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March 16, 1972

Mission Board Staffs
Renewal, Bus Evangelism

ATLANTA (BP)--The Southern Baptist Home Mission Board approved staff personnel for two new directions in evangelism: renewal and bus ministries.

The agency named layman Reid D. Hardin of Deerfield Beach, Fla., as an associate director of the Division of Evangelism for the renewal evangelism.

William A. Powell, presently on the board's staff in survey and special studies, was named an associate director for bus evangelism, effective March 15.

Kenneth Chafin, director of evangelism, sees the new staff members providing leadership in keeping with "the fresh moving of the spirit of God in our land."

"This shows in a stirring among the people of God," he said. "The interest in a renewed and revitalized Christian life and church is basic to effective evangelism. Our concern is to provide leadership in the new directions."

Hardin has been director of Layman's Landing Renewal Fellowship at a retreat center called Laos Institute, near Deerfield Beach.

"Our emphasis on renewal will have two certainties," Chafin said. "First, it will be church-centered, and second, it will be tied to evangelism."

He indicated the approach will be to use laymen to serve in a catalytic ministry to bring renewal and revival.

Hardin has been active in insurance through a family-owned agency and as vice president of the Southland Insurance Agency.

He graduated from Florida State University in Tallahassee and attended Southeastern Baptist Theological Seminary at Wake Forest, N.C.

He has been director of Layman's Landing since 1966 and has participated in renewal organizations such as Faith at Work and Lay Witness Missions, working with churches throughout the nation.

Powell, while serving the mission agency in survey and special study areas, has become an authority in bus evangelism.

In leading his own church, Woodlawn of Atlanta, in bus ministry, Powell developed techniques and leadership training procedures for bus evangelism. He has conducted a series of national bus clinics under the sponsorship of the Division of Evangelism, and he has written a book, Church Bus Evangelism.

Chafin said the division recognized the bus ministry as a method of evangelism for use by the churches, and that its potential has already been proven.

Powell was superintendent of missions in Chicago before coming to the board in 1962, and helped to organize the Chicago Association.

A native of Alabama with degrees from the University of Alabama and New Orleans Baptist Theological Seminary, Powell is also a reserve Navy chaplain and a licensed commercial pilot.

American Baptists Challenge
Navy Treatment of Chaplain

WASHINGTON (BP)--The General Commission on Chaplains and Armed Forces Personnel voted here to support an American Baptist Convention boycott of endorsing chaplains for the U.S. Navy.

Charles F. Wills, secretary of the department of chaplaincy services for the American Baptist Home Mission Society, in a statement to the General Commission, charged the Navy (1) with depriving an American Baptist chaplain of his constitutional rights and (2) with failure to inform the endorsing denomination of evidence of moral and spiritual disqualifications of the chaplain.

The American Baptist spokesman announced, "We intend to withhold the endorsement of any additional clergymen of our denomination to serve as chaplains to the United States Navy."

American Baptists now have 34 chaplains in the Navy who will continue to receive denominational endorsement. However, no more Navy chaplains will be endorsed by American Baptists, according to Wills, until the denomination is satisfied with policies and procedures of the Navy in relation to chaplains.

The General Commission on Chaplains voted to appoint a five-man commission to confer with the Navy chief of chaplains. If this commission finds the facts to be as alleged by the American Baptists, and if the matter is not cleared up satisfactorily, it will then recommend that the denominations in the General Commission join the Baptists in withholding Navy chaplain endorsements.

The conflict with the Navy has arisen over charges against Commander Andrew Jensen, an American Baptist Convention chaplain for the past 17 years. He is under court-martial, charged by the Navy with "wrongfully engaging in sexual intercourse" with the wives of two other officers over a period of nearly a year.

Jensen denies the charges.

Wills is quoted by Orr Kell of the Washington Star as saying that "All our contacts lead us to believe he is innocent." He said further, "We believe he is being defamed . . . the legal machinery is being used to defame him."

The General Commission on Chaplains is a civilian agency maintained by 41 affiliated religious bodies. A. Ray Applequist is the executive director. The Southern Baptist Convention's Division of Chaplaincy in the Home Mission Board is not one of the affiliated bodies, although it enjoys a consultative relationship with the commission.

The American Baptist Convention has sent Herman Benner, a retired Army chaplain, to the Naval Air Station, Jacksonville, Fla., to help out in the case. Some of the expenses of the defense are also being met by the denomination.

