

# Baptist and Reflector

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News Journal of Tennessee Baptist Convention

## Missions Rally meet to follow 1978 SBC in Atlanta

**GLORIETA, N.M.**—A missions rally for 16,500 Southern Baptist lay persons, with President Jimmy Carter invited to make the major address, will be held in Atlanta on June 16, the day following the three-day 121st Southern Baptist Convention, under the auspices of the Brotherhood Commission.

Glendon McCullough, executive director of the Memphis-based missions agency for Southern Baptist men and boys, announced the giant missions meeting at the final session of the week-long Bold Mission Leadership Conference for 1,600 persons at Glorieta (N.M.) Baptist Conference Center.

McCullough said President Carter, a former trustee of the commission, has personally agreed to consider an invitation to address the lay people and will respond officially to the invitation a few months before the meeting.

At the 120th meeting of the denomination, the messengers accepted the challenge by expanding the Cooperative Program giving goal and asking a denominational committee, which has already met, to plan and launch the effort.

McCullough said the meeting is one of a series of projects to provide Bold Mission opportunities for Baptist lay people at the national level during the next two years.

The commission also is providing 35,000 Southern Baptist churches with materials for conducting other Bold Mission projects in the areas of mission study, prayer, stewardship, and mission action.

Preliminary plans for the large lay rally call for up to 15 breakfast groups at the major Atlanta hotel the morning of June 16. Theme of the prayer breakfast will be "Ministry Through Lay People." McCullough said nationally known Christian leaders in every profession will lead the discussion.

The groups will consider ministry opportunities in such areas as medicine, government, law enforcement, art, retirement, legal professions, agriculture, technical skills, education, communications, sports, military, sales, management, and clerical work.

In connection with the lay rally, McCullough said he will push for lay representation at the 1978 SBC in Atlanta of at least 30 percent, almost double that of previous years.

SBC President Jimmy Allen, who gave the closing address at the Brotherhood and Woman's Missionary Union leadership conference here, enthusiastically endorsed the lay rally as a Bold Mission step.

He said, "I am excited about the fact we have the massive opportunity for men of different professions to come together, to know each other in their Christian family and to understand the kind of opportunities they have to share their faith in their daily responsibilities.

"This is also the time we are calling on lay people to dedicate themselves as never before to short-term mission service. I believe that this rally will be a significant part of the kickoff and enlistment of people of various skills to give themselves for one year to two years in the mission service corps.

"Therefore, I'm looking forward to participating in this rally. I feel it can be a tremendous instrument of God to claim people for Christ." (BP)

## Missionaries' son saves Jordanian youth's life

**AMMAN, Jordan**—Dwight Fuller, 18-year-old son of Southern Baptist missionaries, is credited with saving the life of a young man who was drowning at Hussein Youth City, a sports complex here.

Reports indicate that while swimming in a crowded pool, young Fuller discovered the limp form of an Arab youth lying on the bottom of the pool. He brought the boy to the surface and swam with him to the edge of the pool where his father, Missionary J. Wayne Fuller, and his sister, Cynthia, kept the victim afloat until young Fuller could pull him from the water.

When lifeguards reached the scene, young Fuller was applying mouth-to-mouth resuscitation. The victim, whose body was already discolored by lack of oxygen, began to breathe shallowly and was taken to a hospital. Upon arrival at the hospital, the victim was still only semiconscious and unable to tell his name.

According to pool officials, the victim was released from the hospital in good condition two days later.

## Heart attack claims life of Lacy Freeman

Lacy Freeman, 60, director of missions in Robertson County Association for the past 12 years, died at Ridgecrest Baptist Conference Center July 19 after suffering an apparent heart attack. He was attending a Sunday School leadership conference.



Freeman

Funeral services were held from the Springfield Church, Springfield, July 22. Kerney Bailey officiated. Burial was in Robertson County Memorial Gardens.

A native of Kenton, Tenn., Freeman was married to the former Florine Derryberry, who survives. He attended Union University and earned the Th.B. degree from Southern Baptist Theological Seminary. While in the pastorate, he served First Churches in Bruceton, Dresden, and Rutherford, and Antioch Church, Humboldt. He was director of missions in Clinton Association, and from 1959-65, was with the Sunday School department of the Tennessee Baptist Convention. He served as director of missions in Robertson County on two occasions.

In addition to his widow, he is survived by a son, John Lacy Freeman, Dallas, Tex.; a daughter, Mrs. David Johnson, Nashville; a sister, Mrs. Henry Taylor, Jacksonville, Fla.; and two grandchildren.

## Southern seminary resumes exchange for two degrees

**LOUISVILLE**—Trustees at The Southern Baptist Theological Seminary here have provided another opportunity for alumni to exchange their B.D. degree for an M.Div. or their Th.D. for a Ph.D.

Between now and Dec. 1, 1977, alumni who hold the bachelor of divinity degree from Southern Seminary may exchange it for the master of divinity by sending the old diploma to Harold S. Songer, director of basic professional studies, along with a check for \$25 to cover the cost of the new diploma and handling.

Alumni who hold the doctor of theology degree from Southern may exchange it for the doctor of philosophy by mailing the old diploma and a check for \$25 to Page H. Kelley, director of graduate studies.

The seminary address is: 2825 Lexington Road, Louisville, KY 40206. The exchange period expires Dec. 1.



# Cothen believes SBC ready for new mission challenge

**GLORIETA, N.M.**—Tying together the Southern Baptist Convention "Bold Mission" plan with President Jimmy Carter's challenge to the denomination to send out another 5,000 short-term missionaries within five years, Baptist publishing executive Grady Cothen said he believes God has chosen Southern Baptists for the responsibility of preaching the gospel to every person in the world.

"God has raised a people," Cothen told 2,000 attending the Bold Mission Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"Oh yes, there are others besides Southern Baptists, thank God for that, but you and I stand in His presence responsible for the proclamation of the gospel to the whole world (under the Bold Mission plan). And there is no way we can escape that responsibility."

Cothen, president of the Southern Baptist Sunday School Board, told the group that he sees more unity among the convention agencies than ever before, calling it "a new day in the history of Southern Baptist Convention."

Cothen cited the SBC's Bold Mission plan for preaching the gospel to every person in the United States and in the world, as being the most challenging goal ever before the denomination.

Then he gave a personal account of his visit on June 7 to the White House along with several other Southern Baptist leaders to discuss missions with President Carter.

He quoted the President as saying, "Let's get every widow who has enough to live on to go some place and become a missionary. Let's get every young person who's uncertain about what life holds for him in his occupation to go serve somewhere for a year or two as a short-term missionary. Let's get every church to provide a missionary for a minimum of one to two years and pay the bill so that missionary can go."

The President then stated that if First Baptist Church, Washington, where he is a member, would sponsor one then he would personally sponsor one, Cothen related.

"He already had my adrenalin flowing," Cothen said. "So, I thought to myself, if First Baptist Church, Nashville, (where Cothen is a member) will send one, I'll send one."

The impetus of the President's challenge to the agency leaders on June 7 led to a motion two weeks later in Kansas City to send 5,000 volunteer missionaries by 1982. In a videotape challenge to the convention, before the affirmative vote, Carter repeated his challenge and volunteered himself to support a short-term missionary for two

years, noting that his pastor would do the same.

"I don't repeat all of this for any kind of political impact," Cothen said. "I don't care what your politics may be and it doesn't really matter to me what you think of the President. My point is this, when Southern Baptists met in Kansas City to consider the mission thrust of the age to come, they voted overwhelmingly to put the additional short-term missionaries in the field."

"While the nation stands at its highest moment . . . of its power in the world, Southern Baptists seem to have been blessed by God for such a moment as this."

"The denominational mechanism is in place," Cothen said. "All of the institutions necessary are already in existence. All of the people who are needed are presently alive and multitudes of them are ready to go."

"We'll never do it just with professional missionaries. We've got to have all the priests of Christ preaching. That's you. A question that I want to ask Southern Baptists is, 'Do you mean it or are you just talking?'"

The leadership conference, sponsored by Brotherhood Commission and Woman's Missionary Union, has attracted about 1,600 church missions leaders from throughout the United States. (BP)

## Bold Mission conference attenders offer ways to demonstrate emphasis

**GLORIETA, N.M.** — During the approaching emphasis on "Bold Mission" in the Southern Baptist Convention what can Southern Baptists do to demonstrate true bold mission in World Missions?

That question was posed to a dozen home and foreign missionaries by Glendon McCullough, executive director of the SBC Brotherhood Commission, during the Bold Mission Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

Here are some of the responses:

Mary Dan Kuhnlee, director of Sellars Home, New Orleans: "For Southern Baptists to join our staff in believing that any child is adoptable."

Mrs. Raymond Lindholm, missionary to Ethiopia: "My bold wish is that we will get into as many countries as possible with missionaries as soon as possible."

Mrs. Leola Ragland, missionary to Lebanon: "I would like to see more of our people become involved in missions in America and in Lebanon. I would like to see someone

## Kentucky church gets 'personal missionary'

**HISEVILLE, Ky.**—The Hiseville Baptist Church here decided to get personally involved in missions, so they got their own missionary.

Their missionary is Janet Hager, a first-year music student at Southern Baptist Theological Seminary, Louisville, Ky. A native of Huntersville, N.C., she had already been chosen to go to Inuvik, Canada, this summer under the sponsorship of the Student Summer Missions Program at the seminary.

According to the pastor, Tony Chastain, a recent southern seminary graduate, the Woman's Missionary Union was looking for a missions project. They decided to sponsor Janet's work with Eskimos and Indians in Canada this summer, and the church responded.

"We raised over \$350," Chastain says. He explains that the money will provide for Janet's transportation and will also give her some expense money there on the field.

The project has been so successful that the church has visions of greater things, similar to the Southern Baptist Convention's plan to send 5,000 new short-term missionaries to home and foreign fields by 1982.

"We've already adopted a project for next year to either send one missionary overseas or sponsor two missionaries closer to home," Chastain says. (BP)

here tonight volunteer to come to Beirut and teach English in our Baptist school." (Two school teachers approaching retirement offered their services to Mrs. Ragland during her missions presentation the following day.)

Sidney Smith, missionary to the Watts community in Los Angeles: "I would like to see everyone of our Southern Baptist churches be multi-racial, open, ministering churches involving every kind of person from every ethnic group in the ministry in the name of Jesus Christ."

Phyllis Merritt, Christian social ministries, Albuquerque, N.M.: "I have been challenged by the missions opportunities group through the Cooperative Program and special offerings. I'm going home and challenge our church to double its gifts to the Cooperative Program."

The leadership conference on Bold Mission, was sponsored by the Brotherhood Commission and the Woman's Missionary Union. (BP)



# Boyce Bible School celebrates third birthday, *unusual growth*

**LOUISVILLE**—Only three candles will decorate the cake when Boyce Bible School here celebrates its third birthday in August, but each of those candles will burn bright with meaning for a school that some said would “never make it” when the doors opened in 1974.

That first semester there were only 48 students at the fledgling institution, begun by Southern Baptist Theological Seminary to provide quality theological education for ministers who lacked a college degree.

This year, says executive director James Ryan, the cumulative enrollment topped 300 students and projections are for “a ten percent growth each year from now on.”

“Our goal is that by the time the school is 10 years old we will have 800 students. That is 10 percent of the ministers in the Southern Baptist Convention who do not have college degrees,” Ryan asserts.

