

Baptist and Reflector

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GGBTS trustees name Pinson president

MILL VALLEY, Calif. — William M. Pinson Jr. has been elected to become the fourth president of Golden Gate Baptist Theological Seminary here.

The seminary's trustees selected the pastor of First Baptist Church of Wichita Falls, Tex., to head the 33-year-old Southern Baptist seminary, succeeding Harold K. Graves, who retires July 31 after 25 years of service as president.

Pinson will begin his service as president



William M. Pinson Jr.
new seminary president

on Aug. 15. The date for his formal inauguration will be announced later.

The 42-year-old Pinson has been pastor of the Wichita Falls church, one of the largest in the Southern Baptist Convention, since 1975. From 1963 to 1975 he was professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth.

In 1969-70 Pinson was interim pastor of Manhattan Baptist Church in New York City. He has also served as associate secretary of the Christian Life Commission, Baptist General Convention of Texas. He was graduated with a B.A. degree from North Texas State University, B.Div. degree from Southwestern Seminary, and a Th.D. degree from Southwestern. He has done graduate study at Edinburgh, Columbia, Yale, Princeton, Texas Christian and San Francisco Theological Seminary.

He has been the featured lecturer for Christian Emphasis Week for more than 25 colleges and universities, NBC's "Faith in Action" series and delivered one of the major addresses at the meeting of the Southern Baptist Convention in Kansas City, Mo., in June 1977. (BP)

Pastors' retreat set for Camp Carson

More than 200 pastors from throughout the state are expected to attend the 1977 Tennessee Baptist pastors' retreat, Aug. 29-Sept. 2, according to Tom Madden, director of the retreat. The five-day gathering will take place at Camp Carson, near Newport.

Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, and James Nelson, director, department of rural-urban missions, Home Mission Board, will deliver keynote addresses to the group.

A special series of conferences will be offered on "The Pastor's Role in Today's World." Madden stated that the conferences will be led by Ernest Mosley, supervisor of the Church Administration department, BSSB.

Inspirational messages will be given by TBC personnel, Alvin Shackelford, editor, **Baptist and Reflector**; O. M. Dangeau, director, Cooperative Program and Stewardship department; J. William Harbin, director, Church Ministers Information; and Vern Powers, director, Protection Plans department.

Recreational periods will be directed by Billy J. Edmonds, Trinity Church, Knoxville.

Registration should be made through the department of Evangelism, TBC, Madden stated.

Congregation at Union Valley calls Roy Caldwell as pastor

Members of Union Valley church, Sevierville, called Roy Caldwell as pastor in July. He had served the church as interim pastor since last February.

Caldwell is a former pastor of Dripping Springs Church, in Sevier County Association.

Committee appointed by Union trustees to study possible additional housing

The Board of Trustees of Union University, meeting in annual session last week in Jackson, voted to appoint a committee to investigate the possibility of constructing additional student housing. Also under consideration for construction was a swimming pool and an amphitheatre.

The need for additional housing was explained by the school's president, Robert E. Craig. He said that student housing is consistently filled to capacity in advance of each fall semester. All 554 rooms on the new campus are currently filled, and the resident student overflow will be housed on the former campus.

Proposed use of the amphitheatre would be for drama productions and graduation ceremonies. A pool, if constructed, would be used for sporting events as well as student recreation.

Nine trustees rotated off the board after completing various years of service. Those trustees and their hometowns were: Harold Brundige, Martin; David Q. Byrd, Jackson; David E. Stewart, Brownsville; Hobart L. Townsend, Parsons; David R. Nunn, Halls;

and John C. Cameron, William Cockroft, M. F. Keathley, and Bob L. Sellers, all of Memphis.

The nine West Tennesseans were honored during the meeting by the individual presentation of plaques by Craig and Walter W. Warmath, vice president for development.

J. A. Hadley, Humboldt, was re-elected chairman of the board and W. Fred Kendall II, Union City, was re-elected secretary. John L. McRee of Memphis was elected vice chairman of the board.

Oak Ridge boy earns RA award

Ricky Nelson, son of John W. Nelson, Oak Ridge, has completed five service aide awards in the Royal Ambassador program, according to Archie King, state Brotherhood director.

Nelson was awarded a scholarship for \$1,200, which he plans to use at Carson-Newman College this fall as he begins work on a church recreation major.

He is a member of Calvary Church in Oak Ridge.

HMB accepts challenge, appoints 33

ATLANTA—The challenge of helping recruit 5,000 volunteers for mission service was accepted during the Southern Baptist Home Mission Board summer meeting here.

The directors also appointed 33 persons to mission service. Included were three missionaries, eight missionary associates, two US-2 missionaries, and approved 20 mission pastors for pastoral aid.

One of the associates appointed has Tennessee ties. He is William Affolter, who is a graduate of Union University. He and his wife Fern, now of Des Moines, Iowa, will live in East St. Louis, Mo., where he will serve as a regional missionary associate for the HMB's department of cooperative ministries with National Baptists and the Illinois Baptist Convention.

The challenge to help raise volunteers for one- or two-year terms of service at home and abroad was issued by President Jimmy Carter, a Baptist layman, and voted into existence during the June meeting of the Southern Baptist Convention in Kansas City.

Home Mission Board directors went on record as accepting "the challenge to work in cooperation with state conventions to enlist . . . 5,000 persons (and) groups of churches (and) (individual) churches who will agree to provide and fund 5,000 persons in the Mission Service Corps to serve for one or two years, either in the United States or overseas, in an effort to reach the objectives of Bold Mission Thrust."

The board also agreed "to join other designated SBC agencies in the enlistment and utilization of these persons . . . to the greatest degree possible . . ."

Carter unveiled his idea of 5,000 mission volunteers by 1982 at a meeting with Southern Baptist agency heads in the White House two weeks before the SBC annual meeting and then made an appeal to SBC messengers by videotape.

Among those participating in the White House meeting was Home Mission Board executive director-treasurer, William G. Tanner, who said Carter had read the report of the SBC's Mission Challenge Committee, which projects mission work at home and abroad to 2000 A.D.

"The President said he wanted to 'share

an idea with us' and started talking about 5,000 mission volunteers by 1982," Tanner added, noting Carter used the analogy of the 5,000 current foreign and home missionaries around the world being the skeleton with the volunteers putting 'flesh, sinew, muscle and blood' onto the skeleton."

"It is not only possible . . . we are going to do it," Tanner told directors. "It will take reordering some priorities, losing some money, cutting some red tape."

He added: "I realize that there are many knotty problems that have to be worked out, but I believe the fact that has most impressed me is the optimism and the spirit of cooperation on the part of our SBC leadership in reaching this challenge."

"What we must do now is develop and implement the genius of the idea that is contained within the challenge, structure a program and get on with it."

Charles Myers, a Home Mission Board director from Jackson, Miss., called the commitment to Mission Service Corps "the most significant action we have been asked to take in a long time."

Directors also approved a resolution that the board "search for funds to allocate toward the immediate operation of the Mission Service Corps."

The resolution also asked that a "priority item" be included for the corps in the 1978 Annie Armstrong Easter Offering for Home Missions.

Later, directors allocated some \$500,000 in the offering for the project.

In another action, directors approved allocations for the Annie Armstrong Easter Offering, which will total \$13 million. The allocation includes \$9,163,000 for support of missionaries and field ministries; \$1,837,000 for special projects, and \$2,000,000 for advance in critical areas.

For the advance in critical areas, 25 percent will go toward Mission Service Corps, while 75 percent will go to implementation of Bold Mission Thrust emphases.

Tanner told directors that as of July 19, Southern Baptists have contributed \$9,782,243 to the 1977 Easter offering, a gain of \$1,109,221 over mid-July of 1976. (BP)

Denominational leader, W. Fred Kendall, notes 50th anniversary in the ministry

Fifty years ago, a 19-year-old farm boy in Kentucky was ordained to the gospel ministry.

Since that time, W. Fred Kendall has served Kentucky and Tennessee Baptists as a pastor, denominational servant, and convention leader.

His career began immediately after his ordination to the gospel ministry at Salem Church in Brandenburg, Ky. After his graduation from William Jewell College, Liberty, Mo., he returned to Kentucky and was pastor of numerous churches there.

In 1935, following his graduation from Southern Baptist Theological Seminary with a Ph.D. degree, he journeyed to Tennessee where he served Jellico First Church—which was then in the Kentucky convention—and Jackson First Church. While in the pastorate he was a member of the Executive Board and served on numerous committees of the Tennessee Baptist Convention; was a professor of New Testament at Union University; was a member of the Board of Trustees for the Foreign Mission Board and the Baptist Sunday School Board; and was an active layman in civic affairs. In 1955, he was elected president of the Tennessee



Kendall

Baptist Convention. Additionally, he was registration secretary for the Southern Baptist Convention for 13 years (1964-77), resigning at this year's SBC in Kansas City, Mo.

From 1956-72, he was executive secretary-treasurer of the Tennessee Baptist Convention. Upon his retirement in 1972, the convention annual was dedicated in his honor.

Active since that time, he has supplied in numerous churches, was interim pastor on three occasions, and is a teacher of the men's Sunday School class at Nashville First Church, where he holds membership. The year following his retirement, he wrote **The History of the Tennessee Baptist Convention**, which was used in connection with the centennial of the state Baptist convention.

Kendall's plans for the future call for additional activity in denominational service.

J. T. Leach accepts pastorate of Central Church, Caryville

Members of Central Church, Caryville, called J. T. Leach as pastor. Leach comes to the position from a 19-year pastorate at Beech Fork Church, Cherryville.

A native of Tennessee, he succeeds Fred Ward as pastor of the Central Church.

Knox County pastor accepts post at Old Piney Grove, Maryville

J. L. Wolfe, pastor of Seven Islands Church, Knox County Association for six years, was called as pastor of Old Piney Grove Church, Maryville. He succeeds Ralph Grindstaff in the Maryville pulpit.

Prior to serving the Knox County church, he was a pastor at Mt. Zion and Macedonia Churches, Chilhowee Association, and Valley View Church, Sevier County.

Brazilian, Southern Baptists labor in flood relief area

MORUMBI, Brazil—Geraldo Silva had worked for 19 days and nights helping the flood victims, but his resources gave way. He appealed for help and got it from Southern Baptists.

For the past two years, Silva, who moved to this north central Brazilian village to live and minister after completing his education, has traveled through the islands on a flat-bottomed boat with limited medical supplies, Bibles and literature.

Now his cargo became homeless flood victims among the Brazilian island people of the Parana River, whom he transported through the rough water, treating the sick, until his money, supplies, boat and energy were exhausted.

