

Baptist and Reflector

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News journal of Tennessee Baptist Convention



Clower

Glass

Davis

Evangelism department announces state youth meet, March 10-11

The 1978 Tennessee Baptist Youth Evangelism Conference is scheduled to be held at Vanderbilt Memorial Gymnasium, Mar. 10-11, according to Malcolm McDow, state director of evangelism.

For the past several years, the Tennessee conference has drawn between 15,000 and 20,000 young people from throughout the state.

Sessions at the gymnasium will begin at 7 p.m. Friday and 1:30 p.m. Saturday. On Saturday morning, personal witnessing conferences will be held for the young people. Location of the conferences include: Belmont College (gymnasium and auditorium), Belmont Heights Church and chapel, Crieve-wood, Nashville First, Immanuel, Judson, Park Avenue, Two Rivers, and Woodmont Churches, Vandy gym, and the Van Ness Auditorium of the Baptist Sunday School Board. Assignments will be made according to associations, McDow stated.

The list of speakers for this year's conference includes: Bill Glass, Jerry Clower, Steve Davis, and Chris Elkins.

Glass, former All-American from Baylor University and Cleveland Brown all-pro defensive end, who will speak to the crowd Friday night and Saturday afternoon, speaks in more than 100 high schools and colleges each year. Since retiring from football in June 1969 after 12 years as a professional, he has written books, conducted crusades, and produced three television specials.

Among numerous other honors, University of Oklahoma quarterback Steve Davis was named most valuable player for the

1976 Orange Bowl game against the University of Michigan. He is the winningest quarterback in OU history with 32 wins, and led the nation in scoring in 1973, racking up 108 points. In 1976, he was hired by ABC Sports as expert color commentator for NCAA College Football, becoming the youngest man to ever hold the position for ABC Sports.

Clower, a deacon at First Church, Yazoo City, Miss., has been named "Country Comic of the Year" for the past four years by all major trade publications. He is co-host of a syndicated television show and does national radio and TV commercials. In addition to numerous speaking engagements, Clower appears on the Grand Ole Opry, the David Frost Show, Country Crossroads, and the Bill Anderson and Wilburn Brothers television shows. He is a graduate of Mississippi State University where he received a degree in agriculture.

A former member of the Unification Church, Elkins is now a resource consultant for the Home Mission Board of the Southern Baptist Convention. A native of Texas, he was recruited by the followers of Sun Myung Moon while attending the University of Arizona at Tucson and became a member of the One World Crusade. For over two years he held places of responsibility for the group and was managing editor of "The Rising Tide," paper of the Freedom Leadership Foundation. He left the church in January 1976.

Music will be under the direction of Guy Bates Jr., minister of music at Lebanon First Church. Special music will be provided by "The Klesis," Morristown.

Mission gifts set record for quarter

Mission gifts through the Cooperative Program for the first quarter of the budget year increased 13.44 percent above the same period of last year, according to Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

Norton said that receipts for the November 1977-January 1978 period reached \$2,748,647.07, which was \$325,754.76 more than the \$2,422,892.31 received during the November 1976-January 1977 period.

Messengers to the 1977 Tennessee Baptist Convention approved a \$10,550,000 Cooperative Program budget goal for this year. The three-month goal would be \$2,637,500, Norton noted, and the gifts from the churches and their members were \$111,147.07 above (4.2 percent above) the quarter's goal.

The Tennessee executive secretary reported that January's mission gifts through the Cooperative Program were \$865,796.12 which was above January 1977 receipts but below the 1978 monthly goal.

Last month's gifts were \$105,454.04 greater (12.2 percent above) the January 1977 Cooperative Program receipts of \$760,342.08.

However, January 1978's total of \$865,796.12 was 1.5 percent below this year's monthly goal of \$879,166.67 (one-twelfth of the annual \$10.550-million goal).

A church-by-church listing of last quarter's receipts will be printed in a later issue of the **Baptist and Reflector**.

SBC missionaries begin mission work in Brunei

MALAYSIA—Although Southern Baptists have not officially begun mission work in the country of Brunei north of here, some work is being done.

Missionary Bobby Evans, assigned to Singapore, has received a visa for Brunei. When the visa was received, however, he and his wife, Dorothy, had just begun working with a new correspondence course in Singapore, making it impractical for them to move to the new field at this time.

Evans is flying to Brunei for 10 days each month. While there he assists churches in the cities of Bandar Seri Begawan and Seria, according to Mrs. Russell A. Morris, Southern Baptist missionary here.

No missionaries, but Ethiopia work grows

MEMPHIS—"We came out of Ethiopia, not in defeat, but in victory!" said veterinarian Jerry Bedsole. Eight other Southern Baptist missionaries to Ethiopia, now dispersed to other lands, nodded in agreement.

Although there are no Southern Baptist missionaries currently serving in Ethiopia because of current political conditions, Baptist missions work there still goes forward.

Agricultural missionary Lynn Groce and the other missionaries give a glowing report of how God is continuing to work in Ethiopia.

The agricultural missions project in the Menz District is still going on, and the medical clinic in Tsai Tsina is still operating under the direction of Muko Okare, an Ethiopian layman. Muko continues to lead a regular Bible study for the Christians in Tsai Tsina, Groce reported.

The Bible Way Correspondence Course is going even greater than before the missionaries left, added Suzanne Groce. And the Ethiopian churches are still distributing the Bibles provided by the Ethiopian Baptist Mission.

In the capital city of Addis Ababa, the Reading Room full of Christian literature operated by the Baptist Mission is still open, and two nights a week, the Ethiopians are showing Christian Bible films provided by Baptists to 200-300 people.

About 15-20 employees of the Baptist Mission are still working daily, running the mission enterprise. And through a special "management trust" arrangement, the mission is continuing to pay the salaries of the office workers, guards, gardeners, secretaries, and employees.

Many of the programs initiated by the missionaries are continuing to operate through the Ethiopian Christians and the management trust.

In the absence of the missionaries, the "trustee" who manages the missions work and more than \$1 million of property is Habti Tessbaye, who was the accountant at the Good Shepherd School adjacent to the mission compound.

"We didn't want to leave the idea with the Ethiopian government that we were abandoning everything when the missionaries left Ethiopia, for everyone is hoping to return someday to Ethiopia," explained Ed Mason, Tallahassee, Fla., attorney who worked out the trust management while a volunteer business manager in Ethiopia.

Neither did the mission want to dismiss the faithful Ethiopian employees. Because of the difficult situation in Ethiopia, it has been extremely difficult for the people to find work.

The missionaries agreed that the spiritual experiences that came because of the tension during those last months in Ethiopia were tremendous.

"Spiritually, it was a fantastic experi-

ence," said Bedsole. "God was answering prayers day by day."

They all said they felt the power of prayer most intensely after missionary doctor Sam Cannata was imprisoned for 16 days, April 3-19, on a firearms technicality.

During his time of imprisonment, Cannata prayed, sang, read the Bible and witnessed to others in prison. "It was wonderful to be in jail for awhile," he recalled. "I read and prayed as I had never prayed before."

His wife Ginny was given free access to visit him, and brought him all his meals.

"The nights were the worst time," she said. "I was afraid they would take him off during the night." To dispel her fears that he would not be there, she sang songs of praise at the top of her lungs on her way to take his breakfast.

On the Sunday before his Tuesday release, members of the church the missionaries attend in Addis Ababa decided to pray around the clock for the next 48 hours for Cannata's release. On Tuesday, Cannata was so convinced of his impending release that he placed all his belongings in a bag and got ready to leave.

Mrs. Cannata, meanwhile, had located the report on her husband and found an Ethiopian colonel who said he would get her husband's release if he could get a paper signed by Cannata's interrogators. Almost miraculously, the interrogators walked into the colonel's office with the release paper just before closing time.

Cannata and his wife, Mason and Bedsole arrived at the mission station in the last two minutes of the 48-hour prayer vigil. (BP)

(Adapted from the December 1977 issue of World Mission Journal.)

Mrs. Earl Kelly dies, native of Tennessee

Mrs. Earl Kelly, wife of the executive secretary of the Mississippi Baptist Convention, died Jan. 29 in Jackson, Miss. She was a native of Tennessee.

Funeral services were held Jan. 31 at Ridgecrest Baptist Church, Jackson, Miss.

Mrs. Kelly, 53, was the former Amanda Harding of Cottage Grove. She attended high school in Paris and was graduated from the University of Tennessee, Knoxville. After graduation she worked for the Tennessee Valley Authority as a home economist.

Among the survivors are two brothers, Harold and Enoch Harding, who live in Cottage Grove.

Bill Small succeeds Fred Ponton as pastor of Calvary, Alcoa

Madison Avenue Church, Maryville, ordained Bill Small to the gospel ministry following a call he received to serve as pastor of Calvary Church, Alcoa.

Small, a native of Tennessee, has been an active member of the Madison Avenue Church for about six years. He is a graduate of Golden Gate Baptist Theological Seminary.

The new pastor will assume his ministry in Alcoa this month. He succeeds Fred Ponton, who retired recently. (See related story this issue).



PRESIDENT — Mrs. Claude Jennings of Lebanon (left), president of Tennessee WMU, has been elected president of a fellowship group composed of state WMU presidents throughout the Southern Baptist Convention. She succeeds Mrs. Lindsey Barron of Georgia (right). The group met recently in Birmingham.

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Ralph E. Norton, Executive Secretary-Treasurer

BOARD OF DIRECTORS: George Capps Jr., chairman; C. Henry Preston, vice-chairman; Gayle Alexander, William E. Crook, John Daley, Jim Dusek, Charles D. Earl, Ray Fowler, Hayward Highfill, Howard Kolb, Pat Landrum, Mrs. R. Trevis Otey, J. Arnold Porter, Paul Shell, Bill Sherman, Gerald Stow, and Herschel Woodburn.

Seminaries, Sunday School Board launch student awareness project

NASHVILLE — A cooperative effort among the six Southern Baptist Convention seminaries and the SBC Sunday School Board took another step forward here during an orientation of four professors who will share information on seminary campuses about Southern Baptist educational programs and materials.

Meetings at the Sunday School Board were designed to clarify working relationships between the seminaries and the board, and identify special resources that could help the professors communicate the work of the denomination in the seminaries.

Grady C. Cothen, president of the Sunday School Board, said the new program is "vitally important, particularly in a time of vigorous para-church movements and aggressive efforts toward non-denominationalism." He said the joint venture should help Southern Baptist leaders become "aware of the resources, services, materials and support of their denomination."

The professors will receive a regular flow of information and materials from the Sunday School Board to share with other faculty members and students.

