

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Historians evaluate chance of SBC split

By Marv Knox

NASHVILLE (BP) — "If the Southern Baptist Convention splits, I'm going with the side that gets the Annuity Board. Ha. Ha."

The little joke about the future of the convention has lost its punch for many Southern Baptists. They ask the question at the heart of the barb: Will the SBC really split?

The question grows out of theological-political controversy within the denomination. One group, which has captured the convention's powerful presidency for eight straight years, seeks to turn the SBC in a more conservative direction. Another group sees no major doctrinal problems within the SBC and its institutions and wants them like they were.

With its control of the president's appointive powers, the more conservative group has moved steadily toward control of SBC agency boards of trust. Following each annual meeting, the questions have grown more intense: What is the future of the SBC?

Three historians and a sociologist — all lifelong Southern Baptists — offer divergent views:

— "It will most certainly fragment," predicted Bill J. Leonard, associate professor of church history at Southern Baptist Theological Seminary in Louisville, Ky.

— "I certainly don't foresee a formal split," said Richard Land, vice-president for academic affairs at Criswell Center for Biblical Studies in Dallas.

— "For the short term, I don't anticipate much change in participation in the denomination," but it is too early to say what will happen in the long run, noted Nancy Ammerman, assistant professor of sociology of religion at Emory University's Candler School of Theology in Atlanta.

— "There will be individual churches and pastors who drop their cooperation. But I was much encouraged by the last convention," said Robert Baker, professor of church history emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Leonard noted he prefers the term "fragment" over the term "split," pointing out, "Our polity is too precarious; we're too loosely organized to say a split can take place."

He also stressed he has built his conclusion on observation of structural, organizational, and historical issues rather than spiritual or theological dimensions. "I'm looking at the example of other Protestant denominations," he said. "The Congregationalists, Presbyterians, and the American Baptists have all experienced this kind of tur-

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OVER THE GOAL — Leaders of Tennessee Baptist Children's Homes, Gerald Stow (left), executive director-treasurer, and Ed Jennings, trustee, rejoice as the chart indicates that the \$680,000 goal for the 1986 Mother's Day Offering has been passed. As of July 21, \$700,888 had been received. The offering period ends July 31.

## Tennessean writes music to point children to God

By Charles Willis

CULLEOKA (BP) — "Music has revealed so much of who God is in my life and has given me so many points of worship as I have grown up," said Teresa Gilbreath, a writer for the June, July, August issue of *The Music Leader*.

"As I think about the children I've worked with over the years, especially those who have accepted Christ through the choir, it has given me incentive," she said of her contributions to Southern Baptist Sunday School Board church music publications.

Gilbreath, her husband, Clinton, and their 4-year-old son, Andrew, live on a farm in the quiet community of Culleoka. She is a volunteer children's choir coordinator at First Baptist Church of Co-

lumbia, and is preschool director for Pleasant Heights Baptist Church, also in Columbia. Clinton is a deacon at First Baptist Church.

Gilbreath talked about her work with children during the Sunday School Board report at the Southern Baptist Convention in Atlanta.

A longtime writer for Southern Baptist... (Continued on page 2)

## Former Tennessee president, Russell Bradley Jones, dies

Russell Bradley Jones, former president of the Tennessee Baptist Convention, died July 17 in Spartanburg, S.C. He was 91 years old. Burial was in Kirkwood, Mo.

A prominent Tennessee Baptist pastor, he also taught at Carson-Newman College, Jefferson City, from 1951-1960, serving as head of the Bible department.

Jones was elected as first vice-president by the 1949 state convention. He assumed the office of president and presided over the 1950 TBC, when the elected president, James L. Sullivan, moved from the state.

Active in denominational life, Jones was on the TBC Executive Board and served on the study committee which recommended that the state convention purchase the facilities of Ward-Belmont College in Nashville and establish a TBC college in middle Tennessee.

He was pastor of Island Home Baptist Church, Knoxville; First Baptist Church, Jefferson City; and Central Baptist Church, Chattanooga, in addition to

pastorates in Kentucky, Maryland, and Georgia. He also served as summer pulpit supply at Spurgeon's Tabernacle in London.

Jones was a missionary to the Philippine Islands, serving as pastor of First Baptist Church in Manila and teaching in

(Continued on page 2)



Jones

## Congress to reconcile tax plans

WASHINGTON (BP) — Senate and House of Representatives conferees began work July 17 in an attempt to reconcile differences in the two bodies' versions of tax reform.

The conference committee is expected to take at least a month to complete its work. Should a compromise be reached, the conference report then would have to be approved by both houses and signed by the president.

Differences in provisions that would affect churches and their agencies and employees are among those to be worked out by the conferees. A major difference concerns the tax-exempt status of church pension groups — including the Southern Baptist Annuity Board.

While the Senate tax reform plan would retain current law allowing federal tax exemption for non-profit organizations offering "commercial-type insurance," the House version would repeal that exemption. Specifying "annuity contracts shall be treated as providing insurance," the House legislation would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.



CHILDREN'S WRITER AND SON — Teresa Gilbreath and her 4-year-old son, Andrew, look for fish in a creek on their farm in Culleoka.

## Baptist hospital, university begin joint nursing courses

MEMPHIS— Baptist Memorial Hospital, Memphis, and Union University in Jackson have announced the formation of a cooperative nursing education program.

The program will be conducted at the Memphis hospital's campus. Fall registration will be Sept. 9.

The two-phased cooperative effort will provide instruction which may lead to the baccalaureate of science degree in nursing (BSN).

Phase one is designed for those RNs currently employed who wish to pursue their BSN. Union University, which currently maintains a BSN program accredited by the National League for Nursing on its Jackson campus, will provide instruction for the degree which may be obtained in one year of full-time study.

Phase two, which will begin in the fall of 1987, is a four-year program for the student wishing to pursue both the diploma program and the BSN. In the first year of this program, students will receive academic instruction from Union University professors.

During their second and third years, students are enrolled in the Baptist Memorial Hospital school of nursing diploma program. After the successful completion of the state board examination, students may enter the fourth year of Union University instruction to complete the BSN degree.

Baptist Memorial Hospital is the largest privately-owned hospital in the nation and is operated by the Southern Baptist conventions of Tennessee, Arkansas, and

Mississippi. Union University is the oldest Southern Baptist college.

For further information, contact the Baptist Memorial Hospital recruitment office at (901) 522-6103 or the Union University Shelby County office at (901) 363-6044.

## Music writer . . .

(Continued from page one)

tist music curriculum and leadership publications, Gilbreath described herself as "a product of one of the first attempts at graded children's choirs in the Southern Baptist Convention." Her love of music goes back to early childhood, she said.

"I can remember getting a spanking for staying after church without permission to hear the organ being played," she laughed.

Today, her son is using materials in his preschool choir that she wrote while he was an infant.

Being a composer of published preschool music, as well as a writer of teaching materials and inspirational articles, has given Gilbreath somewhat a celebrity status among children she teaches at church.

"You mean these composers aren't all dead?" the children asked in amazement upon seeing her name in print.

While Gilbreath characterizes her writing and composing as fun and challenging, her personal goal is to provide a means for children "to dream — to reach out and open some doors that they might not have thought were possible."

"I think in terms of children rather than leadership," she said. While she receives phone calls and letters seeking advice on teaching techniques, the most meaningful contact with readers includes references to young singers.

"I recently got a letter with a photograph of a group of children using a learning activity I had written," she said. "I got kind of a lump in my throat just looking at those children and knowing that even if I don't know their names, the Father could use something I dreamed up in my head to touch those tiny lives."

While Gilbreath acknowledged that not all children who participate in church choirs will become adults who are musically talented, her personal philosophy is that "hopefully they will sing a hymn or hum a tune" because of their early exposure to Christian values through music.

Gilbreath dismissed any references to her seemingly endless creative talents or her tireless work to provide children, in person and through Southern Baptist literature, with a love for music.

"I do it for the sake of the children," she said, "and for the Father."

## Possibility of SBC split? . . .

(Continued from page one)

bulence. . . . You can look at specific historical evidence for what has happened to other denominations. We are on the same course."

He cited several factors to support his case for denominational fragmentation.

"If you force the denomination to go too far to the left or the right, you break down that common consensus around which a denomination is organized. Then some fragmentation has to occur, because denominations are not made to move outside the center," he explained.

"The genius of the Southern Baptist Convention is that it has had specific doctrines around which it united, but it chose in most cases not to define those doctrines narrowly. The present movement (toward a more conservative stance) is not an effort at correcting. It is a much more narrow definition of doctrine in general than Southern Baptists have ever approved," he added.

"The forces are already in motion to move the denomination far enough away from the center that I don't think there's any way to avoid some sort of fragmentation."

Leonard, whose specialty is American church history, also noted Southern Baptists are suffering an identity crisis stemming from theological confusion: "The crisis is not due to liberalism or fundamentalism exclusively. All types of churches in the SBC are experiencing problems regarding Baptist identity. The things that have held us together in the past — strong denominationalism, strong denominational programs, and Southern culture — have become more and more pluralistic. Therefore, we have turned to theology as a way of defining ourselves, and we have discovered what we always should have known, that our theology has been extremely diverse.

In addition, Southern Baptists are being shaped by two strong outside forces, he said.

"We have to say we are a part of a much larger movement taking place throughout American culture," he explained. "That is an effort to create a new religious establishment, and to bring to bear into the public arena certain evangelical Christian political agendas that then define the nature of religion in America. . . . Efforts to bring the SBC into that broader coalition illustrate the point.

"Also, history develops a life of its own. You reach points in the life of an institution or organizational structure where it develops a momentum and it becomes impossible for it to swing back to the center without a major crisis and turmoil."

Land, however, sees it differently: "I certainly don't foresee a formal split — some agencies and institutions that go with one group and some with another, or that some group of churches will split off and form another denomination. Given the residual loyalty that Southern Baptists have demonstrated over the years, I don't see that as a feasible

scenario.

"My experience with Southern Baptists is that they have a loyalty to their denomination that is the envy of the theological world," he added.

"Twenty years from now, the SBC, in terms of its institutions and agencies, will be essentially as it is now," Land predicted. "The only difference I see is that there will be far more Southern Baptists. I think we will see sustained growth across the board."

He agreed Southern Baptists increasingly have grown diverse but contended this is not new. "I don't think anyone who has been a Southern Baptist or observed Southern Baptists since World War II could deny we have become more diverse," he said. "The question is, how do we respond?" He hopes the SBC Peace Committee "can help us address things as part of the same family" and that "there's going to be a more inclusive response by the (SBC) institutions and agencies."