Silva, a male nurse who grew up in a Christian home, appealed to Southern Baptist missionaries for help and got immediate response. The Southern Baptist Foreign Mission Board has appropriated \$110,000 for work among the island people who are struggling to recover from recent severe flooding.

Flooding along the Parana is not uncommon, and the people have learned to accept a certain amount of annual overflow. But this year the rains were different.

"At first, a number of houses were flooded, and then rather than letting up as usual, the weather failed to cooperate," said John R. Cheyne, Southern Baptist missionary field representative for East Africa, who is working this year as associate to the board's consultant on world relief and disaster response.

"Instead the darkness deepened and the clouds loosed a torrent which continued on and on until the river finally peaked at some 22 feet over the normal water mark," Cheyne continued, quoting a report from Southern Baptist Missionary Fred L. Hawkins. "Homes were inundated—many being submerged under six to seven feet of water."

Always living with problems of poverty and malnutrition, the people now faced a new kind of need and Silva was there.

"When the people kept coming it simply drove him further until he sold his own furniture and borrowed what else he could to buy medicine and food, giving all he had to those who had nothing," Cheyne said.

Subsequently, Silva spent several days in

the hospital suffering from exhaustion. He was worried about "his people." Some 41 had been baptized as a result of his ministry and more than 125 families had opened their homes for preaching and Bible studies. Now they needed him and with his boat and supplies gone he had no way to help them.

Silva finally appealed for help. First the churches in Mato Grosso responded. The men worked together to provide lumber and helped to build a new boat. The state Baptist convention in Brazil bought a new motor and the organization of Southern Baptist missionaries sent out a call to the disaster relief office of the board.

W. Eugene Grubbs, disaster relief coordinator for the board, made a personal survey trip to the islands, and the board appropriated \$110,000 for the work.

Almost half of the money is being used to feed families until they can get another crop. Some has been used to purchase seed and necessary medical supplies. Plans are being made to build 75 new houses which will better withstand any future flood.

"Yes, the people are staying—it's home," said Cheyne. "The faith and dedication of people like Geraldo Silva prove that Southern Baptists' sharing is a vital part in proving their own great faith that God really cares." (BP)

Wren to join brother as Maryville pastor

Joe Richard Wren will join his brother, John Jr., in Maryville this month when he assumes the pastorate of Broadway Church in that city. John Jr. is pastor of Maryville First Church.

Wren, pastor of Belmont Church in Columbia, S.C., was called by Broadway after the retirement of Raymond Smith.

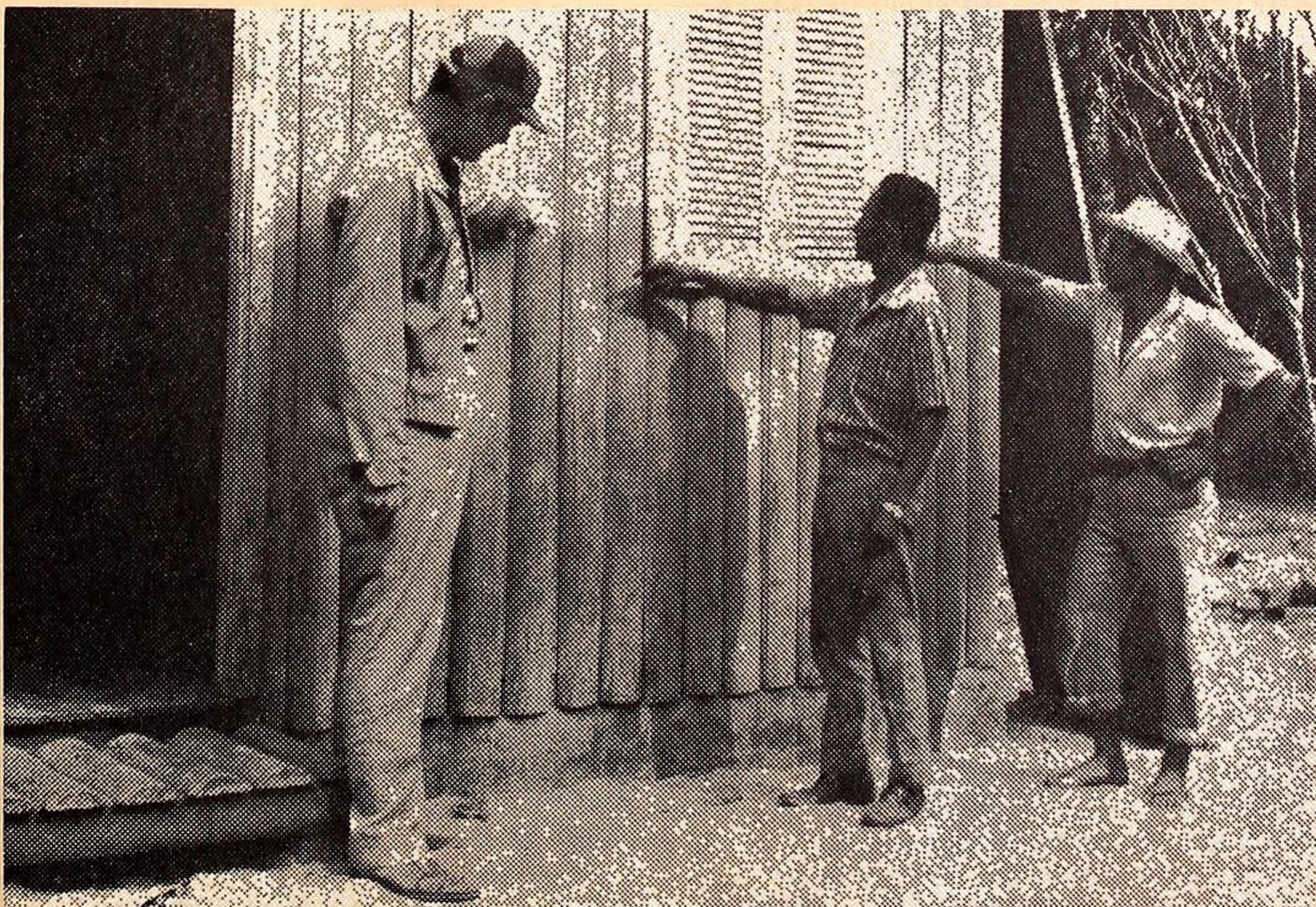
The new pastor is a native of South Carolina and is a graduate of Winthrop College. In 1973, he earned the master of divinity degree from Southeastern Baptist Theological Seminary. Active in his local association, he was chairman of the nominating committee and a member of several other committees.

His father, J. E. Wren, is pastor of Friendship Church in Gastonia, N.C.

Reservations urged for TBC golf tournament next month

Over 120 persons are expected to participate in this year's Tennessee Baptist Golf Tournament, scheduled for Sept. 15-16, according to Virgil Peters, committee chairman. The tournament will be played at Henry Horton State Park.

Peters stated that reservations for the tournament should be made immediately through the state convention offices. Room reservations should be made through the motel at Henry Horton.



HIGH WATER MARK — Southern Baptist Missionary Fred L. Hawkins, left, examines water line left on a home by the flooding Parana River in Brazil. A Brazilian evangelist and male nurse, Geraldo Silva, center, ministered to the island people until he himself had to be hospitalized with exhaustion. The owner of the home is shown at right. To assist in hunger relief and rebuilding in this area, Southern Baptists sent \$110,000 through the Foreign Mission Board hunger relief fund. (BP) photo by W. Eugene Grubbs.

Lawhorn returns to Ellejoy

James H. Lawhorn, Greenback, was called as pastor of Ellejoy Church, Seymour. He returned to the church after resigning from there earlier this year.



Pulling a plow to break ground for construction of a new sanctuary are members of Black Oak Heights Church, Knoxville. The structure will cost approximately \$700,000.

Round design to highlight sanctuary at Black Oak Heights in Knoxville

Construction is underway on a \$700,000 sanctuary and office complex for the Black Oak Heights Church, Knoxville. Harold Hodges Construction Affiliates, Knoxville, estimate completion of the structure in March 1978.

The sanctuary, round in design, will seat

1,000, according to pastor J. C. Parrott. It was designed by Barnes and Moorefield Architects, Knoxville.

Parrott said that the building is the second phase of a three-phase program planned by the church. The present auditorium will be renovated to provide additional educational space, and the new sanctuary will be connected to the church's educational building which was constructed in 1969.

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Alvin C. ShackelfordEditor
Eura LannomAssistant to the Editor
Bobbie DurhamEditorial Assistant

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American community gets help from young people

KAISERSLAUTERN—With some 100,000 Americans residing in a 40-kilometer radius of Kaiserslautern, this area reportedly takes in the largest American community outside the USA.

About 10 Christian churches are ministering to the community. Four of these are Baptist congregations, located at Contwig, Pirmasens, Baumholder and Kaiserslautern.

As many of the Americans are military personnel and their families, or are attached to the military, there are also about 35 chaplains ministering to service people.

This summer, 22 Baptist young people from five states have paid their own ways to this area. They are assisting the churches and chapels in working with children and youth in the military housing areas.

Their work includes Bible studies in central locations and in homes, youth fellowship activities, and participation in church services and evangelism outreach projects.

They have come from Mississippi, Georgia, Tennessee, Louisiana and Texas, at the invitation of International Christian Services (ICS).

Business practices aid, hinder churches

LOUISVILLE—Good business practices are one witness some churches neglect, asserted Allen Graves during a "Church and Denominational Business Management" course at The Southern Baptist Theological Seminary here.

Graves, dean of the School of Religious Education at Southern Seminary, is teaching the course this summer to give students practical suggestions on ways to improve the business procedures of a church.

"Good business practices are a way of demonstrating the gospel we profess," he is convinced, adding, "A church that does not properly manage its financial affairs soon loses its credibility in the community."

Graves gives three criteria to use in determining good business practices: First, does it enhance the integrity and spiritual growth of each church member. Second, does it enhance the fellowship of the people of God, and third, does it enhance Christian mission—does it achieve the purpose for which Christ first established the church.

Graves points out that some churches use questionable practices in order to achieve ends they feel are worthwhile. Examples he gives include a bus program in which children are bribed to ride the buses. He also points to "borderline advertising."

"Slogans are used that assume one church above and beyond all other churches is the friendliest church in town, or that it has a certain program that is not elsewhere available. The church in some ways attempts to paint itself as somehow superior to other congregations.

"There is no justification for using unethical or inappropriate means to achieve worthy ends," Graves said.

"The church has the moral responsibility of maintaining integrity, and doing in a responsible way the things we've committed ourselves to do." (BP)

Sparta Baptists welcome pastor Steve Playl to First Church

Steve Playl, former pastor of Shellsford Church, McMinnville, is the new pastor at Sparta First Church.

