

# Baptist and Reflector

Vol. 144/No. 26/June 29, 1978

News journal of Tennessee Baptist Convention

## Missionary Archie Dunaway buried in Nashville June 24

"The burden of Archie Dunaway's message to Nigeria, to Rhodesia, and to you today was 'in Christ there is victory,'" noted Davis Saunders at the funeral of the martyred missionary in Nashville last Saturday.

Dunaway, 57, was stabbed to death June 15 by guerrilla forces near the Sanyati Hospital compound in Rhodesia where he had served since 1971 as area evangelist and hospital maintenance supervisor.

Funeral services were held June 24 at Inglewood Church, Nashville, with burial in nearby Spring Hill Cemetery.

Saunders, Foreign Mission Board area secretary for eastern and southern Africa, told the 600 who attended the funeral service that Dunaway's widow had requested that it be a service of victory.

Also participating in the service were James D. Hopkins, Inglewood pastor; John V. Link, minister of music for the church; and Clyde Dotson, Florence, Ala., emeritus missionary who started Baptist mission work in Sanyati.

Hopkins said that Inglewood Church had a second memorial service that morning for another former missionary, Mansfield Bailey, 81, who was a medical missionary in China until he was forced out in 1937. "Both of these services had a profound impact on our church membership," he added. Bailey and Dunaway are buried within 70 feet of each other.

At the Dunaway service, Saunders referred to his lifestyle, stating, "His example ought to be a part of your experience—a considered, deliberate effort to follow the calling of God. For those God has chosen, He has a place to serve and a ministry to fulfill."

Saunders concluded, "Let the motivation that led Archie Dunaway be yours."

Hopkins cited Dunaway's love for his family, his love for evangelism, his love for nature, his love for his church and his denomination, his love for preaching the gospel, and his love for a lost world.

Dunaway was associate pastor of Ingle-



**ARCHIE DUNAWAY JR.**  
Missionary buried in Nashville

wood Church for over two years (1968-71) while trying to secure a visa to return to Nigeria, where he had served as missionary for 20 years.

Hopkins described the missionary as a man of God, a soldier of the cross, and a servant of Christ.

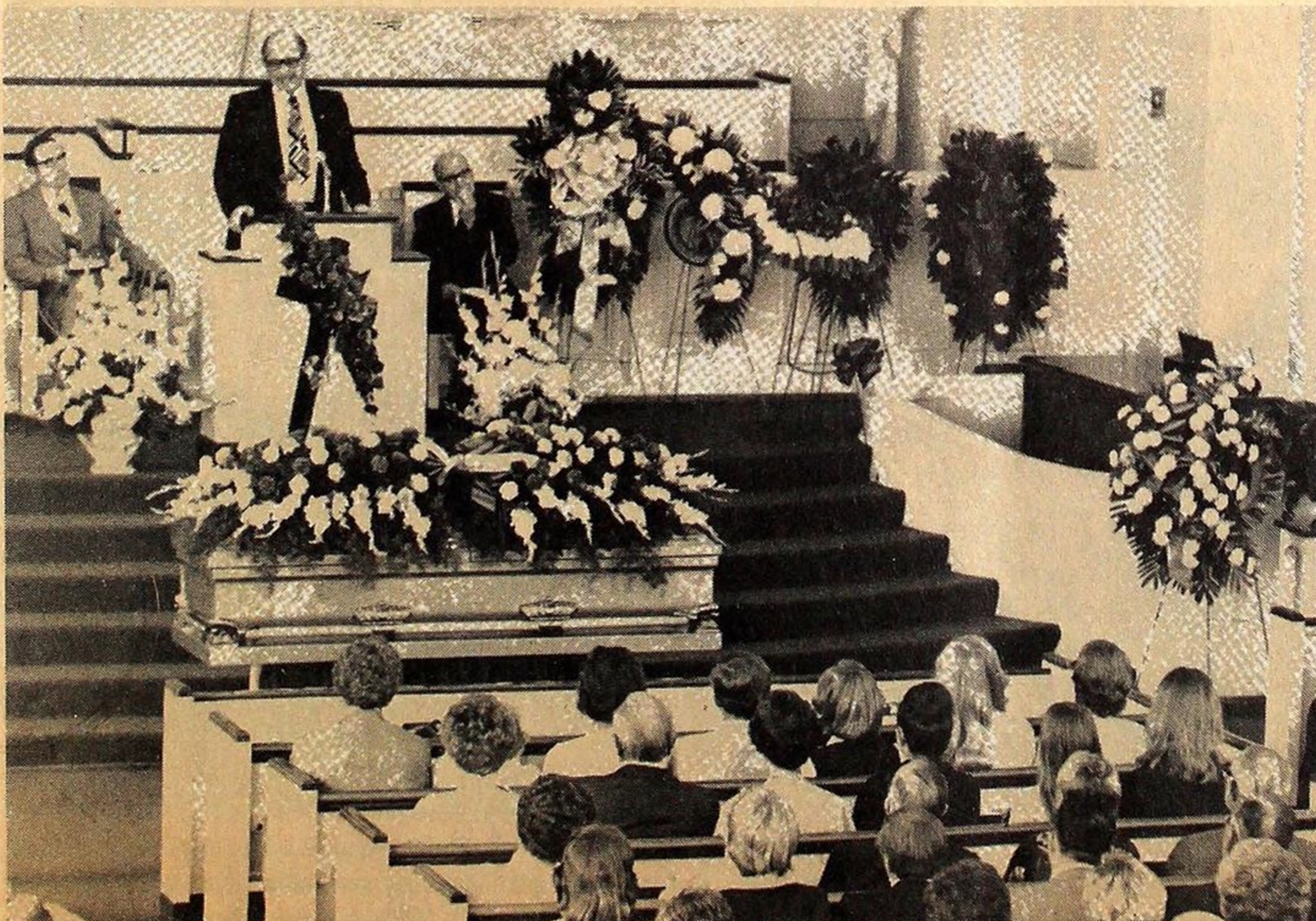
A native of Mississippi, Dunaway was graduated from Mississippi College, Clinton, and Southern Baptist Theological Seminary, Louisville, Ky.

Prior to his appointment as a missionary by the Southern Baptist Foreign Mission Board in 1947, he was pastor of Taylors Chapel Church in Murfreesboro and Christiana Church in Tennessee, and a church in Indiana.

The Dunaways came to Nashville for furlough in 1967 and had planned to return to Nigeria the following year, but they were denied visas by the Nigerian government because of a civil war. After over two years of attempting to obtain Nigerian visas, the Dunaways asked the FMB for reassignment and were transferred to Rhodesia.

Dunaway is survived by his widow, the former Margaret Lanier of Nashville, and four children: Mrs. Gerald Dooley of Kingston Springs, John A. Dunaway of Madison, Martha Dunaway of Madison, and Mark, a student at Auburn University in Alabama.

The family has requested that an Archie Dunaway Jr. Memorial Fund be established to aid mission work in Rhodesia and Nigeria. Contributions should be sent to Inglewood Baptist Church, 3901 Gallatin Road, Nashville, TN 37216.



**MEMORIAL SERVICE**—Davis Saunders, FMB area missionary, preached the funeral service last Saturday for martyred missionary Archie Dunaway Jr., who was killed June 15 by Rhodesian guerrillas.



# Louie Newton presented award for religious liberty stand

ATLANTA—A major campaign is needed to educate Christians about the issue of separation of church and state, the executive director of Americans United for Separation of Church and State told 120 persons attending an awards banquet.

Louie Newton, one of the founders of Americans United and pastor of Druid Hills Baptist Church in Atlanta for 40 years, was presented a special religious liberty award during the meeting.

Americans United Director Andrew Leigh Gunn said, "I must confess I'm disturbed about how little the average churchman knows of religious liberty and separation of church and state."

He cited the U.S. Supreme Court decision on prayer in public schools as one of the most blatant examples of some Christian groups not understanding the church/state issue. "They didn't understand that prayer is a private, not public, matter and that private prayer still is in the public schools. They didn't read the decision," Gunn said.