The other five Southern Baptist theological seminaries and the Seminary Extension Department of the six seminaries also offer diploma programs for persons without college degrees.

Ryan believes that these ministers—ones without college degrees—pose a great challenge to the denomination. “The Home Mission Board says 52 percent of our pastors have not been to seminary . . . there are 8,000 without college degrees in the SBC today. One of these days our whole denomination is going to focus on just this type of education—you just can’t continue to neglect such a sizable proportion of our people.”

At the Boyce School, everything is geared to meeting the needs of this special category of student, usually older than the average seminarian, sometimes already in the ministry for several years, and without a college degree.

The curriculum is specifically designed for the needs of the Boyce School’s students. For instance, explains Ryan, “one of our goals is to teach the principles and competencies needed so that wherever you go you can organize a Baptist church.”

This is especially important since half of the students coming to the school are from outside the traditional SBC areas—they come to Louisville from the Northeast, Midwest, and Western states, the “pioneer territories” for Southern Baptists.

The executive director also emphasizes that the curriculum is denominationally and church oriented. “We have a curriculum that talks about our Lord, the local church, and our denomination,” Ryan stresses.

Course work is scheduled so that pastors may commute to the Louisville campus for

several days or evenings each week, but according to Ryan, “more and more students are coming to live with us on the campus.”

Yet, many students are able to attend Boyce Bible School without ever coming to Louisville through two off-campus Boyce Centers that have been opened, with the sponsorship and support of state Baptist conventions, in Little Rock, Ark., and Columbus, Ohio.

Both centers enroll an average of 40 students per term, and each was represented with one student in the recent graduating class of 27 students. Faculty members at the off-campus centers are drawn from among state denominational leadership, local pastors and others. Some Louisville faculty have also commuted to the centers.

Ryan says that he has had “a lot of inquiries” about opening centers in new areas, and expresses a willingness to investigate new locations. “Where the state convention initiates a request and is willing to make the center their school, Southern Seminary, through the Boyce Bible School, is willing to help,” Ryan explains. (BP)

## Lexington church pastor announces retirement

Edwin E. Deusner has announced his retirement from the pastorate of First Church, Lexington, effective Sept. 15. This date will mark his 32nd anniversary as pastor of the Lexington church. Before going to his present pastorate, he served as pastor at Carthage.

Deusner served as a member of the Executive Board of the Tennessee Baptist Convention for 24 years, was its secretary for 11 years, and president for three years. He also served as vice-president of the TBC on three occasions. Deusner was one of the incorporators of the Tennessee Baptist Press and served as chairman of its Board of Directors for many years. He also was the **Baptist and Reflector** correspondent for West Tennessee.

In addition, Deusner served 18 years as a member of the Board of Trustees of Union University and was president of the board four years. Union honored him with an honorary doctor of divinity degree, and he holds an honorary doctor of laws from Atlanta Law School.

Deusner is a contributor to the **Encyclopedia of Southern Baptists**.

He and Mrs. Deusner plan to live in Lexington, and he will be available for supply work, revivals, or Bible conferences

## 3 Georgia churches destroyed by arson

**CLEREMONT, Ga.**—Under an arching oak tree about 50 yards from the smoldering ruins of Christian Hills Baptist Church, 20 or so members set up folding lawn chairs for prayer services two days after arsonists burned the church to the ground—and gutted two others nearby.

Pastor J. Alvin Smith said the Southern Baptist church, which was only partially covered by insurance, would cost \$350,000 to \$400,000 to rebuild, “but we are going to rebuild.”

Center Grove and Zion Hill Baptist churches in nearby White County were gutted from the fires, which officials said were caused by arsonists and “didn’t just happen, but were planned.”

Christian Hills’ red-brick structure, built by the congregation and completed in 1971, was burned the evening of July 4. The 300-seat sanctuary burned to the ground and the two educational wings received heavy smoke, water and heat damage.

The other churches also plan to rebuild.

Truett-McConnell College in Cleveland, Ga., offered its facilities to all three churches. Center Grove Church, however, planned to meet in the basement of its educational wing and Christian Hills Church was making arrangements to use a nearby building. Zion Hill Church had not responded.

The people of Christian Hills are beginning a building fund, and one of these days they’ll rebuild.

Until then, said Pastor Smith, “We may just pitch a big tent under the big oak.” (BP)

## South Carolinian accepts post at Forty-five church in Moscow

Members of Forty-five Church, Moscow, called Howard Calvert as pastor. Calvert comes from the membership of Franklin Church in Greenville, S.C., where he was ordained earlier this year.

A native of South Carolina, he attended North Greenville College in Tigerville.

He succeeds Mike Nolan as pastor in Moscow.

## Culver takes first pastorate at Mt. Olive in Somerville

Kenneth Culver accepted his first pastorate at Mt. Olive Church, Somerville. He came from the membership of Shady Grove Church in that same city.

He is a native of Fayette County and was ordained to the gospel ministry by Shady Grove Church.

Since arriving at his new post, the church has begun having services on Sunday and Wednesday nights.



# Tennesseans share in writing book

**NASHVILLE**—Thirty-eight Tennesseans are among 95 writers who contributed to the new Broadman Press book **The Equipping of Disciples**, which is dedicated to Philip B. Harris, retired secretary of the Southern Baptist Sunday School Board's church training department.

Twenty-nine contributors are employees of the Sunday School Board.

Writers other than Sunday School Board and Southern Baptist Convention agency employees are Ben Curtis, professor, Belmont College, Nashville; Jesse C. Fletcher, pastor, First Baptist Church, Knoxville; James W. Hatley, pastor, Second Baptist Church, Memphis; William C. Mays, chaplain, Baptist Hospital, Nashville, and Forrest H. Watkins, superintendent of missions, Chattanooga.

**The Equipping of Disciples**, edited by John Hendrix and Lloyd Householder, describes Biblical models of a church's training ministry, suggesting specific ways Christians can equip themselves to fulfill the mission of the church.

Various aspects of the equipping task such as spiritual insight, prayer, witnessing and self-discipline are discussed in 16 chapters. Each chapter begins with a statement concerning one equipping principle, is followed by Biblical interpretation and concludes with an overview of related educational philosophies and methods.

Hendrix is a consultant in the board's church training department. Householder, director of the board's office of communications, earlier was manager of the board's church training department.

Harris retired July 1 after serving 17 years as secretary of the church training department.

## Opportunities available for pastors, deacons

**NASHVILLE**—Five different training and learning opportunities for pastors, pastors' wives and deacons will be offered in August and September by the church administration department of the Southern Baptist Sunday School Board.

"How to Be an Effective Pastor," a seminar for pastors of churches with 500 or more members, will be held Aug. 8-12 at the Sunday School Board's church program training center. The seminar will focus on the kind of person a pastor must be and the work he must do in order to effectively minister to a church. The advantage of the seminar, according to director John Ishee, is that participants will have the chance to learn from pastors of churches which are comparable in size. A conference will also be provided for pastors' wives, Ishee said.

The Sunday School Board will also be the site of a "Leading Deacons in Ministry" seminar Aug. 11-13, led by Charles Treadway, a church administration department consultant who works extensively with deacons. The seminar will include practical studies about the deacon's work with the pastor in the overall ministry of the church.

Sept. 12-16 the Sunday School Board will host an "Improving Your Preaching" Workshop. Led by James Barry, a pastoral consultant in the church administration department, the seminar is designed to enable pastors to improve their preparation and effectiveness in the preaching ministry. Topics will include planning a preaching program, preparing sermons, communicating in preaching, preaching for special occasions and evaluating a preaching ministry.

Interested persons should write to the Church Program Training Center, 127 Ninth Ave., North, Nashville, Tenn. 37234 for further information.

## WMU officer killed in accident, services held near Greenfield

Mrs. Betty Farr, Greenfield, a regional vice-president of the Tennessee Woman's Missionary Union, was killed in a two-car accident on Sunday, July 17, near Gleason. Her husband, Jimmie, was injured in the accident and was hospitalized in Martin.

Funeral services were held July 19 at Gearins Chapel Church, near Greenfield.

## Harold Gregory to work in S.S. organization

Harold D. Gregory, former director of missions for Nashville Baptist Association, began work on a part-time basis with the Sunday School department of the Tennessee Baptist Convention. He will serve as a consultant to assist in organizing new Sunday Schools throughout the state.



**Gregory**

Gregory will serve as an appointee of the Baptist Sunday School Board in the project. He will also work in cooperation with the Missions department, TBC.

According to Tom Madden, convention ministries division director, the program is a part of the Baptist Sunday School Board's contribution to Bold Mission Thrust. It is the goal of those involved to begin 35 new Sunday Schools in Tennessee in the next 18 months, Madden stated.

The former missions director retired from NBA in December 1975. Since his retirement, he served Belmont College in their 25th anniversary campaign.

In his new post, he will utilize missions directors, associational Sunday School directors, and pastors throughout the state.

## Rites held in Nashville for convention retiree

Tennessee Baptist Convention retiree Janie Cash, 72, died in Nashville July 21.

Cash served as bookkeeper in the Woman's Missionary Union from 1957 until she retired in 1969.

Funeral services were held from Eastland Chapel in Nashville with James Hopkins officiating. Burial was in Spring Hill Cemetery, Nashville. She was a member at Inglewood Church.

She is survived by three sons, Charles Clifton Cash Jr., Birmingham, Ala., Robert Cash, Chicago, Ill., and Roy Cash, Calhoun, Ga.

## Vernon Fielden announces move to Rogersville church pulpit

Vernon H. Fielden, pastor at Caney Ford Church, Harirman, was called by the congregation of Hickory Cove Church in Rogersville. He assumes the new pastorate the first week in August.

A native of Jefferson County, he has been in the ministry nearly 24 years. He has served as moderator in Holston Valley, Sevier County, and Nolachucky Associations.

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# Congress acts to fund Vatican ambassador

**WASHINGTON** — Congress is on the verge of repealing a century-old statute prohibiting public funds for a United States ambassador to the Vatican.

The Senate has already voted repeal of the law enacted on Feb. 28, 1867. The matter now goes to a conference committee between the House and Senate to iron out differences between the two versions of the 1978 appropriations bill (H.R. 6689) for the Department of State. The repeal of the 1867 statute was not in the bill as passed by the House of Representatives.

U.S. Sen. Richard Stone, a member of the Senate Foreign Relations Committee, proposed the repeal of the 1867 law because he felt that such a prohibition should not stand in the way if the President of the United States desired to appoint an ambassador to the Vatican.

The Foreign Relations Committee report on the State Department appropriations bill explained about the repeal proposal. It said, "The provision does not mandate the establishment of such ties, but will permit the administration to exercise its discretion in determining whether U.S. interests would at some time be served by formal diplomatic relations."

The repeal of the 1867 prohibition sailed through the Senate Foreign Relations Committee and through the Senate itself unnoticed by the public or the press. However, it came to light when President Jimmy Carter announced that he had named David M. Walters as his personal representative to the Pope.

A spokesman in Senator Stone's office stated that he did not know who had called this matter to the attention of the senator.

## Billy Graham will preach in Hungary—maybe Russia

**MINNEAPOLIS** — Evangelist Billy Graham and Sandor Palotay, representing the Council of Free Churches of Hungary, announced that Graham and his team have accepted an invitation to hold a series of religious meetings in Hungary. Overtures have also been made, a spokesman said, for Graham to preach in Russia and Romania.