Wills made it clear in a press conference that if the charges were of a military nature, his office would not have intervened. He insisted, however, that the Navy is putting itself in the position of judging the moral and spiritual qualifications of a chaplain. This, he said, is not the responsibility of the government, but of the denomination that endorses or withholds endorsement of its chaplains.

Jensen, who was senior chaplain at Cecil Field, a training base for fighter pilots outside Jacksonville, Fla., told his story to the Washington Star.

He said that the wives of two other officers had told his assistant--a Southern Baptist, Lt. Commander Hoyt Swann--about their alleged affairs with Jensen. Swann, he said, had advised them to sign charges against him.

The Navy, Jensen said, offered him the chance to quietly resign, but he refused and said he would fight the charges. He was then relieved of his duties and Swann took over as senior chaplain.

"He got my job," Jensen said.

In addition to his Navy defense attorney, Jensen has hired Jack R. Blackmon, former mayor of Corpus Christi, Tex., and a captain in the Naval Reserve, to be his civilian attorney.

In an explanation at his press conference, Wills said that it is normal procedure in the military, when charges of moral and spiritual disqualification of chaplains arise, for the endorsing denomination to be given the evidence. The denomination can then deal with such cases in accordance with its own standards and procedures. The Navy has not given the American Baptist Convention any evidence of Chaplain Jensen's alleged moral turpitude, Wills reported.

"The Navy has acted as though its chaplaincy were an independent fief--unrelated to the religious institutions which have made the chaplaincy possible," Wills charged. He stated that the denomination has ecclesiastical jurisdiction over its chaplains and that the Navy has ignored the rights of the American Baptist Convention in this case.

"I am here to state that we do not accept it; we refuse to be manipulated. We assert our rights. Future support of the Naval chaplaincy by this denomination will depend upon the Navy's recognition of those rights," Wills continued.

Wills further affirmed that "this affair is indicative of a need for re-examination of the relationship of the church to the military structures." He predicted that it is possible that new ways of ministering to armed forces personnel might be produced in the future.

"Whatever form this ministry may take," Wills declared, "it is becoming increasingly evident that the churches must exercise more control than they have in the past."

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ITT Controversy Implies
Politics Dirty, Grant Says

3/16/72

ST. LOUIS (BP)--The tragedy of the current controversy over an alleged attempt by a large corporation to influence anti-trust suit proceedings with a major gift to a national political party is that it will perpetuate and intensify the myth that politics is dirty, a political scientist and Arkansas college president said here.

"All I hear about the charges are numerous snide remarks about 'those dirty politicians,'" said Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Ark. "I never hear anything about 'those dirty corporations.'"

Though he did not mention them by name, Grant was apparently referring to charges that the International Telephone and Telegraph Company has given \$400,000 to the Republican National Convention to influence anti-trust suit proceedings.

"When the controversy blows over, the only thing that will remain is the myth that politics is dirty," Grant said.

The former political science professor at Vanderbilt University in Nashville made the statement in the closing address of a three-day national seminar, SALT '72, sponsored by the Christian Life Commission of the Southern Baptist Convention.

Grant hit hard at those who charge that politics is dirty, and that "religion and politics don't mix." He claimed that those who say this "have a counterfeit religion.

"I firmly believe we ought to mix politics and religion," he stated. "Some Southern Baptists would say that this is bad religion, and some political scientists will say it is bad politics, but both are wrong."

He urged Baptists and all committed Christians to become involved in the political process, especially during an election year, in order to bring about change to benefit mankind, and to work hard at bringing down the myths that surround politics.

Denying that politics is dirty, he claimed that politics is simply the way that people govern themselves in a democracy, and "you never hear anyone say that 'democracy is dirty.'"

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Grant argued that the politics of running government is no more "dirty" than the politics of running a labor union, a bank, a corporation, or a church. "In fact, it may be a little cleaner because it has to operate in a 'goldfish bowl' of public scrutiny by the press," he added.

Grant also decried as myth the idea that voting is the most important act of a citizen in democracy, and the idea that the independent voter is morally and intellectually superior to the party line voter.

Such concepts lead to "leap year citizenship" of uninvolvedness in which the person acts only once every four years, and is not active in party politics where the really basic decisions are made, he claimed.