He said Americans United is currently fighting a bill on tuition tax credits for persons with children in private and parochial schools. "We've not been successful in arousing the American people to the point

of influencing Congress to stand up to the parochial aid forces," Gunn said. "We are confronted with tremendous forces seeking to get public funds for their sectarian institutions."

However, Gunn said Vice President Mondale, who opposes the bill, has assured him that President Carter would veto the bill if it passes the Senate.

Newton was lauded by Americans United as an "undaunted champion of church/state separation . . . (who) richly deserves this religious liberty award for his staunch defense of separation of church and state and freedom of the pulpit."

Newton, who served for 16 years as president of Americans United, "stood strong during the years when the organization was fighting a lonely battle for separation of church and state," said Gunn. Newton also is a past president of the Southern Baptist Convention.

Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, said Newton "like Abraham Lincoln has been a man of the people and has exercised his leadership responsibly for many decades." (BP)

## Nevada Baptists plan to form a convention

CARSON CITY, Nev.—Southern Baptist churches in Nevada gathered in Carson City, Nev., for the last of a series of annual fellowship meetings preceding formation into a state Baptist convention, Oct. 16-17, 1978, in Las Vegas.

Committees have been set in motion to find an executive secretary, to recommend the place for the state offices to be located, and to plan the organizational program. Currently Southern Baptist churches in northern Nevada cooperate with the Southern Baptist General Convention of California and churches in southern Nevada cooperate with the Arizona Southern Baptist Convention.

Proposed name for the new state convention would be "Nevada Area Baptist Convention." The word "area" was included because five churches outside the state have signed letters of intent to affiliate with the new convention.

Southern Baptists currently have 33 state conventions covering work in all 50 states.

Nevada Gov. Mike O'Callaghan greeted 175 messengers at the fellowship meeting, calling Southern Baptists one of Nevada's greatest assets because of "your missionary zeal." He also noted that Southern Baptist growth is one of the determining factors involved in the future growth of Nevada. "As you go and grow, so will Nevada." (BP)

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## Baptist and Reflector

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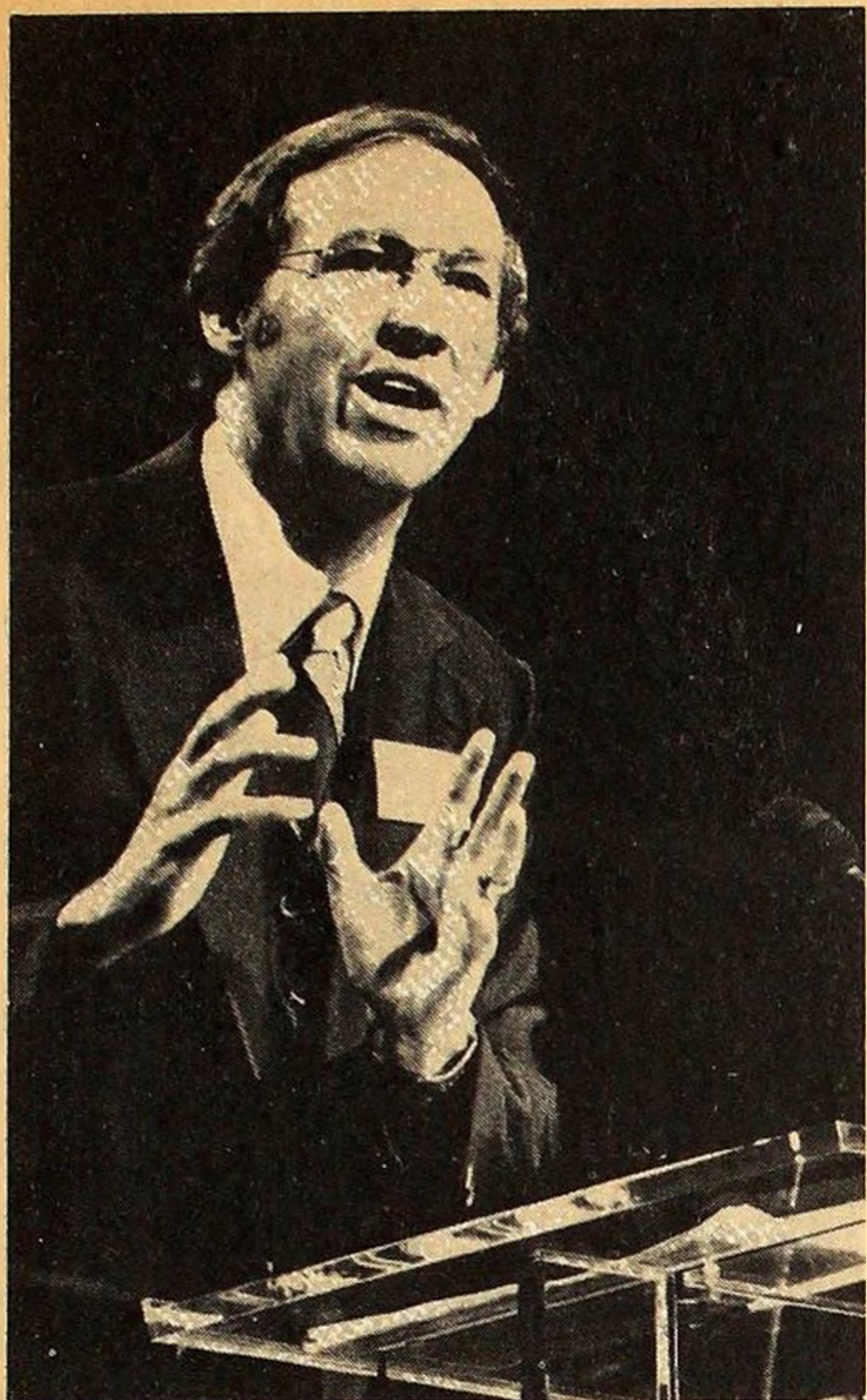
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MINISTRY TO INTERNATIONALS—Students from Palestine, Lebanon, and Japan were welcomed to the University of Tennessee at Martin recently by churches in Weakley County Association. As a part of Bold Mission Thrust, the associational task force committee, missions committee, and the WMU council sponsored a tea to implement a ministry to the over 200 internationals on the UTM campus. Mike Davis, left, pastor, First Church, Dresden, talks with Malek Barghouthi from Palestine.





**SERMON**—Former Tennessee pastor Jesse Fletcher preached the annual sermon at the recent Southern Baptist Convention in Atlanta. Fletcher was pastor of Knoxville's First Church before becoming president of Hardin-Simmons University, Abilene, Tex., last fall.

## Mississippi thief suspects claim Baptist connections

**INDIANOLA, Miss.**—A Mississippi chief of police, Ken Boutwell of Indianola, has warned that a person or persons falsely claiming to be employed by the Baptist World Alliance may be gaining information from Mississippi city directories to use to set up home robberies.

Recently, a woman appeared at the city library in Indianola, identifying herself as Charlene Hill of the BWA with offices in Atlanta, and asked for a copy of the names and addresses of everyone in Indianola, who works, and what the working hours are.

Robert S. Denny, general secretary of the BWA, said the effort is apparently a con game exploiting the name of the BWA. He urged widespread publicity to warn potential victims in Mississippi and other states.

Denny said no Charlene Hill works for the BWA, and that the BWA has no office in Atlanta.

Boutwell said the persons who operate these schemes usually go to the smaller cities. They get the names of the residents and their addresses, read the personals columns in the newspapers to find who will be out of town when, and move in with the robbery, he declared. (BP)

# White House Conference on family life postponed until 1981, Califano says

**NASHVILLE**—Joseph Califano Jr. has announced that the White House Conference on Families, originally scheduled for December 1979, in Washington, D.C., has been postponed until 1981.

The secretary of the U.S. Dept. of Health, Education and Welfare made the announcement less than one week after the Southern Baptist Convention, meeting in Atlanta, approved a resolution urging President Carter and conference organizers to see that the meeting "focuses on the strengths of the family rather than so-called alternatives to the family."