Current files will be kept on each campus of all materials published by the Sunday School Board. These materials will be available to the faculty and students to make them aware of board-provided resources.

The four men present for the initial orientation sessions are already at work in the seminaries. Teaching assignments and other academic matters will be handled by the seminaries.

All professors will be employed by the seminaries, assigned responsibilities, and supervised by the seminaries, with the Sunday School Board reimbursing them with a sum equal to the salary and fringe benefits on the same scale as other faculty members.

At Southwestern Baptist Theological Seminary, Fort Worth, Charles A. Tidwell has been named as a professor of church administration. He will serve in the school of religious education.

Bernard M. Spooner will be an associate professor of administration at New Orleans Seminary, in the religious education division.

Golden Gate Seminary, Mill Valley, Calif. has selected Jerry M. Stubblefield to serve as an associate professor of religious education.

Bruce P. Powers will be an associate professor of Christian education at Southeastern Seminary, Wake Forest, N.C.

Professors have not been selected at Midwestern Baptist Theological Seminary, Kansas City, Mo., or Southern Baptist Theological Seminary, Louisville, Ky.

Cothen said the new effort would help the Sunday School Board stay abreast of current

academic thought in matters related to the purpose of the board. He also said he expects the cooperative effort to give the seminaries the practical expertise of the Sunday School Board to help keep the faculties and students up-to-date on current practices in the board's areas of responsibility.

He said the continuing exposure of seminary students to literature, church programs, and services of the Sunday School Board would help them as they serve on the staffs of Southern Baptist churches. (BP)

Tiller resigns post as BWA treasurer

WASHINGTON—Carl W. Tiller, a layman associated with the Baptist World Alliance either as an officer or staff person since 1956, has resigned in order that, in his words, he may "seek that place of work where Mrs. Tiller and I can be of the largest usefulness to the Kingdom of God."

Tiller, 62, was western treasurer of BWA from 1956 to 1972 in an honorary capacity, while he worked with the U. S. Government. He became an associate secretary of BWA in April 1972, at the time of his government retirement.

Tiller said one reason for his decision to seek employment outside the BWA is his desire to continue work until the age of 70. The BWA's personnel policy calls for retirement at age 65.

The alliance is a fellowship of 109 Baptist conventions and unions with churches in 90 countries. (BP)

Fred Ponton announces February retirement

Fred O. Ponton, pastor of several churches in east Tennessee since 1952, has announced his retirement.

Most recently, he served as pastor of Calvary Church in Alcoa (1971-77) and was that congregation's interim pastor from July 1977 until he announced his retirement this month. Other pulpits included: John Sevier Church, Knoxville (1961-71); Oak Street Church, Elizabethton (1955-61); Piedmont Church, Dandridge, (1953-55); and Forest Hill Church, Parrottsville, (1952-53). He was in Virginia from 1949-52 where he was pastor of Ewing First Church.

Ponton is a graduate of Clear Creek Baptist School in Pineville, Ky. and Carson-Newman College. He attended Southern Baptist Theological Seminary.

Active in denominational work for his state and association, Ponton was a member of the constitution and by-laws committee of the Tennessee Baptist Convention, moderator for Watauga Association, vice-moderator for Jefferson County Association, and chairman of the evangelism committee in Watauga Association.

Dunsmore called to Island Creek

Island Creek Church, Madisonville, extended a call to Clayton Dunsmore. He comes from the pastorate of Union McMinn Church in Niota, where he served for over four years. He also was pastor of Calvary Church in Sweetwater.

In McMinn-Meigs Association, Dunsmore served as secretary-treasurer for the preachers' conference.

He succeeds Horace Brown in the Madisonville pulpit.



PLANNERS—Archie King (right), Tennessee Brotherhood director, assists Glendon McCullough (center), executive director of SBC Brotherhood Commission, in planning a National Conference of Baptist Men set June 16 in Atlanta. Other state convention leaders participating are (from left) Woodrow Fuller, Florida; Eugene Dailey, Georgia; and H. Mac Johnson, Alabama.

BSSB changes policies, director of conference center division

NASHVILLE—Trustees of the Southern Baptist Sunday School Board approved a number of recommendations to improve the use of Glorieta and Ridgecrest Baptist Conference Centers and elected Robert M. Turner as director of the conference center division in their semiannual meeting here.

DeVaughn Woods, the board's vice president for finance, said the changes approved by the trustees were designed to improve the use of conference center facilities, enhance the centers' public image and to improve the financial results.

The trustees also approved the establishment of a unit to support ethnic and black churches in the office of planning. The unit was established because of the increasing number of ethnic churches cooperating with the Southern Baptist Convention. The unit will be organized with several persons of ethnic backgrounds who will be generalists representing all board interests to the general public.

Bob M. Boyd will be moved from the

position of conference center director to temporary supervisor of the ethnic-support unit. Boyd will also work with Baptist colleges, Bible schools, and denominational groups to make them aware of the board's resources.

Turner, moves to the conference post from the position of manager of the accounting and control department in the board's management and services division. A native of Tennessee and a certified public accountant, Turner came to the board in 1958 and has served in a number of positions.

Steps taken by the trustees concerning the centers include:

—Changing the date of reservation acceptance from January 1 to February 1, effective next year.

—Changing the policy to return none of the deposit to those who cancel during the last 30 days prior to a conference; to return only half of the deposit to those who cancel 30 to 59 days prior to conferences; and to return 100 percent of the deposits for those who cancel two months before a scheduled session.

—Basing room rates on a single occupancy and elimination of family discounts effective 1979.

Additional actions taken by the trustees include:

—Approval of a monthly magazine for single adults, **Christian Single**, to be produced by the family ministry department. It will be available April 1979.

—Approval of the publication of a weekly take-home piece for preschool choir members. The first issue is scheduled to be ready by October.

—Approval, retroactively, of production of the "Cassette Musician," a cassette designed to aid music directors and leaders through inspirational and informative materials. (BP)

Texas 'Living Proof' TV spot cited for advertising award

DALLAS—Texas Baptists' "Living Proof" testimonies carried statewide on television last winter have been named in the "100 best" commercials of 1977 by **Advertising Age** magazine.

The "Living Proof" commercials were the heart of the "Good News Texas" evangelistic thrust and were aimed at reaching every Texan with the message of Christ an average of 40 times. Radio, newspapers, and billboards were also used to create awareness of how Christ can change peoples' lives.

Many churches which took full advantage of the campaign through evangelistic outreach reported substantial increases. (BP)



HARRY M. PILAND
BSSB Sunday School director

Piland to direct Sunday School

NASHVILLE—Harry M. Piland, minister of education for First Church, Houston, since 1973, has been elected director of the Southern Baptist Sunday School Board's Sunday School department, effective Feb. 27.

Piland succeeds A. V. Washburn, who retired in August 1977 following 20 years as secretary of the Sunday School department.

As the national leader for Southern Baptists Sunday School movement, Piland will manage a department that employs 135 persons in editorial and promotion activities. Currently 73 quarterly and monthly Sunday School publications are produced with a combined circulation of 39,980,100. The nationwide projected enrollment for Sunday School during 1976-77 is 7,421,083.

A native of Austin, Tex., Piland has served as minister of education for the Hyde Park Church, Austin; James Avenue Church, Fort Worth; and University Church, Fort Worth.

He is a graduate of the University of Texas, Austin, and holds the master and doctor of religious education degrees from Southwestern Baptist Theological Seminary, Fort Worth.

A frequent contributor to Southern Baptist publications, Piland is active in the Southwestern Baptist Religious Education Association and the Southern Baptist Religious Education Association. He is the president of the Association of Christian Educators, Union Baptist Association, Houston. (BP)

PR coordinator named by Harrison-Chilhowee

Harrison-Chilhowee Baptist Academy, an educational institution of the Tennessee Baptist Convention, has named Eloise Wright as coordinator of public relations under the school's department of development.



Eloise Wright

Wright comes to the Seymour institution from Nashville where she was the promotional writer for Paragon Associates, a Christian music publishing/recording firm. A native Texan and frequent free lance writer for the Woman's Missionary Union's **Contempo** and **Accent** magazines, Wright was awarded the Baptist Public Relations Association's "Best News Story" distinction in 1975 for her treatment of "Seminarists Reel under Inflation."

As a former staff writer for both **Southwestern News**, Southwestern Baptist Theological Seminary's alumni newsletter, and **The Tyler Courier-Times**, her hometown daily newspaper, the academy's new PR coordinator also served as the assistant director of the office of public media at First Church, Dallas, TX.

A graduate of North Texas State University and SWBTS, she joined Harrison-Chilhowee's staff in mid-January.

Brotherhood to offer Bible guides with missionary prayer calendar

The Brotherhood Commission and Baptist Sunday School Board are combining their efforts to involve Baptist men and boys in prayer for missions.

Beginning with the April-June, 1978 issue, the two agencies will offer Southern Baptists a Bible reader's guide with a missionary prayer calendar.

The Sunday School Board will publish the quarterly prayer calendar while the commission will advertise it through publications to men and boys and include it on the Brotherhood periodicals order form.

Cost of the prayer calendar is 10 cents per copy in bulk and 50 cents a year for a single subscription.

Glendon McCullough, executive director of the commission, said the missionary prayer calendar provides in one compact piece a plan for systematic prayer for Southern Baptist foreign and home missionaries and daily Bible readings for Baptist men and Pioneer Royal Ambassadors.

Names of home and foreign missionaries are listed on their birthdays as objects of prayer.

Grady Cothen, president of the Sunday School Board, said his agency is eager to support the Southern Baptist mission enterprise any way it can. He added: "This effort is a means of calling to the attention of our men and boys our specific mission needs and challenges. We encourage our people to use this guide as they take seriously their prayer responsibility."

McCullough said the prayer calendar represents another in a series of efforts by Southern Baptist agencies to provide missions education and involvement for all Southern Baptists.

Tennessee churches add state paper to budgets

Nine Tennessee Baptist churches have placed the **Baptist and Reflector** in their budgets.

The churches, pastors, and associations are:

Ivy Memorial Church, Nashville, Verlon W. Moore; Nashville Association;

Shiloh Church, Decatur, Jimmy Lewis, McMinn-Meigs Association;

High Point Church, Evensville, W. F. Oren, Tennessee Valley Association;

Glade Springs Church, LaFollette, Don Reynolds, Campbell Association;

Point Pleasant Church, Buchanan, Ron Harber; Western District Association;

Greenwood Church, Johnson City, Thomas Ray Straka; Holston Association;

Dumplin Church, New Market, Earl Willis; Jefferson Association;

St. Clair Church, Spring City, Charles Robinson; Tennessee Valley Association;

Piney Church, Oakdale, B. G. Painter, Big Emory Association;

Four additional churches are participating in the **Baptist and Reflector** through the trial plan.