In a question period following his address, one of the 300 conference participants asked Grant "who is manipulating whom" in the relationship between Evangelist Billy Graham and President Richard Nixon.

"There is probably a certain amount of self-interest in each person's part in the relationship," said Grant. He added he felt there was a genuine friendship there, that it was "good politics" for President Nixon to be a friend of the famed religious leader, and that "Graham has always sought the friendship of influential people," and there is nothing really wrong with this.

Commenting on reports that President Nixon has been invited to address the Southern Baptist Convention in Philadelphia next June, Grant said he did not feel it was good denominational strategy to invite Mr. Nixon to speak during an election year without inviting his principal opponent.

One of the conference participants jumped to the floor and pointed out that "we are not inviting him as a politician, but as our President."

Grant replied that there is a half truth or two-thirds truth to this, "because in an election year, we have to be concerned not only with what is our motivation, but how it is interpreted by the public."

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3/16/72

ATLANTA (BP)--The Southern Baptist Home Mission Board of Directors appointed six career missionaries here to serve in southwestern states and Arkansas.

Two missionary couples, M. E. and Sara McGlamery, and Buren and Pauline Higdon, were named as career missionaries in the HMB Division of Associational Services; Verlene Farmer was appointed by the agency's department of work with National Baptists; and Sandra Wentworth was appointed by the department of Christian social ministries.

McGlamery, a Pickton, Tex., native, was named superintendent of missions in Tucson, Ariz. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth. An Ada, Okla., native, Mrs. McGlamery received a diploma in religious education for work from Southwestern Seminary. She also studies special education for the deaf.

A Marietta, Okla., native, Higdon is superintendent of missions in the East Bay Association, Calif. He is a graduate of Hardin-Simmons University, Abilene, Tex. Mrs. Higdon is a native of Amarillo, Tex.

Miss Wentworth, a graduate of Baylor University's school of nursing and of Southwestern Seminary, was appointed director of Christian social ministries in Pine Bluff, Ark. She is a native of Boston, Mass.

A graduate of Langston University, Langston, Okla., Miss Farmer was appointed teacher-missionary at her alma mater in Langston. A Hinton, Okla., native, she is also a graduate of Southwestern Seminary. Prior to going to Langston University, she served in West Africa for seven years as a foreign missionary for the National Baptist Convention.

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Christian Life Seminar Hears
Call to Commitment and Change

ST. LOUIS (BP)--A call to a radical commitment so deep that it invokes Christians to give themselves to changing society was sounded during SALT 72, the Southern Baptist Christian Life Commission's 1972 national seminar held here.

The plea was made by Gordon Cosby, pastor of the Church of the Saviour in Washington, D.C. Cosby delivered five messages and led several dialogue sessions with the 300 conference participants during the three-day meeting here.

A former Southern Baptist, Cosby shared in detail how the small non-denominational church he established in 1947 had sought to change what he called "the demonic structures of society" through the power of God in a disciplined community of faith.

In the same respect, five Southern Baptist lay people, including two youth, shared ways their own congregations were seeking to bring about change in several other cities. A black Baptist pastor told of ways black churches were seeking social change, and a political scientist urged Baptists to mix politics and religion to elicit change.

Opening and closing with creative worship seeking to inspire the participants to penetrate the world "like salt" with the changing power of the gospel, the keynote address by John R. Claypool of Fort Worth's Broadway Baptist Church offered several reasons why most churches have been reluctant in the past to deal with social change.

Cosby, the principal speaker, told the group he was very much concerned about the church's getting into the world, involved in social action, but that "the easiest way to get there is often the longest way around."

He explained that change can come easiest through the power of disciplined Christians who have entered into a covenant of community that is dedicated to a specific mission of change.

"Change, however, is painful, and therefore it is resisted," Cosby said. "Very few people desire to be in serious community."

Such a community of faith and mission requires tremendous discipline, he said. It also must be "multi-dimensional," involving both an "inward journey" of prayer and Bible study and an "outward journey" of mission aimed at changing social structures.

Combining these elements is no easy task, he said. "There are some who are willing to be on the inward journey who are concerned with prayer and Bible study, but they don't want to get their hands dirty," he observed. "There are others who want to get on with the action, but they are impatient about being on an inner journey that emphasizes prayer and the scriptures."

The two, however, are inseparable, because a group which emphasizes only prayer and Bible study will turn inward and achieve nothing in community; while a group which emphasizes only action will lack purpose and power, he said.