"All that remains to be done for Graham to preach in Hungary," the spokesman said, "is agreement on a date."

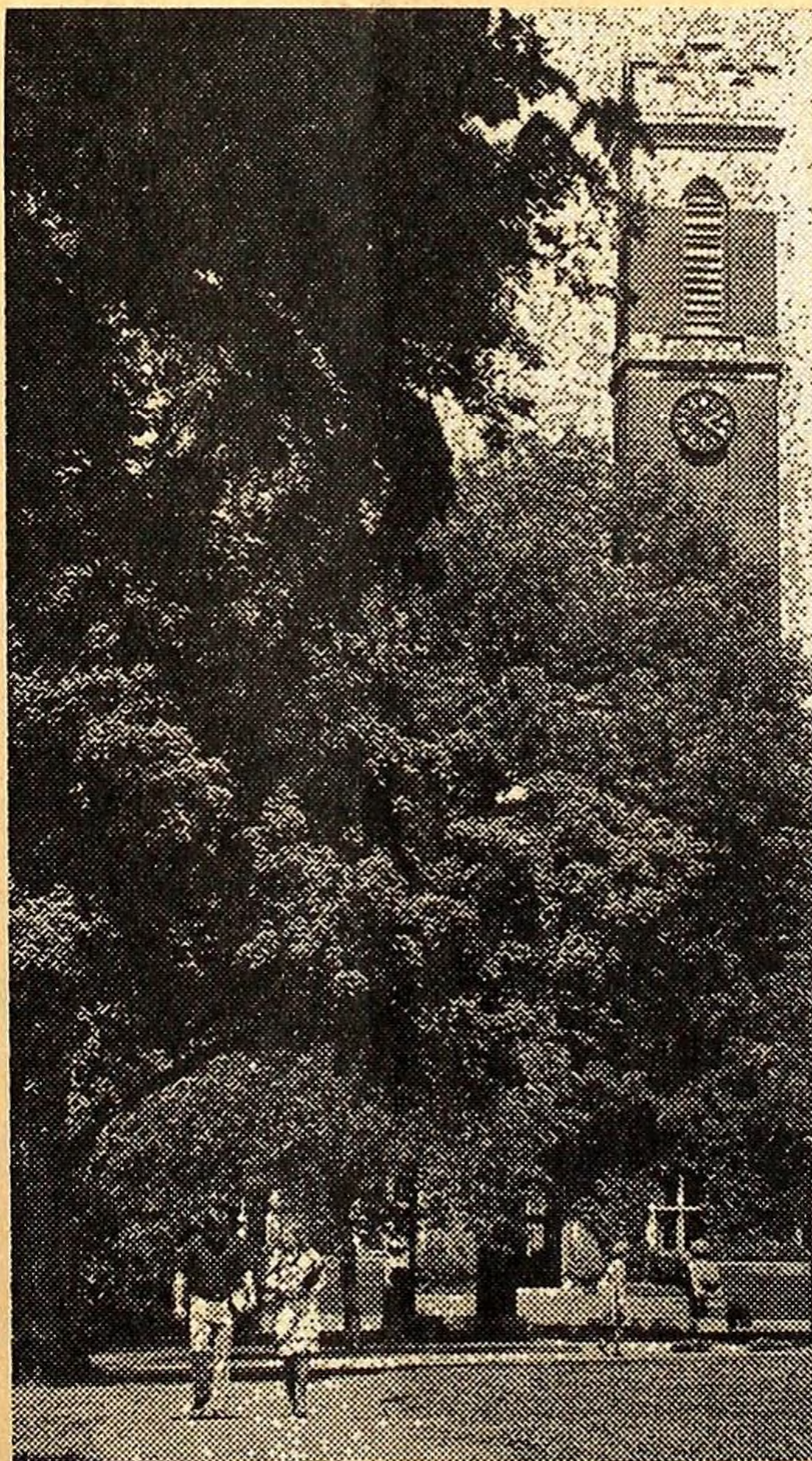
Walter H. Smyth, a vice president of the Billy Graham Evangelistic Association (BGEA) and director of BGEA's international ministries, said, "It is hoped that such a visit shall take place in the foreseeable future, possibly this fall." (BP)

He explained, however, that the senator felt that since there is a Vatican presence in many parts of the world and in the interests of President Carter's emphasis on human rights, it would be appropriate for the United States to have an ambassador to the Vatican.

It was not known at the time of this news report whether the initiative in the movement toward full ambassadorial representation at the Vatican was taken by the Department of State, or by the Vatican, or by President Carter, or by other forces.

The conference committee members on H.R. 6689 from the Senate are: Senators John Sparkman (Ala.), George McGovern (S.D.), Joseph R. Biden (Del.), Clifford P. Case (N.J.), Charles H. Percy (Ill.), and Howard H. Baker (Tenn.).

The conference committee members from



**NASHVILLE** — "On to College with Christ" is the theme for this year's On-to-College Day emphasis. Most churches schedule On-to-College Day on an early Sunday in August, emphasize the church's responsibility to its own college students and to stress the need for these young adults to keep a vital relationship with the church. Each church in the Southern Baptist Convention has been sent an On-to-College Day program packet.

the House are: Representatives Clement J. Zablocki (Wis.), Dante B. Fascell (Fla.), Charles C. Diggs Jr. (Mich.), Lester J. Ryan (Calif.), Helen S. Meyner (N.J.), Wyche Fowler (Ga.), William S. Broomfield (Mich.), John Buchanan (Ala.), and J. Herbert Burke (Fla.).

Immediate response came from Jimmy R. Allen, president of the Southern Baptist Convention, who expressed strong opposition to federal funding of an ambassador to the Vatican.

Declaring that such funding would breach the wall separating church and state, Allen, repeating a statement he made when Carter named Walters, said, "Such a practice would violate the spirit and probably the letter of the First Amendment to the Constitution of the United States.

"I would urge concerned citizens to contact their elected representatives on the conference committee and in the House and Senate opposing such action by calling them at the U.S. Capitol at (202) 224-3121 or writing or sending telegrams to the U.S. Senate, Washington, D.C. 20510 or the U.S. House of Representatives, Washington, D.C. 20515," Allen said.

The history of diplomatic representation to the Pope by the United States of America has followed a controversial and erratic course since the founding of the republic. In 1779 John Adams wrote to the Continental Congress expressing the opinion that Congress would never send a minister to the Pope.

Except for the 20-year period from 1848 to 1867, there has never been full ranking diplomatic representation from the United States to the Vatican. However, for many years there were consular relations with the Vatican state until its fall in 1870.

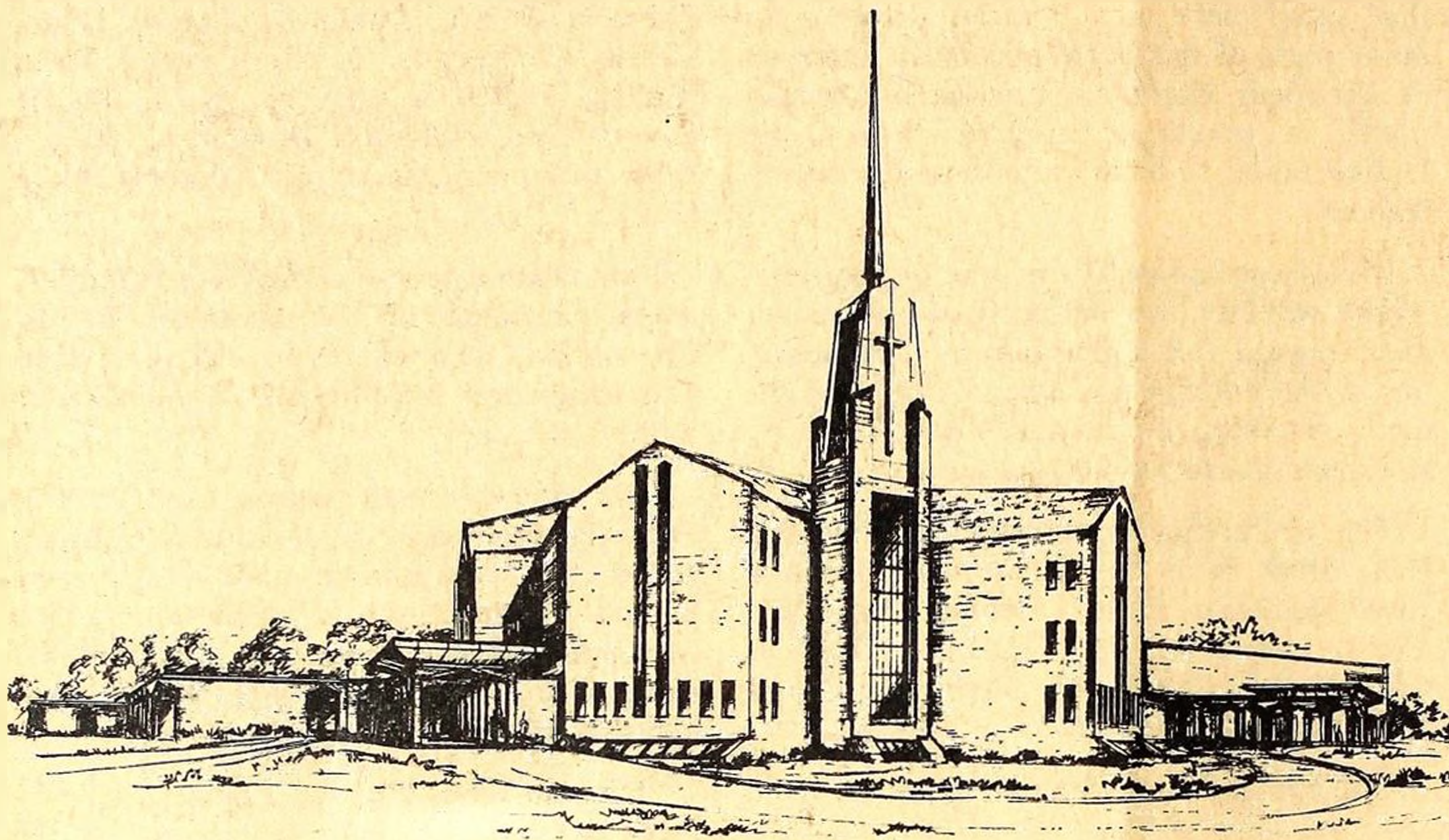
Consuls are not recognized in international law as diplomatic officials, but they are commercial agents concerned exclusively with affairs of business and travel. Such consular relations between the United States and the Papal state began in 1797 and continued until the demise of the temporal power of the Pope in 1870.

At the time of the Pope's temporal power, he ruled over territory of 16,000 square miles with 3 million population. Since then his dominion has been confined to approximately 100 acres within the city of Rome and his power has been reduced to that of the ecclesiastical head of the Roman Catholic Church, even though Vatican City is technically an independent state in a legal sense.

(Continued on page 9)



# Jackson First congregation awards contract for major building program



Construction will begin immediately for facilities of First Church, Jackson. Completion date is expected within 18 to 24 months.

First Church, Jackson, voted in business session July 6 to award the H and M Construction Company, Milan, a contract in the amount of \$2,550,000 for construction of the new facilities on North Highland Avenue. An additional \$112,000 site preparation cost plus construction of a back access road and architect fees bring the total cost of the building project to \$3,100,000.