The churches, pastors, and associations are:

Cross Roads Church, Bells, Paul W. Bryant, Crockett Association;

Laneview Church, Kenton, Russell Graves, Gibson Association;

New Bethel Church, Harrison, Vern Duncan, Hamilton Association;

Tusculum Hills Church, Nashville, Douglas Westmoreland, Nashville Association.

Under the trial plan the **Baptist and Reflector** will be sent to each resident family in a church for two months. During that time the church is requested to vote in a business meeting whether or not to continue the publication at the regular price.

Larry Stewart to lead development at Union

J. Larry Stewart of Maryville, consultant for Security Church Finance, has been selected as the new director of development for Union University, college president Robert E. Craig announced.

Stewart, who will join the Union University staff in June, will assume the post Sept. 1. The 39-year-old Baptist layman will succeed Walter Warmath who is retiring Aug. 31 after having served as vice-president for development for the past 15 years.

A native of Huntingdon, Stewart has worked with numerous churches during the past 11 years securing financing for building programs. Before being employed with Security Church Finance based in Houston, Tex., Stewart was vice-president of Surety Funding Corporation of Nashville. The corporation financed churches in seven states.

He is a graduate of Huntingdon High School and attended Baylor University in Waco, Texas.

He is married to the former Mary Jane Taylor of Huntingdon and they have two children, Kim age 10 and Angela age 15. The Stewarts are members of the First Church, Maryville.



Stewart

Barren Plains to hold dedication services

Dedication services for the new sanctuary of the Barren Plains Church, Springfield, will be held as soon as the weather permits, according to pastor James Pruitt.

The congregation has occupied the sanctuary for the past several weeks, but dedication services have had to be postponed.

Pruitt said that the structure was built at a cost of \$151,000 and will seat 325 persons. J. Harold Shankle, Madison, was the contractor, and Carter Hayes, Nashville, served as architect. The church retained its educational plant and razed its old auditorium, which was nearly 100 years old. A full basement was also constructed, but is not in use presently.

Pruitt has served as pastor for about two years.

Southwestern grad assumes Paris' Point Pleasant Church

Dyer County native Ron Harber has assumed the pastorate of Point Pleasant Church in Paris, after graduating from Southwestern Baptist Theological Seminary in December. It is the first full-time pastorate for Harber.

He is the son of Mr. and Mrs. Bill Harber, Paris, and is also a graduate of Union University. Other positions of leadership he has held included serving as a summer pastor and youth director. He was also a summer mission worker on the East Coast.

Pleasant Hill Church pastor dies following heart attack

J. L. Ward, pastor of Pleasant Hill Church near Lenoir City, died at Park West Hospital in Knoxville last month following a heart attack. He was 41.

Ward had served as pastor of that church since 1965, coming to Tennessee from North Carolina.

Funeral services were held at the church with Ben Byrd, North Carolina, and Paul Sullivan, South Carolina, officiating. Burial was in Sweetwater.

The pastor is survived by his widow Jean Nelson Ward, Lenoir City.

Middle Tenn. historians plan Feb. 20 meeting

The Middle Tennessee Chapter of the Tennessee Baptist Historical Society will meet Feb. 20 at Belmont College, Nashville. The meeting will begin at noon in the President's Dining Room.

Jonas Stewart, executive secretary of the Tennessee Baptist Foundation, will speak to the chapter members and guests on the foundation's history.

Our People and Our Churches . . .

PEOPLE . . .

Gallatin First Church ordained **Carey Rutledge** as a deacon. Pastor **Harold Allen** delivered the charges to the candidate and to the church.

Donald Edgar Duncan was scheduled to be ordained as a deacon at Elizabethton First Church. **William Swafford** is pastor.

Alice Bell Church, Knoxville, ordained **Douglas Merritt** as minister of education last month. He is scheduled to graduate from Southern Baptist Theological Seminary in June and has accepted a call to Snyder Memorial Church in Fayetteville, N.C. **Hayward Highfill** is interim pastor at Alice Bell.

Woodstock Church, Memphis, is scheduled to ordain **Toby Hayes** as minister of music and education this month. **W. T. Taylor** is pastor.

Members of Rock Springs Church, Maury Association, honored **Berta and Ben Williams** recently on the occasion of their 70th wedding anniversary. They have been members of Rock Springs Church for 67 years.

Dickson First Church ordained **Philip Chadwick, Gary McCaleb, and Doug Sager** as deacons on Jan. 29. **Foy E. Phillips**, pastor of Immanuel Church, McEwen, delivered the message and charge. **Don B. McCoy** is pastor.

Jackson First Church will ordain **George Bennett, David Cash, Larry DePriest, Gayden McMains, and Robert Roy** as deacons in the near future. **R. Trevis Otey** is pastor.

John B. Daley observed his 10th anniversary as pastor of Brook Hollow Church, Nashville, last month. **Daley** is president of the Tennessee Baptist Executive Board.

Mr. and Mrs. Harvey Gray, former pastor of Concord Church, Chattanooga, will celebrate their 50th wedding anniversary this month. They reside in West Helena, Ark.

Mack Pinkelton is in his 32nd year as pastor of New Hope Church, Lawrenceburg. He first began his work at the church in 1944.

Shores Church, Goodsprings, ordained **Jimmy Faulk** to the gospel ministry last month. **Faulk** came to Shores from Decatur, Ala.

CHURCHES . . .

In spite of Jan. 22's ice and snow, Southeast Church in Murfreesboro, with a church training enrollment of 125, had 126 present. **Don Edwards** is pastor of the church.

James Abbitt is now serving as pastor full time for the Maranatha Church, Gibson County Association.

LEADERSHIP . . .

Jesse B. Newcomer, minister of music at Murfreesboro First Church, resigned to accept the invitation of Broadmoor Church, Baton Rouge, La. He has served the Murfreesboro church for 10 years and is currently president of the Tennessee Baptist Convention ministers of music organizations. He has also taught violin at Middle Tennessee State University and given demonstrations for several education classes. **Eugene Cotey** is pastor of the Murfreesboro church.

Curtis Tuggle is serving as interim pastor of Madison Creek Church, Goodlettsville. **Tuggle** was formerly pastor of Station Camp Creek Church, Hendersonville.

Melvin Martin resigned as pastor of New Bethany Church, Sweetwater Association.

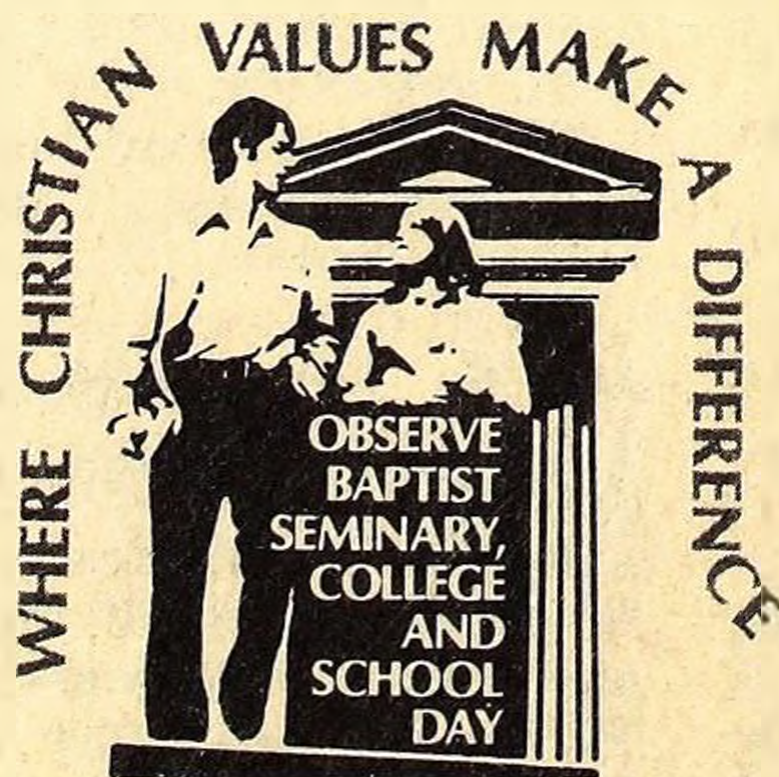
Larry Glass is serving as interim pastor at New Zion Church, Pulaski. **Argine Hughes** is the former pastor.

Steve Nave was called as interim pastor at Liberty Hill Church, Ethridge. **Jim Hightower**, the former pastor, is residing in Savannah.

Jerry Ferguson, pastor of Faith Church, Loretto, since January 1975, resigned to accept the pastorate of Dogwood Grove Church, Montevallo, Ala. He is a graduate of Samford University, where he plans to work on a masters degree.

Baptist Seminaries, Colleges, and Schools

. . . CHURCHES AND SCHOOLS JOINED IN MISSION



FEBRUARY 19, 1978

- 71 schools including 53 universities and colleges, 12 Bible schools and academies, and six seminaries
- 152,000 students
- 22,000 students preparing for church-related vocations

Our Southern Baptist colleges, seminaries, and schools are places where young men and women are educated and equipped for various types of vocations including Christian ministry. Baptist campuses are WHERE CHRISTIAN VALUES MAKE A DIFFERENCE AND BOLD MISSION BECOMES A REALITY.

AND BOLD MISSION
BECOMES A REALITY

For more information write to

Education Commission, SBC

460 James Robertson Parkway/Nashville, Tennessee 37219

Nominations needed by TBC committees

The guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the **Baptist and Reflector**.

Some people may not understand how names come before committees. The head of each of the TBC institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The convention guidelines direct them to work with the heads of the institutions.

If a person wants to recommend a person to the Executive Board, he should fill out this form or write to the committee chairman or Ralph Norton, TBC executive secretary. When a recommendation is to be made for the children's homes, hospitals, schools, Service Corporation, or Foundation, a letter to the head of the institution in February or March is the best way to help.

The Committee on Boards will meet April 4. The temporary chairman is J. Victor Brown, 230 University St., Martin, TN 38237.

The Committee on Committees will meet April 20. The temporary chairman is Mike Davis, 303 Linden St., Dresden, TN 38225.

GUIDELINES

1. Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.

2. Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.

3. A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.

4. The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.

5. The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.

6. If the Committee on Boards considers someone else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a Convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

RECOMMENDATION TO 1978 COMMITTEE ON BOARDS AND COMMITTEES ON COMMITTEES

For service as a director, trustee or committee member on the Tennessee Baptist Convention boards or committees.

