues is not a gift of mine. It is not practiced in my church. I have been around only a few people who spoke ecstatically and unintelligibly. I've never had a desire to speak in tongues. My interest, even now, is limited to a mild and amused curiosity.

Many people in various churches are very serious about tongues. Speaking in tongues is a test of fellowship to some. For others, it is an activity of Satan. Some churches have split over speaking in tongues. Some believers have formed prayer groups around tongue-speaking.

Paul devotes a sizeable chunk of this letter to discussing tongue-talk at Corinth. He tries to put the matter in perspective. In comparison, tongue-talk is far behind prophesying in importance (14:1-5, 19). Prophesying means to interpret God's will by preaching or teaching. When tongues are interpreted, as orderly worship demands (v. 40), the result is prophesying.

Edification of the church is the purpose behind all that is done in worship (v. 12). Edification demands a clear presentation of truth (14:6-11). Tongues is an effort at communicating with God, not man (14:12). No problem arises in the church over tongues as long as it is practiced privately (14:14-17).

What value or purpose (if any) does tongue-talk have?

Originally, speaking in tongues was an important evangelistic tool (see Acts 2:4-11). So as to spread the gospel more quickly, God miraculously blessed the apostles with the ability to speak a foreign language they had not studied. The young church in Jerusalem and Corinth was apparently given this unrepeated spiritual gift. Foreign languages are now studied by missionaries so that the gospel can be heard by all people in their native tongue.

In Corinth, an unintelligible tongue-talk was practiced as a form of prayer (14:2). Paul himself seemed to have used this medium for prayer (14:18). In prayer, one who is deeply involved may sometimes resort to groans understood only by God's Spirit (Romans 8:26). Paul Tournier in a book entitled, *Naming of Persons* (p. 96), likens glossolalia to an infant's babbling and chattering with a parent. Such talk makes no sense intellectually, but is priceless for emotional communion.

The connection tongue-talk has with the emotions is what makes it both attractive and dangerous. Conservative churches seem to have always had a problem with healthy emotional responses to the gospel. I remember the excitement occasionally caused in worship by some dear old saint who "got happy and shouted." Even tears are too rarely seen in church; laughter is polite and applause is tentative.

In these emotionally subdued churches, some sincere believers have found and nurtured an exciting evidence of the Spirit's presence — they speak in tongues. One experiences a good feeling from a cleansing, freeing emotional release and sometimes seeks to repeat it. But planned spontaneity is doomed to defeat. A planned emotional experience is similar to a hypnotic trance. Emotions can be built high at a football game or under the sway of a gifted speaker.



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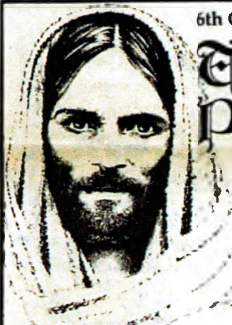
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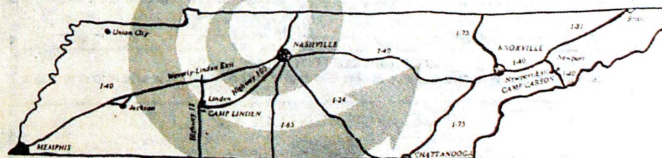
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# FMB reports drop in missionary resignations

By Erich Bridges

RICHMOND, Va. (BP) — For reasons as varied as their individual lives, some Southern Baptist foreign missionaries resign and return home.

Some hear God calling them back to ministry in the United States. Others come home to care for aging parents or children with special needs. Others simply buckle under the often crushing pressure of living, working, and rearing a family in an alien culture.

For yet others, a tangle of nagging frustrations and conflicting commitments render effective ministry impossible, or so it seems.

The reasons for missionary resignations are as complex as they are varied, and defy quick, concise analysis.

One thing is certain, however. A smaller percentage of missionaries resigned in 1981, and Foreign Mission

Board officials hope they are seeing a general downturn in the resignation rate, which in the early 1970s climbed above 4 percent.

In 1981, 114 missionaries resigned, or about 3.7 percent of the force of 3,123 career missionaries, associate missionaries, and two-year journeymen.

"It's very difficult to pinpoint a single cause for a resignation," says Franklin Fowler, the board's medical consultant, who studies annual missionary losses. "There are so many factors involved. The missionaries themselves sometimes don't really know why they resign. We're dealing with a lot of subjectivity."

Change of "call" for example, led the reasons for resignation in Fowler's report for 1981, followed by problems in adjustment (to culture, language, living conditions), physical health problems, and work frustration. Change of "call"

— interpreted as a sense of God's leading back to the United States — typically leads the list from year to year. But while valid in its own right, the category often serves as a catch-all, according to Fowler.