"I remain very hopeful that those people who are Baptists by conviction rather than heritage will remain in Southern Baptist work and strive to contribute their gifts to that work," he said. "Most Baptists I know, if they were to leave, where would they go?" Ammerman, who has conducted scientific studies of Southern Baptist opinions, reported: "The most interesting thing about this controversy is that the people who are losing — the moderates — are the most loyal to the denomination. But after this year's convention, more and more moderates are talking, not about leaving the convention but, 'How do we survive in the exile?'"

"This means moderates have to think about alternate organizational strategies," she added. "They may not be the same sort of straight-line givers to the Cooperative Program and denominational programs as they have in the past. Yet it is likely at least that whatever deficit there is to the convention will be made up probably by some fundamentalists deciding they can support the denomination more wholeheartedly.

"The bottom line for the moderates is they're committed to historic traditions and programs. An attitude of 'Grit your teeth and stay committed' will mitigate any splitting off," she said. "If the battle went the other way, we've seen in survey data, there is enormous readiness for fundamentalists to leave the convention. Something like 60 percent of self-identified fundamentalists would leave. There's just no equivalent feeling on the side of the moderates."

Baker said: "I'm sure there will be individual churches and pastors who want to drop their cooperation, but I was much encouraged by the last convention. The so-called fundamental-conservatives have said, 'All we want is for the 1963 Kansas City Confession (Baptist Faith and Message Statement) to be observed. Well, all six seminaries have voluntarily and spontaneously said they will abide by the confession. There is ground for agreement here.

"I'm encouraged to think that maybe we will see dimensions of our huge task of winning the world to Christ and come together," he noted. "That's not to say some won't drop out, but with each church being totally autonomous, you can't help that.

"And the controversy touches many other aspects, involves many other variables," he concluded. "There are many institutions which are not embroiled in the controversy and no one would divide. After all, who wants to go against the Annuity Board?"

## Belmont to offer nursing degree

Belmont College's department of nursing became a school of nursing on June 1, and has added a four-year degree program, according to James Stamper, vice-president for academic affairs.

Anna Hite, nursing department chairperson since 1983, was named dean of the new school. Hite received the bachelor of science in nursing and master of education degrees from the University of Alabama in Birmingham.

Prior to her Belmont appointment, Hite was director of the clinical major in the master of nursing program at the University of South Carolina.

Belmont's newly established four-year degree, the bachelor of science in nursing, includes an associate degree option. The option allows nursing students to write the State Board of Nursing for licensure as registered nurses (RN) after earning the two-year associate of science in nursing degree.

"Students can become registered nurses in two years, and then work part time while on their way to earning the four-year degree," said Hite.

"Registered nurses with associate degrees coming back to school also find our program beneficial because they, too, can complete their baccalaureate degree in an additional two years," she said.

Belmont has offered the associate of science in nursing degree since 1972. Research shows that 90 percent of Belmont's nursing graduates have remained in Tennessee, according to Hite.



Hite

## Former TBC president dies . . .

(Continued from page one)

the Philippine Baptist Theological Seminary in Baguio.

A native of Kentucky, Jones was a graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky. He also studied at Johns Hopkins University, Baltimore, Md. He received an honorary doctorate from Georgetown

College.

During his ministry, Jones served as a trustee of the Southern Baptist Education Commission and was the author of 14 books.

The family has requested that memorial gifts be sent to the Georgia Baptist Foundation or the Philippine Baptist Theological Seminary through the SBC Foreign Mission Board.

## Florida woman's aerobics sparks witness in Spain

MADRID, Spain (BP) — She dropped a few pounds in Florida. Then in Spain, she helped some missionaries drop a few pounds. In the process, they picked up a witness.

Frankie Cook, a member of First Baptist Church of Panama City, Fla., joined a women's aerobics class when the exercise first became a popular addition to church recreation programs.

In signing up for a mission trip to Spain in 1983, Cook decided to take her aerobics tapes and exercise suit just in case some of the 30 missionary wives attending the week-long mission meeting wanted to catch the physical fitness "bug." She got lots of takers, both at 6:30 a.m. and after supper.

"Exercising that week was the beginning of a physical fitness program for many missionary wives that was to have long-lasting and even eternal results," notes Karen Quimby, one of the wives and Southern Baptist press representative in Spain.

One participant, Phyllis Baker, never had been very athletic and was tempted to dismiss the idea, but at the last minute she tried the class and got hooked.

Baker and Mary Simmons, who also had joined the class, are neighbors in a suburban Madrid apartment complex. Aerobics gave the two missionaries an avenue for building relationships with other neighbors and introducing them to the gospel.

Baker and Simmons' first aerobics session in the apartments grew out of a conversation in the parking lot when a neighbor heard them talk about getting together to exercise. The missionaries invited the woman to meet them in Baker's living room, and before long, five other Spanish women were attending the weekday sessions.

At first, the missionaries simply started the time with prayer. Even so, the neighbors were suspicious of the missionaries' motives. One admitted asking herself, "What does Mary want of me?" She later concluded, "She just wants to be my friend."

The chance for companionship appeals to the women because they are at home all day while their husbands work long, hard hours. Two of the men own their own businesses. One is a doctor. Another works for Spain's major television network. For most of them, church attendance is a rarity.

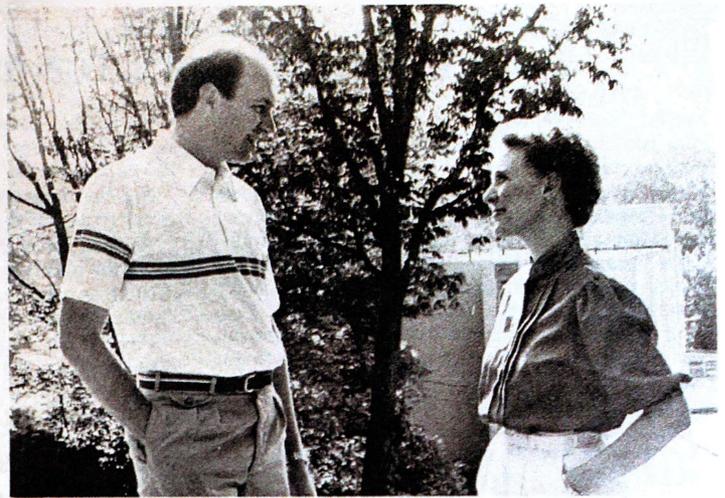
The exercise class has given Baker and Simmons other opportunities to interact with the women, such as shopping trips and special luncheons.

Trust between the missionaries and women has been another result of the exercise sessions. When Baker and Simmons asked them to share prayer concerns, the women initially were hesitant. But their attitudes changed when one woman's husband suffered a slipped disc. The group prayed for him and visited him in the hospital.

Before long, the women freely were sharing a variety of concerns, from family illnesses to one wife's anxiety before a driving test. The woman later told of her surprise at passing the test, but others reminded her, "Well, we prayed for you, didn't we?" The women also have let their children attend various children's church activities, and several of them excelled in memorizing Vacation Bible School verses.

The music for aerobics also has been a point of witness. The women remarked that it was soothing, even though they did not understand the words sung in English. The missionaries said the words were about Jesus.

The usefulness of that initial week of aerobics instruction continues to astound some of those involved. Karen Quimby, for example, wonders, "Would Frankie Cook ever have imagined what packing that exercise suit and those aerobics tapes for her trip to Spain would mean?"



**FOUND MISSIONS NEEDS IN THE SOUTH** — Greg and Jan Smith, who are serving as music missionaries for two years in Georgia, shared their experiences during Church Music Leadership Conference at Ridgecrest, N.C.

## Music missionaries find Bible Belt mission needs

RIDGECREST, N.C. (BP) — Jan and Greg Smith had not seriously considered music missions as a career option and they certainly never thought such a need existed in the Bible Belt, they told participants in a Church Music Leadership Conference at Ridgecrest (N.C.) Conference Center.

But when Greg encountered his former Baptist Student Union director during a weeklong seminar at William Jewell College in Liberty, Mo., the missions need in Georgia became a compelling call to service.

Now in the last months of a two-year Mission Service Corps assignment, the Smiths can look back and see just how quickly the call came.

Greg was minister of music at South-west Baptist Church in St. Louis when he renewed acquaintance with Bennie Clark, whom he had not seen for years. When Clark told him he was doing missions work outside Atlanta, Greg laughed and said, "There aren't missionaries in Atlanta!" When Clark explained he had become pastor of a new church in a high-growth neighborhood and the church needed a music minister, Greg's well-ordered life began to change.

"Within a few minutes of talking with him, I realized God was calling me to this new church," Greg said.

Jan's sense of calling came more slowly. "I really thought he was kidding," she recalled. "We had an infant son and stable work. I really thought he must be crazy. It took me a few months to come to the realization of calling."

To gain the needed financial and prayer support for their mission venture, the Smiths talked of their calling to family and friends.

Since Trinity Baptist Church in Conyers, Ga., their new mission field, could afford to provide one-third of their support, they were able to supplement the necessary funds with two part-time jobs and missions gifts from individuals.

The 190-member church meets in two double wide trailers in the rapidly growing Atlanta suburb. Some 80 persons, many of them children who are not church members, are enrolled in the music program.

"Children's music activities have been a meaningful outreach ministry," Greg said. In addition to "a good all-around children's program" provided by the

church, the Smiths have supplied three children's choirs and a children's and youth hand-chime group.

Other music programs include occasional youth music specials, an adult choir, and a brass ensemble.

Providing music literature for a growing program has not been the struggle that some persons experience in new work areas of the United States, they admit. "We are fortunate to be in an area with strong Baptist work where we can borrow materials," Jan said. "And the (Southern Baptist) Sunday School Board has been good to provide us with issues of literature from the previous ordering cycle," Greg added.

While some might question the concept of missions in the Baptist stronghold of Georgia, Greg said, "When I see the bulldozers working toward a subdivision of 500 homes nearby, I feel I am in a mission field."

He also cites a Southern Baptist Home Mission Board study from 1983 which revealed 70 percent of the population within a four-and-one-half-mile radius of their church does not have a church preference. "These people need to be reached," he concluded.

Jan said the experience had "made me appreciate churches that have at hand all the resources they need. We have learned to be flexible. You can do the work without all the resources so many others have."

And Greg added, "Worshiping in a trailer is not unusual for us now. You can worship anywhere. To have a vital community of faith is not dependent on having a particular kind of building."