Believing in this person's moral integrity spiritual commitment and other qualifications:

1. I recommend _____

Mailing address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member _____

_____ Association _____

5. Give brief statement as to the past and present loyalty of this person to this church, and the programs of Southern Baptists _____

6. List service on boards or committees of the Tennessee Baptist Convention _____

7. List training, skills, experiences, etc., which would qualify for service recommended _____

8. List the place where you think this person can best serve:

A. trustee or director of an institution or agency or the executive board (specify) _____

B. Convention committee: (specify) _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the committee on boards or committee on committees until nomination has been approved.

Signed _____
(name of person making recommendation)

(mailing address) _____

(occupation) _____ (date) _____

Return to Dr. Ralph Norton, Executive Secretary-Treasurer, Tennessee Baptist Convention, P.O. Box 347, Brentwood, Tennessee 37027.

Race relations progress must continue

Next Sunday, Feb. 12, is listed on the official calendar of the Southern Baptist Convention and the Tennessee Baptist Convention as **Race Relations Sunday**.

It is an important event in the life of our denomination, because it reminds us that all people are creations of God and that each individual—regardless of his race, nationality, ethnic background—is a person for whom Jesus Christ died.

Southern Baptists have made great strides in race relations during the last two decades. God's love has been allowed to melt away some of the suspicion, prejudice, and even hatred that has segregated the races in our churches and in our nation.

The progress we have made must not be interpreted that we have reached nor even neared the place where we ought to be—as a denomination or as individuals.

The theme for the 1978 Race Relations Sunday is very significant. It is **"Let us not be weary in well-doing"** (Gal. 6:9a). This admonition should remind us not to cease nor to minimize our efforts in building bridges between various racial groups.

Because there are so few racial incidents in the headlines these days; because there are not mass protests; because there are so few occasions of blacks seeking to worship in or to unite with Baptist churches—we might conclude that all racial differences have been resolved.

Race Relations Sunday should remind us that we as Baptist Christians must use these periods of relative racial peace to

build peaceful relationships with our brothers in Christ. We often criticize racial minorities for resorting to violent force to achieve their rights, but it would seem that we have taught them that this is their only way to achieve recognition. If they are quiet, they often go unheeded.

Race Relations Sunday and its 1978 theme will remind us that we as Southern Baptists have had some "well-doing" in racial resolves. Many churches have faced the integration issue and have voted to open their memberships to **all** born-again, baptized believers. A number of black churches have been accepted into our denomination—and more importantly, into our "fellowship" (with all that word means).

Southern Baptists have made some great strides in race relations.

However, we must not rest on the road to where we want to eventually arrive. If we do pause to look back on how far we have come, let's make sure that the progress of the past will not be a perch—but a prod to even greater steps toward racial harmony. **"Let us not be weary in well-doing."**

Anti-obscenity bill

The anti-obscenity bill—which has become rather controversial—has been introduced into the 1978 General Assembly. The controversy arose because **the people** of Tennessee want the strongly written bill to become law, but **the pornographers** and **some politicians** do not.

Attempts to bury the bill in committees will apparently fail, because of the vast number of letters and telephone calls which have come to legislators. The public—who elects the lawmakers—obviously wants a strong, comprehensive law which will allow law enforcement officials to deal with this despicable problem.

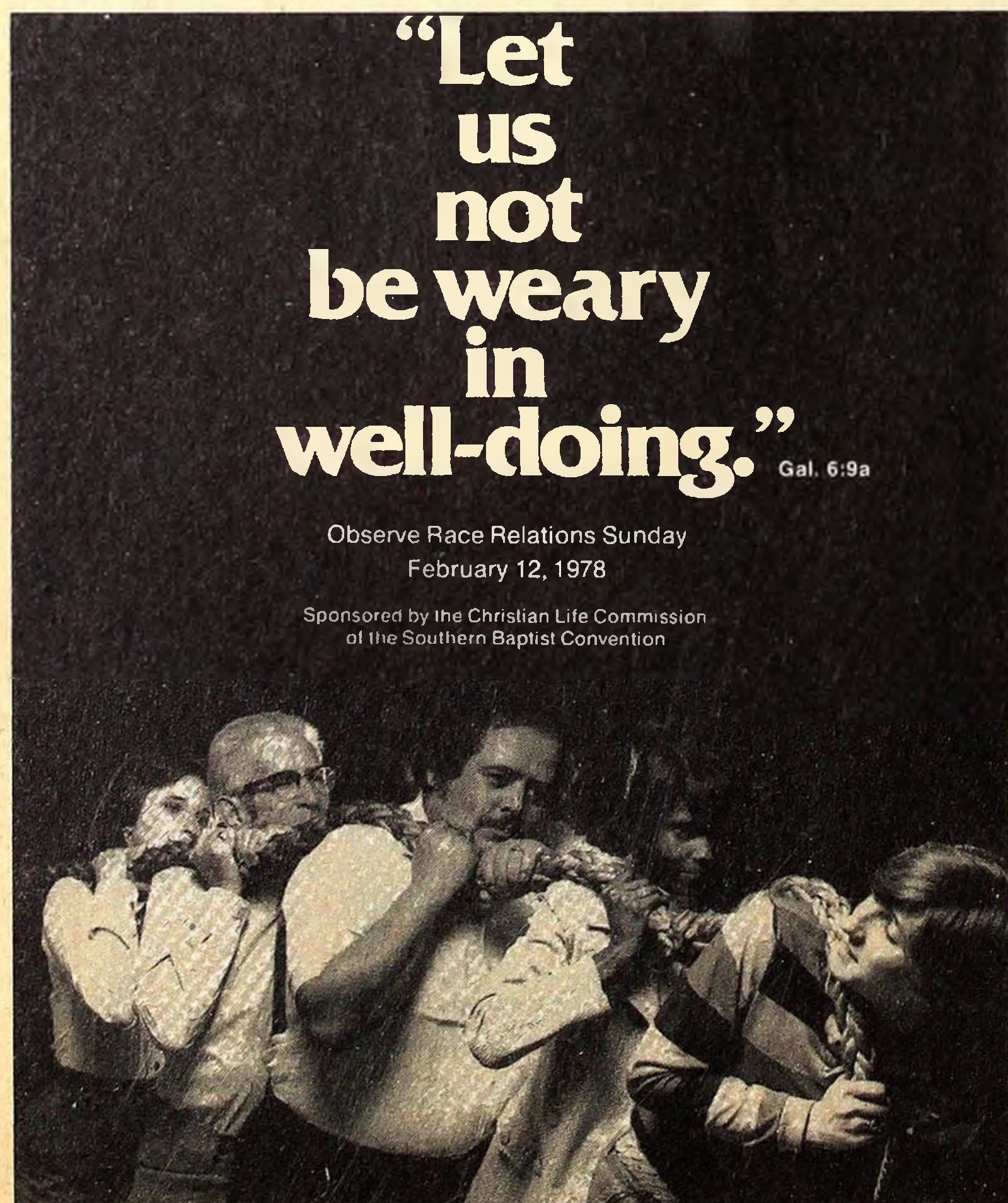
The bill is lengthy, but it must be to deal with all the complexities of prosecuting obscenity offenders. The bill is complicated, but the main ones who claim they can understand it are the very attorneys who defend those who produce and distribute offending materials!

The bill is now on Capitol Hill.

The Senate version (SB 1705) has been referred to the Senate Judiciary Committee, who could consider it as early as next week.

The House version (HB 2021) has been referred to the House State and Local Government Committee. This committee plans two days of public hearings on the bill in "mid-February" and then will place it on their calendar the last week of February.

Tennessee legislators need to remember that the concerned citizens of our state want anti-obscenity legislation passed this session. Your letters and phone calls to them could be vital in getting this important bill out of committees and into the state's statutes.



Cicero's comment

By the editor



During the recent and continuing snows around our house, I became concerned about the many birds which live in the woods on the hill. Occasional radio announcements have reminded residents to share food with our frail, feathered friends.

After several attempts to purchase a "bird feeder" proved unsuccessful (hopefully this means other bird lovers had bought them all), I decided to build a feeding station. Two boards and an old pie plate were nailed together and attached to the retaining wall outside our kitchen window. I filled the plate with newly-purchased bird seed, and hurried back into the house to watch the barrage of birds. But none came.

As an enticement, I scattered bird seed on the patio. Still no takers.

Then I remembered seeing birds pecking on the sparse areas of the yard where the snow had melted. So, with shovel in hand, I cleared away an area near the feeder, sprinkled it with seed and a trail leading to the heavy-laden pie plate. Still no birds came.

I could see the birds up in the woods, huddled on icy tree limbs. They were apparently hungry—but they wouldn't come. Being a supposed "communication expert," I tried to imagine some way to tell them of the free food. They can't read, or understand my words or amateur bird calls, or comprehend my desires for them to "Come and eat."

In my frustration, I wondered if God faces the same problem. He has so many blessings for us. He spreads His lavish table of good things. And yet sitting alone and starving, we ignore Him and His bountiful provisions.

"Ho! Every one who thirsts, come to the waters. And you who have no money come, buy, and eat. Come, buy wine and milk without money and without cost. . . . Listen carefully to Me, and eat what is good, and delight yourself in abundance" (Isa. 55:1-2, NASV).

I am glad to report that after four days the birds have decided to accept my free offer. My make-shift seed station has become a rather popular bivouac for birds.

Perhaps we human beings, too, will learn to overcome our fears and independence and joyfully accept God's gracious goodness. The joy that would come to His heart must be a million-fold greater when we come to Him, than the excitement my family felt as the birds finally came.

Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

'Silly, derogatory remarks'

Dear editor:

I cannot believe any man in the responsible position of editor of a magazine of our state convention and who takes the name of Christian would make the sarcastic comment about a call from God and then attack without fear the character of those called to serve Him (Cicero's comment, Jan. 19).

Sir, you have offended me, not for my sake personally, but with your silly and derogatory remarks directed toward my brethren in the ministry, the evangelists, who make up a ministry in our convention. I feel you owe each of these men an apology and the rest of us an article of explanation and/or retraction of your implication directed toward this group in your column. I have used and worked with some of these men in the church I pastor and also in meetings on the mission field, in east Africa, Korea, Guatemala, and other places, when these men were there at their own expense, both of time and money. I refer to men like Evangelists David Walker, Jeff Brooks of our state, and E. J. Daniels and Leon Kilbreth (whose son is a member of our staff here) who work among churches throughout the entire Southern Baptist Convention. I agree there may be some "bad" evangelists, but there are also some "bad" pastors who also take advantage of evangelists, and there are also some "bad" editors who, evidently for lack of knowing anything uplifting and upbuilding to write, seem to, always out of jealousy or what borders sometimes on bitterness, write that which they seemingly know little about.