A native of Kentucky, he is a graduate of Western Kentucky University and earned the master of divinity degree from Southern Baptist Theological Seminary. While attending school in Louisville, he served as music and youth director for Auburn Church, Auburn, Ky. He also served two other churches in Kentucky before coming to Tennessee.

Members of the Sparta church hosted a reception for the new pastor and his family upon their arrival to the city.

Illinois church 'split' part of mission strategy

PETERSBURG, Ill.—The First Baptist Church in this small agricultural community has split, in a sense, losing several of its key lay leaders, but neither the pastor nor the congregation is the least bit upset about it.

The "split" in fact, was planned as part of the church's mission strategy. The lay people left First Baptist to help start, develop and nurture Baptist missions in the neighboring small towns of Greenview and Athens, both within 15 miles of Petersburg.

The Greenview Baptist Chapel, started in June, 1973, now has a membership of 55, a Sunday School enrollment of about 100 and an average Sunday morning attendance of 60. About 40 people have been baptized in the first four years.

The Baptist Chapel of Athens, which began in August, 1975, now has a membership of 59, a Sunday School enrollment of 110 and an average attendance of 69. Fourteen people have been baptized during the first two years.

While both missions hope to become churches someday, they currently enjoy the support of the mother church in Petersburg.

Located two short blocks from the Petersburg town square, First Baptist Church has grown significantly since Odell Bell became pastor 10 years ago.

"We Baptists used to be in the minority here," Bell said, "but not now. Our average attendance on Sundays is probably the highest of the 14 or 15 churches in Petersburg."

Naturally, Bell hopes this growth will continue, but he hinted that perhaps the church has just about reached its saturation point for bringing in new members from within Petersburg.

"We (First Baptist) will grow some," he said, "but our most significant work will be in starting missions. I believe that's the most important thing we can do."

Petersburg, situated in a stretch of rich and fertile farmland north of Springfield, is not a likely place for a West Tennessee preacher to settle, but Bell believes God sent him here.

A native of Trimble, Tenn., a small town north of Memphis, Bell attended Union University in Jackson. He says his call to Illinois came through a pastor friend who encouraged him to serve as pastor of a small mission church in Rome, Ill.

Bell stayed with the Rome congregation until it became a church and built a building. Then he accepted the call from the Petersburg church.

Although perhaps the most significant growth in the church's 123-year history has occurred since Bell came, it's the stories of the two missions that really point to his strong leadership. Somehow he has motivated his lay people to get involved in starting new work. And he's not threatened by the loss of a few key leaders of the

mother church nor by the fact that the two missions baptized more people last year than the mother church.

"Now it's true that the Lord will call away your most faithful leaders, but He'll also provide others to take their place," Bell said. "It's worth giving up these 15 or 20 faithful members on Sunday to have 140 or 150 who are studying the Bible and worshipping in these missions."

"Our purpose really is to build up the body of Christ whether it's in this building or wherever it might be."

Committee blocks move for Vatican ambassador

WASHINGTON—An 1867 law prohibiting the use of public funds for an ambassador to the Vatican will remain in effect, according to an action by the conference committee from the Senate and the House of Representatives on the appropriation bill for the Department of State.

The Senate version of the bill contained a section that would have repealed the 1867 law. This repeal would have made it possible for the Congress to provide money for a full ambassador to the Pope.

The conference committee voted to delete the repeal of the 1867 provision, thus allowing the prohibition of the spending of public funds for a Vatican ambassador to stand. When a conference committee agrees on a reconciliation of differences between Senate and House versions of a bill, there can be no further amendments to the bill. Both houses of Congress then have the choice of voting yea or nay on the bill reported out of conference committee.

President Carter has named David M. Walters as his "personal representative" to the Pope. Walters succeeds Henry Cabot Lodge who filled the same position under Presidents Nixon and Ford.

If the proposed repeal of the 1867 law had passed Congress and had been signed by the President, the way would have been opened for the President to upgrade his "personal representative" to the Pope to full ambassadorial rank, if he had chosen to do so. As it stands at present, the President is blocked from appointing a full ambassador to the Vatican because he is prohibited by law from spending public funds in that manner.

The defeat of the proposed repeal of the 1867 law came after the members of the conference committee received numerous communications from concerned citizens throughout the nation asking them to delete the controversial section from the appropriations bill for the state department. (BP)

"If you can get people into mission situations, there's a sense of accomplishment," Bell continued. "They feel their lives are being more useful than when they were in a church that's already well established."

Bell pointed out two major obstacles to starting new work—leadership and money.

"People hesitated," Bell noted. "It was purely a faith venture. The people were for it, but they wanted to wait until they had the money and qualified leaders. Some resented losing leaders of the mother church."

After Bell preached some sermons designed to challenge people to start new work, the leaders emerged, although most will admit they responded reluctantly.

The money came too, even though at times everyone wondered where it would come from.

Now Bell and several laymen are talking about the possibilities of starting other missions. If these two missions have ministered to so many with so few obstacles, then why not reach out to other areas? they ask.

"I don't think there's a church anywhere with faithful people that couldn't start a mission if they step out in faith and do it," he concluded. "God will provide." (BP)

NOBTS adds to faculty

NEW ORLEANS—New Orleans Baptist Theological Seminary has appointed five new faculty members in the theology, religious education, and church music divisions.

Named as faculty members by the board of trustees are: Joe Cothen, pastor of Oak Park Baptist Church of New Orleans; Ann Daniel Carlino, a social worker at the Sellers Baptist Home and Adoption Center in New Orleans; Talmadge Butler, music editor for the Baptist Sunday School Board Music department, Nashville. Also appointed were Bernard Spooner, minister of education and administration at Travis Avenue Baptist Church of Fort Worth, Tex., and Al Washburn, minister of music and organist for Highland Baptist Church of Louisville, Ky.

The faculty additions have been made to fill vacancies and to keep ahead of healthy enrollment increases and program development.

Cothen was named associate professor of pastoral work; Carlino will assume duties as assistant professor of social work; Butler will serve as assistant professor of church music education and administration; Washburn also will assume duties as associate professor of church music organ.

The new faculty members will begin their teaching duties Aug. 1.

Our People and Our Churches . . .

LEADERSHIP . . .

Bill E. Hamrick resigned as pastor of Hermitage First Church. He has served there for approximately four years. He plans to do supply work.

Ron Day is serving as summer youth director at Central Church, Chattanooga. He is a student at Southern Baptist Theological Seminary and was a Baptist Student Union Home Mission Board summer missionary in 1974 to Vermont, and a BSU Foreign Mission Board summer missionary in 1975 to Trinidad. **Jerry A. Songer** is pastor.

Charles Grigsby, assistant to the pastor at Ridgeway Church, Memphis, resigned to accept the call as pastor of Slayden Church, Slayden, Miss. **Livy Cope** is pastor at Ridgeway.

Brainerd Church, Chattanooga, called **Gaye McGlothlen**, former pastor of Immanuel Church in Nashville from 1949-75, as interim pastor. He is scheduled to begin his duties there Aug. 1 and will reside in the church's missionary house. **McGlothlen** has been active in denominational work on the associational, state, and national levels.

Joe M. Blankenship, pastor of Volunteer Church, Bristol, resigned in order to attend Southern Baptist Theological Seminary.

J. Philip McAlister assumed duties as an associate pastor of Wartburg First Church. The Pendleton, S.C. native graduated from Southern Baptist Theological Seminary in June with the master of divinity degree. Previous areas of service included several missions in Union County, Tenn. and Fairmount Church, Fern Creek, Ky. **Gerrald D. Bland** is pastor at Wartburg.

Westwood Church, Cleveland, called **Rodney Wilson** as summer youth worker.

David Lockman is serving as summer youth worker at Mount Carmel Church, Cleveland.

Archie Fendley resigned as minister to youth at Central Church, Johnson City, to accept the call as minister of activities at Central Church of Bearden, Knoxville.

Ron Ellis accepted the call to become minister of education at Crieveewood Church in Nashville. A native of Arkansas, he is a graduate of Arkansas State University and Southern Baptist Theological Seminary. He has served church staff positions in Arkansas, Kentucky, Florida, and Georgia. For the past four years, he was minister of

education of Macon (Ga.) First Church. **Herman Jacobs** is pastor at Crieveewood.

Silerton Church, Silerton, called **Robert Tyson** as associate pastor and music director. He is a ministerial student at Union University.

Southside Church, Gallatin, called **Mike Griswald** to serve as minister of music and youth. **Griswald** is a student at Belmont College. **James W. Bell** is pastor.

Bill Cannaday is the new minister of music at Crieveewood Church, Nashville. **Herman Jacobs** is pastor.

Somerville First Church called **Darrell Davenport** as youth director.

Wayne Wilson resigned as minister of music at Saturn Drive Church, Nashville. **Robert E. Johnson** is pastor.

David Johnson accepted the call as minister of music at Fordtown Church, Holston Association. He is already on the field. He was a student at the University of Tennessee, where he majored in music education.

Crestview Church, Memphis, called **Ken Polk** as minister of music and youth. He comes from Nashville where he was a member of Park Avenue Church.

Ken Walker resigned as assistant pastor of Apison Church, Apison.

Larry Draper resigned as pastor of Woodland Park Church, Chattanooga, to accept the call as pastor of Roebuck Park Church in Birmingham, Ala.

Antioch Church, McMinn Association, called **Dillard Brown** as interim pastor. He is former director of missions for the association.

Virgil Turbyfill resigned as pastor of Pond Hill Church, Athens, and plans to do interim and supply work.

John Cooke was called as associate minister of Immanuel Church, Lebanon. He is a former Baptist Student Union director.

Terry Fesler resigned as pastor of Upper Helton Church, Alexandria.

Tim Jones, pastor at Martha Church, Mt. Juliet, resigned and plans to attend Criswell Theological School in Dallas, Tex.

Richard Wakefield resigned as pastor of

Henderson First Church to accept the pastorate of Cabool (Mo.) First Church.

East Jackson Church, Jackson, called **Jimmy Scott** as interim pastor.

Charles Smith resigned as pastor of Old Friendship Church, Madison-Chester Association.

CHURCHES . . .

Sharon Church, Shiloh Association, completed a new pastorium. **Dell Sewell** is the church's new pastor.

Groundbreaking ceremonies were held at Allen Church, Haywood Association, for an educational building. It is to be called the **George Herring** addition, honoring the church member for his service through the church.

The recently organized Calvary Church, Wilson County Association, purchased seven acres. Plans call for construction of a church building on the site. **W. L. Baker** is interim pastor.