"There is a dimension of power available to us that is overwhelming, but it is tremendously costly and most of us are unwilling to tap into it," he told the group.

Cosby shared in detail during the conference the way the Church of the Saviour does its work, and gave examples of some of the things the church has been able to accomplish through a disciplined membership.

The church, he said, has never had much more than 100 members, although usually about 300 are involved. To become a full member requires about three years of disciplined participation, and some members who really grappled with it have taken as many as 16 years before they became full members, he said.

Each member must become a part of a small group (not more than 12) involved in a specific mission, and each group sets its own disciplines. Minimum requirements generally include commitment for weekly worship, daily prayer rooted in the scriptures (minimum of 45 minutes to one hour), a minimum contribution of 10 per cent of gross income to the church, and participation in a group on corporate mission. An annual recommitment is required of each member, he said.

In addition to the 100 or so who are full members, usually about 50 persons are considered "intern" or "associate" members, and about 150 are involved in the church's School of Christian Living studying the meaning of the Christian faith, he said.

The central task of the church, said Cosby, is to "call forth the gifts of the people. . . . to bring each person into fullness of being. . . . to evoke freedom that allows people to be what God created them to be."

The members come to understand the gifts God has given them through participation in the 15 or so small groups in the church. Each group is organized with a special mission purpose to bring about change in the community, he added.

Often the call to such a mission task seems utterly impossible, Cosby said. "But if this power (of God) gets hold of you, you have to do it even though it seems impossible."

Several years ago, one such group felt its mission was to provide homes for children living in the District of Columbia institution for homeless children. Cosby said they were living under the most deplorable conditions imaginable. The group decided to find enough foster homes to close the institution, called Junior Village.

Since the group, called For Love of Children (FLOC) was organized in 1965, it has multiplied into nearly 30 different ecumenical groups working on the problem, and has found foster homes for 700 homeless children. Several groups working on the "system" have succeeded in a commitment from the city council to close the institution no later than September 1973, Cosby said.

At least 15 groups have been organized to seek to establish what Cosby called a "pastor-prophet relationship" between members and U. S. congressmen. Cosby said they hope to establish as many as 50-75 such groups to maintain a relationship with every congressman and senator, upholding them in prayer daily and seeking to influence them on moral and political issues of concern to the members.

Though it sounds impossible, the members are serious and through the power of God are convinced they can do it, Cosby said.

During a discussion and dialogue session, one conference participant told Cosby he was frustrated by what had been described, saying it was so radically different from the institutional church in which he was involved. "What do we do with what you're talking about in a Southern Baptist church?" he asked.

Cosby replied that there is probably more freedom in some situations in the institutional church than we realize. "What we do is rationalize our unwillingness to take the risks and say it won't work in our situation. We must realize it is costly, and will likely produce resistance, but if God gets hold of you, you have to do it."

The most common problem, he noted, is the problem of "envy." Pastors are often guilty of this, and a lot of preachers who say they are concerned about renewal are really blocking it, he said. "We often don't want anyone else to be creative because our own creativity is blocked."

Foy D. Valentine, executive secretary of the SBC Christian Life Commission, pointed out in the dialogue session that the conference participants should not necessarily feel that they had to do everything like the Church of the Saviour, for Cosby was not advocating this and neither was the commission sponsoring the seminar.

Six other speakers shared examples of ways their own congregations were involved in seeking to change their communities through involvement in mission programs.

Hull Youngblood, president of the Southern Steel Co., in San Antonio, and a layman from Trinity Baptist Church, told of his involvement as a businessman in efforts to find jobs for the hard core unemployed.

Youngblood coordinated a White House initiated businessmen's effort that resulted in leading 150 different companies to hire 4,500 hard core unemployed persons, taking them off the welfare rolls and adding \$4 million annually to the San Antonio payrolls.

"In my report to the President at a White House dinner, I told him and the other business leaders that I felt it was my calling as a Christian to help people who could not help themselves, and to do it in the name of Christ," Youngblood said. He added he felt his unique calling as a businessman was to help people get jobs and training, and that he discovered this calling through a deeper understanding of the role of the laity in the church.

Two youth from the First Baptist Church, San Antonio, along with their youth director, told of their involvement in the community.