"It has strengthened my faith, my recognition that God who was trusted to take care of us in the past can be trusted in the future," he said.

While their two-year assignment will soon end, the Smiths agree they have seen "God take a few people and help them grow. Most people don't get to see dreams begin to unfold this quickly."

## Missouri leader plans to retire

JEFFERSON CITY, Mo. (BP) — Missouri Baptist Convention Executive Director Rheubin L. South has announced his retirement effective Dec. 31, 1986.

In a written report to the convention's Executive Board July 15, South noted he will celebrate his 65th birthday on Dec. 16. In December 1985, the Executive Board asked South to continue beyond his 65th birthday, through 1988.

"I appreciate the Executive Board granting the two-year extension of my service as executive director. However, we believe we sense the Lord's will of what is best for us and Missouri Baptists," he said.

South, who was diagnosed as suffering from leukemia in April, thanked board members for their support during his recent hospitalization. He said doctors were delighted and surprised at his progress, adding, "the answer is in the hundreds of prayers of Missouri Baptists and others around the world."

South told board members he had suffered no side effects or complications from chemotherapy treatment. He said he had experienced a period of high temperature which ended as his body began producing white blood cells. He added his blood count continues to improve and that bone marrow tests conducted just before dismissal from the hospital "were most encouraging." All intravenous antibiotics also have been discontinued.

To implement his decision to retire, South wrote convention President Wallace E. Jones formally announcing the retirement decision. In the letter of June 30, South said, "The extent to which my illness affects my ability to serve as executive director has been much in my thoughts and prayers."

## Oldham accepts call to Martin

Roger S. Oldham has accepted the call as pastor of First Baptist Church in Martin and began serving July 13.

Previously Oldham was a professor at Mid-Continent Baptist Bible College in Mayfield, Ky. He also has served on the staff on North Frayser Baptist Church in Memphis, and churches in Arkansas and Kentucky.



Oldham

A graduate of Western Kentucky University in Bowling Green and Mid-America Baptist Theological Seminary in Memphis, Oldham has served as an associational Sunday School director and on associational committees.

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## EDITORIAL

## Do 'all things' work for our good?

When disappointments, crises, and distress come into a person's life, we often glibly repeat, "All things work together for good."

This tremendous promise of God, however, must not be taken from the total context of that glorious verse (Romans 8:28) or from the verses that surround it. The phrase taken alone almost makes it sound like "evil" is "good" and that "bad things" are really "good things."

The reason that God can work all things for our good is found in the two preceding verses (Romans 8:26-27). God's Holy Spirit helps our weaknesses by interceding for us at the throne of God.

When difficulties come, Paul indicates that we do not even know how we should pray concerning these problems. Since we seldom understand the relationship between these difficulties and the will of God, it is hard for us to know exactly how to pray for these problems to be solved.

Because we have the Holy Spirit properly interpreting our petitions to God, we can be assured that our prayers concerning "all things" are presented to God in correct terms.

The conditions under which this promise applies are twofold.

(1) All things work together for good to them who love God. If we love God with all our heart, soul, strength, and mind (Luke 10:27), we will glorify God regardless of the problems — which is certainly "good" for us to do!

(2) To them who are called according to His purpose. If we are committed to God's purpose and plan, we can accept the truth that God can use any difficulty to advance His will. Paul had experienced this firsthand, as many of his problems had resulted in victories for God.

Paul here looks beyond the immediate to the ultimate.

We should also link this promise to the two verses which follow. Here we see God's ultimate purpose in our lives. The process of redemption does not end with a soul's salvation — as important as this is.

God has foreknowledge of our lives and has chosen us for a supreme, ultimate purpose — to conform to the image of His Son.

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We will be changed into the pattern of Jesus Christ. A clue to how God intends to accomplish this is seen in the next verse (Romans 8:30).

God has determined that this complete change will occur in us (He did predestinate).

He then seeks us out, convicts us of our sins, and gives the ability to believe (He called).

Next, as we respond to God's offer of forgiveness and salvation, we are saved (He justified).

Finally, having redeemed us from our sin, He will ultimately and eternally glorify us in Christ.

When we can completely see our daily lives — with the problems and difficulties — as a part of God's great process for us and have committed ourselves to that, then — and only then — will every moment of our lives and every experience we have move us closer to what God will eventually make us to be.

To become all that God wants us to be is the true "good" that comes from God's use of "all things."

## The non-residents

According to statistics compiled in the July-September 1986 issue of *The Quarterly Review*, there are 14,486,403 members of churches which cooperate with and support the Southern Baptist Convention. This represents a consistent, continuing growth of our convention churches during the past four decades.

It is a tribute to our emphases on missions and evangelism that church membership has grown to this point from 6-million in 1946.

However, the 1985 statistics indicate that 4,188,296 of our current church members are classified by these churches as "non-resident members."

While Tennessee's report is not quite as poor as the total SBC (25.72 percent non-resident in Tennessee as compared to the SBC's 28.91 percent), we still have a tragic picture in our state. Of Tennessee's 1,055,245 Baptist church members, 271,405 are designated by their churches as "non-resident."

And the non-resident member proportion of church membership is increasing. Ten years ago, 24.4 percent of Tennessee's church members and 27.6 percent of all Southern Baptist church members were considered as "non-resident."

It is doubtful that any of these 271,405 Tennessee Baptist non-resident church members ever attend a service, teach a Sunday School class, or contribute financially to the church budget. Just imagine how tremendous it would be IF these could be enlisted and activated in another church!

Perhaps the first step would be for a church to contact these non-resident members — if a current address is available. These could be encouraged to join a church where they could participate. At the same time, the name and address of the non-resident member could be sent directly to a church near their present residence.

It is likely that churches do not have an accurate address on some non-resident members.

If all contact has been lost, the honest approach would be for a church to stop counting these as members. If a church has no way of communicating with these "members"; if a church does not know whether or not these "members" have joined another church; if a church does not know whether these "members" are dead or alive — then there would seem to be little value in counting them as church members (either resident or non-resident).

It might be embarrassing to report fewer members this year than last year, but otherwise it would seem advisable (1) to encourage those non-resident members you can find to join a nearby church, and (2) to stop counting members who cannot be located by your church.

## Cicero's comment



By the editor

Cicero was invited to meet with the History Committee of Eventful Baptist Church, who is in the process of planning for the 100th anniversary of the congregation.

Ben Long, committee chairman, said that the group was having some trouble planning appropriate events. "We thought of inviting former pastors for a special day, but they all are afraid to come back," Ben noted. "And we cannot open the cornerstone as some churches do on anniversaries, since we don't have one."

Cicero wondered what else they were considering for their centennial observance.

"We decided to write a history of our church, but the committee is getting a lot of advice and having some problems," Long offered.

"What problems?" I asked.

"Well, first of all, Ada Lyons, our church clerk, has all the minutes books," Long stated, "and she won't let us use them — unless we promise to mention her and her family on every page!"

A member of the committee, X. Pressley, interrupted to say that he had solved that problem. "We would just have a one-page history — or which we could mention Ada — and then have 120 pages of footnotes."

Another member of the committee, "Skip" E. Vents, was concerned that some people wanted the book to be factual — even to the reporting of all the gory church business meetings, pastor firings, and church splits. He also worried that some histories had such chapter headings as "Years of Crises" and "Decade of Despair," but he had a solution. "We could use dates as titles for each chapter; like this, Chapter One 1886-1900; Chapter Two 1901-1915; Chapter Three 1916-1930; Chapter Four 1931-1940; and Epilogue 1941-1946."

Cicero wondered why the book would end with 1946.

"We have some members who have been here since 1946 and would remember what really happened!" Skip said.

"What other problems have you had?" inquired Cicero.

"One church member, Roe Mantic, who loves romantic-historical novels, wants us to use that style approach in our church history," Long shared. "Then there is C. Faltz who feels the book should deal ONLY with the church squabbles."

And the committee said that some of their helpers had proven to be handicaps — especially Miss Taken, who is doing the typing of the manuscript, and Kent Spell, who is the volunteer proof-reader.

Before I left the meeting, the committee had compromised on a solution that might make everyone happy. Each of the 100 families in the church would be assigned one year of the 100 years of the church's existence to write a one-page history of that particular year. Then, these would be compiled into a 100-page book.

I can hardly wait to read it.

# 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 and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

## Honor the Convention

Dear editor,  
 Thanks for your editorial on the national celebration of liberty (July 9).  
 On July 4, our family enjoyed cooking out, eating watermelon, watching the New York gala on TV, and viewing a nearby fireworks display. But this year there was a patriotic "plus."  
 I took time out for a quiet hour of reading the entire U.S. Constitution. That is one way to honor a pledge all Americans can make as we approach next year's bicentennial of our Constitution:  
 "I pledge allegiance to the Constitution of the United States of America and to the republic which it created."  
 "I pledge to protect, preserve, and promote the U.S. Constitution as long as I live."  
 "I pledge to read the Constitution at least once a year."  
 The statue in New York is a symbol of our liberty; the Constitution is the substance of our liberty.  
 Dick Jensen  
 P. O. Box 12857  
 Memphis, TN 38182

## Explains SBC motion

Dear editor:  
 My Baptist Joint Committee motion, given to me by the Holy Spirit and drawn up solely by me, is for us to have an exclusive Southern Baptist presence in Washington, D.C. and not one in conjunction with the eight other Baptist denominations. The amount of funding will remain the same but allotted to the Southern Baptist Public Affairs Committee instead of the Joint Committee which includes more liberal Baptist bodies.  
 The problem isn't that we confuse the BJCPA with the Christian Life Commission. Both organizations have made statements and published material contrary to the views of most Southern Baptists; example, the Christian Life Commission pamphlets named in another motion of mine at the 1984 Kansas City convention. The one on abortion is now being replaced.  
 Positions taken by the BJCPA include the one on church-state relations. It is the extremely liberal one. It is the same as that of the U.S. Supreme Court. It is not the position of the U.S. Constitution, the First Amendment, our forefathers, or the vast majority of Southern Baptists.  
 The motion was not rejected as stated. It was not voted on, but as accurately stated, was referred to the Executive Committee.  
 It is my belief that the committee will recommend to the 1987 convention that he motion be adopted.  
 Also, it is my belief that had it been dealt with on the first day of business when twice as many messengers were present, it would have been adopted without referral and the subsequent delay.  
 In addition, many conservatives who favored the motion wanted it channeled through the Executive Committee first; ditto for messengers unfamiliar with the issue.  
 The thrust is to lovingly correct rather

than condemn, to convert rather than hang, to advance the truth of God rather than the lies of Satan!  
 M. G. "Dan" Daniels  
 5550 Government, #10  
 Mobile, AL 36609

## Estimate was wrong

Dear editor:  
 My apologies to the Baptist and Reflector. I have erred. I have been wrong.  
 In a previous letter to the Baptist and Reflector (April 23) estimating that in my opinion — 80 percent of Southern Baptists lean to the conservative inerrantist view was inaccurate. More recently one of SBC's great spiritual leaders opined that 90 percent of all Southern Baptists support his view on Bible inerrancy.