Members of Bethsadia Church, McMinn Association, announced completion of an auditorium with new furnishings. **Forrest Martin** is pastor.

Four Baptist churches in the Camden area are sponsoring an outreach ministry to Nathan Bedford Forrest State Park. Participating churches include Camden First, Eastside, Eva, and Natchez Trace.

Whitehall Church, Gibson County Association, reported that it is debt free. Note burning services were held recently.

Members of Calvary Church, Jackson, voted to purchase over 13 acres near highway 45-bypass. **Paul B. Clark** is pastor.

Members of Brentwood Church, Brentwood, approved building plans recently. The church is participating in the "Together We Build" program, according to pastor **Bill Wilson**.

PEOPLE . . .

Nashville First Church ordained **Don Carter**, **Allen McSwiney Jr.**, and **Wesley Holsapple** as deacons. **Franklin Paschall**, pastor, preached the ordination sermon. **Melvin Harris** led the prayer.

Bible Grove Church, Madison-Chester
(Continued on page 15)

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Dealing with controversy

By J. EVERETT SNEED, editor

"The Arkansas Baptist Newsmagazine," Little Rock

There is some difference of opinion regarding the Baptist editor's dealing with controversial issues.

Some believe that nothing controversial should even be carried in our denominational papers.

Others feel that every week there should be something of a controversial nature.

This editor believes that the primary purpose of our Baptist state paper is to help churches and individuals reach more nearly the stature God intended for them to attain. This means that he must sometimes deal with controversy. His purpose must always be to help and never to hurt.

Professional surveys have been made across the Southern Baptist Convention asking whether editors or denominational papers should deal with controversial issues. The vast majority have answered in the affirmative. In our own non-professional and sketchy surveys we have had the same response. Many, however, have added that it be done responsibly and constructively.

Everyone has the right to his opinions and convictions. However, he should form his opinions with all the facts in hand and under the leadership of the Holy Spirit. Premature judgments have often been the source of problems, divisions, and wrong conclusions. Caution is, perhaps, more important for the Baptist editor as his opinion is more widely disseminated than the opinion of most.

Those who believe that the editor should remain silent on all controversial issues are usually ready enough to express their own views. They have also overlooked several important matters: (1) the Bible teaches the individual priesthood of all believers; (2) a tenet of

Baptist faith is openness and freedom; (3) our democracy is built on the free exchange of ideas; and (4) a Baptist editor often has, by virtue of his office, access to information that others may not have.

Historically, Baptists were among the leaders in the fight for freedom of religion. Closely related to this is the concept of the free exchange of religious ideas. We should never fear Christian views. We should, however, consider them and weigh them by the Word of God. That which is contrary to the Bible is false.

Openness will sometimes result in a difference of opinion, even among Baptists. This should not be alarming, nor should we feel that those who hold opposing views are less Christian than we are. The evaluation of new ideas should be a wholesome, enlightening, and rewarding experience. It is only through the exploration of new ideas that any individual will grow intellectually and spiritually.

The alternative to considering various views is to have a closed mind which maintains, "I have a monopoly on all truth and knowledge." It was this concept which led to the persecution of the Dark Ages. Anyone who dared to present a new or controversial idea was branded a "heretic" and was usually placed on the torture rack.

When an editor or pastor claims his right to speak out on a controversial issue, he must also shoulder the responsibility which goes with that freedom. The responsibility demands that he know, to the best of his ability, all the facts, that he deal with them honestly, and that he never use his position to belittle the ideas of others. Let's guard with our lives our God-given right to speak responsibly the truth as we see it in love!

Being 'born again'

By C. EUGENE WHITLOW, editor

"Baptist New Mexican," Albuquerque

The dramatic rise to political prominence of President Jimmy Carter, who describes himself as a "born again Christian," has focused attention on the evangelical movement in America and upon Southern Baptists. It introduced the words "born again" into the vocabulary of a great part of the population of the United States. They had not heard these words and did not know what they meant.

A Gallup Poll made some few months ago shows one person in three (34 percent) saying he has been born again—that is, has had a turning point in his life when he committed himself to Jesus Christ. This figures out to be probably about 50 million Americans, age 18 and over.

Among Protestants, nearly half (48 percent) said they were born again Christians. This would be about 43 million adults.

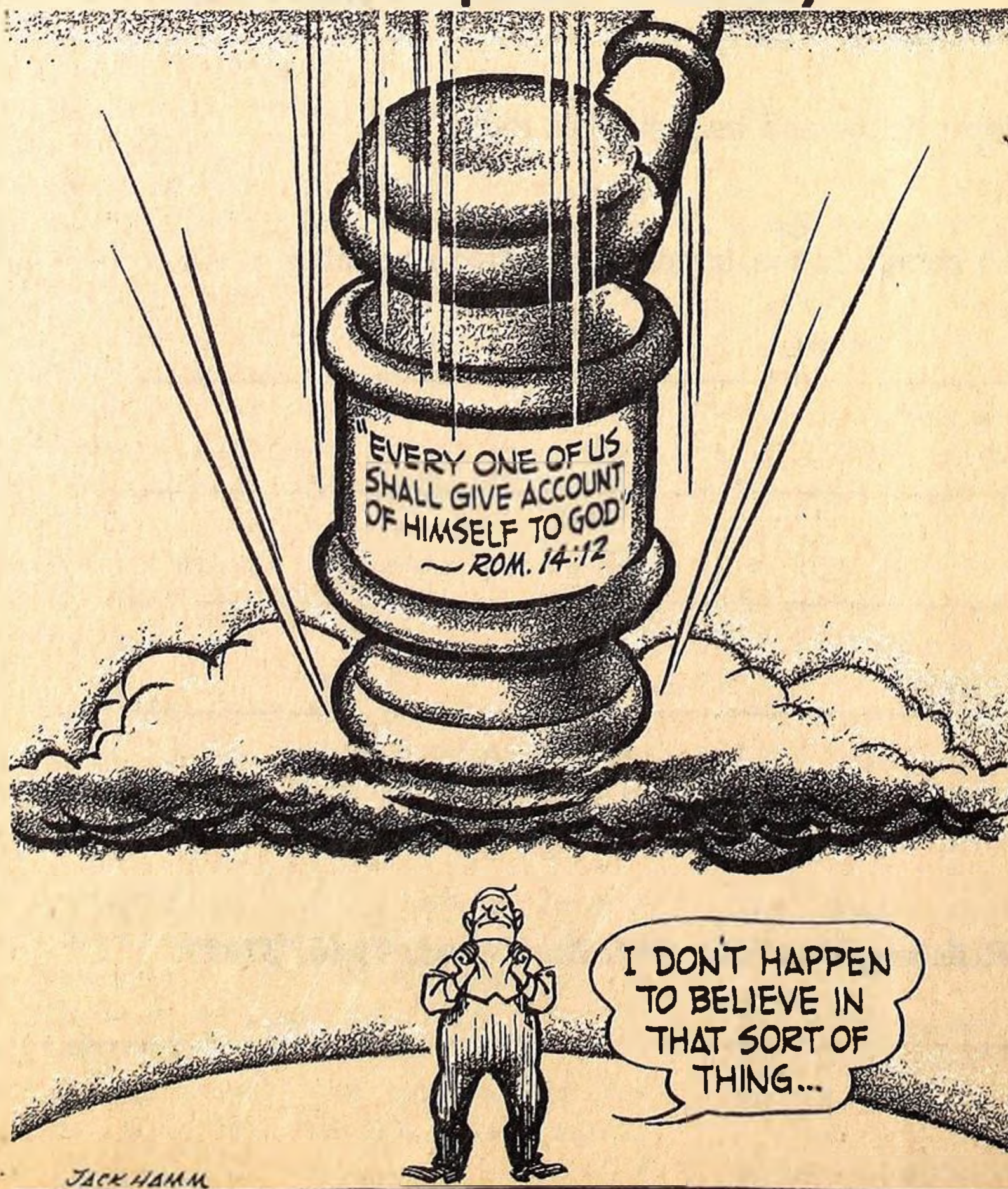
Interestingly, about one in five (18 percent) of Roman Catholics says he has had a born again experience.

Born again Christians have strong evangelical beliefs. Most of them hold to a literal interpretation of the Bible, as well as a belief that they have an urgent duty to witness, to spread the Christian faith. They place great emphasis on the personal relationship between them and God, and believe in a strict moral code.

Nationwide, 38 percent believe the Bible to be the actual Word of God and to be taken literally. This is true of 46 percent of Protestants and 31 percent of Roman Catholics. Obviously this indicates that fundamentalism is still a very powerful force in religion in America. It is my observation that it is growing every day.

The Bible tells us that Christians are to be witnesses. They are to propagate the faith. They are to speak to others about accepting Christ as Saviour. The Gallup Poll indicated that of all Christians, some 47 percent say they have tried to encourage someone to believe in Jesus. Among Protestants this figure is 58 percent.

Reckless Response to Reality



Trentham prefers no ambassadorship

WASHINGTON—President Carter's pastor declined to criticize his best-known parishioner for appointing a personal representative to the Vatican, but said he hopes a full-scale ambassadorship will not follow.

In a radio interview with three religious journalists including one from Baptist Press, Charles A. Trentham, pastor of the First Baptist Church here, noted that the practice among modern-day presidents to appoint such envoys to Vatican City dates to 1936 and Franklin D. Roosevelt.

"At the moment, I do not think that the appointment of Mr. Waletrs . . . is a departure from what has been going on with the last succession of presidents," Trentham said.

"My attitude at the moment," he continued, "is that there are over 700 million Catholics in the world with whom we need some conversation. . . ."

Trentham also said, however: "I do believe in the separation of church and state and hope that this will not grow into an ambassadorship."

Asked if he was conscious that certain admonitions from the pulpit might appear as though he were lecturing the President, Trentham replied: "I am very conscious of that and I consciously refrain from lecturing the President. I respect him as a person, a brother in Christ who has the same access to God that I have, who knows that the Spirit of God will speak to him personally about whatever concerns him. So I do not try to throw the weight of the pulpit behind any issue."

Convention employee, Mary R. Kemp, dies

Mary R. Kemp, assistant office secretary in the Missions department, Tennessee Baptist Convention, since 1969, died Friday, July 29, at Parkview Hospital in Nashville.

She was a member of Brentwood Church, Brentwood.

Funeral services were held Monday, Aug. 1, from the Woodlawn Chapel in Nashville. Paul Hall, Missions department, TBC, and Bill Wilson, pastor of the Brentwood Church, officiated. Burial was at Woodlawn Memorial Park.