Personally, from 20 years experience as a pastor and having used evangelists for most of the meetings during those years, and also being involved in area-wide crusades, both in this country and on the foreign fields, I have yet to have worked with any evangelist who was not a gentleman, a pastor's friend, and a brother, whom I could trust and work with in more confidence after the meeting than before.

I pity you, and I am still waiting to see if there is a positive note about anything in your writing.

Ray Maddox
Cedar Grove Baptist Church
Johnson Valley Road
Kingston, TN 37763

That column was supposed to show what an evangelist might do—IF he were not

called by God. Like you, I do not know any of our Southern Baptist evangelists who act that way. If I did, I would not have used that for a subject.

The technique of successful satire is to write so absurdly and so unbelievably that everyone will know it is not aimed at actual people or events. Since you didn't interpret it this way, maybe I didn't make it absurd or unbelievable enough! (editor)

Pastors like letter

Dear editor:

In the regular session on Dec. 19, 1977, the Chilhowee Baptist Pastors Conference went on record as being in agreement with the intent of Tom Biggers' letter to the editor (Dec. 8).

Further, we recognize the courage it took to take such a stand and believe that we are safe in saying that there is a mounting concern over the so-called "Christian entertainment" profession.

Our congratulations to and prayerful support of our brother, Tom Biggers.

Douglas McPherson
Cedar Grove Baptist Church
Route 3, Nail's Creek Road
Maryville, TN 37801

Spread, don't debate

Dear editor:

First, I would like to say "Thank you" to the **Baptist and Reflector**. I am a first year student at Southeastern Baptist Theological Seminary in Wake Forest, N.C., and soon after my wife and I arrived here we began receiving the **Baptist and Reflector**. I know our church isn't sending it, so apparently the

(Continued on page 13)

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Christians are not orphans

By Herschel H. Hobbs

"I will not leave you comfortless: I will come to you."—John 14:18

This is a blessed promise indeed. Jesus is talking about returning to the Father. But He assures the apostles that He will not leave them as orphans in the world. The word "comfortless" translates the Greek word **orphanous** whence comes our word "orphan." The singular word is **orphanos**. So remove the Greek ending "os" and you have "orphan."

This promise is based upon the fact that when Jesus returns to heaven, He "will pray the Father, and He will give you another Comforter, that He may abide with you for ever" (v. 13). In the following verse Jesus identifies the "Comforter" or Paraclete (one being called alongside) as the "Spirit of truth." "Another" means another of the same kind. So the same kind of Comforter as Jesus had been to them.

Note that Jesus, not we, prays for the Spirit to come, and He is given by the Father. Verse 17 says that the Spirit already indwells every believer. The Father will send Him in power at Pentecost.

We often wish that we had been with Jesus in the flesh in ancient Palestine. But we have an even greater privilege. Then Jesus dwelt with His people. The Spirit dwells in

them. Jesus was with the apostles for not more than three and one-half years. The Spirit remains with us forever. There were times when the apostles were away from Jesus' physical presence. We are never away from the Spirit's presence.

The Holy Spirit is the Spirit of Christ (Rom. 8:9). So the Spirit does not replace Jesus. In Him Jesus is with His people in spiritual presence. This is expressed in Matthew 28:20. "Lo, I am with you alway, even unto the end of the world." "Alway" renders "all the days": good and bad days, days of joy and sorrow, days of victory and defeat. "All the days." And it is true "unto the final consummation of the age" (literal translation). Truly we are not orphans in the world.

Indiana pastor assumes pulpit for Ridgetop First congregation

Former Indiana pastor Jack Geurin has assumed the pastorate of Ridgetop First Church. He came to the post in late December. Ridgetop is located between Springfield and Goodlettsville.

A native of Kentucky, he is a graduate of Campbellsville College in that state and Southern Baptist Theological Seminary. He also attended Midwestern Baptist Theological Seminary. He held several pastorates while he was a student.

Geurin served the Dyer (Ind.) First Church from 1970-77 and has also been an evangelist. His wife, the former Mary Ingold, was a US-2 missionary in Indianapolis for two years.

Love for the least of these

By Paula W. Hamby

The Vacation Bible School clinic was over and the people began leaving the church. She sat there on a window ledge of the store front. To say that she was dirty was an understatement. Her two small children had matted hair and a hungry look. "Won't someone please help me find work? I'm desperate!"



Hamby

Three women from the church stopped and told her it was late, and she should be at home. There were no jobs to be found so late at night. They turned to leave, and she shouted back, "That's just like church people. All they do is talk."

Immediately the church women were gripped by the truth of her words. They helped the children and their mother into the car and began a long ride into the darkness of the countryside.

During the ride the mother, a welfare recipient, began to relate her problems. Lizards were in the cistern from which she got the water for herself and her six children. They had not eaten in several days. She was coughing and was obviously sick. She had thought of suicide that day by jumping into a drainage ditch. The church women expressed concern, encouragement and promised to bring food and clothing the next morning.

As word spread the next morning of the woman's need, there were mixed reactions. Some people were dismayed that she was in trouble again. Others offered jobs, food, clothing, rides for the children to attend VBS, church literature, and concern for her spiritual welfare.

The woman did not change her life-style simply because people began to help her. She had spent some forty years in dire poverty and was not apt to change immediately. Why bother then with people like this? Can they be helped? Was it coincidence that brought the woman and the church people together? Thank God we are not responsible for the changing of another's life, but we can be used of God for His honor.

"And let us consider one another to provoke unto love and good works" Heb. 1:24.

Mrs. Hamby is a member of First Church, Ripley, where she serves as preschool director for the nursery.

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Pulpit To Pew

By Jim Griffith

The approach of Valentine's Day is once again a reminder that true love is more than a jolly jingle or rhyming verse—it is a lifelong loving attitude.

And life is made so much sweeter by those who practice the fine art of being loving and considerate of their fellowman. Someone said that the reason King Solomon had 1,000 wives was so that he could come home from work after a hard day and find at least one wife in a good humor.

Fights and fusses are too often the order of the day for many married couples, as indicated in this bit of verse:

"I remember the bride with rice in her hair,
but it wasn't her wedding night—

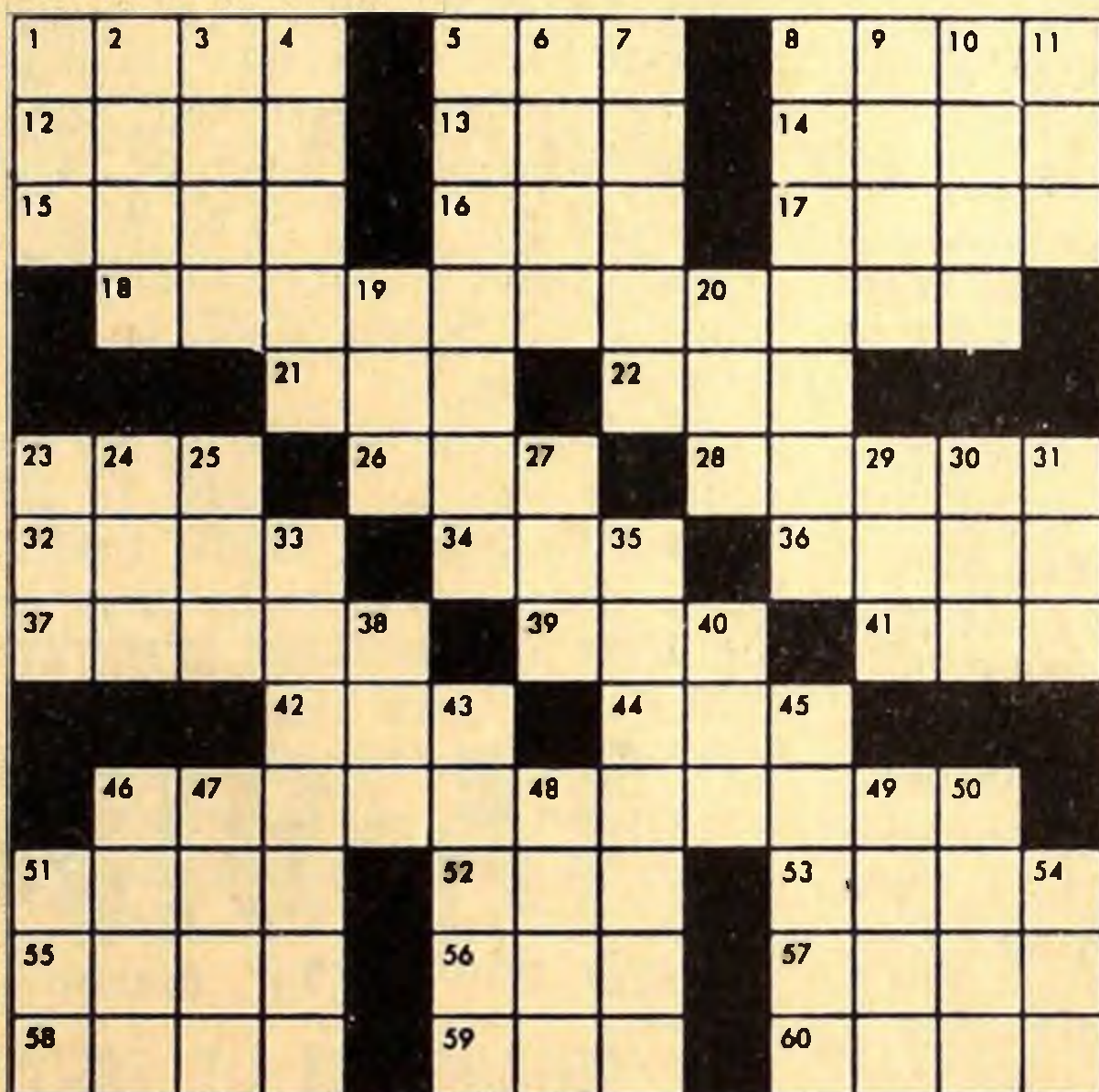
They were in a Chinese restaurant—and having a terrible fight."

As one matron said to her pastor following his sermon, "I'd just like to see you love my husband!"

But the fact is, ornery as they may be, there is only one thing a Christian can do with fellow human beings and that is to love them.