Also, Wayne Allen disclosed in a guest editorial in the Memphis Commercial-Appeal that a recent national independent poll declared 92 percent of Southern Baptists hold inerrant Bible-believing views. Evidently I was looking more closely at some of the liberal-led congregations where 80 percent would more accurately apply.  
 So, to those who harbor anxiety over division resulting from diversity or controversy in SBC, the above statistics should disquiet those fears. If 92 percent are conservative, there is not much to divide.

I like what one wise theologian recently said, "On the essentials we should agree. . . . On non-essentials allow liberty and tolerance." However, there remains some corrections to be made, especially in some seminaries.

As Abe Lincoln once said, "We cannot escape history." When an extreme trend has reached a point to where it becomes intolerable, corrections must be made. We believe they will be. Many participants of the youth rebellion of the 1960s in retrospect view their folly as foolish. Some now popular liberal seminary professors of today will appear ignorant — even stupid — some 25 years down the road.

Even so, while corrections are in order and will likely be made and lest we forget — the real enemy to defeat is not diversity but the devil.

W. T. Barner  
 3655 Rhodes #4  
 Memphis, TN 38111

## Lynchburg church calls J. Norman

John H. Norman Jr. began serving First Baptist Church in Lynchburg as pastor May 25. Previously, he was pastor of Calvary Baptist Church in Smithville.



Norman

A native of Tullahoma, Norman also has served as pastor of Gum Springs Baptist in Sparta, Rome Baptist Church in Lebanon, and Jared Baptist Church, Buffalo Valley.  
 He is a graduate of Franklin County State Technological School in Winchester and the Arnold Engineering Development Center of Arnold Air Force Station in Tullahoma.

Norman is married to the former Micky Caplenor of Lebanon, and they have three children.



## Tennessee/Venezuela Prayer Net Partnership

—Pray for Venezuelan Baptists in evangelism training Aug. 11-15 as they prepare to help the Tennessee volunteers coming for the crusades Aug. 15-26.

—Pray for Missionary Tom Vassar who is the newly elected chairman of the Southern Baptist missionary organization in Venezuela. He and his wife, Margaret, live in San Cristobal.

—Pray for the search committee of the seminary who is seeking the right person to be the rector or director of the seminary.

## BTN teleconference seminar set Aug. 23 at 30 Tennessee sites

NASHVILLE— A live nationwide teleconference launching Outreach Bible Study will be telecast Aug. 23 at 11 a.m.

CDT on the Baptist Telecommunication Network.

A total of 30 viewing sites in Tennessee have been set for the one-hour seminar to provide information about the new evangelistic Bible Study emphasis of the Southern Baptist Sunday School Board's Sunday School department.

## Seward accepts post at BSSB

NASHVILLE — Marlan F. Seward has joined the Southern Baptist Sunday School Board as a growth consultant in the church training department.

Lloyd Elder, president of the board; Harry Piland, director of the Sunday School department; and Robert Hamblin, vice-president for evangelism at the Home Mission Board, will be featured on the seminar.

A Paducah, Ky. native, Seward came to the board in July after serving 11 years as minister of education and administration at Two Rivers Baptist Church in Nashville.

Outreach Bible Study is an attempt to reach youth and adults not attending Bible study in any church through short-term groups meeting in apartment complexes, homes, and other locations.

Seward is a graduate of Bowling Green (Ky.) Business University and New Orleans (La.) Baptist Theological Seminary.

Also included will be videotaped testimonies from persons who participated in a 1985 Outreach Bible Study pilot project in New England. Viewers will be able to call in questions which will be answered during the seminar.

Before becoming minister of education at Two Rivers, Seward was minister of education for six years at Alta Woods Baptist Church, Jackson, Miss., and, prior to that, minister of education at First Baptist Church, Clinton, for five years.

## Hospital offers stress course

NASHVILLE — The Center for Health Promotion at Baptist Hospital here is offering a six-day stress management seminar.

"Coping Creatively With Stress" is scheduled from 7 to 9 p.m., on Aug. 5, 12, 19, 26 and Sept. 2 and 9 at the Baptist Medical Plaza Outpatient Services Center.

Jim Florence, director of the Center for Health Promotion, said the program will be taught by a clinical psychologist. "People who attend these classes will learn what stress does to their bodies, their emotions, and their relationships with other people," Florence said.

"Participants will be taught how to manage their time, solve problems, avoid conflicts, and set goals for themselves," he said. "In addition, they will be taught special techniques for relaxing," Florence added.

Registration fee for the six-session program is \$65 per person with family discounts available.

To register or for more information, contact the hospital at 2000 Church Street, Nashville, TN 37236.

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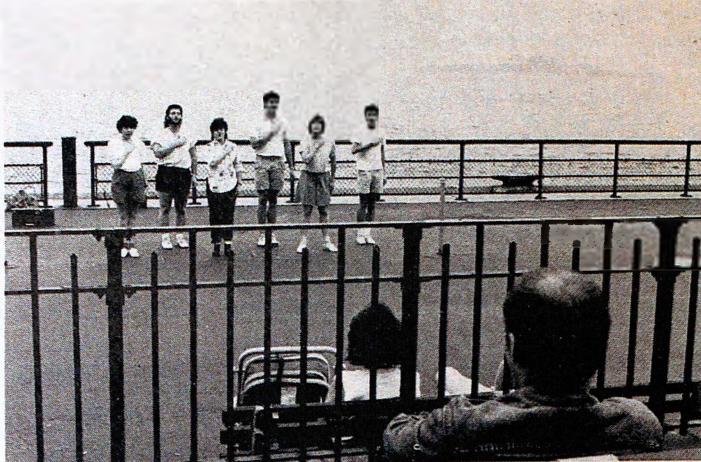
# Metro Baptist Church proclaims 'liberty'

By Joe Westbury

**NEW YORK (BP)**— As the huddled masses from around the world crowd into New York City's Battery Park this summer to catch a ferry ride to the Statue of Liberty, Southern Baptists are on hand to introduce them to Jesus Christ as the eternal symbol of liberty.

Coordinated through Metro Baptist Church, the campaign is assisted by seven Texas Baptist Student Union summer missionaries as well as volunteers from churches across the nation. The evangelistic effort is part of Metro's ongoing participation in the Good News America crusades sponsored by the Southern Baptist Home Mission Board.

"As these visitors come to view this symbol of liberty, Metro is introducing



**SUMMER MISSIONARIES AT BATTERY PARK**— With the Statue of Liberty and nearby Ellis Island as a backdrop, a team of Texas Baptist Student Union summer missionaries share their faith through song and testimony in New York's Battery Park. The students are (left to right) Elizabeth MacDonald, Darren Ellis, Shirley Ratcliffe, David Raines, Connie Jo Goodman, and Eddie Airheart.

them to the One Who said, 'If the Son sets you free, you will be really free.'" says Pastor Gene Bolin.

In addition to conducting one-on-one evangelism, individuals are distributing 25,000 gospel portions partially funded by the mission board. But long after the fireworks and the summer's celebrations have ended, Metro will continue to remind New Yorkers that God loves them and wants to be their liberator from life's tribulations.

Through Metro's presence, Southern Baptists today have one of their strongest inner city ministries a block from the seedy Times Square district and within a rock's throw of the Empire State Building. Nearly 170,000 people pass the church each day as they commute to their jobs, many of them funneled through the world's largest bus terminal, the Port Authority of New York, barely a block from the church.

Just as the city's Statue of Liberty stands as a symbol of freedom and a better life in America, Metro is viewed as a place of home and refuge by residents trying to make a go of life in the inner city.

Although the neighborhood's crime rate is high, the area historically is rich in ministry for German Baptists, who pioneered the concept of social ministry there in the mid-1880s. During that time Walter Rauschenbush, pastor of Second German Baptist Church, launched the "social gospel" movement in America as he poured out his heart in ministry to the residents who lived in the shadow of his church.

Today, that evangelical tradition is being carried out by the Metro congregation, a small group of Southern Baptists who located in the tough neighborhood in 1984. The church, 10 years old at the time, had only a dozen members and had been meeting in the local Baptist associational office for most of its life. Under Bolin's leadership, the congregation has grown to 179 members.

"Social gospel is not liberal in its truest sense," Bolin explains as he strives to combat stereotypes which have eroded the foundations of social ministry. "Rauschenbush spent the earliest part of his mornings deep in prayer as he sought God's direction in meeting the physical as well as spiritual needs of those individuals around him. He spawned the notion that the kingdom of God is nothing less than the Christian transfor-

mation of the total fabric of society."

With that historical precedent, Metro today struggles to carry on the foundations of that work since the German-speaking congregation disbanded several years ago. "We're preaching and teaching the gospel at the same time we're taking care of the pressing social issues around us," Bolin says.

Metro's ministry operates on a 24-hour basis as it meets the needs of people who knock on its large double doors for help. Housed in a former Polish Catholic church constructed in 1913, the ministry offers a multifaceted program that ministers to the total individual.

The red-brick building houses a clothes closet and food pantry, provides a Saturday night soup kitchen, and serves as sanctuary for up to 12 abused women and their children. It also is sanctuary to a Czechoslovakian political refugee while he seeks to establish himself in a new life.

A Head Start program for 90 children offers early childhood education for residents of the neighborhood. And the

## McDowell begins Algood pastorate

First Baptist Church in Algood called Jim McDowell as pastor June 1. He previously was pastor of First Baptist Church in Eagle Pass, Texas.

A native of Nashville and a graduate of Memphis State University and Southern Baptist Theological Seminary in Louisville, Ky., McDowell has also pastored in churches in North Carolina, Kentucky, and Indiana. He has also worked as a Southern Baptist home missionary in North Carolina, a director of a mission, a church consultant, a teacher's assistant at Southern seminary, and at institutions for mentally retarded persons.

Algood has served as an associational moderator, researcher for the Home Mission Board, and on committees of the association and state convention.

He and his wife, Jan, have two children.



McDowell

church's involvement with Habitat for Humanity is helping provide permanent housing for some of New York's 40,000 homeless residents.