She is survived by her husband, Harris Kemp, a son, Allen Kemp, of the home; two daughters, Loretto Jane Sulligan, Lubbock, Tex., and Susan Leigh Jones, Jackson, Tenn.; and three grandchildren.

Throughout the interview, Trentham underscored his conviction that his first concern is to be pastor to the President and First Family rather than advisor on public questions.

He said that after the first service attended by the Presidential family, during which several family members joined First Baptist, he told the President that neither he nor the church wanted "to be in your way when we are not needed" but "never out of your way when we are needed."

Trentham also disclosed that a large percentage of the calls and letters he receives these days are requests to send messages or arrange meetings with Carter. He said he will not be used as an intermediary for such requests or to lobby on issues.

11 Tennesseans accept journeymen positions

RICHMOND—The 13th group of Southern Baptist missionary journeymen were commissioned here July 22, bringing the total to 898 for the program, which began in 1965.

A total of 24 states were represented by this group's 94 journeymen, which is a tie with last year's group for the largest group ever appointed. Texas is represented with 16 journeymen; Tennessee, 11; and Virginia, 11.

Baker J. Cauthen, the Southern Baptist Foreign Mission Board's executive director, spoke to the overflow crowd of approximately 900 people.

"You are His messengers, His hands reaching out in love," Cauthen told the journeymen. "In whatever group you're in, you will stand as a voice of God, as His representative. And the only way you can do it is through faith."

Journeymen are college graduates younger than 27 who work for two years alongside career missionaries in specific job assignments overseas.

Job assignments include teaching, preaching, communications, nursing, youth and student work, office management and many other tasks.

Of the journeymen, 21 were commissioned for East Asia; 18 for Eastern and Southern Africa; 16 for Europe, the Middle East and South Asia; 15 for West Africa; 11 for Eastern South America; nine each for Middle America and the Caribbean, and Western South America; and five for Southeast Asia. (BP)

Listening important to aging persons

LOS ANGELES — Reminiscing by the elderly is healthy, and church workers can help make it a positive experience, an expert in gerontology said at a "listening seminar" here. The problem is that most people who work with the elderly don't know how to listen and make the reviewing of one's life a healthy process in aging.

"Many people who have not been listened to become bitter in their old age and failing in their concept of self worth," said Josephine J. Yelder, associate professor of Pepperdine University's Sociology and Education Department.

"While 'poverty of the purse' is one problem of old age," she added, "poverty of the spirit is much more corrosive of the morale and more difficult to deal with."

Reviewing one's life is a particular preoccupation of older people, Yelder pointed out, noting that today the average life expectancy in the United States is 71 years compared to only 49 years at the turn of the century. How an aging person views life is the all-important key to how he adapts to increasing incapacitation, seminar speakers said, and persons who deal with them can make reminiscing a positive experience by creative listening and accepting the elderly as persons rather than "problems."

Reviewing life may create problems relating to depression, or, on the other hand, give persons a sense of serenity," said Yelder, who has served as an advisor to numerous programs for the aging. As examples of the former, she cited "terror and anxiety of past failures," which may dominate an older person's memories. She also added that some elderly people hesitate to talk about their past life because they fear it will create barriers to relationships with the people with whom they are speaking.

Others, however, take delight in recalling early events of their lives. This may, in fact, be "celebrating the past" in such a way that it gives the older person something to cling to in the midst of forced change in lifestyle, grief over the loss of loved ones or the feeling of being "demeaned" in institutionalized living.

She stressed that the life-review therapy can be a process to encourage the aging to continue to grow and be active contributors to the community. (BP)

Henry Woody begins ministry with Louisville congregation

Henry Woody preached his first sermon as pastor of Louisville Church near Maryville, July 24.

He came to Maryville from a pastorate in Sevier County. He had also served churches in Soddy and Cartwright, and was a student at Harrison-Chilhowee Baptist Academy.

Master of wind and wave

By Herschel H. Hobbs

"What manner of man is this, that even the winds and the sea obey him?"—Matthew 8:27

Jesus and the Twelve were crossing the sea of Galilee by boat. Suddenly a calm sea became a churning cauldron. This was a common thing. Cold winds rush down from Mt. Hermon and meet the hot winds of low altitude about the sea. The wind roars down the canyons into the sea, causing the sudden upheaval. The giant waves swept over the boat, filling it with water.

Some of the apostles were experienced

seamen. But despite their skill it seemed that the boat would sink. So they awoke Jesus who was sleeping in the rear of the boat. Note His humanity—tired after a busy day. The apostles cried, "Lord, save us: we perish" or "We are being destroyed." Jesus rebuked them for their lack of faith. Did they think that God would let His Son die at sea? Then Jesus rose up and rebuked the winds and the sea. "And there was a great calm." The verb rendered "was" is "to become." The raging wind and water became what it was not before. The aorist tense means that it happened immediately—so a miracle. Otherwise the subsiding would have been gradual. One second the elements raged. The next second they became "a great calm."

Of all Jesus' miracles up until now this one seems to have impressed the apostles the most. They knew the great power in the raging elements. Jesus simply spoke to them as He would to a person. And they obeyed Him.

With wonder they asked what sort of man He was, so to control the elements. He was Lord not only over demons and diseases, but over the created natural order. Nature recognized its Creator and Lord, and obeyed. Like a once raging beast it suddenly lay down peaceably at His feet.

Mark 4:39 says that Jesus said to the storm, "Peace, be still." What He said to the elements Jesus can say to your life. Raging forces within you may seem to be destroying you. But He can bring calm out of chaos, peace out of peril. This can be true only as you obey Him. For the Master of wind and wave also can be the Master of mind and soul.

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On Matters of

Family Living

By Dr. B. David Edens
Director, Marriage and Family Program
Stephens College—Columbia, Missouri 65201

"Coaching" helps lonely children

Can children who are rejected by other children be "coached" into changing their behavior enough to win social acceptance? A team of University of Illinois psychologists says that it can be done. Many left-out loners don't know how to go about breaking down the invisible barriers that separate them from other kids, but they can learn.

"Share . . . cooperate . . . suggest a game . . . look directly at other kids and talk right to them. You'll see, you'll have fun!"

When parents of rejected children hand out homilies like these, the unhappy reject is almost certain to reject them, the researchers admit. But the same kind of sensible advice, coming from a friendly psychologist, brings results, according to reports from Steven Asher and Shelley Hymel, University of Illinois, and Dr. Sherri Oden, now at University of Rochester.

In the experiment, child and psychologist discussed the problem and things the youngster could do to change the situation. The child tried out the suggestions during arranged play periods and the two talked over successes and failures at their next strategy session.

A month later 3rd and 4th graders who had been rated least acceptable as playmates—and then coached by psychologists—had actually gained in social status, a second survey of classmates' preferences revealed. A year later, the coached children were even better accepted by other children, and were only a little behind other children in social interaction. They had not been transformed into popular kids, the researchers emphasize, but they were able to establish and maintain normal social relationships with at least one other person.

As another University of Illinois psychologist specializing in childhood friendships, Dr. John Gottman, commented in the *New York Times*: "They don't have to be popular, but there's a world of difference between having no friends and having even just one friend."

The talk-ins have long-range positive effects on the lives of lonely, isolated children, the experiment indicates. A policy of no coaching from the adult audience also has a long-range and sad effects. Third and fourth graders who were poorly accepted by classmates but who did not receive coaching on ways to deal with their plight retained their status as outcasts.

The researchers urge that coaching be initiated at earlier ages, as soon as consistent rejection becomes apparent.

Pulpit To Pen

By Jim Griffith

"I can't imagine what anyone would do with a church steeple," said the pastor of Denver's Alameda Baptist Church as he recently reported the theft of the church's 15-foot, 800-pound steeple.

The thought of stealing a church steeple is astounding. After all, it is not exactly the kind of thing one takes home for a keepsake.

Raising a steeple is one thing, but "lifting" a steeple is something else.

All things considered, it just goes to show you the height to which some people will go to commit a crime.

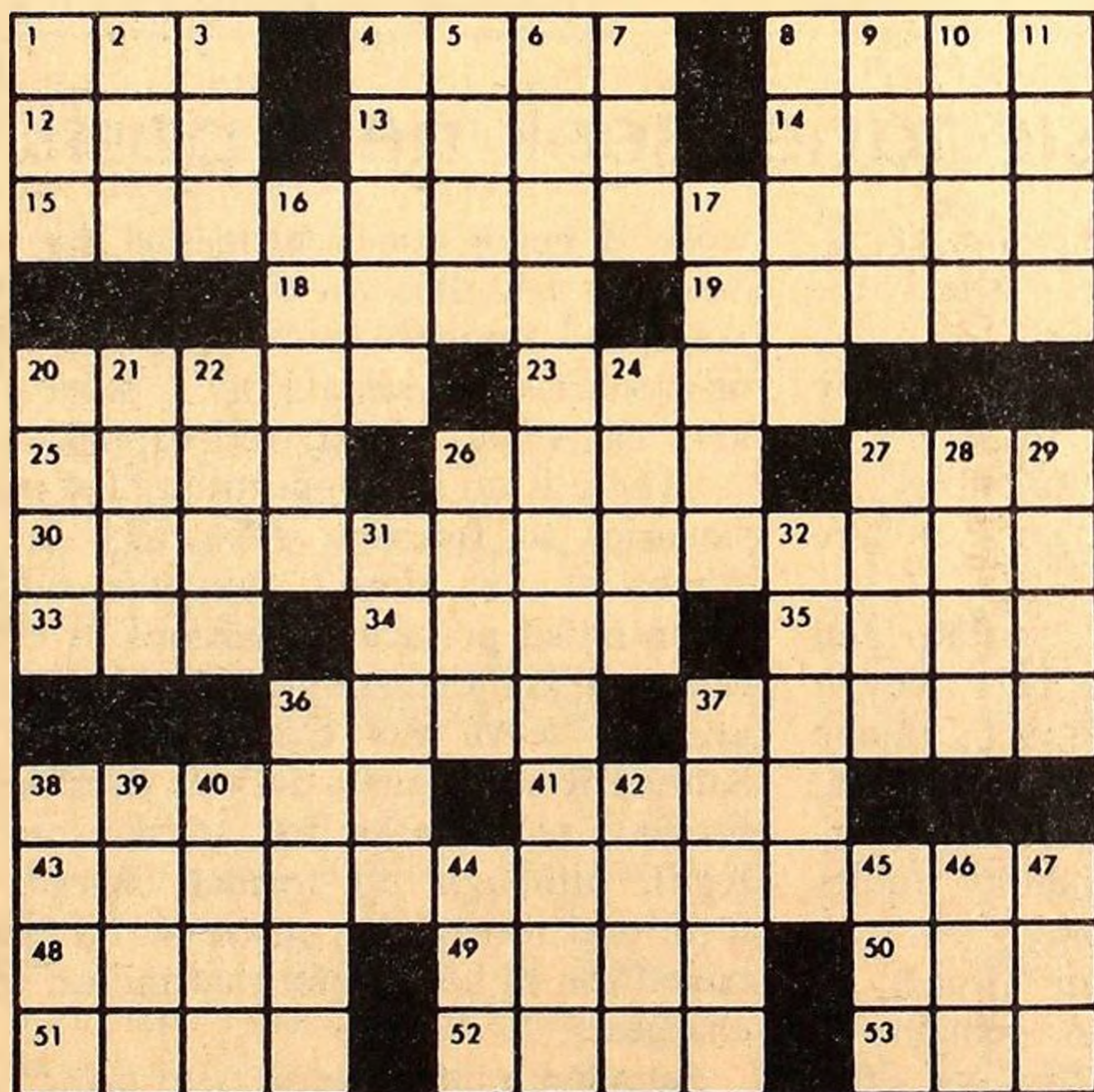
Why, if nothing else, this cruel deed could be called the pinnacle of thievery!