Richard Kleiman of San Antonio, a student at Southwestern Baptist Theological Seminary, Fort Worth, shared the experience of a group of youth who set up a free clothing outlet in a poverty pocket, saying, "We did it out of the love of Jesus when he became real to us."

Tommy Wright, a student at San Antonio's Edison High School, told of working with black and Mexican American youth in a local park last summer. Wright said he gained so much from the experience he would like to do it again, but the church did not provide funds for it next year because "like a lot of others, our church is concerned about numbers and we weren't totalling up a lot of numbers" in the work with the kids at the park.

Bob Oldenburg, minister of youth at the church, said that next summer, instead of a youth choir tour, the church would send out nearly 190 youth to Costa Rica, Guatemala, California, Utah, Nevada, Wyoming, and several other states in 28 "Venture" teams to minister to people in all sorts of mission situations, mostly starting new mission programs that have not existed previously.

In another major presentation, Mrs. B. A. (Monte) Clendinning of Atlanta, shared details of mission action efforts of women in churches in Atlanta and Nashville where she has worked in the last few years, including ministries to international students, and people in poverty areas of the two cities.

"Whether using our homes, or moving out to meet community needs, the local church remains central, a reminder that Jesus is the head; we help make up the body," she said. "I believe we are beginning to learn some vital truths about applying our gospel through the local church," she added.

In another speech, the pastor of First Baptist Church of Capitol Hill in Nashville, Kelly Miller Smith, told of ways black churches are involved in the cause of liberation, saying liberation and freedom are primary concerns of the gospel.

Smith said that while liberation has always been a primary concern for black churches, it has hardly ever been on the agenda of the white church. In response to a question, Smith said that if Southern Baptists had simply done what the Christian imperative demands, the problem of racial injustice in the South would be "pretty much resolved by now."

When the conference ended, Valentine told the participants that he hoped the seminar, which utilized a completely different format compared to previous seminars sponsored by the commission, had helped provide encouragement and insight into ways for local churches to permeate their communities with the gospel and bring about change.

"Salt 72 has been an affirmation that Christians are God's salt in the earth," Valentine said. He expressed hope that the participants, like salt, would penetrate and permeate the world with the good news of peace and joy and hope through Jesus Christ.

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Christian Life Seminar Worship
Emphasizes "Covenant of Salt"

3/16/72

ST. LOUIS (BP)--"Salt 72," the Southern Baptist Christian Life Commission's national seminar here, ended on the same note that it began: creative worship celebrating the Christian imperative to penetrate the world, like salt, with the changing power of the gospel.

The three-day seminar both opened and closed with worship services featuring "a covenant of salt" and with multi-media presentations communicating in sight and sound the issues of poverty, oppression, prejudice, crime, addiction, hunger, injustice, war, violence and the gamut of human experience.

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"These services are designed to surround the celebrant with the real world of the whole man so that he may respond with his whole faith to the whole of the gospel of Christ," said the introduction to the worship booklet used in the conference.

In the opening session, goblets of salt were passed among the participants. Each person took a pinch of salt, swallowing the salt "in remembrance of the gift of grace and the cost of discipleship . . . for the sake of the world."

Richard E. Myers, pastor of University Baptist Church in Charlottesville, Va., who prepared and led the services, asked the participants to "go now into the precincts of this conference with the taste of salt in your mouths. Go," he said, "with your guard down . . ., willing to be wounded by a prophetic word in order to be healed. Go, willing to be humbled in order to be renewed with the challenge of servanthood. Go, with the promise of God's grace that you are worth your salt."

In the opening address, John Claypool, pastor of Broadway Baptist Church in Fort Worth, explained the meaning of the "covenant of salt" stressed in worship as "that understanding of Christian commitment that involves active participation in the world and a desire to be a reconciler and a healer."

Claypool added, however, that this depth of commitment "is not where most Southern Baptists, and most American Christians, are at this moment." Most church members expect from their churches such services as inspiration, moral education of children, ministries in times of death or illness, and marriage, Claypool said.

The problem facing the conference participants, Claypool said, is how to take church members whose concept of the church is based on self-concern for services to themselves, and change them to a deeper commitment of penetration of the world with the gospel.

Claypool confessed that in his own experience as a pastor, there had been more defeats than victories at this task, and shared what he had learned from his failures "in the hope that out of this we can all become better strategists of authentic discipleship."