Bible Puzzle

Answers on page 14



ACROSS

- 1 He did evil (1 Ki. 16:30)
- 5 Small child
- 8 Mountain (Deut. 34:1)
- 12 Gong
- 13 An altazimuth
- 14 Son of Jarahmeel (1 Chron. 2:25)
- 15 Infant
- 16 Hinder
- 17 Word before swipe or step
- 18 "and famines, and —" (Luke 21)
- 21 Calendar abbr.
- 22 Indian weight
- 23 "his — sins" (2 Pet. 1:9)
- 26 Interjection
- 28 "suffer a — to live" (Ex. 22)

- 32 Hinds
- 34 Burned by Joshua (Josh. 8:28; poss.)
- 36 — and simple
- 37 Divided from the sheep (Matt. 25:32)
- 39 Tatter
- 41 Brow or ball
- 42 Interjection
- 44 Statute
- 46 "among the — —" (John 12)
- 51 —a-brac
- 52 Make lace
- 53 "— of the work" (Jas. 1)
- 55 Light's opposite
- 56 Woman (Gen. 4:1)
- 57 Merriment
- 58 Chemical suffixes
- 59 Man's nickname
- 60 Other

CRYPTOVERSE

SDPC L XLCW SLQW EUPLWP IDP UZGF DP
XLVPID PKPC DTW PCPXTW IZ HP LI
EPLNP STID DTX

Today's Cryptoverse clue: E equals P

DOWN

- 1 Coarse wool
- 2 "— to themselves" (2 Tim. 4)
- 3 Priestly garment: var.
- 4 "— we God" (Jas. 3)
- 5 A believer (Acts 9:36)
- 6 Man (Gen. 10:28)
- 7 Children of the wicked (Matt. 13:38)
- 8 "— —, no bread" (Mark 6)
- 9 Clinton's canal
- 10 Household needs
- 11 Single
- 19 Chinese pagoda
- 20 "a — lump" (1 Cor. 5)
- 23 Organic: abbr.
- 24 Old card game
- 25 Church officer: abbr.
- 27 It was darkened (Rev. 9:2)
- 29 Day of the week: abbr.
- 30 "strive, nor —" (Matt. 12)
- 31 Half of a guffaw
- 33 "of the —" (Acts 17)
- 35 "and — Elisabeth" (Luke 1)
- 38 Haggard novel
- 40 N.T. book: abbr.
- 43 Frequently
- 45 "golden — of Ophir" (Isa. 13)
- 46 British unit of capacity
- 47 Employ
- 48 Rant
- 49 Sweet or cinnamon
- 50 Perceives
- 51 Brigade: abbr.
- 54 Female ruff

HISTORICALLY FROM THE FILES

50 YEARS AGO

For the last quarter of 1927 West Jackson Church, Jackson, reported nine standard unions and a standard general organization. There were four juniors, two intermediates, two seniors, and one adult. Clyde Sewell was B.Y.P.U. director.

W. A. West of Bemis was called as pastor of the church at Huntingdon for half time.

25 YEARS AGO

Jimmy Allen of Memphis was elected Royal Ambassador secretary for Tennessee.

Elkins Avenue Church was constituted in Nashville. Harold Gregory, associational missionary, led in the organization.

10 YEARS AGO

Parkway Church, Madison, voted to build a new parsonage. John W. Tresch Jr. was pastor.

Thrifhaven Church, Memphis, Pete Steelman, pastor, led the state in baptisms for 1967.

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Survey finds heart disease, cancer as cause of most ministers' deaths

DALLAS, Tex.—Heart disease and cancer rank as the leading killers of active and retired Southern Baptist ministers and employees, according to statistics released by the Southern Baptist Annuity Board.

Seventy-two percent of 105 deaths recorded by the Annuity Board for this group in the last nine months of 1977 were attributed to heart disease and cancer. Sixty deaths from April 1, 1977 to Dec. 31 were linked to heart complications, while 16 involved cancer. One-half of the cancer-related deaths occurred during the three-month period between October and December.

The totals reflect deaths of ministers or denominational employees who had participated in the Annuity Board's protection program. Some of the group died in active service, while others died in retirement.

Other causes of death and totals included: brain complications, six; strokes, ac-

cidents and respiratory disease, three each; kidney disorders and suicide, two each; blood disease, hypertension, ulcers, drowning, lung ailments, pancreatitis, pneumonia, gastric disease and natural causes, one each.

In 1969—the last year the Annuity Board compiled cause-of-death statistics—heart disease had been the leading cause of death for more than a decade. The 1969 record showed 66 percent of the deaths were linked to cardiovascular complications.

Drummond named president of evangelism agency

GRAND RAPIDS, Mich.—Lewis Drummond, professor of evangelism at Southern Baptist Theological Seminary, Louisville, was elected president of the International Academy of Professors of Evangelism at the group's meeting here.

Drummond has also been named co-chairman of the committee organizing the World Consultation on Evangelism in Theological Education, planned for London in 1979.

A former vice-president of the evangelism professors' organization, Drummond will serve a two-year term as head of the academy, formed for the stimulation and development of evangelism programs in theological education.

The London evangelism meeting is being planned as an outgrowth of the Lausanne Congress on World Evangelism, a 1974 meeting which drew participants from around the world. (BP)

Foundation

Nobody cared for him

by Jonas L. Stewart

Executive secretary-treasurer

He was a lonely old man. Suicide was on his mind when our office was called to see if we could do something to change his attitude toward life. A conversation soon revealed why he was so depressed.

His family no longer cared for him. Lonely and alone, he had a longing that his "wasted" life could count for something. Several visits to help assuage his grief and loneliness brought about a trust and friendship.

A special interest had been kindled years ago in one of our Baptist institutions. Upon his death it was learned that he had made a will leaving his entire estate to the Tennessee Baptist Foundation, trustee, with the income forever to be paid to the institution of his interest.

He was never able to give much while he lived. The estate was not large, but it will be multiplied again and again in gifts to the cause about which he cared. Every few years the assets of his estate will pay out in income amounts equal to its original value. It will be reproduced again and again into the ages.

Thus one who thought his life was wasted found a way to greatness in giving. He learned what many should realize that an estate doesn't have to be large to be useful when it is dedicated to the Lord.

For information about preparing a Christian will to leave an estate, large or small, to support the Christian cause of your choice, write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive secretary-treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

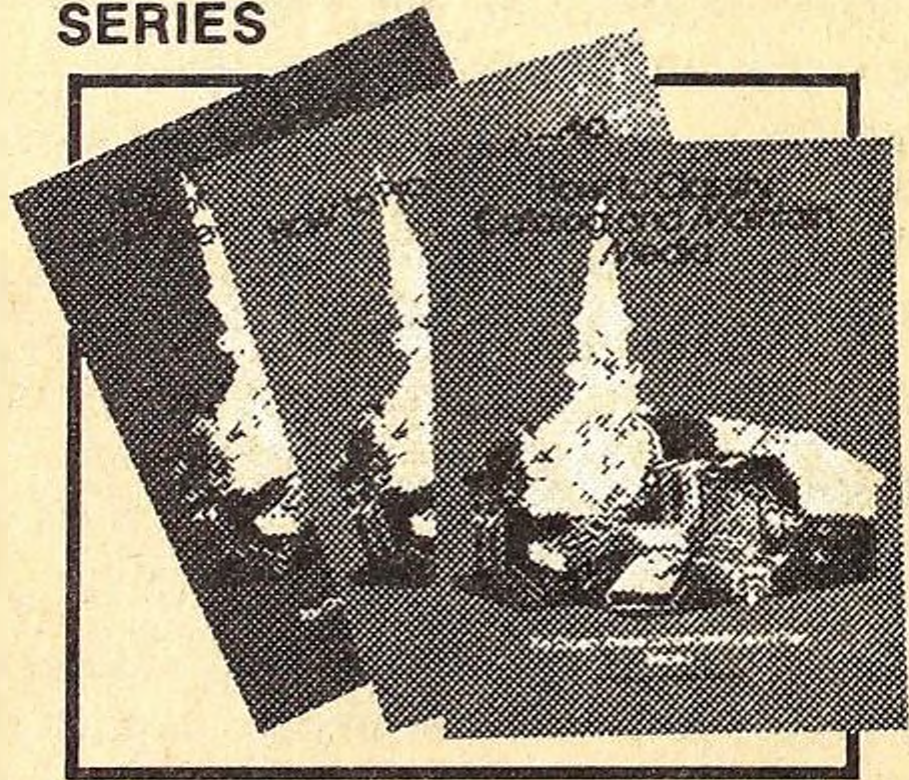
California crash claims life of music minister's wife

RIDGECREST, Calif.—Eugene S. Royal, minister of music and education at Immanuel Baptist Church here, is recovering from injuries received in a Jan. 16 plane crash which killed his wife.

Mrs. Crissa Royal died from exposure in near zero temperatures when the plane her husband was piloting went down in a driving snow storm in the Sierra Nevada Mountains while en route to the California Baptist Evangelism Conference. The wreckage was discovered Jan. 18. (BP)

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Proposed Spanish Constitution reopens church-state debate

MADRID, Spain—With the introduction of a new Constitutional draft before a special committee of Congress and the constitutional committee of the Cortes last month, considerable interest has been stimulated by the proposed Third Article, "The Spanish State is not confessional. It guarantees religious liberty. . ."

Juan Torras, president of the Spanish Baptist Union, commented in a recent issue of the union's monthly, *El Eco*, "We as Baptists and as Spaniards recognize and welcome the establishment of the principle of separation of churches and the state."

He continued, "When Spain proclaims herself as non-confessional, all churches remain at the same level legally and none are privileged, particularly as regards the public treasury."

Article Fifteen of the draft states, "All citizens are the same before the law, without discrimination for reasons of sex, race, birth, religion." According to Torras, "This will render meaningless the present but anachronistic 1967 Law of Religious Freedom which brought discrimination by legislating for non-Catholic citizens only."

A provision in the draft (Article 17) that "No one can be compelled to declare his religious beliefs" means, the Baptist leader says, "that civil marriage will be facultative, since the obligation of those contracting marriage to prove they are not Catholic will disappear."

The French weekly magazine, *Reforme*, noted recently that the "non-confessional" aspect of the Constitutional draft has unleashed considerable agitation in the Spanish Catholic circles, and commented, "The Catholic Church is well aware that she cannot prevent the evolution of present society, but she holds some positions that will not be abandoned, in particular education by religious orders."

The *Reforme* article adds that the Catholic hierarchy now "is satisfied with four points they have won in a newer version of the Constitutional draft: legal recognition of the Catholic majority, juridical relations between their church and the Spanish state founded on the idea of collaboration, disappearance of the principle of a non-confessional state, and a recognition of the creativity of education centers which would assure continued government funding." (EBPS)

Ramah announces election of pastor Johnny Pruitte

The congregation of Ramah Church, Wilson County Association, has elected Johnny Pruitte as their new pastor. Pruitte was ordained to the gospel ministry last month by his home church, Cedar Grove.