And puzzling as this act is, it puts a new twist on the old children's game played by taking both hands and clasping the fingers together and saying:

Here's the church, and
there's the people.
Open the church,
and where's the steeple?

Bible puzzle

Answers on page 14



ACROSS

- 1 O.T. book: abbr.
- 4 "—, Father" (Mark 14:36)
- 8 Girl's name
- 12 Money of account
- 13 Departs
- 14 Country
- 15 "the ——" (Rom. 6)
- 18 Administer extreme unction to
- 19 Norse god: poss.
- 20 Fabric
- 23 Building additions
- 25 Fish sauce
- 26 Lake or canal
- 27 "Thou art —" (Acts 12)

- 30 "— of the priests" (Acts 6)
- 33 "he — and wor-shipped" (Mark 5)
- 34 It became as blood (Rev. 6:12)
- 35 Religious ceremony
- 36 Japanese aborigine
- 37 Intended
- 38 "vestures of fine —" (Gen. 41)
- 41 Spikenard
- 43 "made it ——" (Luke 19)
- 48 Fish
- 49 Land measures
- 50 Eggs
- 51 Hittite (Gen 36:2)
- 52 Hiram's country (2 Sam. 5:11)
- 53 Pale

CRYPTOVERSE

GHZSP PSI ZJJ B GHZSP JG GNHPS

Today's Cryptoverse clue: B equals D

DOWN

- 1 O. T. book: abbr.
- 2 Exists
- 3 "And the middle —" (Ex. 26)
- 4 "to bring up Christ —" (Rom. 10)
- 5 German city
- 6 "they desire a ——" (Heb. 11)
- 7 "And the — saw the angel" (Num. 22)
- 8 Raises
- 9 Pertaining to the Celts
- 10 Den
- 11 Girl's name: poss.
- 16 "a — from heaven" (Matt. 3)
- 17 Insect egg part
- 20 European river
- 21 Seaweed
- 22 Sea bird
- 24 Seen at the zoo
- 26 Jacket or collar
- 27 Disable
- 28 Pay up
- 29 "with — garments" (Isa. 63)
- 31 — acid
- 32 "the foot of —" (Psa. 36)
- 36 Where John baptized (John 3:23)
- 37 "I will — and go" (Luke 15)
- 38 Arabian Nights character
- 39 It is nothing (1 Cor. 8:4)
- 40 Man (Ezra 2:29)
- 42 Bible character (1 Chron. 7:12)
- 44 Obese
- 45 Oath
- 46 Stowe character
- 47 Angelo or Antonio

Devotional

Helping people

By Jim Witherington

An outstretched hand. Five projections from a pulpy mass, reaching, grasping, straining. And what is the purpose of this mass of flesh? Is it for selfish reasons that a hand reaches, or grasps, or strains? Or is it because the owner sees someone in need?

That outstretched hand may be used to shove someone aside, or to lift up a weaker brother. It may be used to write someone's name for parole, or to condemn him to death. It may be to pull someone down, or to give that someone a boost. It may be to punish a crying child, or to dry that child's tears. It may be to pile another burden onto an already overloaded back, or to ease the load by bearing that burden one's self. The answer to the reason for the outstretched hand lies in the one whose hand is outstretched.

Men seek to evade the responsibility that they have to lift their brothers, but sooner or later each man will have to come face to face with reality. Cain asked God, "Am I my brother's keeper?" and man has been asking that question ever since. God answered Cain: "Thy brother's blood crieth out to me from the ground." This is still true. The voices of the blood of countless millions cry out in accusation: "We needed help, and you turned your back."

Fortunately, there are those who have extended their hands to lift their brothers up and send them on their way. In the parable of the Good Samaritan, two men passed by a beaten man. The third man not only stopped to help, but went out of his way to provide for the needs of the wounded man, and promised even more help if it were necessary. Christ gave us this parable as a pattern for us to follow in our relationship with others. In the twenty-second chapter of Matthew He said, "Thou shalt love thy neighbor as thyself." Not only Christ recognized the fact that we are to aid our brother, the apostle Paul in his letter to the Hebrews said, "let us . . . find grace to help in the time of need." In John's first epistle he says, "He that loveth his brother is in the light . . . but he that hateth his brother is in darkness."

Who is our brother? Our brother is anyone who needs our help, regardless of who he is, what he is, or even where he is.

Witherington is a junior at Memphis State University, Memphis, and also serves as minister of music and youth at Agape Church.

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Baptists, others plan attack on 'Soap'

NASHVILLE—The "Soap" hasn't even been unwrapped yet, and if the rapidly growing coalition of Southern Baptists, Roman Catholics and other outraged Americans gets its way, it never will.

"Soap," short for soap opera, is the title of a new prime-time situation comedy, dealing with such themes as adultery, homosexuality and transvestitism, which ABC intends to introduce this fall.

Although the ABC network itself has refused to give previews of "Soap" to several religious leaders, including Jimmy Allen of San Antonio, president of the Southern Baptist Convention, and two representatives of the SBC Christian Life Commission, Nashville, a local station allowed them to preview promotional videotapes of the show's first segments.

The response has been overwhelmingly negative, plunging "Soap" into hot water and confronting ABC, which finished No. 1 in the overall ratings last season, with a perhaps unwanted but very real controversy.

In the latest public reaction to the new show, the Christian Life Commission has unleashed a vigorous three-pronged attack aimed at dissolving "Soap."

Foy Valentine, the agency's executive secretary, and Harry N. Hollis Jr., director of family and special moral concerns, have sent a hard-hitting letter of protest to every ABC affiliate and a similar letter to the advertisers who now plan to sponsor the new program. A blazing "No Soap" statement has also been prepared declaring: "Rinsing it off is not enough. Delaying it one hour will not eliminate its moral flaws. It should be thrown out."

In the letter to ABC affiliates, Valentine and Hollis appeal to the local stations to exercise their legal right and their moral responsibility to refuse to air the new series, which, they state, represents "a new low in morally irresponsible programing."

The Christian Life Commission, which deals with moral concerns for Southern Baptists, has been heavily involved in the controversy over television's moral content and will soon introduce a special packet of resource materials on television and morality. The packet will be mailed to every Southern Baptist pastor by the middle of August.

Although ABC officials, in response to the initial wave of protests, have now declared that certain changes will be made in the first two episodes, Valentine and Hollis claim that "Soap" is not salvageable. Allen concurs, saying, "There's no way to clean it up without scrubbing the entire thing."

"It is our judgment that even substantial changes cannot redeem this show based on moral filth and seriously irresponsible sex miseducation," the letter from Valentine and Hollis charges. Quoting Fred Silverman, president of ABC Entertainment, who recently urged ABC's affiliates not to "cave into . . . uninformed criticism," the Christian Life Commission's letter says, "Believe us, we are not uninformed. Because we are informed, we are incensed."

"We have had enough," the letter continues, "and we do not mean to stand by and see America pushed further down the road to moral degeneracy and the break-

down of family life which leads to national ruin."

Valentine and Hollis expressed their belief that "millions of Southern Baptists will join tens of millions of Roman Catholics and concerned people of other denominations" in expressing their disapproval to local television stations and in refusing to buy the products of companies which persist in sponsoring "Soap."

In a similar letter to the advertisers, whose names the commission obtained from Television Digest, the companies are urged to withdraw their sponsorship of the program.

The Christian Life Commission, the letter says, intends to share with Southern Baptists and others the names and addresses of the television stations which plan to air "Soap," as well as the names of the companies which refuse to withdraw their sponsorship of "Soap," along with their addresses and a complete list of their products. (BP)

Ethiopian missionaries seek new posts

NAIROBI, Kenya—An Ethiopian Christian has been appointed administrator for handling Southern Baptist work in Addis Ababa, but there are no plans for any Southern Baptist missionaries to return to Ethiopia "until the situation stabilizes" in that country, Davis L. Saunders said here July 25.

Saunders, area secretary for eastern and southern Africa for the Southern Baptist Foreign Mission Board, reported by phone that all missionaries assigned to Ethiopia, with one exception, are considering alternate assignments or doing feasibility studies relating to their future work.

This exception is V. Lynn Groce, an agriculturalist, who plans to remain in Nairobi serving as mission officer for Ethiopia in liaison with the Ethiopian administrator, who will maintain the work in Addis Ababa and be caretaker for Southern Baptist property in that area. Groce is maintaining contact with the administrator by phone and correspondence, Saunders explained.

Certain aspects of the Southern Baptist literature and Bible distribution work in Addis Ababa are continuing under this administrator's supervision. However, no

work is being done outside of the capital, Saunders said. Because of conditions in rural areas, the Ethiopia government advised the missionaries to contain their work to the area of Addis Ababa, the capital.

"There is no real opportunity for our missionaries to function effectively in Addis Ababa at this time," Saunders said.

Unsettled political conditions in Ethiopia caused all of the Southern Baptist missionaries to leave the country by mid-June. Samuel R. J. Cannata Jr. was detained on a firerams technicality for 16 days in early April, although no formal charges were filed, and three other missionaries were detained for 48 hours later that month without charges.