Included in the new complex will be the main sanctuary, a chapel, a gymnasium and other recreation areas, Sunday School space for 1,200, a fellowship hall and facilities for kindergarten and day care programs for 125 children. Additional features of the new building include a library, conference room, outside amphitheater and worship area, and outdoor recreational facilities.

Roy Gilleland III, architect of Nashville, designed the new facility.

Work on the site preparation by C and W Construction Company, Jackson, got under way in December of 1976 and is almost completed.

During a fund raising campaign last summer, more than \$800,000 in cash was raised, and some \$200,000 additional funds are expected to be given by the congregation during the construction period.

The present church building, located at Lafayette and Cumberland, was constructed in 1910.

R. Trevis Otey has just completed his 10th anniversary as pastor.

**BAPTIST AND REFLECTOR**  
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## 'Steeple Chase' ends in vegetable garden

**DENVER, Colo.**—There was the church, but where was the steeple?

The mystery has been solved. A steeple stolen from the yard of Denver's Alameda Hills Baptist Church was found in a residential vegetable garden after the church's pastor received a 2:30 a.m. phone call.

The steeple, now atop the newly organized Ken Caryl Baptist Chapel, was installed in time for the mission's dedication on Sunday, July 10.

Police and the Denver news media followed the 'steeple chase' after the 800-pound spire disappeared on Wednesday, July 5.

Following area-wide news coverage of the theft, a man called Alameda Hills Pastor Gene Parrott at home, at 2:30 one morning to say where the steeple could be found.

The caller apologized for the theft, explaining that he had thought the church was through with the steeple. Alameda Hills has installed a new steeple and had intended the old one to go to Ken Caryl Chapel. Before he hung up, the caller told Parrott, "See you in church." (BP)

## Home Mission Board names 29 students from Tennessee to summer appointments

Twenty-nine college students from Tennessee were appointed to serve in home mission endeavors throughout the United States this summer. Sponsored by the Home Mission Board of the Southern Baptist Convention, the students are serving for 10 weeks.

The naming of another group of students, sponsored by the Baptist Student Unions of Tennessee, was published in the April 14 issue of **Baptist and Reflector**.

The HMB-sponsored students include: from Austin Peay State University, Paige Chargois of Richmond, Va., serving in Louisiana; from Belmont College, Richard Sanders of Sauk Village, Ill., serving in Indiana; from Carson-Newman College, John Allen of Greenville, S.C., serving in Pennsylvania; Curtis Sexton of Bel Air, Md., serving in Colorado; Donna Stoops of Orlando, Fla., serving in Missouri; Suzanne Townsend of Easley, S.C., serving in Pennsylvania; and Brandon Travis of Norfolk, Va., serving in Virginia; from East Tennessee State University, Kaye Robinson of Asheville, N.C., serving in Oklahoma; from Jackson State Community College, Laura Brown of Jackson, serving in New York; from Memphis Academy of Arts, Nellie Savage of Walnut Ridge, Ark., serving in Virginia; and from Memphis State University, Douglas Buchanan of Memphis,

serving in Maryland; and David Herndon of Memphis, serving in the Northern Plains.

Other students are: from Middle Tennessee State University, Deborah Brown of Lawrenceburg, serving in California; from Tennessee Tech, Linda Anderson of Clinton, serving in New York; from Vanderbilt University, James Brakefield of Nashville, serving in New York; from Union University, Jon Canter of South Fulton, serving in California; Michael Livingstone of Nashville, serving in Oklahoma; Joseph Moore of Jackson, serving in California; Susan Murphy of Trimble, serving in Louisiana; Sandra Scruggs of Douglasville, Ga., serving in California; and Evelyn Walker of Covington, serving in Pennsylvania.

Also serving are, from the University of Tennessee at Chattanooga, James Williams of Chattanooga, serving in New York; from the University of Tennessee at Knoxville, Bonnie Daniels of LaFollette, serving in Tennessee; David Green of Knoxville, serving in Indiana; Edward Jackson of Chattanooga, serving in New York; and Richard Kines of Chattanooga, serving in New York; and from Walters State Community College, William Adcock of Strawberry Plains, serving in South Carolina; Karen Adcock of Bybee, serving in South Carolina; and Theresa Hyde of Whitesburg, serving in Louisiana.



# 'Bible offers no easy answers,' Christian Life sessions told

**RIDGECREST, N.C.**—The Christian who turns to the pages of the Bible for an all-inclusive set of rules to live by or for easy answers to today's difficult moral questions has some serious misunderstandings about the relationship of the Bible to moral decision making, according to the director of the Christian Life Commission conference held here.

John A. Wood, director of program development for the Southern Baptist Convention's Christian Life Commission, led the morning sessions during the conference on "The Bible and Moral Decision Making" at Ridgecrest (N.C.) Baptist Conference Center. C. David Matthews, pastor of First Baptist Church, Greenville, S.C., spoke each night.

In his presentations, Wood outlined the Biblical basis for moral decision making, demonstrated how a person's understanding of man and God affect the way he makes decisions, and gave some principles and guidelines to consider in decision making.

Matthews spoke on the relationship of the Christian calling, freedom, knowledge, confidence, and the cross to moral decision making.

Both men stressed the important position the Bible should have in Christian decision making, but they also emphasized that Scripture should be used to construct a useful framework for making decisions, not as a restrictive rule book.

Wood warned that Southern Baptists should guard against becoming increasingly legalistic, pointing out that some institutions,

including many churches, often base decisions more on "policy" than the needs of people.

Legalism, Wood added, "allows no space for my wants."

The Bible, Wood said, teaches that men are free to choose and act, and that they are responsible for their own decisions. Because God controls but does not manipulate the universe, it means that "freedom is real and not just psychological."

"My choices are really mine, and what I do makes a difference in the universe," he explained. "What I do really counts. We are creatures, not robots. God shares His creativity with His creatures."

This also gives new meaning to prayer, Wood said.

In his address on the Christian calling, Matthews said that the nation and its churches are filled with people who are longing for some type of dramatic spiritual experience.

"The calling of God, Biblically, is not so much the occasion of ecstatic experience as it is the occasion of moral demand," he said. "God's calling to persons in history never had spiritual experience as a goal and end in itself. He calls us into a way, into a work, into a responsibility."

"When the Christian sense of calling is kept separate from the Christian concern for moral decision making, we either become gnostics who cannot redeem the world because we have already left it or we become semi-Biblical humanists whose God becomes theoretical and whose vision fades." (BP)

## Kerney Bailey to assume pulpit of Walker Memorial in Franklin

Kerney Bailey, pastor, Southside Church, Louisville, Ky., will assume the pastorate of Walker Memorial Church in Franklin, Aug. 1. He has served the Kentucky church for four years.

A native of Henry County, Tennessee, Bailey served Carthage First Church and Greenbrier First Church before going to Kentucky. He is a graduate of Murray State University, Murray, Ky., and received the M.Div. degree from Southern Baptist Theological Seminary.

He succeeds Joe Franklin in the Walker Memorial pulpit.

## Union City Second calls pastor from Vandalia, Missouri church

Second Church, Union City, called Noel A. Edwards, pastor at Vandalia (Mo.) First Church, as pastor. He is scheduled to begin his new ministry on July 31.

Edwards is returning to West Tennessee after an absence of 10 years.

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## Time to take a fix

By C. R. DALEY, editor  
"Western Recorder," Middletown, Ky.

Ancient mariners without the help of radar or even a compass had ways of determining where they were and how to reach their destination. One of these ways was "taking a fix" by the stars. They learned where they were by their position to the stars which could always be trusted because they were fixed.

As modern mariners on the sea of life, we would do well to take an occasional fix to be certain we are not drifting off course. We live in the fastest changing world in the experience of humanity, and it's easy to lose our bearings without being aware of what's happening.

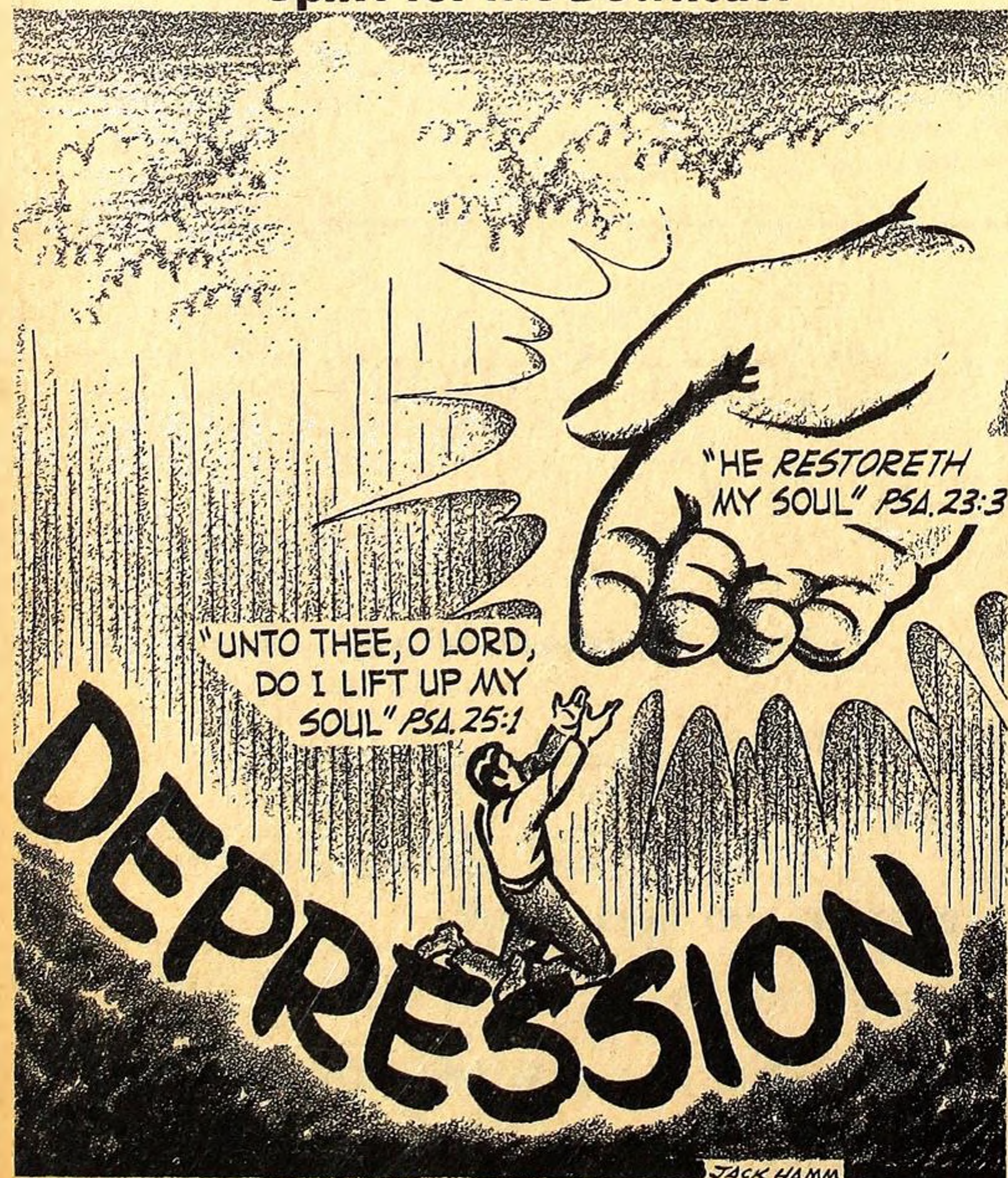
One area in which we can easily get off course is our church relationship. This is especially so in the summertime when vacations and other activities put us on the move and scatter us over the face of the earth.