"Metro is a diverse congregation composed of 18 different nationalities, reflecting the ethnic, racial, socio-economic, and political diversity of the nation's largest city," Bolin says. "We strive to keep the tension between evangelism and social action that enables us to minister the whole gospel to the whole individual."

The son of a Baptist minister, Bolin held a variety of denominational posts prior to becoming Metro's only staff member in 1980. He and his wife had long considered a ministry in New York City but were unsure of where they could serve. The longer they waited the more aware they became of the economic disaster it would produce in their increasingly comfortable lifestyle.

Bolin was 40 years old in 1979 when, during a sabbatical from the Baptist Convention of Maryland, he heard a chapel speaker who changed his perspective on the problem.

"As I was sitting there, this gentleman made three simple statements which directly spoke to our dilemma," the Baltimore native explains. "He said, 'Some people never possess the kingdom of heaven because they sell out to the world. Others nibble at it because they sell some. But if you would be a part of the kingdom, you must sell all.' It was as if that guy had been in our home all weekend listening to our discussion."

After they re-evaluated their commitment, the couple decided to sell their house, two cars, and give up their jobs to seek God's leading in the city. It was a difficult adjustment, Bolin readily admits, but eventually it led to the pastorate of 12-member Metro Baptist Church.

Now Bolin constantly is opening the church doors to people in need. He has gained a reputation with local social agencies as well as policemen on the street as an individual who ministers to the city's spiritual as well as its physical needs.

"I never want us to get the reputation of being a sanctified social service agency, neither of being so heavenly minded that we're of no earthly good to anyone," he insists. "I want us to have the reputation of preaching and living the whole gospel of Jesus Christ — a gospel that transforms individual lives and transforms society, a gospel that is committed to justice, mercy, and peace through Jesus Christ."

## Tennesseans earn degrees at SWBTS

FORT WORTH, Texas — Nine Tennesseans were among the 169 students who received degrees July 11 from Southwestern Baptist Theological Seminary here.

Mark Bourque of Nashville received the master of arts in communication degree.

Receiving master of divinity degrees were Ronald Kendall of Kingsport, Vann Kissell of Memphis, Thomas Shorter of Johnson City, John Holt Smith of Humboldt, and Michael Tyson of Cleveland.

Robert Simmons of Chattanooga earned the master of arts in religious education degree.

Receiving master of music degrees were Randall King of Nashville and Charles McKnight of Murfreesboro.

## Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



I attended my first Southern Baptist Convention and Pastors' Conference in 1949 when it met in Oklahoma City.

The Pastors' Conference met at First Baptist Church and the first message I heard was by Ramsey Pollard, who preached on "repentance."

He began by telling us what repentance is not and what repentance is. Two or three years before his death, while I was visiting with him, I asked him if he remembered the message and the occasion. He said, in his usually forceful way, "Yes, I remember and I am still preaching that same message."

The force of what he was saying came home to me. Repentance was needed in 1949 and repentance is needed in 1986. Times change, but God does not change nor do the spiritual needs of people change.

Among the principles of repentance are these. There must be a genuine Godly sorrow that results in a turning from sin. A person has been walking away from God towards an eternity in hell. He reverses direction and changes his destiny, and his master, and his whole nature. Repentance is not reformation or penance or penitence.

I have read in church history that when revival broke out in Wales in 1904, factories had to open whole departments to receive back stolen tools, miners quit swearing, and the ponies which pulled the mine trains came to a stand still because they could not understand the commands of their transformed drivers.

When sincere active repentance occurs, God opens the windows of heaven and gives revival. This involves the restoration of the backslidden. Inevitably this results in the conversion of the lost. Revival and evangelism are not separate but go hand in hand. When Christians come alive, sinners will be converted.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

I am convinced that the sermon preached by John the Baptist, "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2), is as needful today as it was in the first century.

## News analysis

# Court decides cases on procedural grounds

By Stan Haste

WASHINGTON (BP)— In a Supreme Court term noted for continued interest in church-state disputes, the two cases that drew the most interest were decided on procedural grounds, leaving open the likelihood of future appeals before the issues they presented are finally settled. The nation's highest court also decided three other church-state cases.

Despite these and other momentous actions in many areas of Constitutional law, the court's work in the just-ended 1985-86 term was overshadowed by the largely unexpected resignation of Chief Justice Warren E. Burger, who for 17 years was the nation's highest judicial officer. Burger announced he was leaving the bench to devote full time to his duties as head of the Commission of the Bicentennial of the U.S. Constitution, set up last year to lead the nation in observing the upcoming 200th anniversary of the Constitution. The observance will open officially Sept. 17, 1987, the day Burger turns 80.

Although rumors swirled about the capital in the days immediately after Burger's resignation that at least one other justice would follow his lead, the term closed July 7 with no indication those reports were well-founded. Four other of the high court's current justices range in age from 77 to 80.

Meanwhile, U.S. Sen. Strom Thurmond, chairman of the Senate Judiciary Committee, announced confirmation hearings for late July on President Ronald Reagan's choice of Associate Justice William H. Rehnquist to succeed Burger and of District of Columbia Circuit Court of Appeals Judge Antonin Scalia to fill Rehnquist's vacated spot on the high court.

Without question the most eagerly anticipated church-state decision, *Bender vs. Williamsport Area School District*, also provided the biggest disappointment as the court declined to settle the key question of whether groups of high school students who wish to conduct religious meetings during school hours possess a Constitutionally guaranteed right to use public school classrooms on an equal basis with other extracurricular, non-academic groups.

In a tight, 5-4 ruling, the court reinstated an earlier federal district court decision siding with students belonging to Petros, a group of evangelical students who unsuccessfully had sought permission to gather in a classroom during a regularly scheduled, twice-weekly period designated for extracurricular activities. That early decision was agreed to by all but one member of the Williamsport (Pa.) school board, John C. Youngman Jr., who on his own appealed the ruling to the 3rd Circuit Court of Appeals in Philadelphia.

There, a divided panel overturned the district court on a 2-1 vote, holding that to allow the religious meetings would violate the First Amendment's ban on an establishment of religion. That decision then was appealed to the Supreme Court by parents of some of the students, including the father of Lisa Bender, the original and since-graduated plaintiff in the case. Bender and other Petros members argued throughout the proceedings they were denied freedom of speech solely because of its religious content.

The narrow high court majority held March 25 that Youngman had no legal standing to challenge the district court

ruling. The Supreme Court decision had the effect of granting permission to the student group to conduct its meetings and came three years after the district court first ruled.

Because the high court decided the case procedurally rather than on the merits of equal access itself, a final determination of the Constitutionality of the concept must await another day. Two years ago, Congress passed and Reagan signed into law the Equal Access Act of 1984. That law guarantees equal access to student religious groups that are formed voluntarily and without school sponsorship.

The legislation, supported by a broad coalition of religious groups headed by the Baptist Joint Committee on Public Affairs, National Council of the Churches of Christ, and National Association of Evangelicals, was passed overwhelmingly by both houses of Congress, a factor that eventually may sway the justices to uphold it.

In the term's other headline church-state case, the high court ruled unanimously June 27 that a Southern Baptist schoolteacher who lost her job at a private Christian academy may challenge her dismissal in a state civil rights commission without violating the school's First Amendment rights.

Linda Hoskinson, a member of Far Hills Baptist Church in Dayton, Ohio, first was notified her teaching contract would not be renewed because she was pregnant. Hoskinson, who taught elementary-level pupils in one of the schools operated by Dayton Christian Schools during the 1978-79 school year, had not been notified of a school policy that all married female teachers with young children were required to stay at home with them, a policy the school later claimed was based on religious conviction.

Although Hoskinson initially received assurances from her principal that the misunderstanding would be resolved internally and she would be able to retain her post, Dayton Christian Schools Superintendent Claude Schindler issued a final order that her contract would not be renewed.

Believing she had made a good-faith effort to resolve the dispute within the school system, Hoskinson next consulted an attorney about options available to her. The attorney then notified Schindler that unless the contract was renewed the

case would be taken to the Ohio Civil Rights Commission for review.

Schindler's reaction was to fire Hoskinson outright, not even allowing her to finish the school year. Her offense, he announced, was taking the complaint to an outsider, an action Schindler said violated the Biblical "chain of command." Subsequently, Dayton Christian Schools took the civil rights panel to court, claiming the Free Exercise and Establishment Clauses of the First Amendment deprived the commission of jurisdiction over its employment policies.

But in an opinion written by Rehnquist, the high court rejected that claim, clearing the way for the commission to proceed with its inquiry. The case could well land at the Supreme Court again within the next two or three years.

Besides ruling in the two headlines, the high court also decided a trio of church disputes testing the limits of the Free Exercise Clause.

In the most publicized of these, a bare 5-4 majority held March 25 that the Free Exercise Clause does not require the military to accommodate religious practices that in its judgment violate uniform dress-code regulations and thereby undermine authority.

Writing for the majority, Rehnquist held Simcha Goldman, a former Air Force psychologist who also is an Orthodox Jewish rabbi, had no Constitutionally guaranteed right to wear his *yarmulke* — or skull cap — while on duty inside the hospital where he worked in spite of his religion's demand that his head be covered.

In a unanimous ruling Jan. 27, the high court sided with a blind ministerial student who had sought state vocational assistance while he attended a Bible college. Larry Witters' free exercise claim took precedence over the state of Washington's claim that to grant the aid would violate the Establishment Clause. Justice Thurgood Marshall wrote for the court.

At the same time, the court's opinion virtually invited the Washington Supreme Court to apply the state's stricter ban on public aid to sectarian institutions in the Witters case if it chooses to do so. Several states have what amount to outright bans on such assistance, laws the high court has left undisturbed.

And in a case many observers felt bordered on the insignificant, the court ruled June 11 that the federal government may require proof of issuance of a Social Security number to qualify for certain public benefits, even if use of the number violates a sincerely held religious belief.

By an 8-1 vote, the court rejected the claim of Stephen J. Roy, a native American, that the government's requirement of use of the number for his 4-year-old daughter as a condition of qualifying for food stamps and other benefits violated his right to free exercise. Burger held for the court that Roy's free exercise claim was overridden by the government's need to verify eligibility for the benefits. Roy contended use of the number, issued shortly after the birth of his daughter, *Little Bird of the Snow*, would prevent her from attaining a higher spiritual power.