Similar sentiment was expressed earlier in a written statement submitted to Califano by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, Nashville, and David Mace, professor of family sociology at the Bowman-Gray Medical School of Wake Forest University, Winston-Salem, N.C.

That statement asked that the conference center on the development of a national policy which would support the American family. Endorsed by SBC President Jimmy Allen and national representatives of five other religious faiths, the statement also expressed concern that various groups may try to manipulate the conference into an opportunity to publicize "alternative lifestyles."

"Although the delay is regrettable," Valentine said, "it will give the organizers more time for careful planning and preparation. It will also allow Southern Baptists and other concerned Christians more time for adequate preparation on behalf of a sound national policy in support of family life and strengthened denominational programs in support of families."

Califano cited two reasons for the conference's postponement.

He said the recent resignations of the conference's chairman Wilbur Cohen and executive director Patsy Fleming "means that we have to start anew" in forming a leadership team to plan the event. Cohen, a former secretary of HEW, resigned because of health reasons. No reason was given for the resignation of Ms. Fleming, special assistant to Califano. However, reports indicate that Ms. Fleming, a black divorcee, resigned after refusing Califano's directive to share the conference directorship with a white, married Roman Catholic male following protests over a divorced person heading a conference on families.

Califano said another reason for delaying the conference is to provide "more lead time" for state and local conferences on family. An HEW spokesman said confer-

ences on family have been held in seven states thus far, with others planned for the remainder of 1978 and 1979. (BP)

## Sanyati hospital to remain open

**SANYATI, Rhodesia**—Baptist work in this area will continue even though no missionaries will live at the Sanyati Baptist station.

All Southern Baptist mission personnel are leaving the Sanyati compound where Southern Baptist Missionary Archie G. Dunaway Jr. was killed by a band of nationalist guerrillas. Mr. and Mrs. Maurice L. Randall will continue to work in the hospital by commuting by air from Gatooma, another location of Southern Baptist missionaries.

Dunaway's body was found early June 16 after a 13-hour search. A memorial service was held June 18 in Gwelo, Rhodesia, with all of the Southern Baptist missionaries stationed in Rhodesia as well as friends and local Baptists attending. About one-third of those present were blacks.

Missionaries told Davis L. Saunders, the Foreign Mission Board's secretary for that area, that the service was "a time of renewal, of victory and of reaffirming the missionary purpose in Rhodesia."

Saunders echoed the missionaries' sentiments by stating that all the other mission stations in Rhodesia were open and operating and that the ministries at Sanyati would be continued by the trained African personnel.

The hospital at Sanyati has African medical assistants, pharmacy and other service personnel, as well as a Rhodesian director of nursing. All of the churches in the Sanyati area have local pastors who will continue their ministries.

The leaders of the organization of Southern Baptist missionaries in Rhodesia and of the Rhodesian Baptist Convention will meet, July 1, to decide on the future of the hospital and school at Sanyati. The convention will hold its annual meeting, July 8-10, in Gwelo as scheduled.

Saunders emphasized that Southern Baptist mission work in Rhodesia would continue and the decision to leave the mission station at Sanyati does not indicate a widespread evacuation of Rhodesia. Decisions about evacuation of mission stations and troubled areas are made by the missionaries in each country, with each missionary having the option of leaving at any time he feels best. (BP)



# Our People and Our Churches . . .

## LEADERSHIP . . .

**Larry Walker** resigned as pastor of Chestoa Church, Erwin. He plans to do supply and evangelistic work.

Lighthouse Missionary Church, Soddy, called **C. H. Baggett** as interim pastor following the resignation of **H. Tommy Bradford**.

**James Collums** resigned as pastor of Ridgecrest Church, Chattanooga, after a three-year pastorate.

**Steve Campbell** was called as youth director at Mill Creek Church, Nashville. He came on the field earlier this month.

Stuart Heights Church, Chattanooga, called **Steve Higdon** as director of youth activities for the summer months. **Higdon** is a student at Southern Baptist Theological Seminary, Louisville. **Richard J. Blalock** is pastor at Stuart Heights.

The summer youth worker at Sharon Church, Knoxville, is **Jim Stockdale**, a recent graduate of Maryville College, Maryville, Tenn. A member of First Church, Alcoa, he plans to enter Southern Baptist Theological Seminary, Louisville, in August.

Two men have joined the staff of First Church, Milan. **Glenn O'Bryan** is serving as interim minister of music, and **Steve Gaines** is working with the youth for the summer months.

**Keith Patterson**, who is scheduled to graduate from Southwestern Baptist Theological Seminary in July, was called as minister of youth and music by First Church, Spring City. **Dave Sharp** is pastor.

July 10 will mark the arrival of **Charles Edward Benton II** as minister of activities at First Church, Clarksville. A native of Richmond, Ky., he is a graduate of Eastern Kentucky University, Richmond, and Southern Baptist Theological Seminary, Louisville. Presently, he is minister of youth, education, and Christian activities in Radcliff, Ky. **John David Laida** is pastor of the Clarksville church.

**Pam Campbell** is serving as youth worker for Island Home Church, Knoxville, this summer. She is a member of that church.

**David Thompson** has returned to First Church, Columbia, where he is serving as summer youth worker. A student at Southwestern Baptist Theological Seminary, he served in that post last year. **Harold Smith** is pastor.

First Church, Tullahoma, called **Tom Pelphrey** as minister of education and youth. **James Porch** is pastor.

**Ronnie Wilburn**, pastor of West Side Church, Gibson County Association, was called as pastor of West Hickman Church, Hickman, Ky. His resignation from the Tennessee church becomes effective June 30.

In Sullivan Association, West View Missionary Church called **Ralph Childress** as minister of music. **Childress** was minister of music at First Church, Weber City, Va. and Glenwood Church, Kingsport, Tenn. He is already on the field.

Colonial Heights Church, Kingsport, called **Randy Smith** as minister of youth. He has served on the staffs of First Church in West Plains, Mo., Tower Grove Church of St. Louis, Mo., and Del Norte Church in Albuquerque, N.M.

**Harold Hopper** resigned as pastor of Corinth Church, Beech River Association.

**David Bailes** was called as interim music director at First Church, Lake City. **Ron Clay** is pastor.

The summer youth director at Central Church, Clinton Association, is **David Smith**. **Fillmore Strunk** is pastor.

**B. H. Gossett** resigned as pastor of Mt. Gilead Church, Cedar Grove.

## CHURCHES . . .

Signal Hill Church, Chattanooga, and the Hamilton County Baptist Association, purchased a 16-acre site for a new church. The property is located on Mountain Creek Rd., north of Morrison Springs Rd. Plans are to develop six acres in the near future. **James R. Hope** is pastor at Signal Hill.

Mt. Pleasant Church, Clinton Association, voted to begin a library. **Delbert Payne** is pastor.

West Colonial Hills Church, Sullivan Association, completed a children's church building. The building is the first of three units planned for the congregation, according to Pastor **John Gilbert**.

Brinkley Road Mission, Concord Association, voted to purchase a new unit which will be used as a nursery and Sunday School rooms. Brinkley Road is a mission of Southeast Church. **Brent Page** is pastor.

Members of Third Church, Murfreesboro, presented their former pastor, **Charles McKnight**, with a 1978 Chevrolet recently.

## PEOPLE . . .

Excell Church, Clarksville, ordained **Brandon Young** and **Sidney Stacey Jr.** as deacons. The church is in a building program.

**Randy Horner** was licensed to the gospel ministry by Pleasant Ridge Church, Nola-chucky Association.

**Frank Ray** was ordained to the gospel ministry by Zion Church, Indian Creek Association. **Ray** has served as pastor at Houston Church in the same association for over a year.

Benton Station Church, Polk County Association, is scheduled to ordain **Charles Fouche** as a deacon on July 9. **Terry Geren** is pastor.

