

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Resolutions Committee holds initial meeting

By Dan Martin

NASHVILLE (BP) — For the first time in recent history, the Southern Baptist Convention Resolutions Committee met prior to the annual meeting to organize, discuss potential resolutions, and get acquainted.

Tal Bonham, executive director of the State Convention of Baptists in Ohio, and chairman of the Resolutions Committee, told Baptist Press after the two-day session: "This was an orientation meeting, at which we reviewed procedure for presenting resolutions in Pittsburgh.

"President James T. Draper Jr. shared the details of the method which will be used this year at the SBC. The committee got acquainted and spent time in prayer for a harmonious convention. We considered resolutions submitted thus far and discussed possible resolutions that might be submitted.

"We feel this pre-convention meeting will help us do our job better and prevent the previously rushed manner in which the Resolutions Committee has been required to do its work."

Bonham said the committee, which unanimously approved his statement to the news media, renewed its request that any person desiring to present a resolution to the convention send a copy to the committee by June 6, in order that it might be properly considered.

Written versions of potential resolutions are requested to be sent to Harold C. Bennett, executive director-treasurer of the SBC Executive Committee, 460 James Robertson Parkway, Nashville, TN 37219.

The 10-member committee, appointed by Draper in January, spent the afternoon-morning session listening to Draper, being oriented by Reginald McDonough, Executive Committee staffer who works with the committee, and hearing presentations by three agency executives.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., discussed church-state concerns with the committee; Foy D. Valentine, executive director of the Christian Life Commission, Nashville, talked of social concerns; and William R. O'Brien, executive vice-president of the SBC Foreign Mission Board, Richmond, Va., told members of concerns about the international implications of potential resolutions.

Both Draper and Bonham told Baptist Press the preliminary meeting was made necessary by the increasing number of resolutions introduced at the annual meeting of the convention each year. In 1982, at the New Orleans annual meeting, messengers submitted 46 separate resolutions, which SBC bylaws require the Resolutions Committee to receive and consider during the three-day meeting.

McDonough, also associate executive secretary and director of program plan-

ning for the SBC Executive Committee, pointed out the number of resolutions submitted has grown enormously across the past few years, many of them dealing with opposing positions on volatile social, theological, doctrinal, and political issues.

Draper defined what he considers to be a resolution. "A resolution is an expression of opinion... support, dismay, or whatever. A resolution is not a call for action. Any resolution which calls for action will be ruled a motion. A motion is a call for specific action; a resolution is not."

Draper outlined the procedure which will be used in introducing resolutions, noting those persons who submit resolutions in writing to the committee prior to the convention, and then introduce them at the appropriate time, will be given priority consideration by the committee.

He reiterated messengers desiring to introduce resolutions will be required to submit the resolution title, his or her name, and the church which elected him or her a messenger. There will be a desk designated for submission of resolutions.

At the designated time in the order of business, Draper said, one of the officers will read the topics of the resolutions and the names of messengers submitting them, thus introducing them into the business of the convention.

Draper told Baptist Press the change was made in an effort to conserve time, and to "make it as easy as possible for every messenger to be fairly treated."

## FMB rushes \$55,000 in aid to drought-plagued Africa

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has sent \$55,000 to southern Africa for victims of what some call the region's worst drought in a century. Others call it the worst in history.

The board sent \$50,000 to South Africa to be used with \$40,000 raised by South African Baptists for food distribution in the Natal province and in the independent homeland of Ciskei.

Another \$5,000 went to Bophuthatswana, another independent homeland within South Africa. Missionary Nurse Carolyn Roberson will use the money for food distribution, malnutrition clinics, and a program of gardening and chicken production at her clinic in Morokweng.

The impact of the drought, which also affects Botswana, South West Africa, Mozambique, Zimbabwe, and Zambia, continues to spread. Subsistence farmers, who have already lost crops to drought, find imported grain more scarce because the drought has cut production in Zimbabwe and South Africa, major grain suppliers in the area.

Cattle — a mainstay of the economy in



NEW STAFF MEETS NEW COMPUTER EQUIPMENT — New staff members of Tennessee Baptist churches met in Brentwood May 16-17 for orientation at the Executive Board Building. They were given a tour of TBC offices, which included an introduction to new computer equipment in the accounting office.

## Moody invitation withdrawn for Hong Kong assignment

RICHMOND, Va. (BP) — Administrators at the Southern Baptist Foreign Mission Board decided May 12 not to send Seminary Professor Dale Moody as a volunteer teacher to the Hong Kong Baptist Theological Seminary.

President R. Keith Parks said staff members felt it would be disruptive to the mission program "to export the cur-

rent controversy" concerning Moody's views on apostasy, or falling from grace. Parks said the decision was not based on any attempt to judge Moody's theology. Moody has taught at Baptist seminaries overseas in the past.

Moody told Baptist Press, "I can't give them a year of my life if they don't want me to. When you're not wanted, you're not wanted. They (the Foreign Mission Board) simply did what the seminary (Southern Baptist Theological Seminary in Louisville, Ky.) did."

After a long-running controversy over Moody's beliefs on apostasy — including a resolution passed by the Arkansas Baptist Convention calling for him to be fired — the Southern trustees declined to renew the 67-year-old professor's contract beyond the present semester but authorized a one-year, paid leave of absence.

Moody has said he accepts the Baptist Faith and Message statement, the Southern Baptist Convention-adopted standard by which the Foreign Mission Board evaluates those desiring to serve overseas. But he has criticized Southern seminary's Abstract of Principles, which contains 20 doctrinal statements. One says once a person is saved by the grace of Jesus Christ, his salvation is eternal. Moody claims this statement cannot be supported by Scripture.

He had spoken out publicly for several years on the matter and devoted an entire chapter on the subject in one of his books.

In an address to the Arkansas pastors' conference, Moody had preached on Hebrews 10:26 and 2 Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against

(Continued on page 3)

# Atlanta, Georgia, church dedicates Christian retirement community

ATLANTA (BP)— The first phase of a \$23-million-plus Christian retirement community has been dedicated by Briarcliff Baptist Church in Atlanta.

King's Bridge at Briarcliff, a pilot project in senior citizen care, emphasizes health care in the home through a health clinic and 24-hour medical staff.

The 200 one- and two-bedroom units and 32 personal care units (for persons needing individualized care but who are not chronically ill or disabled) will be constructed around the existing facility of the Briarcliff Baptist Church, sponsor of the project.

"The primary concept was not to put people in a retirement community off by themselves but to wrap them around a church concerned about senior adults," explained former Briarcliff pastor Paul Baxter.

Several years ago Hamish Fraser, a Scottish-born architect, who was architect and designer for King's Bridge, contacted M. Wendell Belew, director of the missions ministries division for the Southern Baptist Home Mission Board, and proposed a retirement community "centered around a local church where all members were involved in ministry."

Belew suggested Baxter and Briarcliff church as possible sponsors. The church had a history of ministry with senior adults in the community, regularly scheduling programs and visits at nearby Briarcliff Oaks, a government subsidized high-rise for senior adults.

The Briarcliff church voted to sponsor the project and gave a 5.7-acre tract of land surrounding the church's facilities for construction of the new community. The church also formed a separate board to manage the affairs of the non-profit corporation.

Groundbreaking for the retirement center will not begin until 25 percent of the units have been sold. Fraser anticipates tax-free bonds can be issued in October with hopes of groundbreaking sometime in 1983 or early 1984. Construction is expected to be completed within 18 months of the groundbreaking.

Entry fees for personal care residences start in the mid-20s and one-bedroom units start in the low 50s. Monthly maintenance and service fees cover costs for security, an on-site health clinic, 24-hour medical personnel, house-keeping, at least one meal per day, in-

terior and exterior maintenance, all utilities (except for phone), local transportation, and other services.

Fraser stressed the project is not just a ministry "to" retirees but retirees can play an active part in the building of the congregation and in community ministry.

## Rowland accepts Union position

JACKSON — Mike Rowland, former vice-president for commercial loans at Jackson National Bank, has been named director of corporate support at Union University, effective June 1.

A native of Bolivar, Rowland will succeed Bill Bates who retires from Union on May 31 after 13 years of service in the development department.

At Union, Rowland will be responsible for developing relations with business and industry throughout west Tennessee.

Rowland attended Union for one year and is a graduate of Memphis State University.

## Retirement begins for Loyd Shelton

Loyd Shelton retired April 3 after a pastorate of over 31 years at Peabody Baptist Church, Memphis.

Shelton came to the church, formerly Louisiana Street Baptist Church and DeSoto Heights Baptist Church, on Oct. 1, 1957. At the time of his retirement, he was the senior active pastor in the Shelby County Baptist Association, according to the Shelby Baptist Beacon.

Shelton is a former pastor of Crowder Baptist Church, Crowder, Miss.; and Cartersville Baptist Church and Zion Hill Baptist Church, both of Hattiesburg, Miss. He is also a former director of missions for the Riverside Baptist Association, based in Clarksdale, Miss.

The retired pastor and his wife now reside in their new home in Rossville.



Rowland



**DISTINGUISHED PROF** — Sherry Kelly, associate professor of music at Belmont College, has been named distinguished professor of the year at Belmont.

## Dan Lawler retires from Etter pulpit

Dan Lawler retired recently from the pastorate of Etter Baptist Church, Byrdstown, after a 12-year term at the church.

Lawler, who had also led the Etter church from 1941-47, is a former pastor of Harsh Chapel Baptist Church in Nashville; Northside Baptist Church in Milan; and Moodyville Baptist Church in Byrdstown. He has served as moderator, vice-moderator, and clerk of the Riverside Baptist Association, and as a member of the Executive Board of the Tennessee Baptist Convention.

A native of Weakley County, Lawler has attended George Peabody College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.; and is a graduate of Carson-Newman College, Jefferson City, and Memphis State University.

Lawler and his wife have moved to Martin where he plans to be active in supply and interim work.



Lawler

## Sisk praises vote on nuclear freeze

NASHVILLE (BP)— A specialist on peace with justice has praised the passage of a House of Representatives resolution calling for a mutual verifiable freeze on production, testing, and deployment of nuclear weapons by the United States and the Soviet Union.

Ron Sisk, director of program development for the Southern Baptist Christian Life Commission, also lauded President Ronald Reagan's positive response to a recent Soviet offer to reduce its nuclear warheads in Europe.

"The House passage of a resolution favoring a verifiable freeze on nuclear weapons demonstrates a willingness at the highest levels of American government to bring the current mad arms race to an end," Sisk said. "Nothing is more important for our security and freedom than first to halt and then to reverse this heading rush toward nuclear oblivion."

In spite of long and often heated debate over the resolution, which was passed 278-149, Sisk said the goal of the resolution "is one which Southern Baptists of all political persuasions can support wholeheartedly both with our prayers and our votes.

"At the same time, the recent Soviet offer to reduce its intermediate range nuclear forces aimed at western Europe and President Reagan's positive response now hold out strong hope for genuine progress in the Geneva arms reduction negotiations," Sisk said.

Sisk called on Southern Baptists to promptly offer their elected government representatives support and encouragement to further pursue negotiations.

"Our Lord has called all Christians to do the things that make for peace," Sisk said. "Finding a way to put the hideous nuclear genie back in its bottle could well be the most important step toward peace with justice that we will take."

## Ogden fills post on Belmont staff

NASHVILLE — William David Ogden has been named director of financial aid at Belmont College, effective June 1.

He replaces Mrs. Mary Lu Demerick, who retires after nine years in the position.

A graduate of Belmont College, Ogden has completed much of the work toward the master of arts degree from Austin Peay State University, Clarksville.

Ogden comes to the Belmont staff position from Lambuth College, Jackson, where he was served as director of admissions since January 1979. Prior to the Lambuth appointment, Ogden served as coordinator of guidance and director of cooperative education and placement at Belmont.

## W. Tennessee pastors elect '83-84 officers

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, was elected president of the West Tennessee Baptist Pastors' Conference for 1983-84 during a recent meeting.