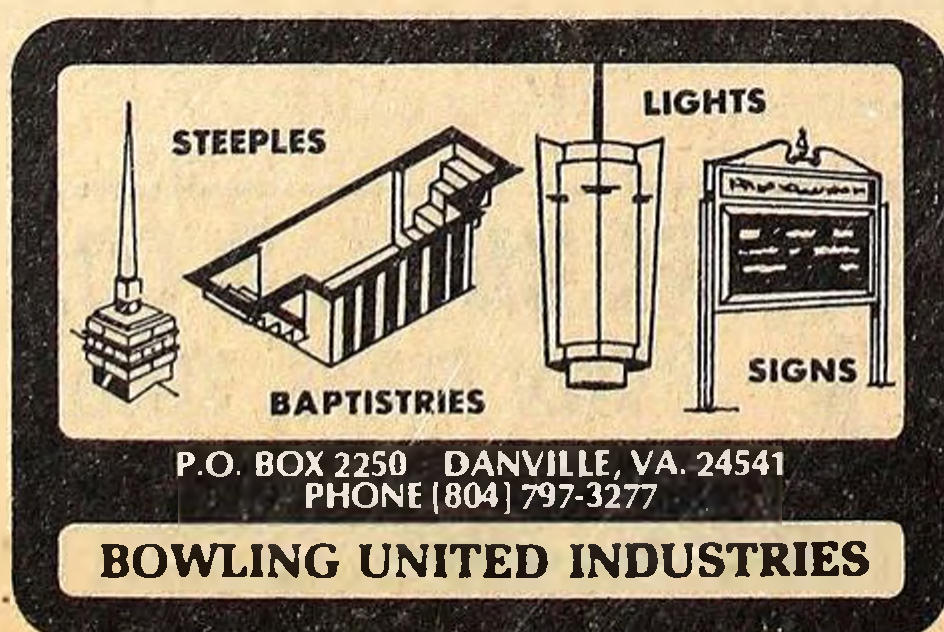
Saunders said he expects to bring recommendations for alternate assignments for about half the 30 missionaries assigned to Ethiopia to the September meeting of the Foreign Mission Board. Some, he said, will be reassigned to other countries and some will take temporary assignments awaiting clarification of conditions in Ethiopia. (BP)

Floridian accepts church call

James Dixon, associate pastor at Clearwater Church, Clearwater, Fla., has assumed the duties of pastor at Rockford Church, Rockford.

A graduate of Harrison-Chilhowee Academy, he attended Carson-Newman College and graduated from Trinity Bible College in Florida.

Prior to his move to Florida, he was pastor of a church in Chattanooga. He succeeds James McCulla at the Rockford Church.



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'Operation touch' aids 7,100, new mission point begins

ST. GEORGE'S, Grenada—More than 7,100 persons received medical and dental treatment and Baptist work was extended to a new area as members of "Operation Touch" paid a second visit to this Caribbean island in June.

Operation Touch, a Georgia-based medical missions group, brought 57 volunteers to assist in the two-week program, according to Southern Baptist Missionary Elaine

Herrin, press representative for the Windward Islands.

Directed by W. Forrest Lanier, the group included doctors, dentists, nurses and some 20 students from Shorter College, Rome, Ga., where Lanier is assistant to the president. The volunteers paid their own expenses for the trip.

In addition to the medical teams that worked in rural clinics, specialists were attached to St. George's General Hospital and saw patients by referral from local physicians.

At night the team members supported evangelistic "Touch Rallies" held in strategic areas, with attendance ranging from 300 to 500. Arrangements were made by Jamaican Baptist Missionary Heckford Sharpe and Joe Baskin, professor of religion at Shorter College.

As a direct result of one of these rallies, Sharpe is beginning a new mission point, the Emmanuel Baptist Chapel, in the populous Woburn-Calivigny area of St. George's.

The Operation Touch team came here at the invitation of the local government and Southern Baptist missionaries and in cooperation with the Southern Baptist Foreign Mission Board. It first visited here in June 1976.

Lanier called the Grenada project one of the "most successful" ventures of Operation Touch, which was founded in 1971 and has served several Caribbean islands and Honduras. The organization sends out volunteers each year to areas of need recommended by the Foreign Mission Board.

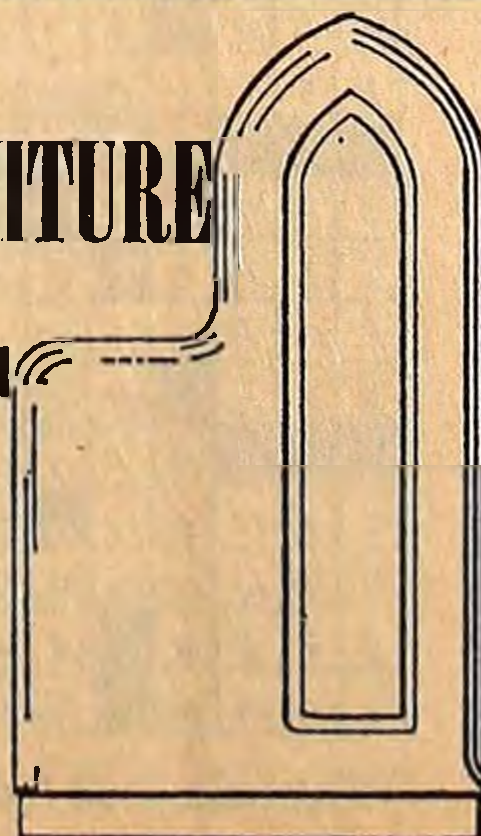
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Adoption director says abortion not the way

GLORIETA, N.M.—Abortion is not the answer to problem pregnancies, a maternity and adoption center director told 1,600 Southern Baptists attending the Bold Mission Leadership Conference here.

Mary Dan Kuhnle, director of Sellers Home, New Orleans, called abortion "a nasty business, something real, not something you just read about in a newspaper."

"Every child born in Sellers could have been aborted. It is with courage and faith that a girl chooses not to have an abortion and to carry that child, to carry that social stigma that still exists, to carry some of the non-acceptance from her church."

Currently 26 girls, mostly Southern Baptists, live at Sellers, Kuhnle said.

The maternity and adoption center, operated by Southern Baptists through their Home Mission Board, has a three-year list of couples waiting to adopt white babies, the director said.

In explaining the ministry through Sellers, Kuhnle said she teaches the young girls that "capacity once acted upon calls for responsibility—once reproduction is under way they have a responsibility to plan for that child."

"Strong, healthy decisions can be made only when a girl is emotionally supported in an atmosphere of positive acceptance," the director explained. Kuhnle was one of 12 home and foreign missionaries who addressed the church and associational WMU and Brotherhood leaders at Glorieta Baptist Conference Center. (BP)

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HISTORICALLY FROM THE FILES

50 YEARS AGO

Salem Church, Liberty, laid the cornerstone for its new building. H. D. Burns was pastor. Other Baptist preachers assisting in the service were W. B. Woodall, Smithville; J. T. Oakley, Nashville; and H. C. Adkins, Dowelltown.

J. R. Kyzar resigned as pastor of the church at Bardstown, Ky., to accept the call of Grandview Heights Church, Nashville.

25 YEARS AGO

Arthur Flake, pioneer Sunday School and Training Union leader among Southern Baptists for nearly 30 years, died in Memphis. Funeral services were conducted by Robert G. Lee and Mark Harris. Burial was at Baldwyn, Miss.

The fifty-four-year-old Baptist church at Spencer dedicated a new addition containing six Sunday school rooms. According to Clarence Hancock, building committee chairman, the structure was debt free. Victor T. Glass of the American Baptist Seminary faculty, was pastor.

10 YEARS AGO

Tennessee registered 1,032 messengers at the Southern Baptist Convention in Miami Beach. Total registration was 14,794.

Paul D. Harding resigned South Clinton Church, Clinton, to become pastor of Oaklawn Church, Winchester. He succeeded Jerry Smith, who recently became pastor at Henderson.

Renewing the covenant

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

TEXT: Joshua 24:19-28

From the crossing of Jordan to the full possession of the Promised Land required many months of warfare and rigorous discipline. The fact of the matter is that Israel never did quite take full possession of that land. Nevertheless, there came a time for the division of the Promised Land, as much as had been taken, among the tribes and families of Israel. There came a time of the realization of the covenant promise. But before the armies were dismissed, before Joshua, the leader, "sent the people away, every man to his inheritance," he called the people to a renewal of their covenant relationship to God.

Many churches and many individual Christians practice renewal and rededication. In all lives there come times, public or private, when there is need to reaffirm commitment, renew pledges, and remake vows. Every now and then one hears of a couple who, after many years of marriage, decides to recommit themselves through another marriage ceremony. And in the Christian community there are often times of recommitment to Christ, times of covenant renewal. It was this same sort of practice that Joshua called Israel to, before possessing the land.

A Caution

Joshua was frightfully honest with Israel. A half-made commitment is no commitment. Partial acceptance of covenant relationship is no acceptance. Joshua announced that Israel could not serve God, for He is a holy God. He demands full commitment, else He "will turn and do you harm, and consume you, after having done you good." In again, out again, relationship is not only impossible; it is dangerous. The God of unrelenting holiness will not abide incon-

stancy upon the part of His followers. Better to never begin to follow at all!

So eager are some Christians to "sell" Christianity to the unbeliever that they are sometimes less than frank. They conveniently forget Jesus' teachings about taking stock before beginning important enterprises and His warning about the seven demons which return to take the place of the one cast out. They just don't mention that the latter condition can be worse than the former, if one only tries partial discipleship. The history of the nation of Israel is blunt testimony to this. We must be candid about the God and His ways in covenant which we are asking others to follow. God's intense holiness is not a trifle. We, as Israel of old, must take it into accounts.

The holy and jealous God is easy to please, but He is so difficult to satisfy. Every parent knows that perfect delight of seeing his child take his first teetering, tottering step and fall into his arms. As pleased as the parent is over this first step, he is a poor parent if he is satisfied with this. We want our children to be able to run strong, stand tall, and walk confidently. Anything less than this is not enough. So, it is with God. As pleased as He may be over the first movements toward covenant by a person, He will not be satisfied until He brings them to full sonship in Jesus Christ, until they are completed in conformity to the image of Jesus Christ.

God did not want, nor does He want, ordinary decent people. He wants quite extraordinary ones. And He intends to make that of us, no matter what it costs. Give God an inch, and He will take a mile. We often wish God would cure some particu-

larly bothersome aspect of our lives—our temper, or habits, or some such. Well, He will do that. But we dare not assume that's as far as He will go. He will soon be bothering other aspects of life, aspects we didn't suspect He would be interested in. He just will not stop short of His goal for us, if we ever let Him get started. This, Israel had to know. We must not forget it either. One dares not presume upon a covenant relationship with the holy God. It's everything or it is nothing at all.