**James Hopkins** observed his 15th anniversary as pastor of Inglewood Church, Nashville, June 15.

**Mr. and Mrs. Waymon E. Broyles** were scheduled to observe their 50th wedding anniversary at First Church, Sparta, on Sunday, June 18. **Steve Playl** is pastor.

Oak Grove Church, Gibson County Association, ordained **Billy Sanderson** and **Harris Foust** as deacons on Sunday, June 4.

**Arthur Bain** was ordained as a deacon at Rock Hill Church, Beech River Association. **Wendell Smith** is pastor.

**Mr. and Mrs. J. E. Fuller**, residents of Carroll County, celebrated their 65th wedding anniversary recently. They are members of First Church, Trezevant, where they remain active. **J. G. Wise** is pastor.

Denton Church, East Tennessee Association, was scheduled to ordain **Freddy Spence** and **Robert Shults** as deacons on Sunday, June 18. **Sam Hinchey** is pastor.

**Y. J. Parks**, **Bobby Wild**, and **Frank Parks Jr.** were ordained as deacons at Mannings Chapel in Newport. **Martin Bowlin** is pastor.

**Bill Abernathy**, **Bob Haun**, **J. R. Jeffreys**, **Steve May**, **Don Thomason**, and **Charlie Warren** were ordained as deacons at Hickory Ridge Church, Memphis. **E. Gordon Crocker**, director of missions Shelby Association, preached the ordination sermon. **Lloyd R. Humphrey** is pastor.



## Five new subject diplomas added to study courses

NASHVILLE—Five new subject area diplomas are being made available through the Sunday School Board's church study course system.

William R. Cox, church study course coordinator, said the subject areas range from a survey of the Bible to Sunday School leadership for the mentally retarded.

The Bible survey diploma and the youth Bible survey work will challenge Southern Baptists to survey the entire Bible, Cox said. "Sunday School teachers in particular will be encouraged to earn this diploma."

He said two other new diplomas—a Baptist doctrine diploma and a doctrine diploma for youth—come at a time when Southern Baptists are "being challenged on every hand to study the basic doctrines of our faith." (BSSB)

## New 'Senior Adult Day' included in Southern Baptist calendar

ATLANTA—Senior Adult Day will become a part of the official Southern Baptist Convention calendar, as a result of action taken by messengers to this month's convention. The date will be observed annually on the first Sunday of May.

The first Senior Adult Day will be May 6, 1979. The calendar, approved by the messengers on recommendation from the Denominational Calendar Committee, lists other scheduled observances on May 4, 1980; May 3, 1981; May 2, 1982; and May 1, 1983. (BP)

## West Tennessee Preachers School to hear Pollard, Crabtree at Union

The annual West Tennessee Summer Preachers School will be held July 10-14 at Union University, Jackson, and will focus on the theme "God's Call To Leadership."

The school will feature a week of doctrinal, Biblical, and practical studies for pastors, church staff members and their wives, explained Bob Agee, Union's dean of religious affairs.

Leading program personalities will be Ramsey Pollard, pastor emeritus of Bellevue Church in Memphis; T. T. Crabtree, pastor of First Church in Springfield, Mo.; Robert D. Dale, associate professor of pastoral leadership and church ministries at Southeastern Baptist Theological Seminary in Wake Forest, N.C.; and Mrs. Betty Crocker, wife of the director of missions for Shelby County.

Pollard will speak on "Spiritual Resources for Pastoral Leadership" while

# Baptists prodded to exert influence on TV programs

ATLANTA—Network television programmers were warned sharply that Christians are angry because the industry is not listening to the American people in the matter of programming and "we're not going to take it any more."

Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission, Nashville, declared that Baptists are against exploitation, violence, and "obscene" giveaway shows. He urged "pocketbook power" as a method of diplomacy saying that's nothing wrong in objecting to the sponsors of such shows about programming.

"It's utter nonsense for television executives to say that television does not affect moral behavior when they are where they are because they have convinced sponsors that television does affect moral behavior," Hollis declared.

In an address punctuated by applause and concluding with a standing ovation from the messengers attending the 121st gathering of the Southern Baptist Convention at Georgia World Congress Center, Hollis called television harmful to the nation's moral health and presented a plan of action to deal with the industry's hazards.

Listing a litany of evils of television programming, Hollis also scored Christians'

failure to become actively involved in positive efforts to counteract bad programming. "The impact of television on American society is profound and that impact is primarily negative," Hollis declared, saying if programming doesn't change, every set should be labeled 'Warning, television may be dangerous to your moral health'."

He said the most essential element in a plan to shape television morality comes from communicating the gospel of Christ. "For some viewers, watching television seems to be a religion," Hollis said. "But watching 'Charlie's Angels' won't make them saints, 'Soap' won't wash them clean, and true happiness does not await viewers of 'Happy Days'."

He was applauded when he declared, "For Christians, the quality of a show is to be rated not by the Neilsens but by the Bible's standard of morality. 'The Christian's TV Guide is not a magazine,' he said. "Our TV guide is the Word of God."

Noting that television values frequently clash with those of Christ, Hollis said, "We firmly resist those religious programs that simply baptize show business values and dress them up in religious garb."

"We also resist shows that turn the crucified Christ, God's suffering servant, into the pop celebrity of Christ," he declared.

The first step to transform television programming is to communicate the gospel and transform television viewers," Hollis said. "As believers are changed by Christ and taught the mind of Christ they look for morally wholesome programs to watch on television."

Noting that the moral values of viewers also shape television programming Hollis said one reason for sexual abuse, violence, and obscenity on television is because "Christians have failed to communicate" a better alternative.

"We have failed to spend as much energy proclaiming God's good news about the joys of responsible sex as we have spent proclaiming God's judgment about the misuse of sex," he charged. "We have not been energetic enough to find creative ways to share the good news that will transform drab lives into exciting ones and we have not taken responsible attitudes toward possessions," he said.

Hollis' list of television's negative qualities included stereotyping and dehumanizing people, generating a grasping materialism, contributing to the alcohol and drug culture, providing sexual misinformation, contributing to family instability, and precipitating violence. (BP)

Crabtree will lead discussions on "Biblical Basis for Pastoral Leadership," Agee said.

Dale will be in charge of sessions dealing with the topic "Learning To Lead," and Mrs. Crocker will be in charge of special studies for women.

Information concerning the conference is available from Agee's office.

## NW editor accepts pastorate

PORTLAND, Ore.—William O. Crews Jr., editor of the **Northwest Baptist Witness**, newspaper of the Northwest Baptist Convention, has resigned to accept the pastorate of Magnolia Avenue Baptist Church, Riverside, Calif.

Crews also served as director of communications for the convention, which covers Southern Baptist work in Oregon and Washington and includes some Southern Baptist churches in Canada. (BP)



# Human rights, employment called moral issues by Coretta King

**ATLANTA**—The right to a job is a basic human right, Coretta Scott King told messengers to the Southern Baptist Convention. "The issue of full employment is really not an economic or a political issue. It's a moral issue."

She said her husband, the late Martin Luther King Jr., "once said that as a nation we cannot really be a free people until all of our people are free. I say to you that as a nation we cannot really be a great society until all of our people have a chance to share in that greatness."

Mrs. King, who substituted for her father-in-law, Martin Luther King Sr., as a speaker at the convention, reminded Baptists of the lack of support her slain husband received from white churches in his campaign for civil rights.

The lack of support, she said, resulted in the famous letter from Birmingham Jail "to the white clergymen of that city, reminding them of the great obligations we as Christians must face if we are to meet the challenges of Jesus Christ."

She told messengers: "And that, of course, is my message to you. That in the rush to bring the spiritual message of Christ to our brothers and sisters around the world, we must not forget that we have to care about their physical and mental needs as well."

She reminded Baptists that "not taking a stand against injustice, was, in my husband's view, siding with injustice and that in itself was blasphemy against the Lord himself."