Also elected were Mark Howard, pastor of First Baptist Church, Trenton, vice-president; Rick Johnson, minister of music at First Baptist Church, Huntingdon, music director; and Ira Perkins, director of missions for the Big Hatchie Baptist Association, secretary-treasurer.

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Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

# Baptist and Reflector

Steve Higdon  
Assistant Editor

Betty Walker, Production Assistant

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## Moody . . .

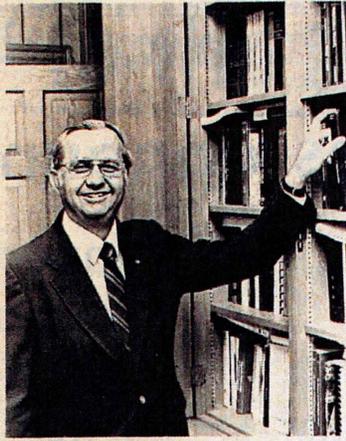
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falling away. He said people who think "they can believe and be baptized and live like the devil" are "going to get a surprise at the judgment."

For a number of years, Southern Baptist seminary teachers have been invited to teach at Baptist seminaries overseas when such a need existed. If they are recommended by the staff, final approval comes from the elected board.

The Hong Kong seminary, in projecting its need for volunteer teachers more than a year ago, made initial contact with Moody as a possible teacher for the 1983-84 academic year. Parks said Moody's application had been rejected and will not be presented to the elected board.

"We love this man and think he's a great teacher," Parks said, "but in view of the current controversy do not think it is wise to send him to teach overseas."



**NEW TEXTBOOK** — Roy Dobyns, academic dean at Carson-Newman College, is a co-author of a new book, *The WEPCO Electronic Study Guide for Precalculus Algebra*.

## Home Mission Board elects staffer, okays missionaries

ATLANTA (BP)— Members of the Southern Baptist Home Mission Board Executive Committee, during their May meeting, elected a new staff member and approved seven missionaries, 13 missionary associates, and 23 persons who will receive pastoral aid.

The committee received an updated report on receipts from the 1983 Annie Armstrong Easter Offering for Home Missions. HMB President William G. Tanner said the \$4,881,424.29 received to date is 19.5 percent of the offering's \$25-million goal and 2.9 percent more than had been received by the same time last year.

Highlights of a "home missions awareness" tour, during which 37 HMB board members visited mission efforts in the Pacific Northwest also garnered attention. Board member John Cox of Papillion, Neb., told of visiting missionaries

Allen and Juanita Elston on the Warm Springs Indian reservation and of touring their home built with Annie Armstrong offering funds in 1975. Before that the Elston family had lived in the church building for 15 years.

Ron Henning, board member from Atlanta, described himself as "feeling back-slidden after seeing the zeal and commitment of those mission pastors in frontier areas." If other Southern Baptists could "catch the vision of what our home missionaries are doing, the Annie Armstrong offering would double," he predicted.

Thomas M. McEachin, who has served under Foreign Mission Board appointment in Taiwan since 1974, was elected associate director of the mass evangelism department. McEachin, a native of Albany, Ga., is a graduate of Oklahoma Baptist University, Shawnee, and New Orleans (La.) Baptist Theological Seminary. Before his appointment to Taiwan, he was minister of music at three Florida churches and taught school in Orlando, Fla.

Tanner also announced the resignation of Don Hammer, director of the metropolitan missions department in the associational missions division since 1975. Hammer is now associate professor in ministries studies and field education coordinator at Midwestern Baptist Theological Seminary in Kansas City. "The Home Mission Board may be losing a fine staff member, but we're gaining a missionary in Kansas City," Tanner said.

## Oliver Springs calls Sharp to pastorate

First Baptist Church, Oliver Springs, called David C. Sharp as pastor, a ministry he began March 13.

Sharp is a former pastor of First Baptist Church, Spring City; First Baptist Church, Kingston; Fairview Baptist Church, Oak Ridge; First Baptist Church, McMinnville; and First Baptist Church, Sevierville. He has also served as assistant pastor of First Baptist Church, Athens; director of development for Harrison Chilhowee Baptist Academy, Seymour; and a special assistant with the Billy Graham Evangelistic Association.

In denominational activities, Sharp has served as a member of the Executive Board, Committee on Boards, Committee on Committees, and Committee on Audits for the Tennessee Baptist Convention; as a trustee for Belmont College, Nashville, and Harrison Chilhowee; a moderator of Big Emory Baptist Association; chairman of the evangelism committees of Central Baptist Association and Sevier Baptist Association; and chairman of the building committee of Tennessee Valley Baptist Association.

A native of LaFollette, Sharp is a graduate of Carson-Newman College, Jefferson City; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Ohio church gets \$31,000 surprise gift from S.C.

By Don Kirkland

ORANGEBURG, S.C. (BP)— "Get out the shovels. That miracle we've been praying for — well, God has done it here."

Arvel Hendrix, pastor of Tod Avenue Baptist Church in Warren, Ohio, delivered that message to his congregation May 1, speaking by telephone from the pulpit of St. George Baptist Church in Orangeburg, S.C.

Moments earlier the Ohio pastor had received an envelope containing a "letter of encouragement" from St. George church to the 40-member Ohio congregation. Inside was a check for more than \$31,000.

It will enable Tod Avenue to break ground this summer for its own building. The church, organized in 1976, now meets in the offices of the Steel Valley Baptist Association. The church already owned three acres of land, purchased with a Home Mission Board loan.

The check was equal to nearly a third of St. George's annual budget but the gift was given above tithes and offerings.

"This may be the first time this has ever happened, said Bill Tanner, president of the Home Mission Board who was guest speaker at St. George. "It shouldn't be but it probably is. If we could get others to do this, we could build churches all over the convention."

St. George had given financial support for the Ohio church since last summer, but Hendrix and his family were surprised. They had come to Spartanburg, S.C., for a missions conference in late April and knew nothing of the gift. In an emotional display of gratitude to the members at St. George, Hendrix said,

## Belmont grants diploma in seminary extension

NASHVILLE — Kenneth E. Hill, employed as a porter at Life and Casualty Co. and a member of Woodcock Memorial Baptist Church, Nashville, was the first graduate of the seminary extension program at Belmont College.

Hill graduated with a diploma in educational ministries during Belmont's spring commencement exercises May 14 in the campus amphitheatre.

Belmont College began offering seminary extension courses last fall in cooperation with the Nashville Baptist Association. Currently, Belmont offers a diploma in pastoral ministries, educational ministries, or Biblical studies upon completion of 16 courses.

"You have brought new life into us."

The pastor at St. George, William E. Boyd, was overjoyed by the success of the one-month drive to raise at least \$30,000 for Tod Avenue's building fund. He called it "the greatest attempt to further the Lord's work that I have ever witnessed in my 25 years in the ministry."

St. George Baptist Church with 390 resident members (mostly are farmers and dairymen) is celebrating its 100th anniversary this year. Tanner had been invited 18 months earlier to speak in conjunction with the centennial. The Orangeburg congregation first became involved with Tod Avenue last summer when 10 members conducted Backyard Bible Clubs there.

The church voted to send \$100 per month to Tod Avenue and during the fall St. George's youth contributed \$300 to the Ohio congregation building fund. In March, Hendrix and his wife spoke at St. George for Home Missions emphasis.

Gifts for the special offering ranged from \$2,000 from one family to 10 cents given by a young girl. More than 80 percent of the active members contributed to the project.

While taking the offering, St. George's Annie Armstrong Offering went \$300 over the \$2,000 goal and budget gifts which are supposed to be \$2,100 per week averaged \$2,150.

## Jerry Boswell assumes Natchez Trace duties

Natchez Trace Baptist Church, Camden, called Jerry Boswell as pastor, a ministry he began March 6.

Boswell was formerly pastor of Bethlehem Baptist Church, Paris; Macedonia Baptist Church, Kenton; Eldad Baptist Church, Trenton; New Hope Baptist Church, Dyer; and Kirvin Baptist Church, Kirvin, Tex.

A native of Memphis, Boswell has served as moderator and stewardship committee member for the Western District Baptist Association, as chairman of the Christian life and recreation committees of Beulah Baptist Association, and as a member of the Tennessee Baptist Convention Executive Board.

Boswell is a diploma graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## McGlocklin accepts post in Mississippi

NASHVILLE — Charles McGlocklin, manager of Baptist Book Store in Memphis since 1974, will become manager of the Jackson, Miss., bookstore June 1, succeeding retiring manager Tom Galbrell.

A native of Texas, McGlocklin is a graduate of the University of Southern Mississippi, Hattiesburg.

## Francis accepts call to first pastorate

Christopher C. Francis will begin his first pastorate May 22 in response to a call from Crab Orchard Baptist Church, Oakdale.

A native of Knoxville, Francis is a graduate of the University of Tennessee, Knoxville, and Mid-America Baptist Theological Seminary, Memphis.

## Deathbed request shows faith

MIDWEST CITY, Okla. (BP)— In death as in life, Peggy Jones acted on her faith.

A week before she died April 21, the 86-year-old member of Soldier Creek Baptist Church in Midwest City, Okla., asked her pastor to take up a missions offering at her funeral. "She also requested that I be very evangelistic," said Charles McDade, pastor at Soldier Creek.

McDade carried out her wishes, and though the funeral did not attract a crowd, about \$212 was collected for missions. He sent a check for the amount to the Southern Baptist Foreign Mission Board.

A widow, Mrs. Jones had been ill and unable to attend church for a number of years. She continued to support it with prayer and money, however. She also included a gospel tract in every letter she mailed.

"Peggy was a delightful person," McDade said. "She was always ready to share about Christ." In her last days she had become friends and shared her faith with a Vietnamese family who moved in next door.

## PREPARING FOR PITTSBURGH

Editor's note: These two articles concerning plans by Southern Baptists' two political parties for next month's convention in Pittsburgh were written for Baptist Press by Dan Martin and Stan Hasteley.

# SBC political parties announce plans

## 'Moderates' (Denominational Loyalists)

## 'Conservatives' (Inerrantists)

Southern Baptist Convention "moderates" will make no organized efforts at this year's annual meeting in Pittsburgh to challenge incumbent President James T. Draper Jr., or persons nominated as trustees to agencies and institutions.

Meeting in Atlanta five weeks before the SBC gathers June 14-16 in Pittsburgh, the core group of moderate leaders, numbering about 30 pastors, concluded that Draper, pastor of First Baptist Church, Euless, Tex., is not vulnerable to a challenge to re-election to the second one-year term customarily given SBC presidents.

According to several members of the group, the decision not to bring challenges to the report of the powerful Committee on Boards was reached after a study of the list of nominees revealed no individuals with glaring weaknesses akin to those of nominees successfully challenged during the past two annual meetings.

### Critical of nominations

Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and one of the founding members of the faction, was critical of the report of the Committee on Boards, released May 4 by Charles Stanley, pastor of First Baptist Church of Atlanta, and committee chairman.

"All we have done on the floor of the convention previously is to eliminate the deformities, the eccentrics, and the deviates," he said, referring to successful challenges the past two years, in which persons who did not use Sunday School Board literature were named to the Sunday School Board or did not give to Cooperative Program causes but were named to agencies supported by the Cooperative Program were replaced.

"This Committee on Boards has removed the eccentrics, the strange people. It is filled with people who are doctrinaire, narrow. They are one kind of Baptist. They are people who have a low estimate of our schools and publishing house, are basically critical of the denomination, but continue to give some kind of support to it," Sherman said.

"This Committee on Boards has surgically excised the kind of Southern Baptists who will not conform (to their kind of fundamentalism)," Sherman said.

### Hard to attack report

David Sapp, pastor of First Baptist Church of Chamblee, Ga., added the report "is pretty right wing ... representing only one element of the convention. It would be hard to attack, however."

Another leader of the moderate group, M. Vernon Davis, pastor of First Baptist Church, Alexandria, Va., told Baptist Press the moderates probably will nominate candidates for first and second vice-president. Unlike the traditional second one-year term offered a sitting SBC president, vice-presidents traditionally have served only one year. However, nothing in the denomination's bylaws forbids vice-presidents from being renominated.