## Interpretations

### The Word became flesh

By Herschel H. Hobbs

*"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).*

John wrote to refute Gnostic philosophers and their teachings about Christ. Docetic Gnostics (from *dokeo*, I seem) taught that Christ did not have a real flesh and blood body; He only seemed to have one. Cerinthian Gnostics (from their leader Cerinthus) said that Christ was neither born nor did He die, but that

He came upon Jesus at His baptism and led Him on the cross. In John 1:14 the apostle definitely has the Docetic Gnostics in mind.

Here again, John used the verb "to become" (was made). Christ became something He had never been previously — "flesh." Literally, "The Word flesh (sax) became." Note the emphasis upon "flesh."

"Dwelt" renders a verb related to "tent," temporary dwelling. For 33 years He lived among men in a tent of flesh.

"Beheld" renders a verb whence comes "theater." It means a long, steady gaze. It spans the whole of Jesus' public ministry, during which the apostles and other believers saw His glory as of the only begotten of the Father. (This was directed at the Cerinthian Gnostics.)

And He was "full of grace and truth." "Fulness" was a favorite Gnostic word which John used against them.

We say that Jesus of Nazareth was God, and so He was. But a more thrilling truth to me is that God became Jesus of Nazareth for us.

John 1:17 reads, "For the law was given by (dia, through) Moses, but grace and truth came (came into being) by (dia, through) Jesus Christ."

"Through Jesus Christ" is emphatic. Here John identifies the Word as Christ, whom he identifies with Jesus. When God revealed His law, He did so through a man, Moses. But when He revealed His grace and truth, He became a man, Jesus Christ.

### Court rejects church-state cases

WASHINGTON (BP)— In a pair of actions in church-state disputes, the U.S. Supreme Court has refused to review lower rulings that churches may choose not to employ women in pastoral positions without violating a federal anti-discrimination law but that a private athletic club may not refuse to hire employees who are not "born again."

Acting on the last day of its current term, the high court left standing a ruling of the 4th Circuit Court of Appeals that the Seventh-day Adventist Church is not subject to the anti-discrimination provisions of the 1964 Civil Rights Act for refusing to hire a woman, Carole A. Rayburn, to a pastoral position. The lower panel held earlier the church's refusal was protected by the religion clauses of the First Amendment.

In the other rejected case, the high court left in place a ruling by the Minnesota Supreme Court that a chain of sports and health clubs was forbidden by the state's Human Rights Act to hire and promote only "born again" Christians to management positions.

Minnesota's high tribunal ruled last year the state has an overriding and compelling interest in prohibiting discrimination in employment and public accommodations, an interest that takes precedence over the club's claimed free exercise right.

## Graduates of Baptist colleges value academics, atmosphere

NASHVILLE (BP)— A recent survey sponsored by the Southern Baptist Education Commission revealed graduates of Southern Baptist colleges place equal value on academics and Christian atmosphere.

The research services department of the Southern Baptist Sunday School Board was commissioned by the Education Commission to determine how graduate leaders of Baptist colleges perceived their schools and the impact the schools had on their lives.

The study, conducted prior to the National Congress on Leadership June 4-7, surveyed a sample of graduates from Baptist colleges who are identified as successful leaders.

Baptist colleges were asked to select about one-half of 1 percent of their graduates from 1940-1980, based on career accomplishments, year of graduation, sex, and career areas.

A total of 2,373 prospective participants were submitted by 40 colleges. From this list a sample of 754 names, representing 37 colleges, systematically was selected for inclusion in the study.

Of the graduates identified, the greatest number (26 percent) had served or currently are serving in education. Business followed, with 19.5 percent.

The survey strengthened claims of Baptist colleges that they do more than prepare church leaders. Only 15.3 percent of the leaders identified by the colleges were serving in churches or denominational positions.

Respondents to the survey had a favor-

able evaluation of the contribution of their college experience to their lives. Two-thirds (67.4 percent) indicated their "school experience was extremely helpful, resulting in vital personal and social growth." Another 27.3 percent indicated the experience was helpful and instrumental in personal development. Less than 3 percent interpreted their college experience as having limited value or being a negative influence.

The items most frequently identified as being related to the institutional impact on the lives of the respondents included religious activities and emphases, Christian commitment of the faculty, small class size, and the formation of close relationships with classmates.

The second tier of high scores reflected appreciation for Christian lifestyles and values, but also emphasized the attitudes and competence of the faculty.

The primary conclusions of the researchers was that the educational experience of a Baptist college/university should "rest upon the twin pillars of academic/learning skills and the Christian orientation/atmosphere."

## Leroy Davis accepts Bulls Gap pastorate

Leroy Davis is serving as pastor of Sunrise Baptist Church in Bulls Gap, effective June 8.

Previously, Davis served as pastor in the Holston Valley Baptist Association. His pastorates there included Tar-Pine Valley Baptist Church and Tunnell Hill Baptist Church, both in Rogersville.

Davis is a graduate of Walters State Community College in Morristown.

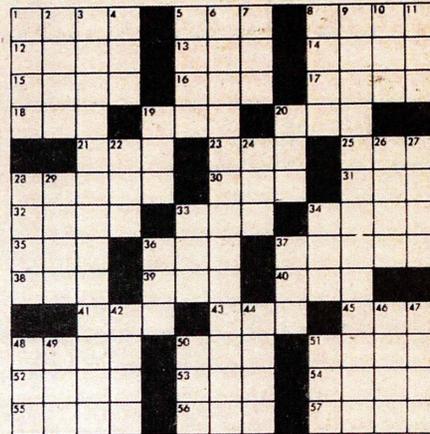
Ivy Memorial Baptist Church  
425 East Trinity Lane, Nashville,  
will have their annual  
homecoming day August 3.

Sunday School, 9:45; Worship, 11:00.  
Dinner on the ground followed by after  
afternoon service at 2:00.

Dr. Carl Duck, director of missions  
for the Nashville Baptist Association,  
will speak. All former members are in-  
vited.



## Bible Puzzle Answers on page 10



### ACROSS

- 1 "as — do" (Deut. 1:44)
- 5 Tool, boring
- 8 "house of —" (Obad. 18)
- 12 "to — over" (Dan. 11:39)
- 13 "— all night" (Joel 1:13)
- 14 "sons of —" (1 Ch. 7:12)
- 15 Russian name, given
- 16 Past of eat
- 17 Betel nut
- 18 "manner of —" (Rom. 6:19)
- 19 Tree (Isa. 44:14)
- 20 Minute
- 21 "make thy —" (Acts 9:34)
- 23 "— there any" (Jer. 14:22)
- 25 "in the —" (Lev. 7:9)
- 28 "Ithran, and —" (1 Ch. 7:37)

### DOWN

- 30 "into my —" (Judg. 1:3)
- 31 "as — heard" (John 11:29)
- 32 Opponent
- 33 Cheer
- 34 "as unto —" (Heb. 4:2)
- 35 Burma chief
- 36 "her — was" (Ruth 2:3)
- 37 A son of Zophah (1 Ch. 7:37)
- 38 "he planted an —" (Isa. 44:14)
- 39 "which do —" (Psa. 119:21)
- 40 Alfonso's queen
- 41 "no — can" (Job 41:16)
- 43 "east side of —" (Num. 34:11)
- 45 "upon each —" (Lev. 24:7)
- 48 "— and caves" (Heb. 11:38)
- 50 War god, Norse
- 51 Mexican dollar

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NEW EDUCATIONAL BUILDING — Mike Rhodes (left), is pictured breaking ground at Calvary Baptist Church in Parsons, along with Johnny Maxwell and Thomas Carrington.

## Mexico Baptists send missionaries

MEXICO CITY — The National Baptist Convention of Mexico has appointed Mr. and Mrs. Javier Valenzuela as missionaries to Honduras.

The action renews Mexican Baptists' foreign mission program, which has been on hold since Missionaries Jose and Susana Guzman resigned from service in 1983 because of financial support problems. The Guzmans also worked in Honduras.

Southern Baptist representative Guy Williamson reported the convention's mission program is now operating on a much sounder financial basis.

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# Tennessee

## PEOPLE . . .

Stan and Iva Stansell of First Baptist Church in Sweetwater were honored at a reception on their 50th wedding anniversary July 20.

Terry Cothran, minister of music and youth at Dalewood Baptist Church in Nashville, was ordained on June 15. The ordination message was brought by Mike Dawson, pastor of First Baptist Church in Norcross, Ga. The pastor of the church is Ken Castleberry.

## LEADERSHIP . . .

Jerry Pounds, minister of youth at First Baptist Church in Donelson, has accepted a teaching position at Carson-Newman College in Jefferson City. W. Roy Fisher is pastor of the church.

First Baptist Church in Bolivar called Steve Brown as minister of education

and music to begin Aug. 3, of which Jerry L. Whitfield is pastor.

The interim minister of education of Belmont Heights Baptist Church in Nashville is Dennis Lyle, who is retired from his role as church development director at the Nashville Baptist Association. The church's pastor is Perry Michel.

The staff of First Baptist Church in Nashville, where Charles Page is pastor, will be joined by Larry Roberts of the Baptist Sunday School Board in Nashville Aug. 1. Roberts will be the church's first minister of evangelism and discipleship. On July 1 Randall Cash, a staff member at Royal Haven Baptist Church in Dallas, Texas, was also added to the staff as minister of recreation/senior adults.

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## CHURCHES . . .

Arthur Willis, pastor, led New Prospect Baptist Church in Del Rio in its 100th anniversary celebration.

Cross Bridges Baptist Church in Columbia where Billy Andrews is pastor has added Sunday School rooms and a fellowship hall to their facilities.

In the process of expanding their meeting place is Swan Creek Baptist Church in Hampshire where Jack Taylor is pastor.

### First Baptist Church Rockwood, Tennessee announces

Homecoming '86

August 31, 1986

Sunday School — 9:45 a. m.

Worship Service — 10:45 a. m.

Dinner on the grounds begins  
after worship service.

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friends are invited.

Pastor Kenneth Hall is leading Friendship Baptist Church in Culleoka to expand their meeting areas for Sunday School and fellowship.

## REVIVAL . . .

On July 27 through Aug. 1 Round Lick Baptist Church in Watertown will hold revival services. Tom Melzoni, pastor of Central Baptist Church in Oak Ridge, will lead the services. Bill Cox of the Baptist Sunday School Board in Nashville will serve as the music leader. The church's pastor is Nick Holman.



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The author of *Burnout in Ministry*, Brooks R. Faulkner is a supervisor in the Church Administration Department at the Baptist Sunday School Board.