Mrs. King, who was greeted with a standing ovation as she came to the podium, told Baptists she did not come to the SBC "to criticize anyone or any group for what did or did not happen years ago in Montgomery or Birmingham or hundreds of towns and cities throughout our land. . . . There is nothing anyone can do today to help turn back the fire hoses in Birmingham or the cattle prods in Selma."

The battles are won, she said, but the battle for economic rights for all citizens is just beginning. "It makes little difference that a black can now eat at a public lunch counter, if he or she does not have enough money to purchase a meal," she commented, noting that the battle will not be a simple one.

"It will take extraordinary efforts to make up for those generations of misuse and neglect, but not to undertake them would only lead to further chaos and despair," she said.

Mrs. King noted that if Americans are serious about "wanting to restore the moral fabric of our decaying cities" then "we will

do whatever is necessary to put everyone to work."

Chiding the Baptists, Mrs. King added: "We cannot, I believe, talk about a spiritual awakening in America or anywhere else without understanding that we must awaken our own consciences to the needs of our brothers and sisters, to their physical as well as their spiritual needs."

She told Southern Baptists she had a two-fold prayer for them: "That your missionary zeal will be successful, and that the true meaning of Christ's social gospel be understood and followed by all who hear the good news and believe."

Mrs. King, who lives in Atlanta, was introduced by Maynard Jackson, Atlanta's black mayor, himself the son of a Baptist preacher. (BP)

## Selmer congregation starts scholarship fund

Members of First Church, Selmer, have established a \$5,000 scholarship fund at Union University in memory of a former member of their church, Lewis E. Jernigan Jr.

Jernigan, a 17-year-old youth, was killed in an automobile accident in 1970 several weeks before entering college at Union. A member of Selmer's First Church, he was active in all of its functions and was an honor student. He lived with his parents, Mr. and Mrs. Lewis E. Jernigan, in Bethel Springs at the time of his accident.

Matt Tomlin, pastor of the Selmer church, explained that the scholarship is intended to provide a deserving student or students with financial aid.

He stated that preference would be given to members of First Church, Selmer, or students from McNairy County. The students to be aided will be selected annually by a committee from the church, with Union providing certification. In the event that no member of First Church or McNairy County resident is selected, another student may be selected by Union's financial aid committee, Tomlin said.

## Florida pastor returns to Tenn.

Ernest S. Owens announced plans to return to Tennessee and will serve as pastor of Rugby Hills Church, Memphis. He returns to the Volunteer State from First Church, Marianna, Fla., where he was pastor for three-and-one-half years.

Owens is a graduate of Stetson University, DeLand, Fla., and New Orleans Baptist Theological Seminary.



**TENNESSEE OFFICERS**—New officers of the Tennessee Club at Southern Baptist Theological Seminary, Louisville, are (from left) Steve Beasley, Guild, social chairman; Carolyn Scales, Antioch, president; Allen Hobbs, Nashville, publicity chairman; Debra McGuire, Paris, program chairman; and Steve Curtis, Jasper, sports chairman.

## W. Lee Prince writes life and work series

W. Lee Prince will write the Life and Work Series Sunday School lessons carried in **Baptist and Reflector** for July, August, and September.



**Prince**

Prince has served as pastor of Union Avenue Church, Memphis, since June 1971.

He is a member of the Executive Committee, Memphis Ministers Association, a trustee of Union University, Jackson, and he has served as a trustee of the Brotherhood Commission of the Southern Baptist Convention.

His wife, Robbie Ann, is kindergarten director at Grace St. Luke's School, Memphis. They have two children, Keith and Suzanne.

A native of Helena, Ark., Prince is a graduate of Carson-Newman College, Jefferson City, and he received the master of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas, in 1959.



## Candidates for governor to meet Baptists July 2

A "Meet the Candidates" session will be held July 2 at First Church, Nashville, sponsored by the Christian Life and Public Affairs Committee of Nashville Baptist Association.

David Hayes, committee chairman, said that all Tennessee gubernatorial candidates have been invited. As of last Friday, the invitations have been accepted by Bob Clements, Roger Murray, and Harold Sterling. Two other candidates, Lamar Alexander and Jake Butcher, will not be able to attend personally, but will send representatives.

No candidate has officially declined the invitation to appear, Hayes said.

Promotion of the event, which is open to all interested citizens, is being handled by the association's Brotherhood and WMU departments.

July 2 is observed as "Christian Citizenship Sunday" in many Southern Baptist churches.

The "Meet the Candidates" program, which will begin at 2:30 p.m. CDT, will allow candidates for governor to make opening statements and then to field questions from those attending on specific issues. Bill Sherman, president of the Tennessee Baptist Convention and pastor of Nashville's Woodmont Church, will act as moderator.

## Seminary alumni groups elect officers, honor graduates

ATLANTA—Alumni associations of the six Southern Baptist theological seminaries met in Atlanta to elect new officers and honor distinguished alumni.

**Golden Gate Seminary** alumni elected Stephen P. Carleton, academic dean, California Baptist College, Riverside, Calif., as president. Elected president-elect was James M. Morton, pastor, Trinity Southern Baptist Church, Livermore, Calif.; vice president, Windell H. Gibbs, pastor, Calvary Baptist Church, Merced, Calif.; and P. Wayne Powers, minister of education and youth, Park Victoria Baptist Church, Milpitas, Calif., as treasurer.

Honored by Golden Gate as alumni of the year were Donald H. Ledbetter, pastor of First Baptist Church, Elko, Nev., and James R. Winchester, minister of music and education, Trinity Baptist Church, Fresno, Calif.

**Midwestern** alumni met to elect Jim Martin, an Omaha, Neb., pastor for 17 years, as president. Also elected were Gerald Young, pastor of Northside Baptist Church, Florissant, Mo., as vice president, and Phil Hall, pastor of the First Baptist Church, Winterset, Iowa, as secretary.

The Alumni Association of **New Orleans Seminary** elected Lionel Crowell as presi-

dent of the national group. Crowell is pastor, First Baptist Church, Nacogdoches, Tex. Perry Sanders, pastor of First Baptist Church, Lafayette, La., was named president-elect; Gayle Alexander, pastor, First Baptist Church, Alamo, Tenn., was elected secretary; and John Gibson, pastor of Wesleyan Drive Baptist Church, Macon, Ga., as treasurer.

Outstanding alumni awards were presented to Clarence Cecil Randall and Jack Hanberry. Randall is pastor of First Baptist Church, Tuscaloosa, Ala., and Hanberry is warden of the United States Penitentiary in Atlanta.

The Alumni Association of **Southern Baptist Seminary**, Louisville, Ky., elected author and pastor, John R. Claypool as president. Claypool is pastor of Northminister Baptist Church, Jackson, Miss. Charles Ashcraft, executive-secretary, Arkansas Baptist Convention, was named president-elect.

Three persons were named as Southern Seminary's alumni of the year. Honored were D. Swan Haworth, director in the School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, N.C. and a former Southern faculty member; Sarah Frances Anders, professor and chairperson of the Department of Sociology at Louisiana College, Pineville; and John Allen Moore, former foreign missionary and founder of the European Baptist Press Service.

Elected alumni president for **Southeastern Seminary** in Wake Forest, N.C., was Dale O. Steele, pastor of the First Baptist Church, Burlington, N.C. Other officers elected were Truett Gannon, pastor, Smoke Rise Baptist Church, Stone Mountain, Ga., vice president; Robert (Jack) Burns, pastor, First Baptist Church, Powell, Tenn., secretary; and Clinet Hopkins, director of the department of social ministries, Virginia Baptist General Board, Richmond, Va., secretary.

Robert Naylor, retiring July 31 as president of **Southwestern Seminary** in Fort Worth, Tex., was honored at the alumni meeting held at the Atlanta Hilton. Officers elected were president, Frank Pollard, pastor, First Baptist Church, Jackson, Miss.; president-elect, Richard Jackson, pastor, North Phoenix (Ariz.) Baptist Church; and secretary, John Seelig, vice president of administrative affairs at Southwestern Seminary.