Pruitte was interim pastor of Rutland Church in Mt. Juliet for two months. He has also preached in several youth revivals and supplied in churches in Wilson County. He is 19 years old.



Pruitte

More letters

(Continued from page 9)

state convention sends it to all out of state seminary students. So, thank you, it's good to be in touch with our friends at home.

Secondly, there has been a great deal of comment in the *Baptist and Reflector* in past months about different Bible translations. It seems there is an argument over what translation we should use. Let's stop giving Satan a boost by arguing over God's Word. I'm sure he takes pleasure at seeing Christians arguing over their Bibles! Let's take this same energy that we've used arguing, choose the Bible that we each feel suits our needs, and go spread the message of His Good News to those who really need it!

William C. Cannon
449 Stadium Road
Wake Forest, NC 27587

The Board of Directors of the "Baptist and Reflector" has established a policy of sending the state paper without charge to Tennesseans who are enrolled at SBC seminaries. (editor)

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Cottage Grove Baptists pick Union grad to lead flock

Randy Phillips, a 1977 graduate of Union University, is the new pastor at Cottage Grove Church, Cottage Grove.

A native of Paris, Phillips is working on a master of science degree at Murray State University, Murray, Ky. While at Union, he was president of the ministerial association.

He is a former pastor of Lavinia Church in Gibson County, and served on the staffs of Woodland Church in Jackson and West Paris and Temple Churches in Paris.

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The joy of trusting the Lord

By Thomas G. Smothers
Chairman of Department of Religion and Philosophy
Union University, Jackson, TN 38301

Background Scripture: Psalms 34 and 57
Focal Passage: Psalm 146

In recent years a new edition of **The Baptist Hymnal** has become available, and it is enjoying wide usage in the churches. Like its predecessors, it is a collection of songs from many sources, a true collection of collections. There are songs for every occasion, and songs to suit every worship need. There are songs hallowed by age and usage, and there are songs written in newer styles which express contemporary musical tastes. And while some of my favorite songs have been omitted, I have found that some of the newer ones are helping me to find a new vitality in worship.

The book of Psalms is also a collection of collections. It includes several types of psalms, originating in different times and in different circumstances, to meet the worship needs of God's people. As we become more sensitive to these psalm types and to their original settings, we are able to make better use of them in our own lives.

Almost one-half of the songs in the book of Psalms are hymns of praise. The last five psalms are hymns of praise, and perhaps they were intended to be an appropriate conclusion to the entire collection. These five psalms begin and end with the cry: "Hallelu-Yah," "Praise the Lord!" They form the Biblical "Hallelujah Chorus" in five movements.

Psalm 146:1-2

Hymns of praise usually followed a set form: (1) the call to give praise, (2) the reason for giving praise, (3) the heavy use of praise language, with the careful piling up of synonyms to add richness. Psalm 146 manifests all these features and is, therefore, an excellent example of the hymn of praise.

The psalmist begins with a general summons to praise the Lord, and he couples this with a call of encouragement to himself. This is an individual song of praise, perhaps intended to be used in private worship, but

in any case arising out of an individual's experiences which brought him closer to God.

In verse 2 the psalmist declares that he will sing praise to God all his life. The words "while I live" may also be rendered: "with my life," or "by means of my life." The quality of one's life can be, and ought to be, a means of praising God. And praising God should be a lifelong joy.

Psalm 146:3-4

In these verses the song writer counsels against putting one's trust in man, whether he be a prince or one of lesser status. He is not simply pointing out man's lack of dependability or trustworthiness toward his fellow man, but rather man's lack of ability to provide spiritual help. The word translated "help" in verse 3 is literally "salvation." Placing one's trust in a prince, a high official, will not bring salvation, nor will putting one's faith in human nature provide deliverance. For man is mortal and frail. All of his plans and thoughts and schemes perish with him.

This is a timely message today. Most people believe that man's basic problems are social, economic, and material problems. They have accepted the propaganda that all human problems can be solved simply by better education and by bigger and more expensive government programs. While education and social programs are needed to enhance the quality of life, they cannot provide what man needs most: salvation, a regenerated life. For modern man has misidentified his main problem; his main

problem is his own sinful nature. There will not be a better world until there is a better kind of man to live in it, and only God can create that kind of man.

Psalm 146:5-6

"Happy is he that hath the God of Jacob for his help!" There is the answer given so confidently by this psalmist. He writes as one who knows from personal experience that man's only hope is the Lord. Whereas man is incapable and mortal, God is the Lord of the universe, the Creator of all that exists. And, He keeps truth forever. The word "truth" also means "integrity" and "dependability." The Lord guards and keeps His word, His truth, and His promises forever, and in Him alone is man's help.

Psalm 146:7-9

In this section of the psalm the providence of God is celebrated. Not only has God created all that exists, and not only has He provided salvation, but He also is in control of the world for the purpose of meeting the temporal needs of His people. Israel learned God's providential care during the days of the wilderness wanderings, and they never forget that lesson.

God is always on the side of the helpless. In verses 7-9 there are mentioned eight types of needy people who experience God's help: the oppressed, the hungry, prisoners, the blind, those bowed down, resident aliens, the widow and the orphan. God characteristically watches over those who cannot care for themselves. Perhaps this psalmist fitted into one of these categories and had experienced God's providential care at a crucial moment of his life. Whether this is the case or not, he writes with confidence and assurance about God's watch-care over the weak.

How different God's values are from those of man! Man oppresses the weak and plunders the helpless, and those who make great fortunes by exploiting the poor are covered with praise. But just as God is in control of the world for the purpose of sustaining the weak, so He is in control to bend out of shape the way of the wicked. We need to remember that man's oppressive ways will not triumph; they will be judged. And in God's economy, the last shall be first. If we desire to be on God's side, we will have to begin in a serious way to minister to the helpless. God invites us to join Him there in His work of providence.

Psalm 146:10

The psalmist concludes his song of praise by extolling God's eternal kingship. His enduring majesty is intended to be seen in contrast to man's frailty in verses 3-4. The Lord is able to meet every human need, both spiritual and material, by the unlimited resources of His grace. Only those who have never experienced the richness of God's grace could keep from singing along with this psalmist: Hallelujah! Praise the Lord!

A	H	A	B	T	O	T	N	E	B	O
B	E	L	L	A	B	A	O	R	E	N
B	A	B	E	B	A	R	S	I	D	E
P	E	S	T	I	L	E	N	C	E	S
S	A	T	S	E	R					
O	L	D	A	H	A	W	I	T	C	H
R	O	E	S	A	I	S	P	U	R	E
G	O	A	T	S	R	A	G	E	Y	E
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C	H	I	E	F	R	U	L	E	R	S
B	A	I	C	T	A	T	D	O	E	R
D	A	R	K	E	V	E	G	L	E	E
E	N	E	S	N	E	D	E	L	S	E

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).



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The Christian and the World

Today's lesson continues Jesus' lengthy Upper Room discourses. In verses 18-20 Jesus speaks about the world and the Christian in terms that might lead us to believe that He views the physical world itself as unalterably evil. This is not the case, of course, for when Jesus speaks of the world He means the world apart from God.

It is actually a state of mind. The world is that part of humanity which focuses only on the mundane, which thinks simply about life itself and its every day necessities. It has little thought for God, or if it does it places God at the edge of things. Because of this man and his life are never thought of religiously. There are no transcendent demands or calls to man, and everything is lived out on a sort of flat plane of existence.

This attitude does not exclude organized religion, however. It is obvious here that when Jesus speaks of the world hating His disciples He has in mind the things which they are very soon to encounter within their own synagogues. Jesus knows all too well how possible it is for a man to be deeply involved in religion, even personal religion, and yet at the same time never to encounter the God behind that religion.

The truth of the matter is that this kind of man has an idolatrous religion. He has put something else at the center. Perhaps he has placed himself there, or his culture, or his personal theology, or even his hopes for a better world. All sorts of things, both high and low, can be used to displace God in personal faith, but the result is always the same: idolatry.

Behind Persecution

The disciple is going to have to stand behind his beliefs and this will cost him, just as it has cost his Master. The reason is that the world, or man apart from God, literally does not know God. When people have replaced the real God with an idolatrous form of religion, then it is always impossible for them to recognize the real God when He comes in the form of a vital personal faith.

These disciples have really met God in Jesus, but now their dealings will be with people who have never met God for the simple reason that they have been too busy substituting idolatrous gods. The result is going to be certain, people are going to push the disciples away and to hound them. They do this "on my account;" that is, for exactly the same reasons that they rejected

Jesus. They do not know the One who sent Him; they will know Him no better now that He is sending His Son's disciples.

Do Not Despair

The reason for telling the disciples this, says Jesus, is to keep them from falling away. Many of us cringe when we hear that phrase, "falling away," because we think that it means "apostasy" and as Baptists we do not believe that it is possible for a Christian to "fall from grace."

In actual fact there is no indication that Jesus has any thought in mind in this context about the nature of grace and its ability to maintain the salvation of His disciples. Instead, what He is talking about is personal despair, what is interpreted in the words "falling away." In the context of the kind of persecution which He now describes it is altogether possible for a disciple to fall into despair, to want to give up, and indeed to quit following Jesus as a disciple.

It should not be surprising to anyone in light of the kind of persecution which Jesus describes that falling into despair is a real temptation. At the same time this has nothing to do with grace. Every serious Christian knows that it's a practical reality of Christian life that from time to time we fall into despair and cease to follow our Master as He has asked us to.

That simply means that we have ceased to be good disciples for the moment. It has nothing to do, however, with God's grace toward us and His ability to save us. He has saved us once and for all and that same grace is still there; it is going to be there when we find hope again and begin to turn from our despair and to take up once more the life of discipleship.

The Role of the Holy Spirit

Immediately after Jesus has warned His disciples of the temptation to despair, He begins to talk about the Holy Spirit. Of course it is the reality of His presence in our lives through the movement and promptings of the Spirit which deliver us from the temptations of despair.

As He notes in verse 4, He couldn't say all of this in the beginning and didn't need to because He Himself was present then. But now He's going away, now it's the time to talk about the temptation to quit working and to be discouraged. Now it's the time to talk about the Christian's greatest resource—the living presence of Christ in His Holy Spirit which dwells within each individual believer.

University of Richmond plans new dormitory construction

The University of Richmond Board of Trustees has approved the construction of a new residence hall for women on the Westhampton campus, to be financed with a \$2-million gift earmarked for the purpose.