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**BIBLE BOOK SERIES**

Lesson for July 27

# Promised blessings

By Fred M. Wood  
author, preacher, teacher, Memphis

Basic Passage: Zephaniah 3:9-20  
Focal Passages: Zephaniah 3: 9-13, 15-20

The Bible contains a beautiful characteristic which is sadly lacking in most modern literature. Even the most sombre and austere books of the Bible are not without at least a ray of light, a note of hope.

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Wood

**Turning of Gentiles to God (3:9-10)**

From the beginning, God intended for His redemptive program to include all the world. He told the patriarch at His call, "in thee shall all families of the earth be blessed" (Genesis 12:3).

As Zephaniah spoke of a turning to the Lord, he mentioned first a trust which was almost unbelievable to Judah. The nations would be included in God's converted people.

The "pure language" meant literally a "pure lip." Zephaniah did not mean the Gentiles would speak "good Hebrew." Rather, they would call upon God with lips that had been transformed as their lives had been morally and spiritually changed.

When an earlier prophet said he was a "man of unclean lips" (Isaiah 6:5), he meant his life suffered from sin's corruption. When Zephaniah said the Gentiles would call with pure lips, he meant their lives had been made new because of a personal encounter with a holy God.

**Purification of the Remnant (3:11-13)**

Though we often think of Isaiah when we hear of "the remnant" in Judah's history, Micah also believed and taught the doctrine. In fact, perhaps to an even greater extent than Isaiah, he emphasized the afflicted and poor as constituting God's special group. Like Isaiah, Micah saw pride as one of Judah's greatest sins. When the great transformation came, all the people

would be humbled, having had their haughtiness purged.

This was, of course, implemented through the Babylonian captivity which, among other things, cured the people forever from idol worship. Those who returned after Cyrus decree in 538 B.C. had been stripped of all dependence upon self. They knew that their future, even their present survival, depended on following God's will for their lives. Only He could give them the security they needed and longed for so desperately. Recognizing this, they settled down to build again the land that had been both exploited and virtually destroyed.

**Restoration of God's people**

Having been purged of their dross, Judah would become a fit vessel for God to use in His redemptive program. This thought caused the prophet to burst forth in praise. He loved the people even when they were disobedient to God.

Earnestly desiring the best for his country, he saw a day in the future when God would give the renewed remnant perfect security. He knew that wickedness could do its worst, but God was stronger than all the evil that the forces of unrighteousness could summon.

Even though corruption seemed to have poisoned completely the stream of morality, he believed and preached that God's grace was greater than all our sins. Underneath all the world's tragedy, he shared the conviction held by all the prophets. He expressed it earlier when he was condemning the nation's sin, "The just Lord is in the midst ... every morning doth He bring His judgment to light. He faileth not" (3:5).

He was certain Judah still had a glorious future. Sing aloud and be glad! Rejoice with all the heart!

As always, in interpreting Old Testament prophecy, we must be cautious at this point. The promises to Israel and Judah were in order that God's redemptive program might become a reality in history. From the beginning, the Lord had all the world in mind! He was patient with His people because He had chosen them for a great task. Many individuals fell along the way, but God's chosen people, as a group, continued.

Their supreme contribution to the world was when Jesus Christ entered history through a virgin's womb in order to climax God's great work by dying for our sins and rising again from the dead. All who receive Christ are the true Israel of God! (Galatians 3:29; 6:16). The blessings promised to her are available today to those who will appropriate them!

**BIBLE PUZZLE ANSWERS**

B	E	E	S	A	W	L	E	S	A	U
R	U	L	E	L	I	E	A	H	E	R
I	G	O	R	A	T	E	S	E	R	T
M	E	N	A	S	H	W	E	E		
	B	E	D	A	R	E	P	A	N	
	B	E	E	R	A	L	O	T	S	H
	A	N	T	I	O	L	E	T	H	E
	B	O	H	H	A	P	B	E	E	R
	A	S	H	E	R	R	E	N	A	
	A	I	R	A	I	N	R	O	W	
	D	E	N	S	T	Y	R	P	E	S
	E	S	A	U	R	E	A	O	R	E
	B	E	N	I	A	R	M	A	S	E

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:23).

**UNIFORM LESSON SERIES**

Lesson for July 27

# A corrupt society

By Don Garner, assistant professor of religion  
Carson-Newman College, Jefferson City

Basic Passage: Ezekiel 22  
Focal Passages: Ezekiel 22:3-4, 23-31

As difficult as it may be, we must apply these strong words of Ezekiel to the church and to ourselves. As tempting as it may be, we must not let ourselves try to "escape" the real force of Ezekiel's message for us today by relating it merely to U.S. society at large.



Garner

Ezekiel spoke to the people of God in ancient Israel specifically in the light of their covenant relationship to God. Today the church, not the United States or Israel or any other single nation, is in that position of privilege and responsibility as God's "new Israel" through the "new covenant" in Christ (see my lesson comments in June 4 issue).

Apply these words of Ezekiel to the Christian church, to the SBC, and to your church. It will be a more painful but more beneficial interpretation of God's Word.

**God's covenant of relationship**

Because of her special relationship to God through His grace and election, Israel bore responsibility for maintaining a high level of moral behavior. Israel "knew the Lord" in a special covenant relationship and she had agreed to live as God's unique and distinct ("holy") people. Yet Ezekiel concluded that Israel had "forgotten the Lord" (v. 12) after he inventoried instances of the grossest possible violations of the covenant (vv. 6-12).

The people to whom much had been given in saving acts, from them much was expected in covenant faithfulness (cf. Luke 12:48). God legitimately expects His church today to live in lofty and loving response to His saving acts for us in Jesus Christ.

**Jerusalem's corruption in sin**

By listing the wrongdoing found throughout Israelite society, Ezekiel emphasized the corruption of lifestyles (vv. 6-12) and the corruption of leadership (vv. 23-29). Desire for power, lust, and greed led to terrible violations of covenant life. Leaders victimized their followers like wild predators (vv. 25,27; see 34:1ff). Priests were too passive concerning the Scripture, ignoring its contents and "looking the other way" rather than risk upsetting the people and jeopardize their own security with Biblical confrontations (see Hosea 4:4-10).

False prophets (see June 29 lesson) "whitewashed" the status quo of sin structures rather than risk loss of support by preaching the truth (13:1ff). Common people turned on the weakest persons in society - sojourners, widows, and orphans.

We would like to believe that the followers of Christ are innocent of such sins. But we see too much social, sexual, and commercial sin throughout our ranks; greed for power in a church or denomination that leads to slander of reputations and bribery of brokered power (Exodus 23:8); sexual immorality among Christians; slackened seriousness about holy things; willingness of leaders to put self above service; tendency of Bible interpreters to prefer whitewashed traditions to the bold truth of Scripture because it might offend.

Ezekiel's confrontation in preaching Ezekiel confronted such rampant wrong with powerful preaching. He indicted them (v. 2) and declared in three ways God's sentence: "You will be ridiculed by others (vv. 4b-5; 5:5-8,14). You will lose your position and identity and become scattered exiles (v. 15). You will be consumed like impurities mixed in a smelter's fire (vv. 17-22, 31)." Mixed so thoroughly with sin, God's people had lost their uniquely pure identity as His distinctive people.

In the SBC, our once great and pure mission for Christ together as a denomination has become alloyed with divisive dross. Each June, the bronze and tin of pious power plays, along with the iron and lead of political perversions, become mixed with the silver of prayer and preaching. And throughout the year, the Great Commission suffers the dross of the great controversy.

God will judge us. The nations we claim to be evangelizing already mock our hypocritical behavior. Our only witness is the slag by-product of our heated infighting.

We must quickly return to a pure witness for Jesus founded only in His Lordship. There will always be differences in personalities and even interpretations; all silver is not mined from the same vein. But all of us are committed to one Lord and led by one Spirit (Ephesians 4:1-16).

**Our courage in confession**

Are you not glad Ezekiel is not alive today to issue his blistering confrontive indictments against us in the new Israel? But then, maybe we just are not all that guilty of any sin before God - we are God's elect, you know! Or maybe God just has not noticed our sinfulness.

We had better not count on it!

The real question is: Do we have the courage to read Ezekiel 22 as a commentary on us and a warning of God's judgment? We need to open receptive ears and responsive hearts to hear our modern-day Ezekiels, even when their words burn us like fire. We need purification from our dross through such prophetic words. But, tragically, before we will let our prophets get close enough to so much as singe us, we too often "burn them at the stake" first.

As Ezekiel observed (v. 14), courage and the strength to withstand judgment are missing from God's people who are contaminated with unconfessed wrongdoing.

**God's call to faithfulness**

The world desperately needs a group of God's people in faithful covenant relationship with Him who will bear witness - in their spiritual lifestyles as well as in their pious words - to the God Who made us all and Who will make us whole again through His Son.

Some of us must become those who will "build up the wall and stand in the breach" (v. 30) in the spirit of the closing stanza of that classic prayer hymn of Harry Emerson Fosdick: "God of grace and God of glory, ... Set our feet on lofty places; gird our loins that they may be armored with all Christ-like graces in the fight to set men free. Grant us wisdom, grant us courage, that we fail not man nor Thee!"

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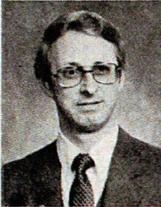
# Natural resources

By Danny Bush, associate minister  
First Baptist Church, Oak Ridge

Basic Passages: Genesis 1; Psalms 8; 19:1-6; 24:1-2; 95:1-7; Luke 12:41-48  
Focal Passages: Genesis 1:28-31; Psalms 24:1; 95:3-5; Luke 12:42-46, 48b

"Danny, wake up, but be quiet. Come over to the window and you can see three deer in the backyard." With these early morning remarks from my wife, I was awakened the other day.

We both enjoy watching the behavior of animals in their natural habitat. Behind our home is a greenbelt and beyond that a Girl Scout camp. This makes it possible for us to enjoy a wide variety of God's beautiful world — deer, opossums, all kinds of birds, a snake or two, squirrels, trees, many types of plants.



Bush

I moved quietly to the window to peer out in the morning mist. Sure enough, there in a small clearing stood three young deer. To our delight they were joined by yet another deer.

They did not remain long. It seemed that they kept on a steady move, not fast, just a protective alert pace. We were amazed how quickly they disappeared into the foliage. The coloring and marking of their fur is such that they blend into the surroundings. In order to see them a few seconds longer, we had to give very close observance or it was impossible to locate these graceful, lovely animals.

Caring people are saddened to hear about the extinction or near extinction of different species of animals. God is the Creator of all that is or ever shall be. He has placed humanity in a most responsible position which is over all living things in the air and on land (Genesis 1:28-31). It is an awesome and important obligation at which we both fail and succeed.