In addition to the election and the honor program, distinguished alumni awards were presented to Jesse C. Fletcher, president, Hardin-Simmons University, Abilene, Texas; Cecil Ray, executive secretary, Baptist State Convention of North Carolina, and Mrs. Helen Bagby Harrison, retired foreign missionary. (BP)



**LEARNING**—David McRae of McMinnville (right) learns about mission work with Indians from HMB missionary David McKinzie during day camp at the Southern Baptist Convention in Atlanta.



# Archie Dunaway Jr.—the price of commitment

The dangers under which many of our missionaries serve was brought home to Tennessee Baptists last weekend as the body of Archie G. Dunaway Jr. was brought home to Nashville for burial. Dunaway had been kidnapped by Rhodesian guerrilla forces June 15 and stabbed to death.

Dunaway had served under appointment of our Foreign Mission Board since 1947. He served 20 years in Nigeria, and in 1969 was denied a visa to return to his work because of civil war in that country.

After it became evident that he could not return to his ministry there, he and his wife asked to be reassigned to another field of service. They went to Rhodesia, where he served as a field evangelist and maintenance supervisor for the Baptist hospital at Sanyati in the northern area of that nation.

During the past six years conflicts have erupted involving black nationalist guerrilla forces seeking to overthrow the government of Prime Minister Ian D. Smith. Although over 20 white missionaries have been killed during this period in other parts of Rhodesia, the hospital and churches in the Sanyati area were considered relatively safe because of the good relationship between the missionaries and the local black population. The hospital was known for its ministry to any person in need—without questions of political activities.

Dunaway's dedication to ministry in the name of Christ was apparently unknown or misunderstood by one guerrilla group. They took his life.

This tragic death of Archie Dunaway Jr. should remind us

once again of the constant threat that our missionaries face. As strangers in a foreign land, they are the outsiders who are often under suspicion. And yet they never shirk their ministry to tell, to show, and to live the gospel of Jesus Christ.

Dunaway becomes the eighth Southern Baptist missionary to be murdered on a mission field during our denomination's 133-year history. As startling as this is, the number could be considered relatively small when you realize that in recent years our missionaries have labored in some of the world's foremost trouble spots—Vietnam, Laos, Lebanon, and many developing countries in Africa and South America.

One of the early SBC missionaries was killed in 1861 during China's Taiping Revolution. Another was slain in Mexico in 1880. Then, Bill Wallace, a native of Knoxville, was executed in a Chinese communist prison in 1951.

During a 20-month period, four SBC missionaries met violent deaths. On July 7, 1971, Paul and Nancy Potter were brutally slain in their Dominican Republic home as they slept. On Jan. 16, 1972, missionary nurse Mavis Pate was shot to death in Gaza when the car in which she was riding was ambushed by Arab guerrillas. On March 11, 1973, Gladys Hopewell, a Carson-Newman College graduate, was murdered in her Taiwan apartment.

Now the name of Archie Dunaway Jr. is added to our honored list of martyred missionaries.

Such tragedies are far from pleasant to consider. Yet they remind us of the price of full commitment to God. We doubt that any missionary will resign because of Dunaway's death. Southern Baptist missionary work will continue, with some limitations, in Rhodesia—as it has in Taiwan, Gaza, and the Dominican Republic.

As we pay tribute to Dunaway's dedication, let us also resolve to be more faithful in our prayers for those who serve our Lord in distant lands. We support them financially. We must also support them with diligent prayers that God's protective hand will sustain their lives and their ministry for Him.

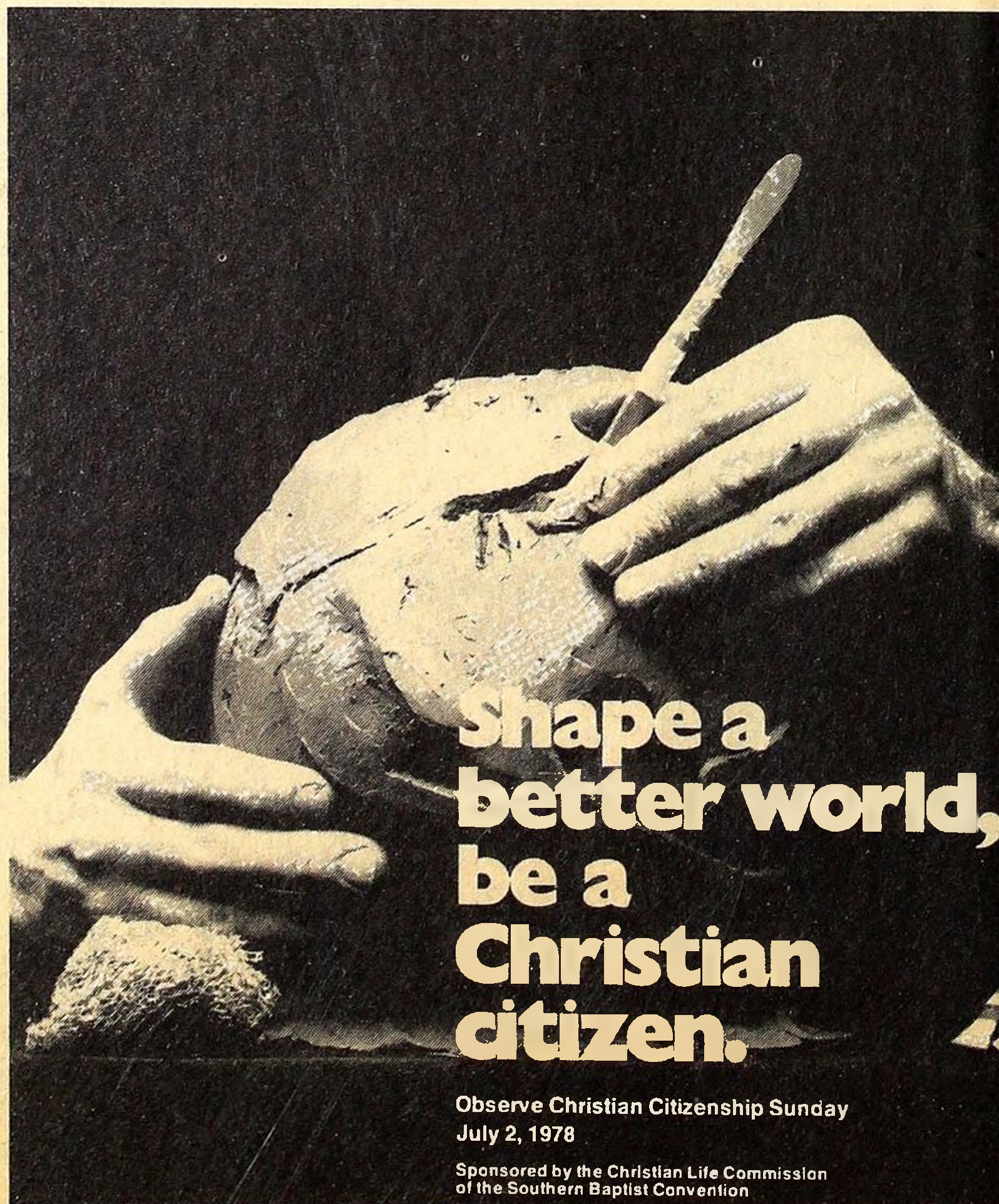
## Christian citizens

One dictionary defines a **citizen** as "a person owing allegiance to a government and entitled to its protection." This indicates that citizenship involves rights and privileges—and responsibilities as well.

Any citizen has the responsibility to obey the laws, to exercise the privilege of voting, and support the government with "patriotic good will."

A **Christian** citizen's responsibility even goes beyond this. Followers of Christ are citizens of this world while being citizens of God's kingdom. A spirit of commitment to Christ and of concern for people—all people—should be our guiding principle.

A Christian's influence in society should help shape the community, rather than allowing the community to shape the life of a Christian. We should be examples of personal morality, integrity, and thoughtfulness for the well-being of others and society as a whole.





# 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.

## SBC political campaigns

Dear editor:

I was amused at your editorial (June 1), "SBC political campaigns are improper."