Another moderate who participated in the Atlanta meeting, Howard V. Pend-

ley, a Bedford, Va. pastor, said the moderates' agenda in Pittsburgh will be "issue oriented." Moderates will be alert to any "bad resolutions" that might be proposed, he said, as well as to efforts to amend the 1983-84 Cooperative Program budget "to punish any of our agencies and institutions or individuals."

### Agencies threatened

Persistent reports indicate some within the conservative or fundamentalist wing of the denomination will seek to delete funding for the Washington, D.C.-based Baptist Joint Committee on Public Affairs. The agency, composed of the SBC and seven other U.S. Baptist bodies, works for the preservation and enhancement of religious freedom and separation of church and state. It has been under fire for the past year for opposing President Ronald Reagan's proposed amendment to the Constitution to return state-authored prayers to public school classrooms.

Another possible budget move by fundamentalists would be a challenge to Southern Baptist Theological Seminary, Louisville, Ky., which recently announced veteran Theology Professor Dale Moody will not return to the classroom after the current academic year but will stay on the seminary payroll during 1983-84. Moody has been at the center of a theological firestorm in recent months because of his view that the Bible teaches that Christians can "fall from grace."

Pendley said despite his view that past moderate strategy "has not borne the fruit we had hoped for," the group "is not going out of business."

### Editors, leaders unconcerned

He said moderates have suffered from a "perceptual problem," particularly in the denominational press and among leaders of SBC agencies and institutions. "We are seen as troublemakers, contentious, boat rockers."

The denominational press, and particularly editors of state Baptist newspapers, are "either unaware of what is going on, unwilling to acknowledge it, or afraid to expose what is going on," he said. While admitting Baptist editors have not generally treated the moderates "unkindly," he added, "basically, we have not been treated at all."

Pendley specifically criticized those editors who have chosen to call recent SBC presidents "peacemakers" when their appointments to key committees and some of their public statements "have contradicted that."

He also was critical of "most" denominational executives who, he said, "have not been supportive" of the moderates despite their primary objective "to preserve the moderate character of our agencies and institutions" and to help keep them "from going off the right wing."

Pendley, granting that "the other side has learned from its mistakes of the past," said it is now time for the moderates to reassess their strategy. "We are not, as a group, politically astute," he said, "but we are learning."

The inerrancy faction of the Southern Baptist Convention is expected to conserve previous gains but launch no new strategies at the 1983 annual meeting of the 13.9-million-member denomination.

"We really don't have much agenda for Pittsburgh," said Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and a leader of a movement to turn the convention and its agencies to a more conservative stance.

With an incumbent president generally sympathetic to their views, a very conservative slate of nominees to serve on SBC boards and previously-passed, strongly-conservative statements on abortion, doctrinal integrity, and support of the Constitutional amendment on school prayer already in place, the inerrancy faction is not expected to launch any new battles, but merely to react to challenges to these gains.

Incumbent President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., who says he is a believer in the inerrancy of the Bible but has tried to be open to all elements of the denomination, is expected to win unopposed reelection to a second term.

He will be supported by the inerrancy camp, as will be John Sullivan, current first vice-president and pastor of Broadmoor Baptist Church of Shreveport, La., who may be nominated to a second term, a departure from SBC tradition, which generally allows vice-presidents only one term.

### Bonham for second VP

The faction also is expected to support Tal Bonham, executive director of the State Convention of Baptists in Ohio, Columbus, as second vice-president. Gene Garrison, current second vice-president and pastor of First Baptist Church of Oklahoma City, is not expected to run for a second term.

Another item expected to gain the group's support in Pittsburgh is any effort to discipline the Baptist Joint Committee on Public Affairs in Washington, D.C., which has continued its opposition to the prayer amendment.

One way is in the support of the Committee on Boards report, which nominates two conservatives to the SBC's Public Affairs Committee (the group which relates to the BJCPA, composed of nine Baptist bodies).

"If the Board of Trustees cannot control them (and keep them) from misrepresenting the views of Baptists to the public and the government, then the only alternative is to defund it," Patterson said.

### No formal agenda

Although there is no formal agenda, the faction also is expected to support a resolution on support of Israel, to oppose proposed bylaws changes which would require disclosure of the names of appointees 45 days in advance of the convention, and to support any effort to further clarify the Dale Moody issue at Southern Baptist Theological Seminary in Louisville, Ky.

"We don't have anything to do with it, but there is indication the Dale Moody

thing at Southern might not be dead," Patterson said. He referred to a controversy concerning the views of Moody, a veteran SBTS professor, on apostasy, or falling from grace.

The Arkansas Baptist Convention passed a resolution calling for Moody to be fired. Southern trustees granted him a paid leave of absence for 1983-84, but ended his teaching assignments at the end of the current semester.

The inerrantist movement began in the denomination about 10 years ago, born of the concern of some persons that denominational institutions were becoming more liberal in theology. It surfaced in the 1979 annual meeting, with Patterson and Paul Pressler, a Houston appeals court judge, its visible leaders.

### Parity within denomination

Patterson says the faction does not intend to take over the seminaries and agencies, but seeks to achieve "parity" in which their views on inerrancy of the Bible and theology are given fair treatment in publications and in the classroom.

The 1979 and 1980 conventions featured marked turns to the right, including the elections of Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, and Bailey E. Smith, pastor of First Southern Baptist Church of Del City, Okla., as presidents.

A feeling pervading the inerrancy camp is that many gains already have been made and their movement is underway and on schedule. With strong resolutions on abortion (1980), doctrinal integrity of the institutions (1980), reaffirmation of the Baptist Faith and Message Statement, with interpretation (1979 and 1981) and affirmation of a Constitutional amendment on school prayer (1982), they see no need to fight those battles again, unless challenged.

### No formal meeting

Both Pressler and Patterson said the faction did not call a formalized meeting, as did the moderates, but generally have communicated their concerns in small meetings and in telephone conversations.

"We have not had a meeting where we called in people from across the country," Patterson told Baptist Press. "We have met with people wherever we have been ... and have communicated on the telephone a great deal." He added he "generally" is invited to speak to associational pastors' conferences "whenever I am in a city," and estimated he has made "30 or 35" such presentations during the past year.

Since the beginning, the "network" — as it is called — has been an informal communications system designed to "disseminate information and stay in touch," Pressler said. "We realized our motivation would be badly misrepresented in the Baptist media and we would have to communicate with people in ways other than the state Baptist newspapers."

Patterson added the network "includes eight or 10 people we try to stay in touch with in each state on a regular basis."

# 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.

## Death of Bold Mission Thrust

Dear editor:

Bold Mission Thrust, Southern Baptists' ambitious plan to share the good news of Jesus Christ with every person in the world before the end of the century, has died after a four-year battle with infectious fundamentalism, complicated by toxic creedalism, the disease which also claimed its ancestor, the 75-Million Campaign, six decades ago.

Bold Mission Thrust was born in Norfolk, Va., in 1976. According to spokespersons for the family, physicians attending the birth observed that it appeared to be among the most robust of all the many offsprings of Southern Baptists.

For approximately two years, it seemed that all was going well. But, the family spokesperson continued, there was apparently some congenital defect that had gone unnoticed. The problem was compounded soon after birth, when care of the fledgling plan began to be taken over by a group of attending physicians who seemed to have neither the time nor the inclination to nurture it to maturity.

It has been suggested that the new physicians themselves were carriers of the infection, or at least that they were so obsessed with personal ambitions and power-brokering that they neglected the patient.

Thus far, however, no investigation has been ordered, and no charges have been filed. The response to all questions asked of the physicians who presided at the deathbed has been, "No comment."

Survivors include the Cooperative Program, also passing gradually into the hands of the new attending physicians. Family members have expressed the fear that its days, too, are numbered.

In addition, several members of the family hold out little hope for survival of Bold Mission Thrust's parent, the Southern Baptist Convention, whose health has been failing in recent years, and who, according to reports, has lain near death for the past four years.

Funeral arrangements are incomplete. The family requests that memorial donations be sent to Moral Majority Inc., which manages and dictates policy to the group of physicians who attended the deceased in its last hours.

Howard V. Pendley III  
1516 Oakwood St.  
Bedford, VA 24523

## Yes, women deacons

Dear editor:

Was there room at the inn for Jesus to be born?

Joseph and Mary, being good Jews, knew that she being pregnant and with child could not have stayed under the same roof with others who would have been considered "unclean," so Jesus was lowly born. Women for that reason had a separate room at the temple. To get around this, the midwives did all the delivering.

In the early church, women did serve as deacons. Phebe in Romans took Paul's letter, Romans, to the church in

Rome and, as she was not a Jew but a Gentile or a heathen, Paul gave her a letter — a church letter, if you please. In the early church during the plague, women deacons risked their lives saving people counting on God's Word.

Jerome and Augustine prohibited women from passing communion if pregnant or in period.

It is interesting to note in a 1790 New York paper that a doctor advertised that he was a physician man midwife and that he hoped to be accepted for this task.

In an 1805 medical book I have, a doctor never went into the room where a baby was being born as it was left up to midwives.

Some judge three ways — spiritually, mentally, and physically — I do not.

T. C. King  
503 Holt St.  
Athens, TN 37303

## Armageddon is past

Dear editor:

The world is anxious about a nuclear war and almost total destruction of the universe and its people. "Fear not them which kill the body, but are not able to

kill the soul; but rather fear him which is able to deliver both soul and body in hell" (Matthew 10:28).

"Wars and fighting come from the lusts that war in your members" (James 4:1). "Abstain from fleshly lust, which WAR AGAINST THE SOUL" (1 Peter 2:11). In Romans 5, 6, and 7, Paul goes to great length to explain his battle between the mind and flesh, and that the carnal mind is enmity against God.

Jesus said: "Peter, listen to me: Satan is trying to devour you. He will put fear in you, make you lie, feel guilty, but I will pray, love, forgive, and be in touch all your days. You have a battle to fight, even unto death."

"The dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments and have the testimony of Jesus Christ" (Revelation 12:17). "Spirits of the devil, working miracles, going forth unto kings, and of the whole world to gather them to the BATTLE OF THE GREAT DAY OF THE GOD ALMIGHTY" (Revelation 16:13).

"Do Satan and spirits drive tanks and shoot rockets? No, they shoot fiery darts at you from the television. Any man has the power of a king (physical, life, or death), one hour with television, Revelation 17:12. Destroy a president, scare a nation. Satan, with TV, has made the world accept nudity, profanity, open sex, and everything to satisfy the flesh, which destroyed the soul, home, church and nation. Yes, the Battle of Armageddon is over, Satan won.

Leslie Jacobs  
406 Style St.  
Winchester, TN 37398

## Nolachucky resolution

Dear editor:

The following resolution of appreciation and prayer support for Jimmy Draper and the expressed hope for his election to a second term has been passed by the Executive Committee of Nolachucky Association of Baptists:

"The Nolachucky Association of Baptists Executive Committee meeting on May 2, 1983, in Morristown, expresses its heartfelt appreciation to our Southern Baptist Convention president, James T. Draper, for his stand on the Bible, his fairness and openness in making committee appointments, and his untiring efforts in traveling all across the convention to promote the cause of Christ.

"We express a profound hope that he will be nominated for the traditional second-year term as convention president, and that all Southern Baptists will prayerfully support him in the coming year as he leads our convention. We ask that our clerk mail a copy of this resolution to James T. Draper and also to the Baptist and Reflector."

Glenn A. Toomey  
P. O. Box 326  
Morristown, TN 37814

## Support for Israel

Dear editor:

America, think about it!

Regretfully, much insulting criticism has been leveled against Norris Sydnor for his resolution supporting Israel.

We have had differences with Israel and will continue to do so. However, they remain our only sane semblance of hope in Europe and the Middle East. Let us pray we do not have any hostile conflict, because we could not win a conventional war with Israel.

In my opinion we lost World War II (certainly the peace). We lost the Korean conflict. We lost the Vietnam struggle. We could not successfully invade Cuba.