Reports from land management people, environmentalists, naturalists, and those who study atmospheric conditions often inform us of short and long range problems concerning land, animal, and weather resources. From the standpoints

of religion and common sense, it is in the best interest of current and future generations that protection of the world in which we exist is absolutely essential.

One example of positive change for the better in the environment is in east Tennessee. Through careful water and land control with a system of dams, lakes, and rivers, many thousands of acres of the area have been converted from flood and soil erosion to safe water management and more productive land usage.

Some while back, this wise statement came to my attention: "We are guests on this earth, not proprietors."

The psalmist put this same concept in beautiful Biblical poetry in Psalm 24:1, which reminds us that we own nothing and God owns everything. Not only does our Father own everything but he is also the final authority over all and we are expected to properly care for His creation His marvelous handiwork (Psalm 96:3-5)

Our Lord does not mince words in His teaching about our stewardship of abilities and natural resources. The first concern the people of God should have is humankind. We are to reach, teach, and minister to all people.

People are the greatest resources and following humanity are the multi-varied resources which support and sustain all of us.

Much is given us and much is expected of us by the Almighty Maker of heaven and earth (Luke 12:42-48). May we be wise in our use of God-given gifts to care for one another and this good earth.

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### Seinan Jo Gakuin elects chancellor

KITAKYUSHU, Japan — Southern Baptist Missionary Vera Campbell was elected June 28 as chancellor of Seinan Jo Gakuin, the Baptist girls' school in Kitakyushu.

Campbell, a native of Fairburn, Ga., had been vice-chancellor of the school, which educates girls from junior high school through junior college. Former chancellor Yoshimi Inoue died in March.

A missionary since 1950, Campbell was formally installed July 7.

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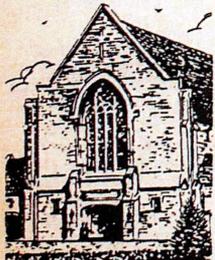
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## Woodmont Baptist Church

Regular Morning Services      Dinner on the Grounds at Noon  
2:00 p.m. — Anniversary Service  
Dr. G. Allen West, Former Pastor, Special Guest  
Dr. Bill Sherman, Pastor



# Former NASA scientist becomes missionary

By Eric Miller

RICHMOND, Va. (BP)— A former NASA research analyst and science professor has become a Southern Baptist missionary to Africa, and his scientific colleagues are ridiculing him.

But ridicule is something Wayne Walton Jr. has had to face even as a college professor because he believes in God, tithes in church, and tells his students the Biblical account of creation.

Walton and his wife, Linda, and two children, Philip, 12, and Susanne, 10, will live in Ouagadougou, capital of the west African nation of Burkina Faso. After completing French language study, he will direct a Baptist student center near the University of Ouagadougou. She will be involved in a variety of outreach ministries.

Scientists at the National Aeronautics and Space Administration and college professors Walton worked with are either atheists or agnostics, he says. When they learned of his missionary appointment last December, they wrote and told him he was "wasting" his life and education.

"One of the professors I worked with," Walton recalls, "on the opening day of class, would go in and tell these students, 'I imagine some of you guys in here are foolish enough to think there's a God. Then you're foolish enough to think this so-called God could create something. You can have your superstitions, but in here, we're going to teach you the truth.'"

Despite criticism from other professors, Walton would present students with the Biblical view of creation as an alternative to the evolution theory while teaching historical geology. Several "closest Christian" students thanked him for presenting the Biblical view.

Committed Christian scientists are rare, Walton says, and many scientists feel "unless you can put it into a test tube, unless you can put it into a machine



**ROCK OF AGES** — Wayne Walton Jr., a former NASA research analyst and science professor, photographs a rock. Walton once helped supervise the scientific study of moon rocks collected by Apollo astronauts. Now he will go to Burkina Faso to share the Rock of Ages.

and get some readout on it, then it really doesn't exist."

Colleagues have told Walton, "If you need a god, if you need a crutch and you want to call him Buddha or Mohammed, and you can envision in your own mind that he can do these things for you, that's fine. But when it comes down to the nitty-gritty, it's what you do for yourself that makes the difference."

Yet many scientists are lonely and are searching for something, Walton says. They lack fulfillment and their degrees, positions, and awards "are vain," he believes. Some abuse alcohol and have extramarital affairs and "try to find something in life that would give them the happiness that they're not getting through their credentials." Walton admits he was "very, very secular and career-oriented" in his teaching days

before joining NASA. The NASA job "was going to be my steppingstone to get me to higher and better places."

He dreamed of obtaining a large research grant at a big university. Then, "I would retire in a nice cushy job and have lots of graduate students working under me, cranking out papers, with me getting all of the credit for them."

While employed at the Johnson Space Center in Houston, Walton coordinated distribution of moon rocks to scientists around the world to study. During that time, he noticed what was almost a worship of the rocks even though they were like earth rocks.

The moon rocks sat in stainless steel cans with gaskets. These were encased in nitrogen-filled cabinets in a "beefed up bank vault" which can sustain 200-mph winds for 48 hours without damage.

Having worked for NASA, Walton is attractive to many universities. But he looks at the experience as a gift God gave him "as an opening to a door that perhaps would not be as readily open."

Walton, who is from Springfield, Mo., says he became a Christian as a child. But he recommitted his life to Christ as a Southern Baptist just before joining NASA. "It was a period of growing for me and learning about Southern Baptists and what they believed," he recalls.

He grew up believing missionaries were "preachers that went out and lived in little grass huts in the middle of nowhere and preached. I'd just never been around missionaries." Then he married one.

He met a Tennessean, the former Linda Porter of Orinda, at Ohio State University. He went there to get a doctor of philosophy degree in mineralogy. She was working on a master's degree in nursing. The government of Nigeria, where she had been serving as a single Southern Baptist missionary, had ruled the advanced nursing degree would be necessary for anyone teaching in the school of nursing where she was a faculty member.

When they married, she resigned from missionary service. But "her hope was that maybe someday God would call me, too, and we could go back to the field as a couple," he says. "It took nearly 15 years for that to come about."

A turning point in his life occurred when he started working with the Baptist Student Union while teaching at Midwestern State University in Wichita Falls, Texas, in 1979.

College faculty members need ministry, he says. Many Christians who share their faith are intimidated by faculty members because of their multiple degrees and high level of conversation.

Walton, who has six degrees, is not intimidated. And he will be witnessing to students and professors in Burkina Faso.

## SBC urban churches exceed average growth rate of SBC

NASHVILLE (BP)— A mid-decade report of Southern Baptist progress in the 45 largest American population centers shows a slow but definite trend of growth toward larger urban churches.

The growth, detailed in a new research project from the Center for Urban Church Studies at the Southern Baptist Sunday School Board, also points to significantly higher resident membership growth in northern cities as compared to the South.

The Southern Baptist Convention, long comprised of a majority of churches with a membership of less than 300, is experiencing an increase in the average size of churches because of the growth in the urban areas, reported Kirk Hadaway.

Hadaway, research director for the Center for Urban Church Studies, said the growth in the North is necessary if the denomination is to reach large cities, because the largest U.S. cities are located outside the South.

Southern cities still rate above northern cities in the survey when net increases in resident membership are compared, because of the large membership base they have.

The only large city to break the top five in net change in membership and percentage change in membership for the past five years was Los Angeles, where 26,212 new members, or 29.4 percent, placed third in net change and fourth in

percentage change. The only Southern city to rank in the top 10 in percentage and net increase was San Antonio, Texas. Phoenix, Ariz., and San Francisco join Los Angeles to make three western cities in the top 10.

Houston ranked first in net change in resident members, with an increase of 28,419, or 12 percent, which was 14th in percentage increase. Dallas, with an increase of 27,588, or 8.7 percent, was second in net gain and 16th in percentage gain.

Hartford, Conn., which ranked number one under percentage increases with 123 percent, was number 30 in net increase with 599. The Boston area ranked number two in percentage gain with a 109 percent increase and 28th in net gain with a growth in resident members of 911.

Two Tennessee cities, Nashville and Memphis, were among the 45 metropolitan areas surveyed.

Nashville ranked 13th in net change in resident SBC church members with a gain of 4,844 in the five-year period. However, the percentage of change in resident members was 4.7, dropping Nashville to 28th in the standings. Nashville also ranked 33rd in net change of SBC churches with a gain of one.

Memphis was 27th in net change of SBC churches with a gain of three. The west Tennessee city was 33rd in net

change in SBC resident church members with a gain of 286 and 37th in percentage change of resident members with a .3 percent increase.

Growth of the urban population centers is projected to be faster during the current decade than will be experienced overall by Southern Baptist Convention churches.

The number of churches in the 45 largest population centers in the U.S. registered a gain of 7.7 percent from 1970 to 1980, compared to a 4.3 percent gain for the total number of churches in the convention. For 1980-85, churches in urban centers increased by 4.8 percent, compared to 3.2 percent for SBC churches. Projections for the decade predict an increase of 8.8 percent for urban churches and 6.4 percent for all SBC churches.

In resident members, the urban population centers also are projected to outdistance all SBC churches by 14.8 percent to 11.4 percent during the '80s, based on growth for the first half of the decade of 7.3 percent for urban churches over 5.4 percent for all SBC churches.

Additionally, Southern Baptist churches in the top 45 population centers will represent more of the total number of churches in the denomination at the end of the '80s. In 1970, churches in the urban centers represented 18.6 percent of the

total, compared to a projected percentage of 19.6 in 1990.

Resident members of churches in the top 45 population centers will grow by almost 1 percent from 1970 to 1990, according to the projection in the new research project. In 1970, the 2.3-million resident members in urban areas represented 27.5 percent of the SBC resident membership. That total is projected to be 28.4 percent or just under 3.1-million resident members in urban areas by 1990.

Resident membership growth in the largest cities in the South was 6.0 percent between 1980 and 1985. This compares to a 13.3 percent gain outside the South. The greatest growth was experienced in the West, with a 21.6 percent increase, and in the Northeast, with a 9.6 percent increase.

Resident membership increased in 37 of the 45 metropolitan areas, and most cities increased by more than 1.00. No western cities declined, while two dropped in the Northeast (Rochester, N.Y., and Pittsburgh). Four of the nine urban areas in the Midwest lost, including Detroit, Cleveland, Minneapolis, and Milwaukee. Also losing resident members for the five-year period were Baltimore and St. Louis, which had the largest net loss among the urban population centers.