I agree with you that pre-convention meetings and campaigning for offices are not best and could be of detriment to our fellowship and Southern Baptist work.

You used quite strong language in condemning meetings held in Dallas at the urging of a Houston Attorney who is active in the Baptist Faith and Message Fellowship, their purpose being to urge conservatives to unite their efforts behind selected candidates for Southern Baptist Convention offices. Pray tell me if their sin was as great as was the editors of most state convention papers who knuckled in to the bureaucracy of the Southern Baptist Convention and used your papers to bring about the defeat of Adrian Rogers and to elect James L. Sullivan, a longtime crony of the Southern Baptist bureaucracy.

I had always thought that it was the duty of an editor of a Baptist magazine to help promote Biblical Baptist doctrine and programs rather than to use your prestigious position to fight some brethren and at the same time elect others.

Cecil M. Staton  
3901 South Bryant  
Del City, Okla. 73115

In 1976 Adrian Rogers said repeatedly that he was not a candidate for the SBC presidency. Frankly, I doubted this at that time, but he withdrew when nominated, proving himself to be a man of his word. When he says he withdrew because "God has spoken to my heart about this matter," I believe him.

Your third and fourth paragraphs confuse me. Editors are condemned both for knuckling in to and for not promoting programs from the "bureaucracy." (editor)

## Early baptisms mislead

Dear editor:

I agree 100 percent with the letter from Tom Biggar (June 15) and the article by Richard D. Patton, "Tennessee pastor urges care in baptizing children" (May 4).

The only thing I can add to what they said is that I think all these "infant baptisms" can mislead so many people. Later in life when they feel that their conversion was not real, they are ashamed to admit a mistake of such long standing. Thus, they never become real Christians.

Louise Oakley  
682 Wilshire Dr.  
Jackson, TN 38301

## Before Pentecost

Dear editor:

I disagree with your statement (June 15) that a local church was founded in Jerusalem on the Day of Pentecost for the reasons listed below.

Before Pentecost, there was a:

1. Baptismal service (John 4:1-2),
2. Ordination service (Mark 3:14, John 15:16),
3. Commissioned to preach (Luke 9:2, Mark 3:14),
4. Rule of church (Matthew 18:17),
5. Bridegroom had bride (John 3:28-29),
6. Had treasurer (John 12:6, 13:29),
7. Unserved person in church (John 6:70),
8. Had Lord's Supper (Matt. 26:26, Mark 14:22-24, Luke 22:19-20),
9. Missionaries appointed (Luke 10:1),
10. Great Commission (Matthew 28:19-20),
11. Woman's Missionary Union (Luke 8:1-3).

On the Day of Pentecost, there was added unto them (Acts 2:41); and you cannot add to unless you have something to begin with, anymore than you can come back from a place you have never been.

Nora Belle Davis  
P. O. Box 271  
Spring City, TN 37381

## Liked May 25 column

Dear editor:

I appreciate so very much your Cicero's comment in the May 25 issue. I read your column regularly and enjoy your clever "play on words," but I am especially impressed by your driving home the idea of "singleness of purpose."

I only wish every Baptist, pastor, church staffer, and member would read this article—as I have several times.

Harry Fritts  
Route 1, Twin Lakes  
Wartburg, TN 37887

Thank you for your letter. I was beginning to think that everybody had read only the sentence about the Day of Pentecost. (editor)

## The 120 was the church

Dear editor:

This is a reply to your question (June 8), "Will you agree that the church at Jerusalem was founded on the Day of Pentecost?"

Jesus constituted the church before the Day of Pentecost. He instructed it to tarry at Jerusalem. Just because the church was at this particular place does not mean that it was founded there.

I am pastor of the Cedar Creek Baptist Church. It is presently at its third location. It wasn't founded where it is now. However, as the Scripture says of the church at Jerusalem, it is still being added to. You cannot add to something that is not already built. I would be foolish to say that I added 3,000 rooms to a motel if I did not have a motel to add to. The church was added to at Pentecost, not founded.

The church is not so local that it has to meet in the same place each time it meets. If this was true, we couldn't remodel the sanctuary and have services in the basement without founding a new church.

The 120 in the upper room was the church which was added to.

Did our Lord lie when He said that He would build His Church? Did He not do what He said He would? I believe that He did not lie, and that He did what He said He would do, even though it seems to be a minority view.

W. Pete Roberts  
Route 3, Box 200  
Lebanon, TN 37087

From my Landmark background, I tend to consider "church" as an autonomous, organized, local body of baptized believers. This is the way the word is used in the vast majority of New Testament passages.

I do believe that the New Testament occasionally uses "church" in a universal sense, to include all the Christians of all time. When Jesus said, "I will build My church" (note future tense), I believe He means the universal church. (editor)

## Avoiding suggestion

Dear editor:

Your response to Mrs. Cleo Loveday on June 8th concerning putting God in public schools makes me wonder what your qualifications for editor are. Would you print them in letters to the editor?

You were asked whether we should separate God from the state and its affairs, not the Great Commission, Mr. Cicero. Should we?

Is it wrong to allow voluntary prayers at school at a certain time by Christians?

You know our money still says in God  
(Continued on page 13)





# Tennessee Baptist Children's Homes

FRANKLIN • MEMPHIS  
CHATTANOOGA • MIN-TOM

Your interest in the Mother's Day Offering has been manifested in many ways. The most tangible is your giving!



Evans B. Bowen  
Executive  
Director-Treasurer

Everywhere I go someone asks, "How is the Mother's Day Offering coming in?" We are grateful for your interest and always happy to give you the information that we have. There is no accurate criteria for measuring the total results at any given date preceding July 31. On that date we close the books and announce the results. It does not appear that churches follow a set pattern for sending the money to our office or the Convention office. Therefore, we can tell you the amount received through May 31. We have received through May the amount of \$164,611 which compares with \$151,038 at the same time last year. We are encouraged and believe that we will exceed our goal of \$400,000 because Tennessee Baptists are committed to Child Care.

The ministry of the Tennessee Baptist Children's Homes includes education. This year we have six boys and girls who were graduated from high school, and one young man received his B.A. degree from Belmont College. You made it possible for these youth to continue their education by providing

a home, clothing, food, and a thousand other needs that were theirs. They are ready for the next big step in life. Whether they choose college, work, or marriage, we will continue to be interested in them.

## Director of Activities on the Job

Miss Linda Dalton came to the Franklin Campus with a commitment to make the program of activities meaningful to every boy and girl in our care. Her philosophy is thoroughly Christian and coincides beautifully with the total program of the campus.

Linda is well trained. She received her Masters Degree in Physical Education from the University of Georgia. She has done some advanced work on her doctorate. Her experience includes work with both Virginia Baptist Children's Home and Georgia Baptist Children's Home. She relates well to the children and staff.

We believe that Linda will utilize fully the beautiful activities building which you have provided for the children. Linda feels that she should seek to develop strong healthy bodies, clear minds, and spiritually healthy spirits. Her work should greatly improve the quality of work on the Franklin Campus.

We want you to get to know this fine addition to our staff.



Cleveland and Debbie

## Debbie Greer and Cleveland Cradic Wed

Debbie Greer, one of our Franklin Home girls for the past nine years, and a junior at Belmont College, was married to Cleveland Cradic in a beautiful wedding ceremony, May 19, 1978, at the Forrest Hills Baptist Church, Nashville. Cleveland, the groom, came to the Franklin Home when he was two years old. He states, with a lot of love and emotion, "This is the only home I have ever known." He received his B.A. from Belmont College this past May.