In nearly every church I visit, it's the same story. Attendance is down, offerings are down, Vacation Bible School helpers are hard to enlist, and everything is in a slump—including church morale.

It ought not to be so. True Christian commitment is not measured by how many times we go to church, but not much true commitment is found among those who desert the church for the lake, the golf course, and other pleasure-giving experiences on the Lord's day. Jesus enjoyed life and never worried about trying to live up to the expectations of the religious legalists, but He never got confused about His priorities. He knew why He was on earth and refused to be sidetracked by self-serving choices.

It's ironic that the more blessings we receive, the more tempted we are to forget their source and use them selfishly. Modern affluence turns out to be an enemy instead of a blessing.

### Uplift for the Downcast



Before we could afford a boat, a cottage on the lake, country club membership and other extras, we could be found in church on the Lord's day with the Lord's tithe. But now these not only take us away, but also some of us take the Lord's tenth to make payments on things that dishonor Him. How confused can we become?

It's time then for many of us to take a fix for we are further off course than we think. We must re-establish our priorities and remember from whence we are hewn.

Those not claiming commitment to Christ are not expected to put Him and His church first. But we are. That was our promise and is our obligation if we are true disciples.

Jesus made it plain that loyalty to Him had to be first for those who followed Him. The price is still the same.

The distractions of this world do not rob Christians of their commitment. They only reveal who are and who are not truly committed to Christ and His church.

Where are you right now on the voyage of life?

## Ministry to ministers

By JOHN ROBERTS, editor  
"The Baptist Courier," Greenville, S.C.

What happens when the minister needs ministry? Does the church turn its back when the preacher has problems?

The answers to these questions are as varied as the number of churches. In some, the pastor can find his way through agony and triumph alongside the people. In others, unfortunately, he loses his effectiveness as pastor the moment any imperfection surfaces in his personal life or that of his household.

Some church members expect the pastor to be free from problems that perplex other people. When a church has a sizeable number of this attitude, their views become the collective views of the church. They want him to be perpetually cheerful and optimistic. He can never show anger. If his child, no matter whether age two or 20, behaves improperly, it is somehow the pastor's fault. If he has marital problems, they are compounded by his summary dismissal. And if his marriage ends in divorce, his future prospects as pastor of any church are nil.

It is much easier to identify problems than to offer solutions. Certainly each situation is different from any other, and all problems cannot be treated alike. Marital discord and especially separation and divorce are serious matters not to be equated to responsibility for the conduct of unruly children.

We have no simple formula for the church to follow when the pastor has serious personal problems. It is certain, however, that the pastor deserves as much compassion and ministry as would be given to any other church member. Perhaps he cannot continue as pastor. If so, he should not be abruptly dismissed with nowhere to live and no source of income. Salary and living expense should be continued for a reasonable time or until he has other employment.

All that is incidental to the real test, which is one of personal attitudes. Christians should not turn their backs on a fallen member—including the pastor. He needs help rather than more hurt. He needs to find in the church a redeeming rather than a condemning fellowship. He needs to know that Christian people love him even if they abhor something he has done.

Very few pastors, fortunately, have problems serious enough to disrupt their ministry. But many know the agony of carrying concealed burdens behind a serene smile. They can take their problems to the Lord, but they must never admit them to the people. This should not be.

The church is composed of Christian people coming together to share needs and grow in Christian faith. The pastor is a fellow pilgrim, who should be sustained even as he sustains.



# 'Man of vision,' Fon Scofield, retires



**Fon H. Scofield**

**RICHMOND**—Fon H. Scofield Jr. is known as a "man of vision."

His reputation comes not only because of a career in audiovisuals, but also because of his foresight in the field.

In 1948, when audiovisuals were non-existent or in beginning stages throughout the Southern Baptist Convention, Scofield was asked to come to the Foreign Mission Board to develop an audiovisual program. He had already been active in this area on the local church level and with the Baptist State Convention of North Carolina.

Since that time he has done some of everything in the audiovisual field.

"As a result, the FMB and the SBC have been in the forefront of the production and use of audiovisual materials for what Scofield affectionately calls 'the church market,'" said Johnni Johnson, a co-worker for more than 20 years. "He set the pace."

On Aug. 1, after more than 49 motion pictures, 96 filmstrips, 86 mixed media programs, 200 slide sets, and 28 recordings, he retired as the board's associate secretary for program and product development.

When Scofield was approached about coming to the board, "all we had was a conception of need," said Frank K. Means, the board's secretary for Eastern South America. Means was secretary for missionary education and promotion when Scofield came to the board.

"We were at the beginning of the Advance program, and the board sensed a need of

an audiovisual program," Means explained. The Advance program of 1948 called for stronger foreign missions efforts, a missionary staff of 1,750 and an annual operating budget of \$7,000,000.

Scofield pioneered audiovisuals at the board and had to prove himself each step of the way because of the newness of the program he was initiating. In a videotape made in Scofield's honor, Ken Lawson, a co-worker, said, "His job was clear—to 'shoot' the missionaries."

That's exactly what Scofield has been doing for 29 years, and in the process he has circled the globe 19 times.

Everywhere a board staff member travels in the U.S. and overseas, people want to know about Fon Scofield.

"It happens over and over again," explained Johnson, a planning specialist in the board's department of denominational coordination. "People think Foreign Mission Board, then Fon Scofield."

He has tremendous respect and admiration for people of other cultures, and this admiration has shown through to people everywhere. At a board dinner held in his honor in Atlanta, Ga., R. Keith Parks, director of the board's mission support division, said, "There is no one among us more loved by more people than Fon Scofield. Missionaries deeply appreciate his good humor as well as his professional skill."

Prior to his tenure here, Scofield was secretary for the department of visual education and radio of the Baptist State Convention of North Carolina.

Scofield was born in Charleston, Mo., and still calls it home. He was graduated from Wake Forest (N.C.) College (now Wake Forest University, Winston-Salem, N.C.) with the bachelor and master of arts degrees, and he attended Andover Newton Theological Seminary, Newton Centre, Mass., and Duke University, Durham, N.C.

He served as pastor of several churches in Missouri and North Carolina, where he experimented with the presentation and use of motion pictures and slides in the local church setting.

Scofield feels he is retiring at a time when audiovisuals and electronics have truly come of age. He said the program by the Foreign

Mission Board, Home Mission Board, and the Radio and Television Commission at the Southern Baptist Convention in Kansas City was the first basically all electronic program ever presented at a convention.

Scofield still has plans for his 20th trip around the world. The "man of vision" is planning to get his own vision corrected with corneal transplants this summer. If all goes well, he will still be doing some special project work for the board.

## Congress acts on Vatican

(Continued from page 5)

With the coming of Pope Pius IX in 1848 the United States began formal diplomatic relations with the Vatican. It was thought and hoped that Pius IX would be a liberal, progressive, reforming Pope. However, by the end of the 20-year period he turned conservative and practiced most restrictive measures against non-Catholics in Rome.

By 1867, the Pope forbade Protestant worship within the city of Rome, ordered 2,000 Protestant Bibles burned, promulgated the "syllabus of errors" condemning such American ideals as separation of church and state, religious liberty and public education, among other objectionable activity.

It was this situation in 1867 that led Congress to pass a law prohibiting the use of public funds for an American legation in Rome. This law has prevailed until the present day.

However, in 1939, President Franklin D. Roosevelt named Myron C. Taylor as his personal representative to the Pope. He claimed that such contact with the Vatican would be useful in the pursuit of the interests of the United States during World War II.

President Harry S. Truman, upon the resignation of Taylor, assured the Protestants that he had no intention of continuing the relationship. However, on Oct. 20, 1951, he nominated Gen. Mark W. Clark as the first full-fledged ambassador to the Vatican. He said this move would help the USA in its fight against Communism. Such a furor arose throughout the United States that within a few months the general asked the President to withdraw his nomination.

No further diplomatic ties were attempted by an American President until Richard M. Nixon named Henry Cabot Lodge as his personal representative to the Pope, an arrangement that was continued by President Ford and now by President Carter.

These Presidents avoided the legal prohibition against public funds for such diplomatic use, by naming their envoys "personal representatives," who were unsalaried and who did not require Senate confirmation. (BP)

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# A pearl merchant

By Herschel H. Hobbs

*"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matthew 13:45-46*

Late in Jesus' Galilean ministry He spent a great part of a day teaching in parables (Matt. 13 records nine; Mark 4:26-29 records one additional one. Note parallels to Matthew in Mark 4:3-25, 30-34; Luke 8:5-18). The word for "parable" means a casting alongside. An earthly truth is cast alongside a heavenly one in order to teach the latter. It is something like an illustration in a sermon. Many of Jesus' greatest truths are remembered by His parables.

One of these parables is called "The Parable of the Pearl of Great Price." But the emphasis is upon the pearl merchant as seen in our Scripture. A certain merchant is seeking goodly pearls. One day he found one pearl of great price or value. So he went and sold all that he had, and bought it. Jesus said that such is like the kingdom of heaven—referring to the pearl.

Now who does the merchant represent? Some see him as a person who must sell all that he has in order to buy or possess the kingdom of heaven or his own way into it. It is true that to be in the kingdom is of infinite value above all earthly values. But the problem with this interpretation is that a person cannot buy his way into the kingdom of heaven. He receives it as a gift of God's grace.

When everything is considered, the pearl merchant must be Jesus Himself. In a sense He came into the world to seek this one pearl of great price. Finding it, He gave all that He had—even His life—to purchase it unto Himself. In this parable we see the seeking nature of the Savior. He came to seek and to save the lost. We also see the persistence of the Savior. He "keeps on searching" (present tense) until He finds that for which He is seeking. Likewise, we see the price which the Lord paid for the kingdom or for its reign in men's hearts. He paid all that He has—His life. This reflects the sense of John 3:16. I Peter 1:18-19 says that to redeem a lost humanity, God gave all of that which He has. Not silver and gold, all of which belongs to

Him. He has but one Son, and He gave Him—"the precious blood of Christ, as of a lamb without blemish and without spot." Since He gave His all for us, we should give our all for Him.

## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

B. F. Collins resigned the church at Pickens, Miss., to accept the position of Sunday School worker in Middle Tennessee.

Second Church, Springfield, was organized following a two-week tent revival in the southern section of the city. Twelve charter members from the First Church presented themselves as charter members. T. W. Cormany was elected deacon and treasurer; George E. Simpson, moderator; and a brother Smiley, church clerk.

#### 25 YEARS AGO

The directors of United Dry Forces of Tennessee, Inc. and the Temperance League of Tennessee voted to unite as one state-wide temperance organization under the name of United Tennessee League Against Beverage Alcohol. James C. Furman, Nashville, who had served six years as executive secretary-treasurer of the UDF, was elected executive and financial secretary.

Smithwood Church, Knoxville, broke ground for the construction of an educational building. Ralph L. Murray was pastor.