We have made wrong decisions continually with many nations during the last few decades. We have tried to buy allies and friendships with dollars and give-aways. Results? More recently we failed in the rescue mission of Iran. We interfered when Israel was within one week of annihilating the PLO in Lebanon. Israel had them surrounded, locked in, and could have dealt with them deservingly.

The PLO is a stigma to the Lebanese people, a constant harassment to Israel, an obstruction to Mid-East peace, and a threat to world peace. But as we are unable to resolve conflicts ourselves, we restrict our loyal ally from doing so.

Perhaps it is time to balance faith with fission. Can we rely on protective missiles? Test results on ours are unsatisfactory.

My intent is not for "comfort to the enemy." I believe in total preparation. We may yet be the greatest nation on earth, but with no guarantee to remain so. Contemporary prophets, secular history, and Biblical prophecy tell us we have had our era of greatest blessing and prosperity. Perhaps now, God's judgment is already upon America. Maybe it is time to wake up and look up. There is still a way out according to the Lord's promise in 2 Chronicles 7:14.

W. T. Barner  
3655 Rhodes  
Memphis, TN 38111

## Appreciates leaders

Dear editor:

On a recent weekend (April 30-May 1) our church scheduled a family life enrichment emphasis and invited three Baptist leaders to challenge us in three different areas of practical concern. Ben Curtis of Belmont College, Deryl Watson of United Tennessee League, and Jerry Self, Christian life and public affairs consultant for the Tennessee Baptist Convention, raised our level of awareness and challenged us to appropriate responses as Christians.

We are fortunate indeed to have the skill, experience, and dedication of these three men available to our churches. Count me as one pastor who is grateful to God for help in these specialized areas.

Carl N. Price  
P. O. Box 75  
Lewisburg, TN 37091

## Record reprint response

Dear editor:

We would like to report a record response for the reprint offer of the Saturday Evening Post article on the SBC, "Southern Baptists — Not Just Whistling Dixie."

Our first print order was for 1-million! As good as this is, it represents only about 1,500 pastors. This is, of course, due to the time it takes for information of this nature to reach the pastors.

With this in mind, we are extending the deadline for ordering these reprints until July 4, 1983. We here at Benjamin-Allan & Associates feel the SBC is on the verge of a witnessing landslide through the use of these creative and powerful reprints.

Clarence B. Phairas  
P. O. Box 91  
Alexandria, IN 46001

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



It is not unusual to see people getting their daily exercise by running or jogging.

As I traveled to work recently, I saw a person running with a small barbell in each hand and weights fastened to each ankle. As I mused about the benefits that would be received by carrying added weights, a verse of Scripture came to my mind.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1).

I understand that the expression, "The sin that doth so easily beset us," is an expression that presents a dual picture. One is of a person wearing a heavy robe wrapped tightly around him. It is obvious he cannot run a race so garbed.

The second picture is that of a vine wrapped tightly around a tree. If the tree is to grow, the vine must be removed. The besetting sin of one may not be the besetting sin of another. However, the meaning is clear. If we are to run the race of life successfully, this overpowering sin must be removed.

The Scripture does not say the weight is a sin. A person running a race might choose to try to run wearing heavy boots and a thick coat. He could run much faster, however, with lighter shoes and without the coat.

I found myself searching my own heart and life, not only concerning a "besetting sin," but other habits, desires, and traits that could be a weight that needs to be put aside.

Most of us might do well to check for weights and besetting sins. We could run the race of life better without them.

## CLC panel explores racism among Southern Baptists

NASHVILLE (BP) — Despite gains in racial reconciliation, racism is a continuing problem in the 13.9-million-member Southern Baptist Convention, according to a panel of experts called together by the SBC Christian Life Commission.

"Racism continues to exist at various levels in the SBC," said Foy Valentine, executive director of the CLC, pointing to national, state, associational, and local church levels. "If Bold Mission Thrust (the denomination's plan to present the claims of Christ to every person in the world by AD 2000) is to succeed, we must address this matter of racial attitudes."

Valentine added the "very word 'Southern' in our name is a red flag which identifies us in the minds of many people with racism and noted "many people outside the SBC do not know who we are or what we are doing."

The 12-member panel discussed the "religious dimension of racism and what the SBC needs to be doing in the area."

Emmanuel McCall, director of the department of black church relations at the Southern Baptist Home Mission Board in Atlanta, commented that racial tensions are "solidifying" today because of economic pressures and Southern Baptists "are perceived as joining the mentality around the (Reagan) administration."

"There is a lot of negative attitudes ... a great deal of hostility (over race), and Southern Baptists don't seem to be speaking about racial reconciliation. If the National Council of Churches and the United Methodist Church are speaking, we as the largest non-Catholic denomination ought to be saying something," he added.

While other ethnic groups were represented, much of the discussion centered on the "black-white" problems.

### Southwestern awards Tennessee students

FORT WORTH, Tex. — Two Tennessee students at Southwestern Baptist Theological Seminary were recognized during the seminary's annual awards day.

Sammie W. Johnston of Sparta won the Elizabeth G. Price Memorial Award for the woman who made the highest average grade in course work in the school of religious education.

William Hoyt Webb II of Lenoir City won the R. Othal Feather Award in Administration, a scholarship for the person with the highest academic rating in administrative courses during the first year of enrollment.

### Korean effort reaches 4,624 with gospel

SEOUL, South Korea — Southern Baptists worked with Korean Baptists in March to lead 4,624 Koreans to faith in Jesus Christ or special Christian commitment.

Sixty-five volunteers from Virginia, Tennessee, and several other states spent two weeks sharing the gospel in small churches, assisted by Korean Baptist translators and Southern Baptist missionaries.

The partnership evangelism project was coordinated by the Southern Baptist Foreign Mission Board.

Lou Beasley, director of the department of social work at the University of Tennessee in Nashville, commented that studies have shown racial prejudice "follows a color continuum (from dark to light)" and said if the black-white problems are solved, the others also will find solution.

When asked the "most embarrassing" thing about being a black Southern Baptist, Sid Smith, consultant with the ethnic liaison unit at the Southern Baptist Sunday School Board in Nashville, enumerated 10 things which cause him distress.

"Despite the progress, we have not arrived (in racial reconciliation) and in fact we are not even in the ballgame in many instances," Smith said. "The whole idea of racial reconciliation is not bringing people together, but what ought to happen when we get them together."

Other "embarrassments" he listed include that he believes the SBC to be very sexist and that the denomination has a Moral Majority mindset. "We also are perceived to be very narrow in our focus and are not paying attention to social concerns such as unemployment, the economy, Reaganomics."

Smith said Southern Baptists are "very insensitive" in that race relations have been deprioritized and put on the back burner. "Southern Baptists also are perceived as being tardy, getting there long after the issue has been defused."

Other comments Smith made included that Southern Baptists are perceived as being "wealthy but tight ... resourceful without really sharing those resources ... hypocritical because Bold Mission Thrust promises one thing (equality) but churches deliver another ... (and) hyperindividualistic because we find no place for the corporate ministry of the denomination."

The think tank proposed a number of suggestions to improve race relations. Included were providing literature and resource materials to churches, using Bible study time to look at Biblical models of reconciliation, and exploring alternatives which will move quickly, rather than waiting on long lead-time publications.

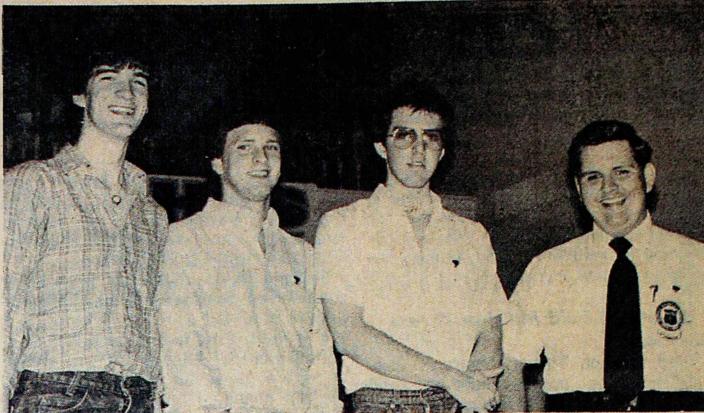
David Lockard, director of organization for the CLC, told the panel of plans to focus on racial reconciliation at the 1984 CLC Conference at Ridgecrest Baptist Conference Center.

McCall said Southern Baptist leaders should be urged to use SBC-related black pastors on their programs, rather than always reaching out to non-Southern Baptist blacks for their program and platform personalities.

Smith urged the denomination "to develop a plan which would develop strong, qualified blacks as agency employees. It may be this should start at the seminary level, or maybe even before."

Other suggestions include encouraging state convention planning meetings; getting race relations on the agendas of states, associations, and local churches; involving laypersons in the race relations struggle; working with others in observing race relations emphases; and working with black churches during February, in which Black History Month as well as the SBC Race Relations Sunday are observed.

"We also must work to raise the consciousness of Southern Baptists to realize we still have a problem related to race relations," Valentine said.



STATE RA LEADERS — Newly-elected state Royal Ambassador officers are (from left) Keith Kirkland of Belmont Heights Baptist Church, Nashville, president; Bob Carnahan of Bluegrass Baptist Church, Hendersonville, interest activity leader; Ed-die Holland, also of the Hendersonville church, mission activity leader; and Keith McLain of First Baptist Church, Baileytown, secretary.

## Baptist relates friendship with Ill. execution victim

By Robert Hastings

BELLEVILLE, Ill. (BP) — When John Evans died in an Almore, Ala., electric chair April 23, his change in attitude toward life and his remorse for the crime may have been due to the efforts of an Illinois woman he never met.

After Joy Flahan, a member of Winstanley Baptist Church in Fairview Heights, Ill., for 31 years, read a newspaper article in March 1979 telling how Evans wanted to die for his crime, she wrote him a letter and enclosed a gospel tract.

Evans answered her and for four years they corresponded. His last letter, dated April 6, reaffirmed his faith in Christ and his belief that whatever happened, he would be at peace with the Lord. At that time his appeal for clemency was pending. It was not granted.

Evans, convicted for the murder of Edward Nassar, a Mobile, Ala., pawnbroker, made a videotaped message before his execution, "because he had a real desire to try to help young people so they wouldn't have to suffer the way he did," Martin Webber, Alabama state prison chaplain, said.

"My name is John Evans and I am on death row in Alabama and I am scheduled to be executed in about four days," he said in an excerpt of the tape which was broadcast on the "CBS Morning News." "I felt there are some important things I should say and, if you're smart you're going to listen and you're going to learn a little something."

Evans, who appeared calm on the tape, said he was "overcome with a sense of remorse" for his crime. "I am here for committing murder, for killing a man. I cannot give back the wife her husband. I cannot give back the kids their father. Taking the life of another human being is just almost too horrible to think about."

"I guess I've relived it over in my mind 100 times and lots of times I've been overcome with a sense of remorse for him and his family. And God knows right now I've reached a point where if it were possible to give up my life to give his back, I wouldn't even hesitate a second to do so."

Webber said Evans had hoped the tape would be viewed by young people 12-15 because "as he looked back in his life, that's where it all began."

Mrs. Flahan does not claim her letters

were a major factor in his conversion because she wants "the Lord to have all the credit." However the tenor of his letters indicate such.

Evans' attitude changed after his conversion and he set out to rehabilitate himself while still in prison. At the time of execution he was working on a law degree by correspondence.

Mrs. Flahan said the Sunday School class of which she is a member often sent him small sums of money to buy postage and paper and to help with his tuition for the correspondence course. "I guess I identified with John more since he was so near the age of my daughter, who is 35," she said. Evans was 33 at the time of his execution.

Mrs. Flahan said her pastor, Wendell Garrison, also wrote to Evans and as far as she knows, no similar correspondence was carried on with other persons outside his immediate family.

## Paul Corts follows brother at Wingate

WINGATE, N.C. (BP) — Paul R. Corts of Shawnee, Okla., was named new president of Wingate College April 22. He succeeds Thomas E. Corts, his brother, as the college's chief executive officer. Thomas Corts will become president of Samford University, Birmingham, Ala., in the fall.