The former Louisville pastor said he did not at first understand how complex the process of change really is, and that you cannot accomplish it "out of a stance of condemnation."

Rather than condemning people and thus entrenching them even more deeply, Christians must confess their own struggles to each other and work together toward change, he said.

"As long as I approached the problems of race and poverty and war from an accusative stance, the net result was heightening tension and rigidifying of embattled positions," he confessed. "But when I started to admit that I too had problems . . ., people lowered their defenses so we could ask together: 'What can we do?'"

He added that he learned he must accept people where they are and seek to lead them gradually, not suddenly, with patience and understanding that change comes slowly.

Finally, he said he learned to try to scale down involvement in complex social issues so people could learn step by step, acknowledging that "we cannot take on the whole race problem."

In the closing session, several conference participants emphasized the importance of worship as the base for action.

Homer Carter, pastor of Kirkwood Baptist Church in Kirkwood, Mo., told the 300 participants that the experience of swallowing the salt in the opening worship service was something "new and radical." Saying he almost choked on it, Carter added that the idea, however, had challenged him. "Man, I'm dying for boldness," he said.

In the final worship service, the participants ate flat-tasting biscuits made without salt, symbolic of "the world's insipidity, a world that has lost its savor." Later, in contrast, they ate tasty biscuits made with the same recipe except for the addition of salt, as an "affirmation of a world that has found its savor."

Myers closed the conference by urging the participants to "go celebrating the past as a prelude for the church's radical new thrusts into the world. . . . Go, in the awareness that God is counting on his salt people to change the world. Go," he concluded, "rejoicing in that good news, and if the church does not receive it as good news, then change the church for the glory of Christ Jesus."

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Headline on story, page 4, of this mailing should read as follows:

SBC Home Mission Board
Names Six Missionaries

Thanks,
Baptist Press

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Home Mission Board Elects
Two Staffers, New Officers

3/16/72

ATLANTA (BP)--Atlanta "strip minister" Donald W. Rhymes and survey specialist Donald F. Mabry were elected to staff positions by the Southern Baptist Home Mission Board here.

The board of directors also selected a Virginia pastor, Jack P. Lowndes, and three Georgians as officers for the board for 1972-73. Lowndes, pastor of Memorial Baptist Church in Arlington, Va., is the new president of the board of directors.

In the two staff appointments, the board promoted Mabry from associate secretary in its survey and special studies department to secretary of the department. He succeeds William A. Powell, who became consultant of bus evangelism in the board's Evangelism Division.

Rhymes, Baptist community minister to transient street people in Atlanta's "hippie strip area," will become associate secretary in the board's department of missionary personnel. He will represent the agency in recruitment of personnel east of the Mississippi River.

Although the department of missionary personnel is responsible for screening and recommending candidates for missionary appointment and providing orientation for new missionary appointees, Rhymes is the first career missionary to assume a staff position in the department.

Since 1970 Rhymes has worked in The Aurora, a storefront which served as a gathering place for the street people. The Aurora, which was recently forced to move because of fire, is sponsored by the Home Mission Board, the Georgia Baptist Convention, Atlanta Baptist Association, and several Atlanta churches.

Before going to The Aurora, Rhymes was director of multiple ministries in a high-rise apartment complex, sponsored by Highland Avenue Baptist Church in New York City. Previously he was pastor of churches in Texas and Kansas.

A graduate of Hardin-Simmons University, Abilene, Tex., he received a bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth.

Mabry, in the new role as secretary of the board's survey and special studies department, will supervise the development of new methods of data gathering and research operation, prepare, revise and update materials related to surveys.

A native of Louisiana, Mabry is a graduate of Louisiana College, Pineville, and Southwestern Seminary. He has served on the Executive Board of the Colorado Baptist General Convention. In Wyoming, he was chairman of evangelism and missions committee for the Frontier Baptist Association and was trustee, treasurer and business manager of the Wyoming Assembly. Mabry was pastor of Sunnyside Baptist Church in Cheyenne.

In other actions, the board elected Lowndes as president of the board, to succeed Harmon M. Born, Atlanta layman and business executive.

Other new officers are Hoffman Harris, pastor of Briarlake Baptist Church, Decatur, Ga., first vice president; John Pittman, Birmingham layman, second vice president; Mrs. Seay Smith of Douglas, Ga., recording secretary; and Mrs. Ralph Blanchard of Atlanta, assistant recording secretary.

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