#### 10 YEARS AGO

Paul W. Turner, pastor of Brook Hollow Church, Nashville, resigned to continue his studies at Southern Baptist Theological Seminary, Louisville, Ky.

Cumberland Drive Church, Clarksville, dedicated its new \$145,000 facilities on a 10½-acre site. Harold Campbell was pastor.

## Devotional

# Our accountability to God

By Sarah Richardson

*"So give yourselves humbly to God. Resist the devil and he will flee from you. And when you draw close to God, God will draw close to you." James 4:7, 8—The Living Bible.*

We are accountable to God for our goal in life. The most important goal anyone could have, young person or old, is to find God's plan for his individual life and then follow that plan.

What is life? Sir Walter Raleigh called it a journey. Shakespeare called it a drama. The Bible defines it as but a passing moment in eternity. However, we have only one life to live.

Two men going in opposite directions met on a lonely country road. They stopped and rested together under a shade tree, where they sat with their backs against an old stone fence. They gazed out over the patchwork of fields, which appeared bright in the summer sun. One of the men was a rural school teacher. As they talked, it became apparent that the other man was a tramp. "I do not have any home," he confided, "or anything special to do. I find my food here and there, as I can."

After a while the tramp got up and remarked, "Well, I must be on my way."

"But how do you know which is your way, when you do not have anywhere special to go?" asked the teacher.

"That's easy," replied the tramp. "I always go the way the wind is blowing."

When the tramp said this, he demonstrated exactly what it was that made him a drifter. He went with the wind. He took the easy way. He did not like to push against anything which caused him to put forth effort.

Without a goal in life we are prone to drift on the winds of chance. It is easy to go with the winds of fad and fashion. Many drift with winds of popularity. But with a goal in life—a purpose for living—we can buck strong winds.

We belong to God because He made us. We belong to God also as we voluntarily surrender our lives to Him and acknowledge Him as the One who owns us. In our relationship to Christ we become adopted children of God, the Father. So let us think of the brevity of life and daily ask God to keep us on the main road toward our goal.

*Richardson is church secretary, First Baptist Church, Memphis, Tennessee.*

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By Jim Griffith

New York City's second power failure in 12 years has been much in the news and an investigation as to the cause is now under way.

But what about the recurring power failures in churches and in the people who make up the membership of the churches?

Some of the causes could be:

**Loose Connections:** Too many have separated themselves from God's people, God's church, and more importantly from God: the Giver of all power.

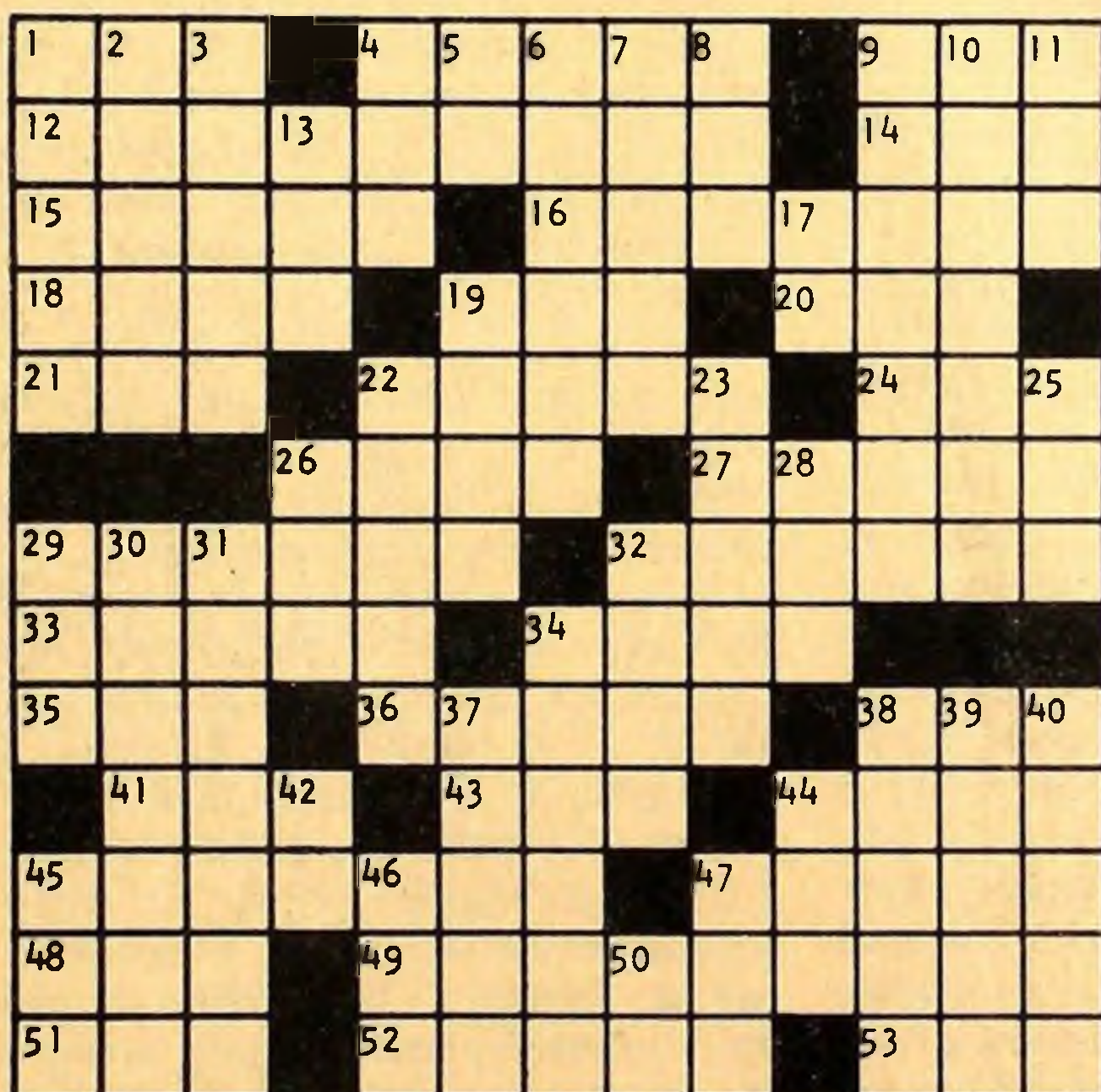
**Crossed Wires:** Some have gotten their wires crossed, a few sparks of disagreement resulted, and they have let this keep them away from church.

**Blown Fuses:** Logic, reason, calmness, and Christian love did not prevail. Some blew their fuses and a kind of darkness settled over the situation.

Want to restore the power? Then return to the source as you remember the words of Jesus who said: "All power is given unto me in heaven and in earth."

## Bible puzzle

Answers on page 14



### ACROSS

- 1 Charge
- 2 "the — chamber"  
(Acts 20)
- 9 Day of rest: abbr.
- 12 Worse than the first  
(Matt. 12; 2 words)
- 14 Sash
- 15 He saw the angel  
(1 Chron. 21:20)
- 16 He built the house  
(1 Ki. 6:14)
- 18 Cheers
- 19 Station: abbr.
- 20 Acquire
- 21 Prefix denoting  
partial deafness
- 22 Mother —
- 24 Nebo and Sinai:  
abbr.
- 26 Tart
- 27 Rod's companions
- 29 "put under a —"  
(Mark 4)

### DOWN

- 32 "Lift ye up a —"  
(Isa. 13)
- 33 Diminutive suffixes
- 34 "One woe is —"  
(Rev. 9)
- 35 Goddess of mischief
- 36 Shield
- 38 Steward: abbr.
- 41 "seven — lambs"  
(Gen. 21)
- 43 Poet's contraction
- 44 Armadillo
- 45 Instructed
- 47 "— of the devil"  
(1 Tim. 3)
- 48 Noun suffix denoting  
calling
- 49 "third part of  
the —" (Rev. 8)
- 51 "— to your faith"  
(2 Pet. 1)
- 52 Mountain in Greek  
mythology
- 53 Letter

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RGNJYG LFG KGUQJILK DC UOSFLGDZKIGKK

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On Matters of

# Family Living

By Dr. B. David Edens

Director, Marriage and Family Program  
Stephens College—Columbia, Missouri 65201

## Consider teaching basic skills in brief

Basic elementary school skills should be taught in short but highly intensive takes, probably not more than 15 or 20 minutes in duration, Dr. John I. Goodlad, dean of the graduate school of education at University of California, Los Angeles, told a meeting of the Chief State School Officers. After 20 minutes, concentration diminishes and with it, effective learning. The average period lasts 45 minutes, too long to focus on tough stuff.

"In learning, the shortest distance between two points is not necessarily a straight line," he reminded. Brief, concentrated periods of seat work should be alternated with change-of-pace activities in art, music, or physical education.

Time is as important a factor as timing in children's school achievement, says Goodlad. "Most classrooms are geared to common periods of time for all. The cumulative effect is devastating. Some children never complete an assignment."

Although teachers may make special time provision for the gifted youngster's rapid absorption and speedy response and for the special need of the slow pupils, many bright youngsters are caught between the two extremes because they are thorough, solid learners.

Some children initially take longer to learn but retain the information better than fast learners do and use it more effectively in daily life, Harold Hodgkinson, director of the National Institute of Education, pointed out. "The speed of acquiring has little to do with the level of skill attained and is not related to success on the job. Yet, we continue to measure students with stop watches.

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# 180th anniversary set at Dumplin

Dumplin Baptist Church, New Market, the third oldest Baptist church in the eastern half of Tennessee with continuous existence, at the same place, with the same name, will celebrate its 180th anniversary July 31, according to pastor Earl Willis.

Walter Ogle, pastor of Dumplin more than 40 years ago, will bring the special anniversary message.

Following lunch, a program of historical events and messages from former pastors and members will be presented.

The community known as Dumplin is located 11 miles west of Dandridge, the second oldest town in the state, and 20 miles east of Knoxville, the first capitol of Tennessee.

The legend of the community name, as related by 93-year-old Aunt Emma Elder in 1947, is as follows, "During the Revolutionary War a party of soldiers encamped upon our creek here, and it is said, were cooking their evening meal, which consisted of dumplings. The savory pot was overturned into the creek and a brave, hardy soldier, able to look with fortitude upon such a deprivation, shouted, 'Go it Dump-lings,' and Dumplin it has been ever since."

## Petitioned for constitution

Prior to the organization of the Dumplin Church, several of the families were members of the French Broad Baptist Church, about three miles east of the settlement called "Dandridge" (later this church moved to town and took the name of First Baptist, Dandridge). John Cate Sr., the first name to appear on the charter roll of Dumplin Creek was the 26th member of the French Broad Church, joining by letter in January 1773. In the December 1774, Saturday meeting Cate "petitioned the church for a new constitution and it is granted if found capable." The record is silent about this matter until June of 1797 when it is recorded, "Brother Cate moved to the church for a dismissal of the members adjacent to him to become a constitution if on examination is found capable." In the next monthly meeting the church appointed their pastor, James Fears, and four other brethren, Duke

Kimbrough, Robert Gentry, Joseph Witt, and Thomas Snelson, to attend the new constitution of Dumplin, July 30.