Paul Corts has headed The Corts Company, a fund-raising consultancy, since Jan. 1, 1983. For four and a half years prior to that, he was executive vice-president and chief administrative officer at Oklahoma Baptist University (OBU) in Shawnee. Corts held a variety of teaching and administrative positions at Western Kentucky University (1968-1978), including three years as director of international education.

He was project director of the Veterans Administration PREP Educational Development Program with a \$1-million budget and led an OBU \$6-million campaign to success with over \$7-million committed. He was a member of the steering committee of the Oklahoma Baptist Convention's \$25-million campaign.

Corts is a graduate of Georgetown (Ky.) College and from Indiana University, Bloomington.

# How early Baptists worked together

**Editor's note:** This is the second of a series of four articles on Tennessee Baptist history, written by W. Fred Kendall, executive secretary of the Tennessee Baptist Convention from 1956 until he retired in 1972. These articles are designed to assist Tennessee Baptists in celebrating their 150th anniversary. A special day of celebration, set for June 25, will include a tour of Baptist historical sites in the Nashville area and a program at Judson Baptist Church, Nashville.

By W. Fred Kendall

How do many local churches, with congregational government and an emphasis on the autonomy of the local church, work together to accomplish their larger purposes and concerns?

Someone has compared it to a rope of sand with the strength of steel. Baptists have emphasized the leadership of the Holy Spirit in their work. Christ's great commission has called for a movement outward from the local churches into all the world to bring Christ to the nations of the whole world.

Very early local churches became concerned about other communities and the work of other churches. Correspondence was carried on. Concern was aroused for reaching larger areas. Churches were led to unite their strength to accomplish the work which was needed in reaching larger areas with new churches.

English Baptist history shows that churches formed the first associations as early as the middle of the 17th century. In America, the Philadelphia Baptist Association was the first Baptist association to be organized in 1707. General Baptists in England had organized a General Assembly in 1654.

The first Baptist association in the South was at Charleston, South Carolina. Oliver Hart, pastor of First Baptist Church, Charleston, had been a member of the Philadelphia association and led in getting the churches in the Charleston area to cooperate in their work. This led to the organization of the Charleston Baptist Association on Oct. 21, 1751. The second Baptist association in America, it had great influence on Baptist life in those early years.

Early Baptists probably chose the name "association" for their first organization because it denoted a fellow-

ship in Christ and sharing in the tasks which all the churches wish to accomplish cooperatively.

Holston Baptist Association was the first to be organized in Tennessee. According to an early Baptist encyclopedia, it was the 13th to be organized in America. Made up of seven churches, it was a cooperative effort of the churches to reach the area with the gospel. Its Constitution made it clear that it had no authority over the local churches.

The Tennessee Baptist Association was organized next in the area where Knoxville is now located. It was followed by Mulberry Gap, East Tennessee, Northern, and Powell's Valley.

In middle Tennessee, the first association was the Mero District, named after the state judicial district. The district was named for Don Estavan Mero, a Spanish brigadier general, governor of Louisiana and west Florida. Baptists spelled it as it was pronounced and not as he spelled it.

This association was disbanded in a controversy over the moral character of its leading pastor. It was reorganized as Cumberland Baptist Association.

Red River Baptist Association was organized in 1806 near Clarksville and Concord association began in 1810.

West Tennessee Baptists organized associations in rapid order with Western District around Paris in 1822 followed by Forked Deer to the south and Obion to the west.

The early associations developed programs of work to enlist the churches in united efforts in missions and evangelism. They worked to organize new churches where they were needed. They worked to stay united in their doctrinal teachings and in securing better pastoral leadership.

In many of their Constitutions, a major purpose was stated to see that the gospel was preached in every community and to supply preachers as far as possible. Some had resolutions addressing some of the current social problems such as slavery.

Luther Rice visited Tennessee at least twice promoting foreign missions and the Triennial Convention. Several associations formed mission societies to raise financial support. Some from Tennessee attended sessions of the Triennial Convention.

An important standing committee of the associations which reported annually was called the committee on destitution. The word did not mean what it does today — economic poverty and hunger. They used it to designate the great spiritual and religious needs of the time.

The committee reported on communities which had no churches nor Sunday Schools and with no regular preaching services. They noted the many homes without Bibles. It reflected the care and concern of the churches for the spiritual needs of the communities and their purpose to do something about it.

Another interesting work in the annual sessions of the associations was the questions churches would send. These were called "Queries" and sometimes there were several. Many concerned doctrinal problems or ethical and moral questions. They covered many kinds of problems. The association would appoint an able committee to study the query and make a report back to the association. This was a fine service for the churches. The committees made excellent reports and the answers were helpful to all churches. Associations sought to work together

and to know what each was doing. Circular letters were issued to surrounding associations and fraternal messengers were sent. They would report on the work and bring greetings. This pointed to the need for state conventions.

From this early beginning of the effort of churches to work together, the association has become the basic unit of Baptist cooperative work.

It is the only Baptist body to which churches make annual reports. It is the only Baptist body which local churches join. It is the only Baptist body which examines churches' doctrinal positions and their articles of faith when they are admitted for membership.

The denomination gathers most of its

vital statistics from these annual reports of churches to the associations. Baptists indicate the success of evangelism and local missions. New churches show progress and growth. Enlistment in the work is indicated by organizational membership growth.

These early associations did much to lay the foundation for methods by which local churches could work together in cooperative efforts to win the world to Christ. They proved that autonomous congregations could unite as real missionary Baptists to carry out Christ's great commission through the state, nation, and the world. Baptists around the world eventually united in the Baptist World Alliance.

## New Lottie Moon to appear at Pittsburgh WMU meeting

RICHMOND, Va. (BP) — Southern Baptists will get their first look at a new Lottie Moon at the Woman's Missionary Union annual meeting in Pittsburgh June 12-13.

The new Foreign Mission Board film, "Journey Home: Lottie Moon of China," will premier in Pittsburgh's Stanley Theatre at 7:30 p.m. June 13. Sheila Bailey, the actress who plays the missionary in the film, will present a monologue from a different stage of Miss Moon's career at each of the four WMU sessions.

Because seating capacity in the theatre is limited, all seats for the premiere are reserved. Tickets are available at no charge from the national and state WMU offices.

In the film, Lottie Moon reflects on her missionary career from her deathbed in a stateroom aboard the Manchuria on her final journey home. Through a series of flashbacks she recalls her life in China from the first day she arrived as a vivacious young missionary.

Ken Lawson, Foreign Mission Board director of product development, says the Lottie of "Journey Home" fairly sparkles, especially the young Lottie. "She's sharp, she's decisive. She likes people, very obviously. She smiles a

lot," he said. "We see a lot of things to identify with."

The film was commissioned to Scene Three, a Nashville production company, but Lawson was involved in the production from start to finish.

All outdoor filming except the ship scene was done on location in Taipei, Taiwan. The exterior ship scenes were shot in Charleston, S.C. All interior shooting was done on a Nashville sound stage.

"The first obvious thing people are going to notice is how real this film seems because we're out in the open," Lawson says. "You're seeing a lot of Chinese people and you're seeing scenes and buildings that look like China." Those scenes were shot on a backlot at Central Motion Pictures in Taiwan, at one time using 40 Chinese actors.

Filming was not without its memorable moments. The worst typhoon to hit Taiwan in five years interrupted shooting for two days. Sustained winds of 100 miles an hour damaged trees and buildings on the backlot where the crew was shooting.

Lawson was impressed with how closely the new Lottie seemed to resemble the Lottie preserved in photographs. Sheila Bailey is 4-foot-10, though not so short as the 4-foot-3 missionary. Lawson notes facial characteristics like the eyebrows and squared jaw were similar for both women.

"I was really stunned when I saw her (Miss Bailey) as the middle-aged Lottie with the sweeping hair and gray temples," Lawson admits. "And as tiny as she was in comparison with the Chinese. She physically resembled her that much."

"I think people are going to come to know a new Lottie they haven't known before," he suggests. "If they see the film, then go read the book (Catherine Allen's, *The New Lottie Moon Story*). They'll find her there. That's the way she was."

Lawson said the film was limited to 30 minutes so it could have the greatest use in the churches, though "we could have done a two-hour film and had people wanting more."

The primary release of the film will be in videotape, he said, but it also will be released in motion picture. Videotape copies will be sold at the Video Tape Service exhibit at the Southern Baptist Convention in Pittsburgh. Some 16mm films will be made available through Baptist Film Centers.



**A NEW LOTTIE** — The new Lottie Moon, portrayed by Sheila Bailey in a new film, bears a surprising resemblance to the missionary legend Southern Baptists know from old photographs.

## Tennesseans earn degrees at MWBTS

KANSAS CITY, Mo. — Three Tennesseans were among the 93 graduates to receive degrees during commencement exercises at Midwestern Baptist Theological Seminary May 14.

David A. Goode, a graduate of Union University in Jackson, received the master of divinity degree. A native of Potts Camp, Miss., Goode was a pastor in west Tennessee before attending Midwestern.

Wayne L. Headrick of Johnson City received the master of religious education degree. Headrick holds the diploma in theology and the master of divinity degree from Midwestern and is a graduate of Ottawa University in Ottawa, Kan.

James D. Witherington Jr. of Memphis received the master of divinity degree. A graduate of Union University, Witherington serves as minister of youth at Gashland Baptist Church in Kansas City.

# ACTS network systems prepare for '84 launch

By Greg Warner

FORT WORTH, Tex. (BP)— Some parts of the puzzle are falling into place faster than others, but Jimmy Allen says all will be positioned for launch of the ACTS network in May 1984.

Allen has set that date for the start of daily, national TV broadcasts by Southern Baptists through the American Christian Television System (ACTS). It will be the end of the beginning of Allen's 30-month plan and longtime dream to

## Baptists dominate 1983 RPRC awards

DENVER (BP)— The annual awards competition of the Religious Public Relations Council had a definite Southern Baptist flavor this year as SBC entries took three of the six "grand awards" and 11 of the 34 Best-In-Category honors.

Floyd Craig, former staffer with the Christian Life Commission, won two of the major awards for "Here's Hope," a campaign he produced for the Baptist State Convention of North Carolina. It took top honors in both the Public Relations Campaign and the Print categories.

The other SBC grand award winner was Marshall Walker of the Baptist Sunday School Board in Nashville for a videotape, "Introducing Baptist Tel-Net."

The Baptist Sunday School Board took four categories, while the SBC Foreign Mission Board in Richmond, Va., and Southwestern Baptist Theological Seminary in Fort Worth, Tex., each took three.

"Best-In-Category" winners included: Booklets — Phillip Poole, Southwestern seminary; Advertising — Floyd Craig, Craig and Associates Inc., Raleigh, N.C.; Special Print Materials — Linda Lawson/David Haywood, Baptist Sunday School Board;

Black and white photography — Robert O'Brien, Foreign Mission Board; Videotapes and/or discs — Marshall Walker, Baptist Sunday School Board; Radio program series — Don Fearheiley, Baptist Sunday School Board;

News story — Robert O'Brien, Foreign Mission Board; Feature story — Norman Jameson, Southwestern seminary; Feature series — Robert O'Brien; National public relations campaign — Lloyd Householder, Baptist Sunday School Board; Local public relations campaign — Floyd Craig.

## Tennesseans earn degrees at SWBTS

FORT WORTH, Tex. — Eleven students from Tennessee were among the 402 students in the 75th anniversary graduating class of Southwestern Baptist Theological Seminary.

Receiving master of divinity degrees were Roger Eakin of South Pittsburg, David Russell of LaFollette, James Stillwell of Knoxville, and Mark Williams of Morristown.

James Crook of Millington received the master of church music degree.

Receiving the master of religious education degree were Kenneth Bush of Nashville, Sammie Johnston of Nashville, Betty Manning Siler of Memphis, George Siler Jr. of Memphis, and James Youree III of Murfreesboro.

Nathan Huff of Loudon received the associate of divinity degree.

give Baptists a consistent gospel witness on television.