A Command

Having issued his warning, Joshua heard the people affirm, "We will serve the Lord." Knowing the consequences of serving such a God, they bravely chose to serve Him, saying, "We are witnesses against ourselves." Joshua commanded that they put away the foreign gods which were among them. They were to serve the God of Israel and obey His voice. A covenant was made with the people that day. When Joshua commanded that the people incline their heart to the Lord, the people proclaimed, "The Lord our God we will serve, and His voice we will obey."

The command to covenant is still embodied in that phrase, "incline your heart to the Lord." Recently, the news carried the story of huge mirrors set up in the desert Southwest. These mirrors were used to focus the sun's energy upon a plate of steel with such intensity that the steel soon melted. Slowly the mirrors were inclined to catch the sun's rays at precisely the right angle. The effect was startling, as molten steel dripped from the focal point. The renewal of covenant is caught in just such an image. Hearts inclined to God bring to focus God's presence in our world. The effects of relationship to Him are just as startling. He changes people.

A Stone

Israel did not let that day pass unmarked. Joshua wrote God's law and set a great stone in the sanctuary. He said to all the people, "Behold, this stone shall be a witness against us; for it has heard all the words of the Lord which He spoke to us; therefore it shall be a witness against you, lest you deal falsely with your God." In this a truth about ourselves becomes evident.

While the beginning of covenant relationship to God may be uniquely a private matter, the completing of that covenant takes public form. While one must believe in his heart, he must also confess with his mouth. The inner and the outer are always found together in the covenant relationship to God. It is for this reason that secret discipleship is never recognized. He who does not confess openly before men will be denied before the Father in heaven. He who does not set a stone cannot be a disciple, for we desperately need the sustaining, keeping witness to a commitment once made. Israel set a stone; we publicly affirm, "Jesus is Lord."

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"Fight the good fight of faith" (1 Tim. 6:12).

Taking God seriously

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

Basic Passages: Exodus 20:7; James 3:9-10; Malachi 1:10-14; Matthew 6:9-10
Focal Passages: Exodus 20:7; James 3:9-10; Malachi 1:10-14; Matthew 6:9-10

This commandment, the third, is perhaps the easiest one to deal with on the surface—it says to stop “cussin’.” Yet on a deeper level the words, “Thou shalt not take the name of the Lord thy God in vain,” are not addressed to the swearing, peg-legged sailor who never darkens the church door. This Scripture rather points the finger in an unnerving way to nice, never-cussing well-dressed church ladies, and smooth, polite church men who take up the offering. This is not to say there is no relevant word here for the drunk and Bible scoffer, but it should be emphasized that the Ten Words were given to people who claimed to be God’s people.

One writer has pointed out the two key words of this commandment as **name** and **vain**. As we plumb the depths of these words we see three ways to take the name of God in vain: swearing or cursing; belittling of our commitment to God; and lack of faith. The first “definition of cussin’” is a terrible way to pray, the second is sheer hypocrisy, and the third is a result of refusing God’s fellowship and help. Let us examine these definitions more closely.

Swearing: A Terrible Way To Pray

Cursing is the surface abuse of this commandment, and that is a horrible way to pray. A caricature of sincere prayer is cursing, when we most often ask God to do that which is against his nature. Everybody is guilty of taking God’s name in vain in this fashion, if not so crudely. Remember the little girl who turned in a test paper at school and suddenly realized a wrong answer. She quickly prayed, “O Lord, make Boston the capital of Vermont!” Both her prayer and the shallow street corner and television cursing are expressions of the verbal breaking of this Commandment.

Hypocrisy: When Commitment to God Is Not Taken Seriously

The primary meaning of “in vain” is to take lightly, emptily. The Commandments have inexorably staked out God’s claims: He is to be first; He is not to be whittled down; and now, He is not to be taken lightly. To curse with one’s life is far more damaging than to curse with one’s lips. This Commandment addresses itself to those who would claim to be born-again followers of God, who would take His name—and then live a life of hypocrisy. We all know how important names were to ancient people; one did a dreadful thing to take a name

lightly. For a man to take God’s name as his shield, his strength, and then betray that name is sin. Yet, today many so-called Christians have taken only the name of Christ, while continuing to sail under their own flag. This deeper definition of “cussin’” strikes home to religious hypocrites. In chapter 36 of Ezekiel and chapter 2 of Romans, the Israelites are said to have profaned God’s name—yet the Jews were not out saying dirty words behind the barn; rather they cursed by the way they lived.

Lack of Faith: Refusing the Strength and Help of God

There is yet a third and deeper level of breaking this Commandment. This third level is seen in the life of a child of God who would not be guilty of cursing or hypocrisy, let lives a life devoid of God’s presence, power, and strength. With all the reservoirs of God’s power available, he hobbles along, never linking up to the source of the abundant life.

Before he became Chief Executive, one of our Presidents was a very close friend to a man of meager means. The future President had “bailed” his friend out on several occasions, for the man was a poor manager. One day a note came to the President from a mutual acquaintance, saying the poor friend was in desperate straits. The Chief Executive cancelled his appointments, put off his plans, and immediately went to his friend. His first words upon arriving were, “Why didn’t you call me earlier? Why didn’t you let me know of your problem?” When the Christian fails to call upon God, fails to avail himself of God’s love and strength, is it not a clear example of taking God’s name in vain?

“Hallowed by thy name . . .” May God’s love and character be seen in us, that we not take His name in vain, in emptiness.

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Our People

PEOPLE . . .

(Continued from page 6)

Association, ordained **Wililam E. Burks** to the gospel ministry. He serves as pastor of that church.

The **H. O. Buchanans** observed their 50th wedding anniversary in Nashville recently. They are members of Park Avenue Church in that city.

Al Canon was ordained to the gospel ministry by Cherry Road Church, Shelby County.

Glen Park Church, Memphis, ordained **Roy Hendrick**. He serves as assistant pastor at the church and is a student at Mid-America Baptist Theological Seminary.

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Smith notes increase in multi-ethnic work

GLORIETA, N.M.—A black home missionary commended Southern Baptists for their progress in ministering to multi-ethnic groups but indicated the denomination still has a distance to go.

Sidney Smith, a Southern Baptist missionary to Watts community in Los Angeles, said he was thankful it was no longer possible to identify a Southern Baptist by the color of his skin. The director of Christian social ministries spoke on "boldness in California" at the Bold Mission Leadership Conference sponsored by Woman's Missionary Union and the Brotherhood Commission.

Reminding that California today is America tomorrow, Smith said the trend in religious activities in California is multi-racial ministries. "In California the multi-ethnic church has arrived. It's estimated that 90 percent of our congregation are multi-ethnic. Multi-ethnic ministries must be the name of the game. California experience teaches that we can boldly announce that multi-ethnic churches can and do work, and that we wouldn't have it any other way."

In some ways, Southern Baptists already are a multi-ethnic denomination, Smith declared. "Thousands of our churches minister to all people and segregation is going out of style."

"Ethnic minorities head departments in our convention and minorities have been elevated to high positions on association, state and national levels. Our denominational leaders are committed to progressive multi-racial involvement and ministry. Some churches are calling pastors without regard to race."

Smith called Southern Baptists "growing people, beautiful people, people of good will. We have come a long way, but the challenge before us is to boldly go on."

Churches interested in the multi-ethnic approach should be willing to struggle to adjust to transition, Smith cautioned.

The home missionary said it may mean re-thinking philosophies of ministry, re-interpreting theology as it relates to healthy, multi-ethnic churches; treading on unfamiliar

social grounds, and learning to deal with social taboos, such as inter-marriage.

"It may mean being open to the possibility of the Lord giving us some pastors and denominational leaders who don't look like us."

"What we are saying in California is that white people and black people and red people and brown people and yellow people are embracing together in the name of Jesus Christ, saying to a lost world we love you and we want to help you if you will let us. (BP)

Southern Baptists form research fellowship

DALLAS—The Southern Baptist Research Fellowship has been formed here by representatives of several Southern Baptist Convention agencies. The group chose Leonard Irwin of Atlanta, director of the planning section of the SBC Home Mission Board, as president.

Albert McClellan, associate executive secretary and director of program planning for the SBC Executive Committee, Nashville, called the research fellowship a "mainstream denominational leadership group of the future."

"In our complex age," he said, "it is extremely hazardous to undertake any kind of program and institutional development without research. We cannot afford misdirection, false starts and costly mistakes. Research will help avoid these."

Irwin said the organization will, among other functions, promote the application of research in program development and provide a forum for developing research skills and sharing research efforts.

James H. Landes, Texas Baptist executive director, and Lloyd Elder, assistant to the executive director, discussed research relating to state conventions and specifically such things as the Good News Texas mass media campaign of Texas Baptists.

In light of recent research for Good News Texas and the Living Proof media campaign, said Landes, Baptists need to do additional research to learn why they are in better favor with the public than was expected.

"We need to do research to determine how we can keep good favor and avoid the pitfalls of groups who've had it and lost it," he added.

Landes said research is also needed in Southern Baptist areas of family life and mission work. "We need to investigate why the mission dollar is becoming less of the church's income." (BP)

Teams go into villages to share God's message

FENI, Bangladesh—The two men walk into the strange village calling, "Are there any men or boys at home? We want to talk to a man of your village." The two men, Southern Baptist Missionary James E. Young and Bangladeshi co-worker David Biswas, are part of an extensive rural evangelism effort being carried out by missionaries and nationals here.

In Bangladesh about 98 percent of the population of 80 million lives in villages.

To bring the gospel to these people, missionaries team up with nationals and go from village to village. After making initial contact with one of the men in the community, they then ask to see the village leader. When the leader comes, Young tells him who the two visitors are and why they have come. The men give the leader the book, "The Man Who Gave His Life," with the suggestion that each night when the villagers' work is completed that they gather to hear the book read. In some instances the leader replies that he cannot read, but a son or nephew can.

Young says that is fine and suggests how the reading can be done each evening. Shouting for everyone to come, the village leader draws a crowd of men and boys at the front, and women toward the back. They are all barefoot and in their daily work clothes. The women come close enough to hear, but far enough back not to be easily noticed. Women traditionally play a secondary role in this country.

Their chosen reader begins the book by reading the events leading up to the birth of Christ. Young then gives the leader a card with two column headings, one for the date and one for the attendance. He lists the date of the first reading and the leader tells him there are 43 present.

As the two men leave, they promise to come back in a week or two to see how the village is progressing. When they return, Biswas will answer questions, and perhaps preach. In the meantime they will have visited still more villages, leaving books with the leaders.

The purpose of it all is the birth of new churches, according to Young. He and the other missionaries involved in the project hope to see Christian fellowships formed in the rural setting where the people live. (BP)

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