The appointed day was hot and sultry but did not deter the five men's ride down the newly constructed stage coach road from Dandridge to Dumplin. The meeting was held at the log cabin down near the big springs where a small group of settlers dressed in "coarse homespun" was already assembled. Duke Kimbrough led the singing that day. Kimbrough also was moderator of the meeting for he had already become a leading member in the French Broad Church and what he did that day caused the members of the new congregation to elect him as their pastor, a position which he continued to hold until a major split came in the church membership in 1839.

## Constitution unchanged

The church constitution was unchanged for 50 years, being replaced by a new church covenant in May 1847.

The male charter members were (the men were always placed first in those days): John Cate Sr., John Cate Jr., John Cate, and Peter Lorance.

The female charter members were: Winney Carter, Ann Hammonds, Sara Witt, Nancy Elder, Nancy Richards, Nancy Cates, Elizabeth Ferrill, Cara Cates, Margaret Crocket, Elizabeth Kimbrough, Elizabeth Neal, Mary Cates, Mary Lorance, Delia Manard, Mary Cate, Susana Mount, and Lucy Lorance.

Dumplin Church joined the Holston Baptist Association Aug. 11, 1797, meeting with the mother church at the Coontz Meeting House. Due to the vastness of the territory and the slowness of travel, Dumplin became one of the charter members of the Tennessee Baptist Association, organized Christmas Day, 1802, at the Beaver Creek Meeting House, Knox County. In 1919, she became a charter member of the third association, Jefferson County.

Kimbrough witnessed great membership growth from 27 to 268. The church withstood the controversy over predestination that swept East Tennessee, and the disrup-

tion from the so-called reformer movements of Campbell. But the dispute over "missions" in 1839 caused a church division leaving only 12 members loyal to the cause of missions, temperance societies, and the association. This same controversy caused splits in both the Nolachucky Baptist Association and the Tennessee Association, there being "Primitive" Associations organized from these bodies. For a time there were two churches meeting in the log building, later the missionary element built a new church. The Primitive Dumplin Church lasted only a short time, but the missionary church prospered, baptizing more than 500 persons in the next 20 years!

## Membership increased

Under the healing ministry of James Lankford, the second pastor, and the energetic work of the third pastor, C. C. Tipton, the church rose in membership to more than 400 by her 50th anniversary in 1847.

Following the 50th anniversary, J. S. "Uncle Jack" Corum was called as pastor and served 26 years. During Corum's ministry the first frame building was erected with a seating capacity of 600. Only one other church, Knoxville First, had a larger church in East Tennessee. Next in the line of pastors was Noah Corum, one of Dumplin's own members. Then followed Jonathan Quarles, Eli Roberts, I. B. Kimbrough, Jesse Baker, C. C. Brown, S. E. Jones, H. C. Hamstead, D. F. Manley, and J. F. Hale.

Sept. 30, 1897, the church held its centennial celebration as part of the annual session of the Tennessee Association meeting at Dumplin. Following the program, M. D. Jefferies preached to a crowd outside the church estimated at 3,000.

The pastors of the fifth quarter were: H. B. Clapp, J. R. Wickham, J. C. Miles, W. L. Cate, W. K. Cox, J. F. Hale, Samuel C. Atchley, C. A. Davis, and L. A. Lowery.

The pastors of the sixth quarter were: Samuel C. Atchley, Grover Splawn, Cecil Frazier, U. W. Malcolm, Walter Ogle, R. H. Lambert, J. Nelson Roach, Roy Hinchey, Tom V. Wells, J. Earl Stallings, W. W. Rhody, W. W. Harrison, and Glenn A. Toomey.

## Sesquicentennial held

Dumplin Church celebrated her Sesquicentennial, Aug 3, 1947, with more than 500 in attendance. Former pastor, Samuel C. Atchley, led the devotional; E. A. Cox, son of a former pastor, delivered an address on East Tennessee Baptist history; and former pastor, Tom V. Wells, brought the morning message. Following lunch, Toomey gave excerpts from the history of the church. Other former pastors present and speaking included: Walter Ogle, Roy Hinchey, Grover Splawn, and L. Arthur Lowery.

(Continued on page 13)



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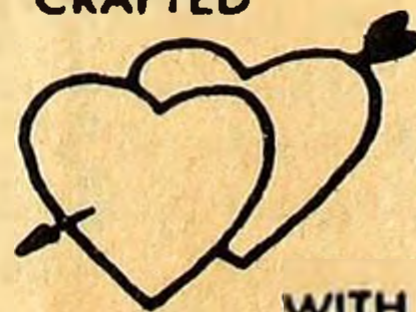
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# BWA joins Salk, Hingson in worldwide anti-polio drive

**MIAMI BEACH**—The Baptist World Alliance has commended to its 109-member bodies a goal to contribute \$1 million of a \$3 million project to immunize the world's population against poliomyelitis, the paralyzing and often fatal disease that perhaps next to smallpox has been one of the earth's most dreaded plagues in this century.

The action by the BWA General Council to set a goal to raise one third of the project's cost came in adoption of a report of the BWA division committee on relief and development. The remaining funds will be raised by the Jonas Salk Institute and the Brother's Brother Foundation, an inner-faith effort, with Dr. Robert A. Hingson founder-director.

In 1953, Dr. Salk discovered anti-polio-myelitis vaccine that resulted in the practical elimination of severe crippling and death of thousands of children and hundreds of adults. He has recently improved his vaccine to a high-potency effectiveness in a single injection. The new formula does not require refrigeration and is thus useful in tropical countries where the older type vaccine was severely limited.

Dr. Hingson, a Baptist deacon living in Pittsburgh, developed a jet immunization gun that has the capability of injecting vaccine at the rate of 5,000 persons per hour.

He led a survey of world health needs in 1958 and 1962, both under BWA sponsorship, demonstrating the instrument's effectiveness by immunizing 80 percent of Liberia against smallpox and eliminating that disease from the West African country. On the basis of this demonstration, the World Health Organization undertook a smallpox eradication program that has virtually eliminated this deadly disease from the world.

In adopting the resolution to join the

two doctors in a campaign against polio, the BWA General Council declared: "We desire to magnify the Biblical command, 'Arise, take up thy bed and walk.'"

The concept for the three-party relationship (Salk, Hingson, and BWA) was born at the June 1977 biennial meetings of American Baptist Churches in the USA, in San Diego. The ABC presented its 1977 Dahlberg Peace Award to Dr. Hingson, recognizing his leadership of the successful campaign against smallpox. The world-renowned Dr. Salk learned of the award, came to observe its presentation, and came to the platform to congratulate Dr. Hingson on his successes.

Conversations which followed that program led to discussion of the usefulness of the jet immunization gun in applying the more effective polio vaccine. Dr. Hingson invited Robert S. Denny, BWA general secretary, to later talks—and the three-way partnership was proposed.

Chester J. Jump of Valley Forge, Pa., chairman of the BWA division committee on relief and development and director of international ministries (foreign missions) of American Baptist Churches, explained that the BWA General Council vote does not guarantee a million dollars to the project.

He said the vote simply endorses the plan "as a special project of the relief and development division" to be "concluded no later than at the 14th Baptist World Congress in July 1980." Carl W. Tiller, an associate secretary of BWA, is staff executive for the relief and development program.

"All relief projects attempted by the Alliance are on the same basis of approved projects and financial goals," a spokesman said. "Goals of \$630,000, ranging from disaster relief to assistance to churches in Eastern Europe, have been projected for 1978 in addition to the polio eradication project."

Baptists of the world contributed \$715,000 to relief and development projects in 1976. This budget is operated separate from the BWA's regular operating budget, except that BWA underwrites most administrative costs. (BP)

## Missionary's son seriously ill

**HOUSTON**—Kyle Kingsley, 22-year-old son of Southern Baptist missionaries, is in serious condition in the intensive care unit of Northwest Houston Medical Center after suffering a cerebral aneurysm during the weekend of July 16.

A cerebral aneurysm is a weakness of the wall of an artery in the brain, according to Dr. Franklin T. Fowler, medical consultant for the Southern Baptist Foreign Mission Board.

Kingsley's parents, Mr. and Mrs. Gene E. Kingsley of Texas, are stationed in Lilongwe, Malawi. He has just finished his sophomore year at Lamar University, Beaumont, Tex., and is living in Houston for the summer. (BP)

## 180th anniversary set

(Continued from page 12)

Six churches acknowledge the Dumplin Church as their mother church. They are: Rocky Valley Church, Piedmont Church, Deep Springs Church, Shady Grove Church, Snyder's Chapel Church, in Jefferson County, and French Broad Church in Sevier County.

Following the 150th anniversary the following pastors served the church: Robert Fischer, Ben Holman, Glen Chance, Ben Knisley, Wayne Price, Jesse J. Bingham, Rubel Thompson, Gordon Scruggs, and the present pastor, Earl Willis.

The fifth church building was dedicated debt free, July 20, 1958. Outgrowing the educational space, a second educational building was erected and dedicated June 25, 1960. The adjacent brick parsonage was built in 1965.

Sunday School records are scarce but reach back to the early days of its history. The Baptist Training Union was organized in 1920 with W. H. Elder as director and Isham Lowe as Bible quiz leader. The Missionary Society was organized in 1886, two years before the formation of the Southern Baptist Woman's Missionary Union. Carrie Cate was elected president and also led in the organization of the first Sunbeam Band in 1895.

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# Difficulty in keeping the covenant

By Don H. Olive  
Coordinator of the Philosophy Department  
Carson-Newman College, Jefferson City, Tennessee 37760

TEXT: Judges 2:13-23

The book of Judges covers the period between the time of the great founders, Moses and Joshua, and the beginning of the period of the kings, about 1225-1050 B.C. It has sometimes been called, not incorrectly, the Dark Ages. It is a time in Israel's history when the covenant relationship with God is sorely tried by the unfaithfulness of the people. Many reasons for this unfaithfulness can be cited, but the one most often given by the Biblical writers is the fact that in the conquest of the Promised Land, Israel did not fully carry out God's directive to clear the land of the inhabitants.

With uncovenanted people in their midst Israel was often tempted to go after other gods and forget that special quality of life and justice that was supposed to prevail in the covenant community. The passage for today's lesson makes some pointed comments about this situation, noting that Israel was getting worse and worse. The period was marked by apostasy, oppression, repentance, and the sending of a judge to free the people and call them back to covenant. But each cycle of events found Israel more deeply mired in her unfaithfulness.

This sad story places before us the darker side of men of the covenant. Before we remark too strongly about Israel's failings, we must remember our own Dark Ages, those times of unfaithfulness in our lives. If we can learn the positive dimensions of covenant relationship from Israel, it is sadly true that we can also learn of our own unfaithfulness.

### To Forsake the Lord

The failing of the people of Israel most often mentioned is that "they forsook the Lord, and served the Baals and the Ashtaroth." Again, it is noted that "they played the harlot after other gods and bowed down

to them." Since covenant is an established relationship with the Lord, Israel's primary act of unfaithfulness was apostasy, a turning away from relationship to God. In both passages cited it is to be noted that this forsaking and turning away is connected by the writer to "serving" other gods and "bowing down" to them. The first sin against covenant is not immorality or improper conduct, so much as idolatry or unfaithfulness.