Late in 1980, Allen, president of the SBC's Radio and Television Commission (RTVC), went to work on an idea to deliver family and Christian TV programs by satellite to American homes. Much has changed since the plan first took shape. Low-power television (LPTV), thought to be the key to the SBC entry into telecommunications ministry, is now only one factor in a broad strategy that includes cable TV systems and educational TV stations.

What has not changed is Allen's determination, which has weathered complicated and capricious signals from the Federal Communications Commission (FCC) and the various way stations of Baptist policymaking.

"I keep learning that the Father's timing is not my timing," Allen said. "I have to remember that I'm in sales and He's in management."

But as ACTS enters the last year of preparation for the most massive communications effort ever attempted by a Christian denomination, there are indications the plan has hit its stride. ACTS is on schedule with all three components of the strategy — daily network programs, a satellite to deliver the programs, and a network of stations and cable systems to carry them.

### Random selection approved

The FCC recently removed the last obstacle to full-speed licensing of low-power television stations. Reversing their position of a year ago, the seven FCC commissioners unanimously agreed to use random selection, or lottery, in choosing between applicants for the same LPTV channel. The move will avoid the lengthy and expensive legal hearings that threatened to bring low-power licensing to a standstill.

The lottery procedure, which will be conducted by computer, gives minority broadcasters a two-to-one advantage over other applicants. These preferences favor ACTS since the five-member ACTS board of directors includes three minority members and since ACTS currently owns no broadcast facilities. ACTS has filed 133 low-power applications in 35 states.

The lottery promises to handle 250-350 LPTV applications per month, beginning with the rural areas and progressing to the more populous TV markets. It is expected to take three years to divide up the 4,000 available stations among the 12,000 applicants.

Faced with the prospect that few of ACTS' low-power stations would be ready when its satellite is placed in orbit in 1984, Allen's attention turned to other means of delivering ACTS programs to homes. Cable, first considered as a way to extend the reach of LPTV stations, emerged as the vehicle to get ACTS into communities ahead of low-power. Many of these systems are required to carry public affairs and/or religious shows and Allen reported cable operators are increasingly receptive to ACTS when they see the quality and integrity of its programming.

### Cable affiliates

RTVC consultants are helping churches negotiate contracts with local cable companies to carry ACTS in their communities. Called ACTS Church Cable Affiliates, these churches or groups of churches can receive ACTS programs on their own satellite receiver dishes and relay the signal to the local cable system. For less than the cost of a low-

power station, these cable affiliates often can reach as many or more viewers. Allen said the church cable affiliates will be the primary delivery system for the initial stages of ACTS.

Educational TV applications have been filed in Fort Worth, Houston, and San Francisco by groups planning to use ACTS programs. Eight-to-ten others are in various stages of planning. Although the stations cost much more to build than LPTV's, they have fewer limitations. They have the same broadcast range as other full-power stations, are mandatorily carried on all local cable systems, and do not face the licensing bottleneck of low-power.

Allen said other groups with low-power and full-power stations are now coming to ACTS looking for quality programming. Many are entrepreneurs caught in the rush to LPTV who were granted some of the early licenses but have nothing to air. Such opportunities will be studied carefully as a way to expand the reach of ACTS even further, Allen said.

### Programming is the key

Allen has repeatedly said programming is the key to the network's success. While few people notice if a program comes from cable TV, full-power, or low-

power, they do notice when a program is good. As the primary program supplier for ACTS, the Radio and Television Commission has begun work on 29 series for the network. Most will be produced by the RTVC or on a contract basis. Some will be purchased from outside producers.

A tentative schedule has been worked out for 16 hours of daily broadcasting via satellite: six hours of new programming each day, with other programs being repeated for 10 hours. No programs will be repeated on the same day or at the same time of day.

Six programs are already in production. They are "Invitation to Life," a weekly evangelistic program; "Sunshine Factory," a daily children's program; "Profile," weekly biographies of prominent and interesting Southern Baptists; "In Concert," a series of musical and dramatic performances; "The Plant Groom," featuring horticulturist Dale Groom, and "The David Wade Show," a weekly cooking program.

Other programs are in preproduction, with taping scheduled to begin as early as June. Three are based on successful RTVC radio programs — "Powerline," "Country Crossroads," and "Baptist Hour." Others include a weekly feature magazine, a topical women's program, a college Bible quiz show taped at Glorieta and Ridgecrest, a weekly how-to series on home repair, and programs for singles and the elderly. Other planned series include a daily talk show, a daily call-in counseling program, and a weekly health-oriented show.

### Satellite link

The vital link in getting these programs to the network of TV stations and cable outlets is the satellite. In 1981 the RTVC signed a contract for a long-term lease on the Spacenet I satellite, scheduled for launch next spring. A recent failure in the rocket that will place the satellite in space may cause a short delay in Spacenet start up. But Allen said if that happens short-term satellite rental will take up the slack.

Despite the expense, Allen insists ACTS will not resort to on-the-air pleas for money. While such methods are indispensable for most religious broadcasters, Allen said they alienate too many viewers, particularly nonChristians, and take time away from sharing the gospel.

ACTS will pay for its programming, (estimated to cost \$3.3-million for the first year) through the RTVC's Cooperative Program funding, direct mail, and major donations. Local stations will be built and cable contracts will be paid for by participating churches or institutions. Stations and churches who receive ACTS programming will share in the \$175,000 per-month satellite delivery costs. Full-power stations will pay \$1,000 per month, low-power stations \$500 per month, and churches 10 cents per month for each resident member.

ACTS also has developed a system of commercial recognitions, similar to those used in public television, that will air during ACTS programs. This is expected to raise about \$100,000 per month from corporations, foundations, and other supporters. Allen estimates ACTS can collect \$162,000 per month from the start, and double that the second year.

By May, Allen expects to have in place 200 cable affiliates, 20 LPTV's, and three educational stations, delivering ACTS programs.

## S.S. clinic finds 5,449 prospects

RALEIGH, N.C. (BP)— The 47 churches in the Raleigh-Durham Metro Sunday School Enrollment Training Clinic enrolled 391 persons, discovered 5,449 prospects, and added 290 new classes and departments.

But beyond the numbers, church leaders and outside directors also cited a renewed enthusiasm for reaching people through the Sunday School and a willingness to make changes to accomplish that goal.

The eight-day clinic was sponsored jointly by the Raleigh and Yates associations, the Baptist State Convention of North Carolina, and the Baptist Sunday School Board.

Each church was assigned a five-member team of persons to assist the staff in evaluating the Sunday School and suggesting and beginning implementation of recommendations for improving the quality of Bible teaching.

About 55 persons from outside the Raleigh-Durham area participated as clinicians, working in assigned churches and receiving training to lead similar events.

## N.C. pastor accepts Ooltewah church call

Ted S. Mace of Iron Station, N.C., has accepted a call to the pastorate of Eastwood Baptist Church, Ooltewah.

Mace, who will begin the position May 22, has led several churches in North Carolina. He is a graduate of Catawba Valley Technical Institute, Hickory, N.C., and Fruitland Baptist Bible Institute, Hendersonville, N.C.; and attended Mars Hill College, Mars Hill, N.C.

Mace is a native of North Carolina's Catawba County.



Mace

# Tennessee Scene

## PEOPLE . . .

Zion Hill Baptist Church, Friendship, ordained Pastor Gerald Ackerman into the ministry April 17. Participating in the ordination service were Dyer Baptist Association Director of Missions Joe Naylor, Jerry Davis, Paul Mathenia, and Robert Prince. A ministerial student, Ackerman is a native of Hoxie, Kans.

Mr. and Mrs. James Spain were honored May 1 on the occasion of his 10th anniversary as pastor of Northens Chapel Baptist Church, Rutherford. Members of the church presented the Spains with a plaque, books, and a microwave oven.

Darden Baptist Church, Darden, ordained Youal Gibson, William Hayes, and Robert Kennedy as deacons April 17. Hoyt Wilson, pastor of First Baptist Church in Lexington, and Mitchell Bennett, director of missions for the Beech

River Baptist Association, participated in the ordination service. The pastor of the Darden church is Cletus Duke.

Mr. and Mrs. G. A. Craddock celebrated their 60th wedding anniversary May 13. Craddock, a retired minister, and his wife are members of Grace Baptist Church, Tullahoma. Russell G. Flatt is the pastor of the church.

Members of White Station Baptist Church, Memphis, honored their pastor, J. D. Littlefield, and his wife for 20 years of service with a gift of a tour of the Holy Land. The Littlefields came to the church May 1, 1963.

An April 24 ordination service was held at Corryton Baptist Church, Corryton, for four new members of its deacon ministry. Ordained were Edward Calfee, Gordon Cantrell, Edwin Livingston, and Esley Rowlette. Participants in the service included David Livingston, Bob Knisley, and Pastor Damon Patterson.

Timothy C. Jones recently resigned as pastor of Mount Olive Baptist Church, Union City.

First Baptist Church, Rutherford, called Doug Brown as minister of youth, a ministry he began May 12. The church's pastor is Herschel R. Lindsey.

Phil Lawrence was called as minister of music, youth, and education by West Memorial Baptist Church, Saulsbury.

Oakwood Baptist Church, Milan, accepted the resignation of Minister of Youth Jackie Smothers. The pastor of the church is David Phillips.

First Baptist Church, Trenton, called Jim Criswell as minister of music and youth. The church's pastor is Mark Howard.

Stan Rushing resigned as pastor of First Baptist Church, Newport, to accept the pastorate of First Baptist Church, Leland, Miss.

Pat Robinson recently assumed duties as associate pastor/minister of music at

Richland Baptist Church, Memphis. Robinson came to the church from Trinity Baptist Church, Fort Smith, Ark., where he held a similar position. Robinson is a student at Mid-America Baptist Theological Seminary, Memphis. Steve Wright is the pastor of the Memphis church.

Avondale Baptist Church, Humboldt, called Ray Barrix as minister of music and youth. Jimmy Yarbrough is the church's pastor.

David Rayburn, who has served as minister of music and youth at First Baptist Church in Rogersville, resigned recently to attend Southern Baptist Theological Seminary, Louisville, Ky. Aubrey Floyd is the pastor of the church.

Northside Baptist Church, Milan, accepted the recent resignations of its ministers of youth and children, Steve and Dottie Babcock.

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



Recently the public affairs and Christian life committee of the Executive Board went as a group to the state Senate government committee meeting.

While there, the committee heard a discussion on pari-mutuel gambling and witnessed the vote to postpone action on the bill until next year.

The public affairs and Christian life committee returned to its committee session in Brentwood and decided to establish a subcommittee to plan strategy on pari-mutuel gambling. The committee believes there probably will be a strong effort next year to push for gambling in Tennessee.

Next year when the General Assembly meets, they will take up matters where they left them this year. The gambling bill has passed out of committee in the House and the full House will be asked to vote on the bill as soon as the Senate makes a decision. The Senate committee did not pass it this year but some of the members of that committee may be more willing to vote for it next year.

While it is true that racetrack gambling did not get far this year, next year the bill will have a head start on the legislative process. This summer it is vital that Tennessee Baptists organize at the church, association, and state levels to influence the legislative decision process.

## LEADERSHIP . . .

Wendell Boertje, minister of music at Far Hills Baptist Church in Dayton, Ohio, accepted a call from Knoxville's Central Baptist Church of Bearden to come as its minister of music. Boertje, who begins the position July 5, has served several churches including Saint Matthews Baptist Church, Louisville, Ky. A native of Lima, Ohio, he is a graduate of Moody Bible Institute, Chicago, Ill.; Wheaton College, Wheaton, Ill.; and Southern Baptist Theological Seminary, Louisville, Ky. Bill Bruster is the pastor of the Knoxville church.

Garrison Baptist Church, Dayton, accepted the recent resignation of its minister of music, Jim Koan. The pastor of the church is Doyle Thompson.

Steve Martin resigned as minister of music of Northside Baptist Church, Milan.

First Baptist Church, Celina, called Robert Lee of Cookeville as interim pastor.