"This may be the major reason when there are a lot of others, too," he explains. "Here's a missionary who's gone out and had a lot of trouble getting the language, adjusting to the country and so forth. His folks back home keep writing and saying, 'We miss you so. We miss the grandchildren so. Why don't you come home?' His old church writes him and says, 'Our pastor just resigned, and we'd love to have you back.' All these things begin to pull, and he may conclude the Lord is leading him back to the States."

Yet change of "call" also emerges as a deeply felt sense of new direction, and personal progression among veteran and successful missionaries.

Though Fowler hesitates to identify a downward trend just yet, the 1981 resignation rate followed a general decrease begun in the late 1970s, after sharp increases earlier in that decade and in the mid-1960s. Resignations among career missionaries, who constitute almost 86 percent of the overseas force, numbered 95 in 1981, 3.41 percent of the total career force. The rate averaged better than 4 percent during the first half of the 1970s, more than double the average of a decade earlier. The average rate decreased to 3.78 percent in the latter half of the 1970s.

The career of a Southern Baptist foreign missionary completing service in the last two decades has averaged 14.4 years, considerably longer than that of the average American worker, who changes jobs every 5.4 years.

Winston Crawley, Foreign Mission Board vice-president for planning, cites three factors for the missionary resignation increases of the 1960s and early 1970s: rapid overall personnel increases, the great emphasis on mobility and change in American society during the era, and the growing number of missionaries facing the "vulnerability factor."

The "vulnerability factor" often comes into the picture, Crawley says, when a missionary reaches middle age. "At that point his children are at an age when development problems come. His parents are moving into old age and often need special attention. The missionary is also at a mid-career point of re-evaluation, deciding what he wants to do with the rest of his life."

Fowler's 1981 study supports the

"vulnerability" theory. Missionary resignations ranged highest between the end of the first and second terms, with another noticeable upturn coming after 15 to 19 years of service.

Missionaries also fall prey to special frustration during their second term on the field, Crawley says. Many return from furlough expecting the trials and tribulations of rookie days to have evaporated, when, in fact, they often increase.

No one area of the world consistently produces more resignations than other areas, and board staffers doubt that physical danger in violent or unstable countries scares away many missionaries.

"I think we have a significant number of missionaries who would walk into the jaws of hell itself to face a crisis situation," says Don Kammerdiener, area director for Middle America and the Caribbean, where political instability abounds. "I've seen them do it."

But the grinding tension of not knowing what may happen can wear down the most courageous outlook. "You can get through a month of revolution easier than four years of not knowing which way things will turn out, or who your friends are," Kammerdiener explains.

To help missionaries and their families cope with overseas pressures of all types, the Foreign Mission Board is devoting more time and money to "ministering to the ministers." The eight area directors and their associates strive to act as pastors to missionaries, providing personal counseling and listening ears. Family and marriage enrichment conferences and spiritual retreats are increasingly common events on mission fields. About 300 missionaries participated in Masterlife Discipleship training in 1981.

During furlough, missionaries are encouraged to upgrade professional and ministerial skills, and seek expert help to resolve problems developed on the field. Orientation staffers plan special, week-long debriefings to help missionaries returning from their first term to work through field frustrations.

In January, a uniform evaluation procedure went into effect in all missions (organizations of Southern Baptist missionaries on each foreign field), enabling missionaries to assess themselves and be assessed by their peers — near the end of each term, with an eye toward specific training during furlough.

Charles Bryan, vice-president for overseas operations, sees methodical evaluation and continuing training as ways of affirming missionary strengths and strengthening the "soft spots."

"It's too early to link these things with the decrease in resignations in the last few years, but I think they'll measurably affect the loss rate in time, and increase years of service," he says.

Bryan also stresses that missionary "losses" through resignation are not necessarily losses to missions. Former missionaries lead mission-minded churches, teach missions in seminaries, and fill key positions on boards and agencies through the Southern Baptist Convention. Forty-one work on the Foreign Mission Board home office staff in Richmond. Hundreds of others serve churches and communities, ministering effectively in their daily lives.

In addition, 178 former missionaries were reappointed to mission service in the last 10 years, equaling 18 percent of career resignations for the same period. The average number of missionary re-appointments almost doubled during the decade.

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## Australian joins Golden Gate staff

MILL VALLEY, Calif. (BP) — Craig P. Skinner, professor of practical theology at Biola University's Talbot Theological Seminary, has been elected professor of preaching at Golden Gate Baptist Theological Seminary.

Skinner, a native Australian, will join the Baptist seminary Aug. 1.

Prior to moving to Talbot, in La Mirada, Calif., in 1979, Skinner spent 20 years in the ministry in Australia. He was a pastor, then academic dean at Baptist Theological School in Brisbane, Queensland.

He became a Southern Baptist in 1963, and was pastor of churches in Georgia and Illinois. He is a graduate of Northern Baptist Theological Seminary in Chicago, New Orleans Baptist Theological Seminary, and the University of Queensland.