So, it remains to our own day. To live in covenant is to live faithfully. It is to know God as the **only** worthy object of our devotion and trust. To break covenant with Him, then, is not merely to neglect some religious exercise. It is to actively seek other gods. The First Commandment of covenant is that we shall have no other gods before Him. We are too prone to seek and know other gods. While they may not be Baals and the Ashtaroth, we do break covenant by devotion to whatever has primary value to us short of God Himself. Self, possessions, security, family, and friends—all these and more can become "other gods."

Now, as then, to go after these gods leads to oppression. Only the living God in Jesus Christ can make a man free and keep him that way. Every false god of man is false and no god. Being limited and finite, such a god can only betray our trust. Being finite is no offense, but these gods make us less than human, for they make us surprisingly like them. We are chained to what we were in seeking a god who is false. The presence of God is lost, covenant is broken, and the new humanity in Christ is destroyed.

### To Turn Aside from the Way

Israel's unfaithfulness, along with forsaking the Lord, consisted in a turning aside from the way in which their fathers had

walked. The judges were men of military might and men who recalled Israel to the way of the fathers. Some of the judges were not particularly worthy, and the people stopped following even those who were. Whenever a judge died the text records that the people of Israel "behaved worse than their fathers." The people of Israel "did not drop any of their practices or their stubborn ways." As a consequence, God simply left the nations of Canaan among them to test their commitment to covenant. The conclusion was, "So the Lord left those nations, not driving them out at once, and He did not give them into the power of Joshua."

Now, God is not to be pictured as some scheming judge, setting evil ways before us in order to test our mettle. But God does release us to our own doings. Paul, in the book of Romans, reminds us again and again that the failure to keep covenant with God results in God "giving us up to" all the various evils which we can invent. This was the tragedy of Israel, and ours. To forsake covenant is to be made in our own image. It is to be given up to what we are. It is to lose the promise by not following the way.

One of the earliest titles given to Christians was "the people of the way." The New Testament, the new covenant, knows very little of a faith that is not coupled with a way of living which is obedient to the teaching and example of Christ. To live in covenant community is to experience not only the presence of God but also to obey that presence in the history of Jesus. But we know this. The problem with us, as with Israel, is not that we need to come to know something. The problem is to do what we already know. After all, the difficulty is in keeping covenant, not in knowing it.

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"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18)

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# The Gods we make

By Dr. Earl C. Davis, Pastor  
First Baptist Church, Memphis, Tennessee

Basic Passages: Exodus 20:4-6; Deuteronomy 4:9-24; Jeremiah 7:1-15;  
Colossians 1:15, 2:9

Focal Passages: Exodus 20:4-6; Jeremiah 7:8-10, 13-15; Colossians 1:15, 2:9

Perhaps you've chuckled, as I have, at the story of the young soldier leaving a chapel service in which the chaplain had laboriously worked his way through the Ten Commandments, one by one. Mournfully shaking his head, the soldier mumbled to himself, "at least I never made a graven image!"

On the surface, this Commandment may seem irrelevant. I seriously doubt if any of us have a huge graven image in our backyard. Let us not confuse the background of the words with the eternal principle they set forth. The First Commandment speaks of **who** we worship; this Word deals with **how** we worship.

## The Urge for an Image (Exodus 20:4-6)

Men have apparently always had an insatiable urge to capture the object of their worship in an image of some form. Illustrations are close at hand—in the museum of the Southern Baptist Theological Seminary may be seen "Sherri," the mummified remains of the daughter of an unknown Egyptian priest. At her feet lie the preserved remains of a sacred bird of Egypt, giving mute testimony through almost three millennium of man's desire to "freeze" his god into some shape, some form.

This urge is apparently due to two factors, man's fertile imagination on the one hand, and on the other, the uncomfortable feeling of having a god who could not be seen, felt, or manipulated and controlled. So the ancients made images. In truth, image-making did in some ways provide an aid to worship, and it most surely did make the god more understandable and less mysterious. So, what's wrong with images?

## It Is Impossible To Portray God's Greatness and Power

Consider the fashioning of the golden calf in Exodus 32. Assuming that the intent, contrary to the surface words, was to glorify the Lord God, how could it? No man can gain a better understanding of the Maker of heaven and earth from the statue of an animal! It is impossible to fathom God's greatness and power. If we were able to understand fully the nature of God, then we would be gods.

A little boy was playing with a jar on the floor, and asking his mother the familiar children's questions. "Mommy, where is God?" "He's everywhere, son." "In the sky?" "Yes." "In the house?" "Yes." "In this jar?" "Yes." "Well," said the little fellow, "I've got him right now!" as he screwed the top on the jar. God has said we cannot fully comprehend either His nature or His ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). God has the whole world in which to reveal Himself, and no creation of man's hands will suffice!

## The Aid to Worship Is Worshipped

In practical terms, for many Christians the aid to worship is the object of worship. To see the progression of this danger, note that in Numbers 21, the bronze serpent which Moses made is the antidote to the poison of the actual serpents; a graphic reminder of God's mercy and goodness as He healed them. By the time of Hezekiah, in II Kings, the people had begun to worship the bronze image, forgetting the true purpose of the serpent on the pole.

Before we point the finger at Christian

friends who we may feel come dangerously close to worship in their use of the crucifix, scarves, or other religious aids, let us remove the plank from our own eye. Has the Bible or the church become more than an aid to worship? Have we encroached, in our zeal, upon the area reserved for God Himself?

## Manipulation Means Idol

One way to examine our own tendency to idol-building is to remember that men make idols, whether in the form of Baal, Bible, or buildings, in order to reduce God to a controllable, usable, manipulatable size. A man is guilty of breaking the Second Commandment when he tithes and therefore expects a dividend, or when he attends church for ulterior motives. This is not to say that there is no blessing, no gain, no help, in tithing, in proper use of the Bible, or in faithfulness to the church. We simply are reminded to remember Simon the Sorcerer of the Book of Acts, whose sin was that of breaking this Commandment.

## The Glory of the Unfathomable God

"Thou shalt not make unto thee any graven image. . . ." Accept God as He is, as He has revealed Himself to us. He is the Maker of heaven and earth, the unfathomable One. He is revealed as a loving Father through Jesus Christ our Lord. He expects of us a commitment of faith and trust not built on full human understanding of His nature.

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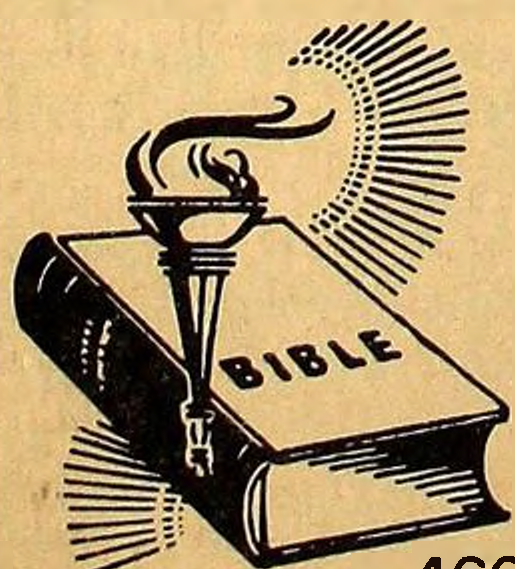
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# Stalneckers, evangelists emphasize ethics

A local hotel ballroom filled with people each night following the Southern Baptist Convention sessions. The lights were low; spotlights hit a stage covered with a variety of musical instruments and the latest in sound equipment. The air was filled with music—some of it blasting—and a hum of voices.

This was not a night club. It was a Christian concert sponsored by Ed and Bette Stalnecker, Southern Baptist music evangelists.

"Really, these concerts are an audition for a lot of our Baptist music evangelists," explained Bette. "Pastors are reluctant to have people in their church unless they know them. Many of these evangelists book enough meetings after singing here to last them most of next year."

Bette pointed out that she had a difficult time letting churches know she was available when she first began her ministry. But, after R. G. Lee, then her pastor and SBC president, asked her to sing at the SBC, she had all the meetings she could schedule.

"Our concerts are like a pebble in the ocean," she continued. "If this will help others get started, it's worth it. These people will get revivals, they'll win people to the Lord, and those may go on to win others."

The Stalneckers are aware that some people believe their style too closely resembles entertainment. It doesn't bother them. They've been accused of being too professional, but they say they want to be professional.

"Why is amateurism considered spiritual?" Ed countered. "We are consistently aware that our talent comes from God. But we shouldn't give him back an unpolished talent. If you become polished, you become professional. And we must, because we care enough to do the best."

Bette, a native of Ripley, Tenn., says she loves the Lord with all her heart and that's the most important thing to her. "My public deserves my best," said Bette, who holds a master's degree in music. "I like loud clothes; people can tell I sometimes wear false eyelashes and wigs. But, these things



ED and BETTE STALNECKER

are not the important things. It's what's inside that matters."

Are evangelists ethical? The Stalneckers and other members of the Southern Baptist Evangelists Association are aware of the

## Foundation

### Bold Missions a must

By Jonas L. Stewart  
Executive Secretary-Treasurer

All of the state and Southern Baptist Convention agencies are expressing concern and excitement over our Bold Mission thrust. This is a must if we are to be true to our traditional marching orders found in Matthew 28:19, 20. We are nearly 2,000 years behind in "preaching the gospel to every creature." All of our energies and resources should be directed toward the accomplishment of this goal by the year 2000 A.D.

The truth is that many of us won't be around to help in the final thrust of this effort. This doesn't mean that we can't be a part of it. Many people realizing that their bodies may die, have provided that their testimonies will join those who live to make the dream of this achievement a reality.

How are they doing it? By giving a living witness while they survive and leaving a trust fund in their wills. One left his estate in trust with the Tennessee Baptist Foundation "to propagate the Baptist faith until Jesus comes." He is preaching to more people and winning more souls today than while he lived on earth.

For information on preparing a Christian will to "propagate the Baptist faith" write: Jonas L. Stewart, Executive Secretary-Treasurer, Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

poor reputation some evangelists have given them.

"Personally, I don't mind being checked up on," Ed commented. "A lot of rumors get started when people don't know both sides of a story."

The Stalneckers hold revival services in Southern Baptist churches only.

"We go to a church under their guidelines," pointed out Bette. "We are open with them in sharing how we live and how we make our salaries. We want these people to know us."

"Ninety percent of the evangelists are some of the most noble people I know," said Ed. "There are some people in our conference who are on the fringe. But we are very concerned over the integrity of the group of people in evangelism."

He went on to say they have "weathered some personal problems" of some of the people in the Southern Baptist Evangelists Association, a group of about 500 members, all Southern Baptist vocational evangelists.

The association's board of directors once asked a president to resign because of some personal problems he was having during his term of office, Ed recalled.

Evangelist Don Womack of Memphis, executive director of the association, concurred: "We have been known to go to a straying member and tell him he is giving us a bad name and to either straighten up or get out."

Stalnecker stressed that the Evangelists Association definitely is Southern Baptist and supports the convention. Each year a pastor-advisor is elected as an officer in the association. Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, was elected this year.

"A rule of our association is that we have only Southern Baptist speakers on our program which meets during the convention," Ed pointed out. "Also, I try not to let people sing at the after-session concerts if I know their lives show they're not being faithful to the Lord. And generally, only Southern Baptists or people whose ministry is primarily to Southern Baptist churches, can sing there."

The Stalneckers see themselves as part of a new movement that projects the evangelist as one who serves rather than one who is served.

"The pastor of the local church is our boss for the week we're in his church," said Bette. (BP)

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