Joe Lescure submitted his resignation as pastor of New Freedom Baptist Church, Dyersburg, which was effective April 17.

## Bob Norman to fill Kingston pastorate

Shiloh Baptist Church, Kingston, called Bob Norman as its pastor, a ministry he will begin June 5.

Norman will come to the Shiloh church from the pastorate of First Baptist Church, Belfrey, Ky., where he has served for 12 years.

Norman is a graduate of Western Kentucky University, Bowling Green, Ky., and has attended Southern Baptist Theological Seminary, Louisville, Ky.

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**BIBLE BOOK SERIES**  
Lesson for May 22

# The kingdom divides

By Jack Parker, pastor  
Forest Hill Baptist Church, Parrottsville

Basic Passage: 1 Kings 11:41 to 14:20 (2 Chronicles 9:29 to 11:4, 13-17)  
Focal Passages: 1 Kings 11:43; 12:3b-4, 13, 20, 27-28; 14:7-9a, 16

Most of Solomon's reign was characterized by expanding military, political, and economic security, yet his life and his reign ended in tragedy.

The covenant with Jehovah was broken (1 Kings 11:4-8). National judgment was promised by God (1 Kings 11:9-11).

According to 1 Kings 3:14, Solomon's life was cut short. However, there is evidence in Ecclesiastes 12:13-14 that he may have returned to God before his death. If he did, repentance came too late to avoid judgment.

The closing account of his life related only a general summary. Such a report did little more than emphasize the universality of death and the fact that life moves onward (1 Kings 11:41-43).

The historical setting of this and next week's lesson is one of unrest, threat, revolution, assassination, and sin. It sounds like a 20th century struggle. Conflict, sin, and idol worship have changed very little since Old Testament times.

Events move back and forth across the borders of Israel and Judah because both are major contributors in this important drama.

**Solomon's death (11:43)**

Solomon's glorious reign lasted about 40 years. His wisdom and accomplishment still defy imagination.

Yet sin and apostasy cut short his life. Since they overcame his wealth and wisdom, they were the stronger characteristics. They are the enemies that defeated him.

**Rehoboam's decision (12:3b-4, 13)**

In last week's lesson we learned Jeroboam would rule the 10 tribes of Israel. Such a promise from God threatened Solomon to such a degree that Jeroboam fled to Egypt for safety (11:40).

Jeroboam's return, after Solomon's death, was to lead Israel against high taxes and forced labor imposed by the new king, Rehoboam.

Verse four is precise, highly formal language. Its use of strong words signals the message is not a simple request. Neither is it an olive branch to the new king. It was a gauntlet warning of revolt unless the burden was lightened.

Rehoboam asked for three days in which to make a decision concerning the challenge. He consulted the mature men and the elected leaders — the elders. They advised him to lead Israel through serving them. In this manner he could

gain their trust. When he sought advice from his peers, their advice was the opposite.

The young men advised the new king to maintain a strong hand against the people and through this means maintain control. As a result, Rehoboam promised Israel he would be harder on them than his father Solomon had been. He reminded them that Solomon chastised them with whips and he would chastise them with scorpions. This is a type of whip that predated the type of Roman whip used on Jesus. It contained tips on the ends that dug into the skin, making the beating more painful.

**Jeroboam's rebellion (12:20)**

Prior to David's reign, the 10 northern tribes maintained separate existence. Solomon's burdensome rule revived this independent spirit. When Rehoboam increased their burden, they were in a proper frame of mind and spirit to follow Jeroboam. The 10 northern tribes rallied to him. The tribe of Judah remained loyal to the line of David. Later the Benjamites joined the loyalists.

**The new religion (12:27-28)**

Jeroboam knew faithful Israelites would want to worship in Jerusalem, which was not a part of the Northern Kingdom. This could rekindle the desire to have a descendant of David as king. Then it would be easier for the people to become friendly with Rehoboam.

To combat this, Jeroboam established a new system of religion that included a new style of worship (11:28), a new place of worship (11:29-31), a new priesthood (11:31b), and a new time of worship (11:32-33). This religion of convenience became the sinful counterfeit that led Israel into deeper apostasy.

**The result (14:7-9a, 16)**

Remember, the covenant with David and the covenant with Solomon were contingent upon their faithfulness to the Lord.

The same promise was made to Jeroboam, but he was more apostate than Solomon (14:9).

The same prophet, Ahijah, who foretold Jeroboam's rise to power, announced God's judgment against him.

Because of his sin, God gave Israel up.

**Conclusion**

In this lesson, God's spokesman presented good news and bad news. Often it takes both to fully declare the Word of God.

When situations arise that make Christian living inconvenient, twisting "religion" to meet our needs is not the answer. God will still show victory when we allow Him to guide us. Our best wishes comes from Him, not from those who tell us what we want to hear.



Parker



Barefoot

**UNIFORM LESSON SERIES**  
Lesson for May 22

# On trial in Jerusalem

By Hyran E. Barefoot, vice-president for academic affairs  
Union University, Jackson

Basic Passage: Acts 21:1 to 26:32  
Focal Passage: Acts 22:30 to 23:11

The purpose of Paul's final visit to Jerusalem was to deliver in person the offering for Jewish Christians which he had been gathering for some time in Gentile churches and, secondarily, to be present for Pentecost (20:16).

Had it not been for the significance which Paul placed on the offering, he probably would have gone to Rome from Corinth, for his heart had already turned in that direction (19:21). But he undertook the long dangerous journey to Jerusalem with the hope of helping the Jew-Gentile relationship in the church.

Before he reached Jerusalem, there was a forboding note about the trip and a dark cloud overshadowed it. In Caesarea, the prophet Agabus warned Paul not to go and symbolically prophesied what would happen to him there (21:11).

It did not take prophetic insight to see danger for Paul in Jerusalem. For many years, Paul had been associated with Gentiles. These were the years before the outbreak of the Jewish-Roman War (A.D. 66-70) when there was fierce hatred of anything Gentiles in the city of Jerusalem. Knowing the danger, Paul persisted in his determination to go.

On arriving in Jerusalem, Paul reported to the church his marvelous success with Gentiles turning to the gospel. The church rejoiced, but James warned Paul that there were thousands of Jewish Christians in Jerusalem who were zealous for the law and who had heard that Paul told Jewish Christians to forsake Jewish customs. In order to dispel Jewish suspicions about Paul, James proposed that Paul pay the expenses for the sacrifices of four Jewish men who had taken Nazirite vows and purify himself along with them in the Temple.

In the course of the seven days necessary for the completion of the vow, Paul was in the Temple daily. A charge was made against him that he took Gentiles into the sacred part of the Temple to which they were not permitted to enter. The penalty for any Gentile going beyond the court of the Gentiles was death. The mob attacked Paul and probably would have killed him if he had not been rescued by the Roman soldiers.

**Paul's defense in Jerusalem**

**Defense to the crowd** — Before Paul was led away, he asked and received permission from the Roman tribune to speak to the crowd.

Paul spoke at length about his background in Judaism and his Christian conversion. The Jews listened quietly until Paul told them God had sent him to the Gentiles. At this, they became a howling mob again, unable to accept the fact that God would send anyone to Gentiles (21:21-22).

**Defense by appeal to Roman citizenship** — The Roman captain, thwarted from learning the nature of the problem in the address to the crowd, ordered Paul examined by scourging. A Roman beating, quite different from a Jewish one, could result even in death.

In order to save himself, Paul appealed to his Roman citizenship. The value of Roman citizenship is seen in the power which it had on the tribune and his

soldiers. Paul was released immediately because a Roman could not be beaten uncondemned.

**Defense before the Jewish Council** — In a continued effort to know the nature of the crime, the tribune ordered Paul examined by the Jewish Council, the high court, which dealt with Jewish matters.

When the high priest, head of the council, ordered Paul to be struck, Paul spontaneously spoke out against the obvious injustice of this act contrary to the law.

Feeling that no justice could come from this gathering, Paul divided the group by appealing to his Pharisaeic background and got the Pharisees fighting with the Sadducees on the council. The Romans were forced to save Paul again.

**Defense shifted from Jerusalem**

It was probably a group of zealots, whose party cry was hatred of all Romans and who acknowledged no ruler but God, who bound themselves with an oath to kill Paul. The plot became known to Paul's nephew and was made known both to Paul and the Romans.

The power of Roman citizenship is once again evident in Paul's being sent from Jerusalem to Caesarea where the Roman governor's headquarters was located. The Roman officer was taking no chances of losing a Roman citizen while in his care. The heavy guard for Paul's transport to Caesarea, 470 men (23:23), was meant to protect Paul and is an indication of how heated the political climate of Jerusalem was toward anything Gentile in nature.

**Defense in Roman courts**

**Defense before Felix** — There were three charges against Paul as he was brought before Felix, the Roman governor of Judaea. The charges were pressed by the high priest and a spokesman. (1) He is a troublemaker, (2) he is a ring-leader of the sect of the Nazarenes, and (3) he profaned the Temple.

Paul responded to the charges, agreeing that he was a member of the way which is true to the tradition of the Jewish fathers, but refuting the other two charges. Felix's decision was to defer the case until the Roman tribune came down to Caesarea.

Later Paul had an audience before Felix and his Jewish wife, the daughter of Herod Agrippa I. The hearing produced nothing but fear and alarm to superstitious, cruel Felix.

**Defense before Festus** — When Festus became governor of Judaea, the Jews continued the charges against Paul, and Festus ordered a hearing before himself in Caesarea. The hearing produced a dramatic new turn in Paul's trial — Paul appealed to his right as a Roman citizen to trial in Rome before Caesar. This left Festus with an obligation to send the prisoner for a trial in Rome, yet without having specific charges.

**Defense before Herod Agrippa II** — The defense before Agrippa was a courtesy which the Roman Festus extended to the Jewish Agrippa but Festus probably hoped that Agrippa would determine the charge against Paul. The result of the hearing was significant. Agrippa's verdict was that Paul could have been freed if he had not appealed to Caesar.

God works in mysterious ways. Paul wanted to go to Rome and, though in chains, to Rome he would go.

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

# Invitation to life

By Fred M. Wood  
full-time author, preacher, teacher, Memphis

Basic Passage: Isaiah 54:5-5  
Focal Passage: Isaiah 55:1-11

Reaching the climax of God's atoning work in his previous words (52:13-53:12), the prophet moves to emphasize the enlargement, moral renovation, and future glory of God's kingdom through the coming messiah's work.

The nation's inward conversion pictured through the suffering servant's work provides the dynamic for the outward deliverance which the prophet describes next (54:1-17).

This chapter is comforting in nature, a promise of the certain results that would come from God sending His Messiah to make atonement for the world's sins. A new kingdom is now available, and the prophet urges Israel (55:1-11) to take advantage of the opportunity to be a part of God's plan for world redemption, based on personal repentance and choosing proper priorities in daily living.



Wood

Invitation to God's grace (55:1-2)  
Although couched against the background of deliverance from Babylon, the prophet's words pointed to a greater redemption, the one effected by Jesus Christ at Calvary.

Whatever the hearers understood by the message, we who know Jesus Christ see the gospel invitation in the invitation to "come, buy wine and milk without money and without price" (55:1). Not only wine and milk, but water also was a precious commodity in the ancient world and was often sold in the streets.

The prophet emphasized the futility of seeking personal satisfaction in anything but the essentials and rebuked the people for thinking they could find joy and fulfillment in that which the nonspiritual world offers.

Life without God is a continual spending without receiving while one who recognizes the lordship of Christ finds lasting profit and delightful ecstasy without spending. The prophet anticipated by many centuries the words of Paul that while the "wages of sin is death," the "free gift of God is eternal life" (Romans 6:23).

Participation in God's covenant (55:3-5)  
Regardless of how the people understood God's covenant with them, we, looking backward through the eyes of our experience with Jesus, see that God's ultimate purpose was to use

Israel, not merely to glorify her. Her true destiny was to be the "people of God," and that meant a spiritual understanding of her covenant relationship rather than an understanding based on military might or political prestige.