The gift comes from a source who prefers to remain anonymous at present, according to president E. Bruce Heilman, who made the announcement of the proposed new residence hall after a recent meeting of the Board of Trustees.

The building is being planned to house 250 undergraduate women.

His first role is to take care of the earth-shaking realities of sin and of righteousness and of judgment. What a relief this is to the disciple! He doesn't have to convict anyone of sin, he doesn't have to deal with his own sins by himself. He is not totally responsible for convincing other people of the nature of God's righteousness, nor is he responsible alone for realizing that righteousness in his own life. Neither is he responsible for dealing with God's judgment for himself and for the world.

In all of these things he has a guide, the Holy Spirit. Through His Holy Spirit God is taking the initiative in all of these acts of ministry, and the disciple fills the role of helper. His task is to follow the movement of the Holy Spirit from point to point in the world and to throw the weight of his personal ministry behind the activity of God's Spirit. Then Jesus goes on to tell His disciples of the remainder of the Spirit's work.

He sums it up in verse 12: "I have yet many things to say to you, but you cannot bear them now."

This is the point exactly. God has a whole world of work to do among men. Age upon age of plans stand waiting. Of course, He cannot tell all of that to any one generation, or send one band of disciples out to do it all. God performs His work as we ought to be performing ours: He handles things one step at a time. For this reason He implements the various phases of His activity in the world through the leadership of the Holy Spirit.

The purpose of the Spirit is to guide us into all truth, that is to teach us the truth about what God is doing at each and every point of His plan and our lives. As Paul says in I Corinthians 2:10, the Spirit searches everything, even the depths of God. It is by means of His Holy Spirit that God guides the hands of His disciples in performing the tasks which He has for their time.



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Longhorn coach, star give credit to God

AUSTIN, Tex. — When University of Texas football coach Fred Akers and Heisman Trophy winner Earl Campbell led the Longhorns to an undefeated regular season and a Cotton Bowl berth, they had more in common than similar goals.

They both grew up in modest circumstances in very large families—Akers was one of nine children; Campbell, one of 11.

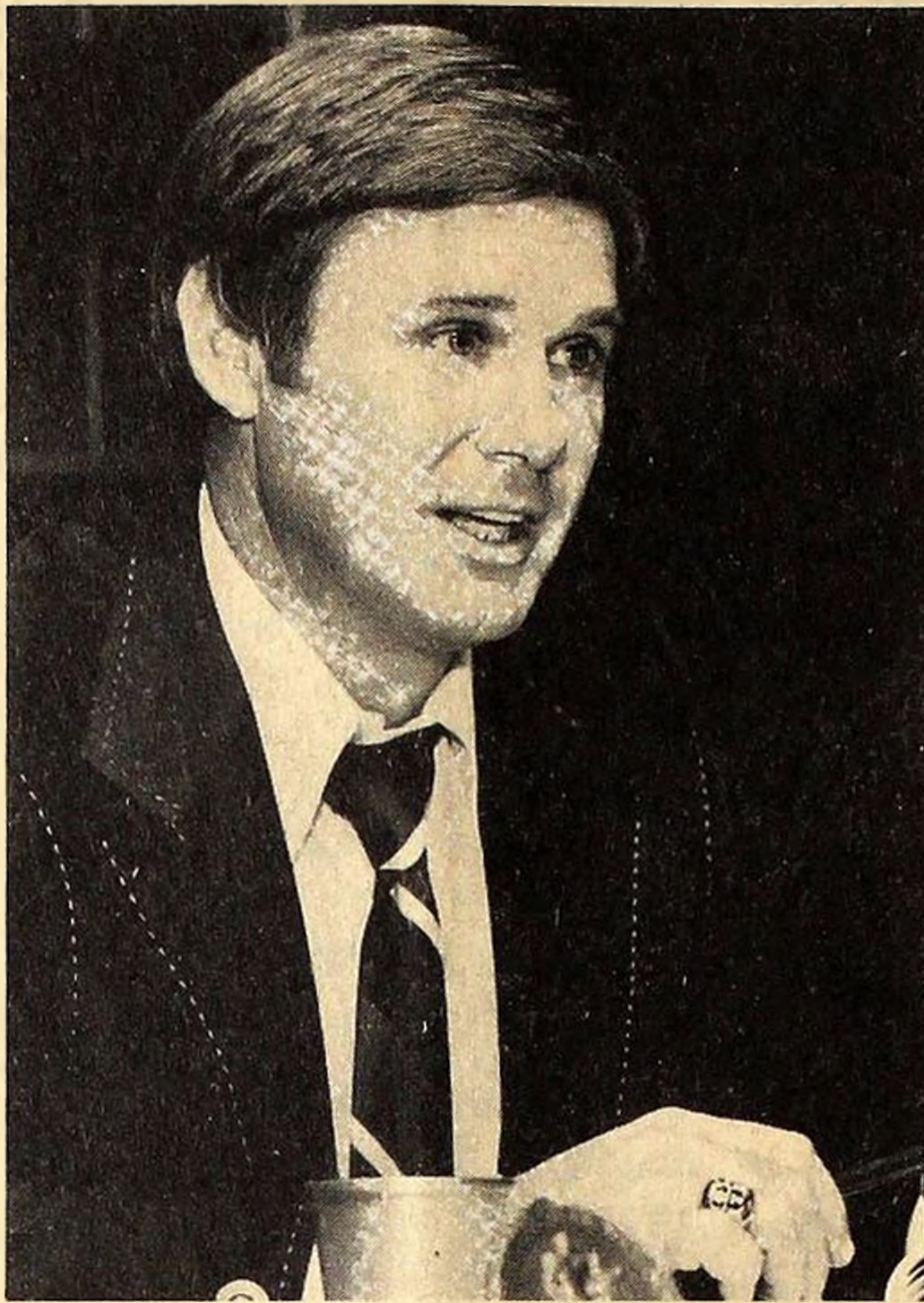
Akers picked cotton at Blytheville, Ark., where he was born, and Campbell picked roses at his hometown of Tyler, Tex., known as the "Rose Capital of the World."

But their most outstanding similarity—one for which they are recognized by friends and associates—is their outspoken profession of God's leadership in their lives.

Aker's pastor, Ralph Smith, at Hyde Park Baptist Church, Austin, says the championship coach's faith is "something he lives every day" and was the primary factor in the Longhorn's success.

When Campbell was honored in December with the Heisman Trophy as the outstanding college football player in the country, he gave the credit to God. A daily Bible reader who prays before each game, Campbell said of his extraordinary talent, "It's a gift that God gave me, and this is what I am meant to do."

Akers, in his first year as Texas' head coach, entered the world in Blytheville the same day that a tornado struck the town. His father was a "jack of all trades"—share-cropper, plumber, bricklayer, and electrician.



FRED AKERS
"Lives his faith"

At Blytheville High, he overcame his small 155-pound, 5-8 frame to become All-America in football. The principal announced the honor to the student body on the same day he disclosed that Akers had won an essay contest from 700 entries in a three-state region. The title of the essay was "The Importance of Automobiles to Their Community." Akers' family had never owned one.

While he was starring as a defensive back and place kicker for the University of Arkansas, one of Fred's teammates "who became a preacher," helped lead him to Christ. "It was a special experience for me," recalls Akers, "one I'll never forget, and it has been one of the most outstanding experiences of my life."

Akers quickly became known as a coach who could turn things around. Overnight he reversed Edinburg High School's football fortunes, recording a 19-9-1 record in three seasons. He led Lubbock High to a 7-3 record, their first winning season in a decade.

Starting in 1966 Akers spent nine seasons at UT, then accepted his first college head coaching job at the University of Wyoming. The first season wound up with a 2-9 record. Then in characteristic fashion, the youthful coach led the team to an about face with an 8-4 record, the co-championship of the Western Athletic Conference and a trip to the Fiesta Bowl.

Akers succeeded Darrell Royal and a 5-5-1 season at Texas, their worst in many years. Of course, in his first season, they were 11-1.

Like his coach, Earl Campbell had a childhood marked by struggles for life's necessities. His father died when he was nine, and his mother raised her 11 children by herself

in an unpainted five-room frame house. Campbell, who was nicknamed "the Tyler Rose" in college, helped grow roses on two acres near the house.

Earl had his problems. By the time he was in high school, he says he was smoking a pack of cigarettes a day, drinking, and gambling. Then he became a Christian and joined the Hopewell Baptist Church No. 1 near their home. Along with his mother, it was one of the major influences in his life.

It has been said that Earl worships his mother and the Lord, but his mother says the Lord won out in high school. She tried to discourage him from playing football, but he felt that the Lord wanted him to use his athletic ability. He used it to lead the nation in 1977 with 1,744 yards and 19 touchdowns.

Campbell drinks root beer. He and his girl friend were asked to leave an Austin establishment because they refused to order an alcoholic drink. He says, "I'm just happy that I realize who the Supreme Being is. Without Him I don't believe I could do anything."

Both Akers' and Campbell's Christian influence on the 1977 Longhorns is openly professed by coaches and players. Earl's teammates' feelings about his success were voiced by an offensive lineman who said, "You can't help but love him."

The team prays together before and after games. "People ask me if I pray to win a ball game," said Akers. "I've never prayed to win anything in my life. My prayer is that each member of the team can live up to his ability. When I pray, I think it's going to be answered, and I think that belief, more than anything else, is the strength of anyone's faith." (BP)

HMB to conduct seminar on 'evangelistic church'

A seminar on "Growing an Effective Evangelistic Church" will be conducted May 1-5 in Atlanta, according to Malcolm McDow, Tennessee evangelism director.

The seminar is being sponsored by the evangelism section of the Southern Baptist Home Mission Board.

The enrollment will be limited to approximately 100, McDow said. Those desiring to attend this seminary should contact Bill Hogue, Evangelism section, Home Mission Board, 1350 Spring St. N.W., Atlanta, GA 30309.

Clyde Long rites held

Clyde Long, 80, retired Tennessee Baptist pastor in Holston Valley Association, died Jan. 9 after an extended illness.

Long was active in the work of Rogersville First Church, helping in the establishment of several missions and pastoring Nubbin Ridge and Tarpine Mission. Nubbin Ridge later became Henards Chapel Church. He also served as pastor of Fishers Creek and Prices Grove Churches and was active in Holston Valley Association, where he served on the executive committee and in other places of responsibility.

Funeral services were conducted Jan. 11 at Colboch Price Funeral Homes with James Austin officiating. Burial was in Highland Cemetery, Rogersville.

Long is survived by his widow; two daughters, Hermena, Rogersville, and Mrs. Clydetta Courtney, Saudi Arabia.

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