As one reads these words, one senses a spiritual kinship of the prophet with Jeremiah. In fact, the universal nature of the covenant is present even more explicitly than in the 7th century prophet who witnessed Jerusalem's fall. Although God wished to use Israel in His worldwide program, she must respond to His claim upon her by being an example to the nations of His moral character as well as His redeeming grace.

Necessity for sincere repentance (55:6-9)  
God, through His prophet, made it succinctly clear what was necessary for Israel to be a part of God's eternal plan.

Though addressed to the nation, the words are uniquely relevant to one in today's world who desires to become a Christian. Such a person must come to a solemn pause in life and resolve to abandon all his transgressions. Any known corrupt practices must be given up and an honest effort must be made to conform to God's standard of conduct. Such an attitude is exactly what is involved in the word "repentance" in the New Testament.

What about faith? To seek the Lord before it is too late and to recognize that His ways are far above our limited understanding, require a commitment to His lordship. This is certainly the highest concept of faith known to any religious community.

God's Word never fails (55:10-11)  
As God has a purpose in bringing rain to the earth, so He sends His prophetic Word in order to secure a planned result. Although the gospel often falls upon hard and barren hearts, it never fails to make an impression and often produces actions that the proclaimer will never know about until all the records have been compiled.

This section affirms the absolute reliability and complete dependability of both the written Word and the spoken word when they are seeking to accomplish God's will.

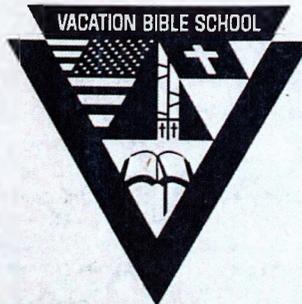
Our task is to send forth the message. God's responsibility is to see that the word accomplishes His purpose.

He is always diligent in doing His job! We should be equally diligent in doing ours!

## Marriage retreat set for deaf couples

MEMPHIS - First Baptist Church, Memphis, will host a marriage enrichment retreat for deaf couples, May 20-21. Jerry Potter, director of deaf ministries for the Baptist State Convention of North Carolina, will lead the retreat. He also will preach during the church's deaf worship service, May 22.

The retreat will begin at 6 p.m. May 20. Sessions will begin on May 21 at 4:30 p.m. and will conclude by 8 p.m. A light buffet dinner will be served May 21 for \$2 per person.



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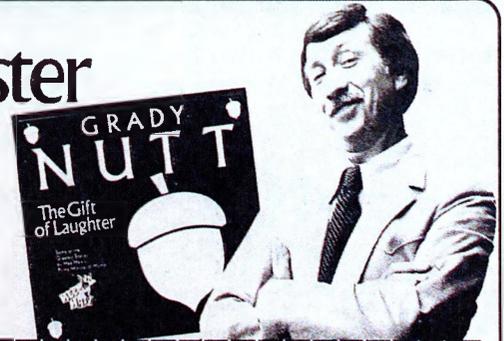
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Davis Cooper is pastor of University Hill Baptist Church, Denver, Colorado.  
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Please allow me to add my thanks to Dad's. You can never know what it meant to him to know that you enjoyed him. The love you gave him made him the happiest man I've ever known.

My Dad had a gift for laughter. His desire was to share it. With this record, go my best wishes that you will again discover, enjoy and learn from that gift which he so fully gave—*The Gift of Laughter.*

*Perry Nutt*

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# Draper reviews year, looks to second term

By Robert Hastings

EULESS, Tex. (BP) — "How pleasant it is for brethren to dwell together in unity."

That verse, Psalm 133:1, in big letters on an outdoor sign, greets visitors to the First Baptist Church, where Southern Baptist Convention President James T. Draper Jr., is pastor.

"I hope that verse will set the tone for our annual convention in Pittsburgh," Draper said in an interview in his office less than two months before the June meeting.

"I'll be disappointed if I'm opposed for a second term as president," Draper explained, "for we need another year of openness and for me to demonstrate that I want all segments of our Baptist life to be heard and represented."

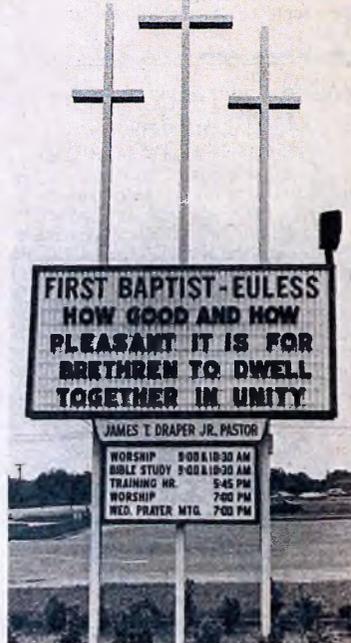
"I've made some mistakes this first year, either doing or saying something I shouldn't. But remember — no one trained me to be president. Another year will give me a chance to be a better president."

Draper said he does not know how he could have been more open to suggestions from all quarters, or demonstrate a greater willingness to do what is right.

"I conferred with the vice-presidents, as well as state denominational leadership and others, in making committee appointments. And I released them well in advance through Baptist Press. In fact, they would have been released earlier, but I bent over backwards to check out each nominee, to make sure of his denominational loyalty, especially as reflected in the Cooperative Program gifts of the church where he or she is a member."

Draper said he had hoped the Committee on Boards would have released its nominations 60 days prior to Pittsburgh. "But I told Charles Stanley of Atlanta's First Baptist Church, 'Don't release names until your committee has verified that you know who you're nominating, and that you can verify his loyalty as a Southern Baptist.' I reminded him that otherwise, the committee's report likely would be challenged."

In reviewing the first 10 months of his presidency, Draper commented, "I've had fantastic support from men like



**DESIRE FOR UNITY** — This Bible verse displayed at First Baptist Church, Euleless, Tex., illustrates the spirit Jimmy Draper desires for the SBC meeting in Pittsburgh.

Harold C. Bennett, W. C. Fields, Dan Martin, John Dunaway, and Tim Hedquist of the SBC Executive Committee. None of these men gave any evidence of a hidden agenda or efforts to manipulate me.

"And it's been a good year in our church. Although I've been away three to four days every week, the average weekly attendance has increased 200 persons — and this on top of a 285 average weekly increase last year. Gifts and baptisms are at an all time high, and each of our two morning services attract right at 1,800 persons."

Draper said he was asked almost a

year in advance of the 1982 convention in New Orleans if he would consider being nominated. "Four pastors here in Tarrant County took me out to lunch and asked if I'd accept a nomination. I gave them a list of 25 persons across the country, and asked if they'd call and sample their opinion. All 25 were positive. I shared this with our deacons at their May 1982, meeting. I told them it was not to be 'my' decision but 'our' decision. These deacons then sent me home from that meeting.

"For an hour and a half, they prayed over it. Then they gave me the green light, assuring me of their support. And they really have. My church has been fantastic, it's been a maturing experience for them.

"When I went to New Orleans in 1982, I felt I'd be nominated. I didn't play 'surprised.' But I also made it clear that I was to be my own man, that I was 'owned' by no one."

Draper, who makes no apology for being conservative, wishes grassroots Baptists would understand one thing about the conservative movement in the denomination.

"For the most part, conservatives want to be heard, to have a voice," he explained. "We're not out to dismantle, destroy, or take over anything. I think a lot of so-called moderates are really conservative, but they're shy of us out of mistaken fear that we're out to destroy."

"For example, some think that we conservatives want to stifle academic freedom and liberty. All we want is to be heard and not be ridiculed. Some liberals have been doing all along what they now accuse us of doing — and that's insisting on only one viewpoint in the classroom. A classroom should give a student the tools to study and make his own decision.

"For example, I studied eschatology at Southwestern Baptist seminary under Ray Summers. I didn't agree with his position on the millennium. But he didn't ridicule my belief, nor try to force his interpretations on me. Yet some liberal textbooks categorically take a stand and leave no possibility of any other viewpoint. I call that narrow, whether it's in a 'conservative' or a 'liberal' textbook."

Draper admitted some conservatives shy away from fellowship with any who disagree with them. "I think this is unfortunate," he said. "I can disagree with a brother on his theology, but still fellowship with him as a Christian.

"Inquiry is helpful," he said, "whether in a church or the denomination. Let's give folks a chance to speak up, to ask questions, to challenge, and not intimidate them as being 'uncooperative' or 'fundamentalists.'"

"Our annual conventions have gotten so big and expensive to attend that many Baptists feel they no longer have a voice, that no one bothers to listen. Maybe a series of regional conventions is the answer. I don't know. But maybe the factionalism we're seeing is largely frustration over how to make input into a denomination as big as ours. Let's face it. The Southern Baptist Convention is a bureaucracy. My church is a bureaucracy. We've got to find ways to let the little fellow speak up."

Draper is convinced that if he is opposed at Pittsburgh, the issue will be "control," not theology. "No one can say I've pushed my theology on anyone. What I want is true freedom — which is freedom within stated boundaries. It is the liberty to believe and preach and teach without being ridiculed — and also the Christian charity to grant the same

to others.

"The door's open in Pittsburgh to give a Christian witness in an area where Southern Baptists are relatively unknown. I hope our testimony will be positive, and not marred by factional controversy."



**SEEKS SECOND TERM** — SBC President Jimmy Draper says he needs another year to demonstrate that he wants all segments of Baptist life to be heard.

## Young RA lad fights hunger

CAYCE, S.C. (BP) — Micah Chaneyworth, a nine-year-old member of Holland Avenue Baptist Church, Cayce, S.C., has a vision of the needs of the world's hungry.

When his Royal Ambassador chapter had a program about hunger needs, he decided there was something he could do about it. "Two years ago I set a goal of \$10 and started saving all the money I got," he said. He twice raised his goal and finally collected \$30.

Last year he wanted to do more so he set a goal of \$40.

His father, Rufus Chaneyworth, pastor of the church, wanted to be sure all his people had time to give to world hunger, so he used a little rice bowl provided by the South Carolina Baptist Convention missions department to call attention to world hunger needs.

Church members were asked to keep the bowls on their tables and to deposit change into it through the year. October included a special in-gathering of the world hunger offering.

The younger Chaneyworth raked leaves, saved his allowance, and found other chores to earn money for his rice bowl. As the year went by, he began to realize he might be able to raise more than \$40. He raised his goal to \$50, then \$60, and finally decided to try for \$100.

"I remember the children in my Royal Ambassador magazine (Crusader) and how you could see their ribs and bones and some of their stomachs had swelled up because they didn't have enough to eat," he said. "It made me think of how we in this country always have something to eat and some in other countries don't have enough."

When the October offering was gathered, Micah had his \$100 and his father exchanged it for a \$100 bill.

Micah does not know yet what goal he will set this year when the world hunger offering begins, but he does know he will do what he can to help the boys and girls he saw in his Royal Ambassador magazine.

## Walker tells Baptist educators to expect more older students

PIGEON FORGE (BP) — A continuing influx of older students will require Southern Baptist institutions to adjust their approaches, according to Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission.

Denominational schools, like other institutions of higher education, will see a growing percentage of students older than the traditional 18-22 ages, especially among those preparing to enter the ministry. Walker told participants in the annual meeting of the Southern Baptist Adult Education Association.

He warned each school would need to consider the needs of these students and then seek to meet those needs through appropriate content and delivery systems. Each Southern Baptist institution must gain a clear understanding of its own purposes, Walker cautioned. "You

must realize your limitations, do what you can do, and do it well."

Competition for students will continue, he predicted, but "the time is ripe for a study of overlapping systems." He pointed to the need of SBC institutions to coordinate their efforts in attempting to meet the needs of the adult student.

Southern Baptists must give attention to theological education purposes, Walker said. He predicted this decade will be pivotal in developing a philosophy of theological education among Southern Baptists.

R. W. Jenkins, of the Georgia Baptist Convention, was elected president of the association for 1983-84. Other new officers include Don Mitchell, Carson-Newman College, vice-president; Alex Booth, Fruitland Bible Institute, secretary; and Paul E. Robertson, Seminary External Education Division, treasurer.