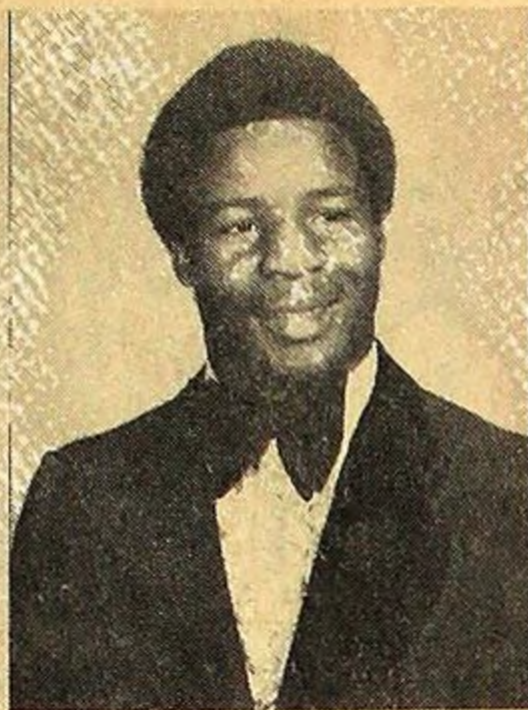
Many people have made contributions to the lives of these two fine young people. Their hearts are filled with gratitude to each of you for demonstrating your love.

I am sure that you join with us in wishing for Cleveland and Debbie the very best as they travel together into the tomorrows.

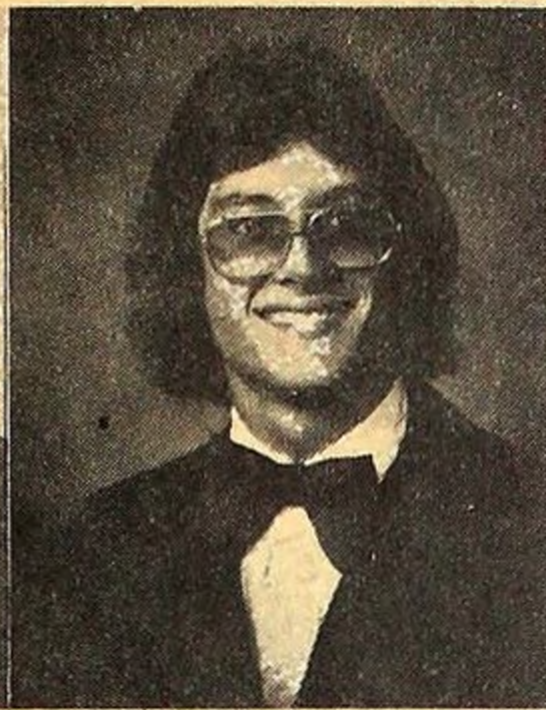




Grace Foster  
Min-Tom



Walter Scott  
Min-Tom



Richard Nauman  
Franklin



Mike Pedigo  
Franklin



Ricky Greer  
Franklin



Luella Mason  
Franklin

## What's New?

It's news when all of our Campuses are fully staffed. God has been unusually good to Tennessee Baptist Children's Homes in sending a number of couples to us in the past month. Some made inquiry to ascertain if they should pursue further. Others came to us certain of the leadership of the Lord.

Those who serve on the staff of Tennessee Baptist Children's Homes need to be absolutely certain that God has called them into the field of Child Care Ministry. Such a commitment results in fewer staff changes. As you read this notice Tennessee Baptist Children's Homes has fewer staff vacancies than anytime in the past five years.

## Looking Through the Eyes of the Children

Most all children love corn on the cob, and certainly our boys and girls are no exception. One hot summer day the Housemother served a large platter of steaming hot white corn on the cob for dinner. As she sat looking over the table at all the children eating, she noticed one little boy just sitting and not eating; so she asked, "What's the matter Tony, don't you like corn on the cob?" "Oh, yes, mam" answered Tony, "I am just waiting for mine to turn yellow."

At one time the Board did a study on the possibility of giving each campus some other name, and the children and staff were asked to submit original names for consideration. If one of the names was chosen, then a monetary gift would be given as a prize. One dreamy eyed, little girl submitted the name "Magic Meadow"; and when asked why she would like the Home to be named "Magic Meadows" stated: "I think the Home is magic! I came to the Home thinking I would not like it and would have to do everything, but it turned out I was wrong. Everyone is happy and nice. You have someone to love you and someone to care for you. This is why I think the Home should be called "Magic Meadows" for things turned out magic for me!"

## Virginia Todd Honored

Seventeen years ago Mrs. Virginia Todd came to the Central Office of the Tennessee Baptist Children's Homes as bookkeeper. She served a part of the first year under the leadership of Dr. W. C. Creasman. She continued through the tenure of Brother J. M. Gregg and isn't nearly ready for retirement yet. She has seen the budget grow from \$325,500 to \$1,429,197 during her service.

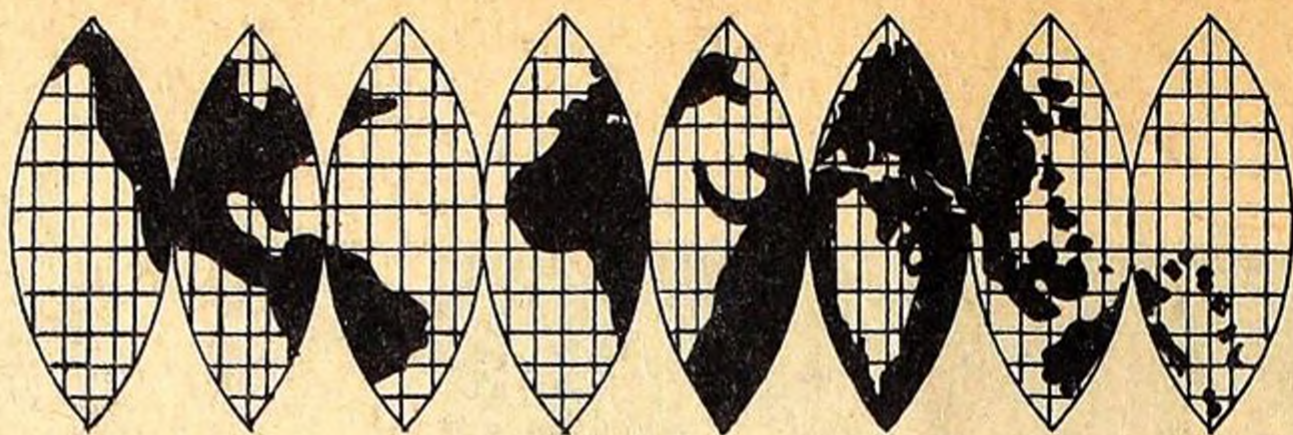
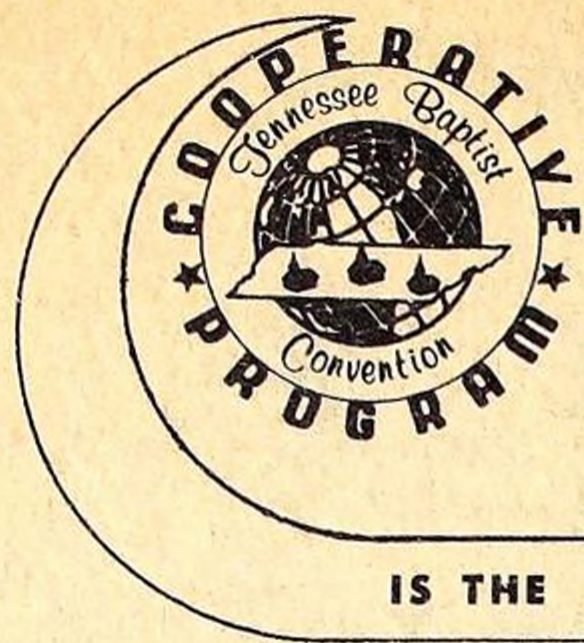
During the dinner on Monday evening that preceeded the Mid-Year Board Meeting, Mrs. Todd was awarded a gift certificate by the Executive Director-Treasurer. Words of commendation for her faithful and loyal service were spoken. The Board gave a hearty applause which seemed to say that they, too, were cognizant of Mrs. Todd's valuable service.

Chairman William Malone, long-time acquaintance of Mrs. Todd, made several complimentary observations.



Mrs. Virginia Todd — Dr. Bowen





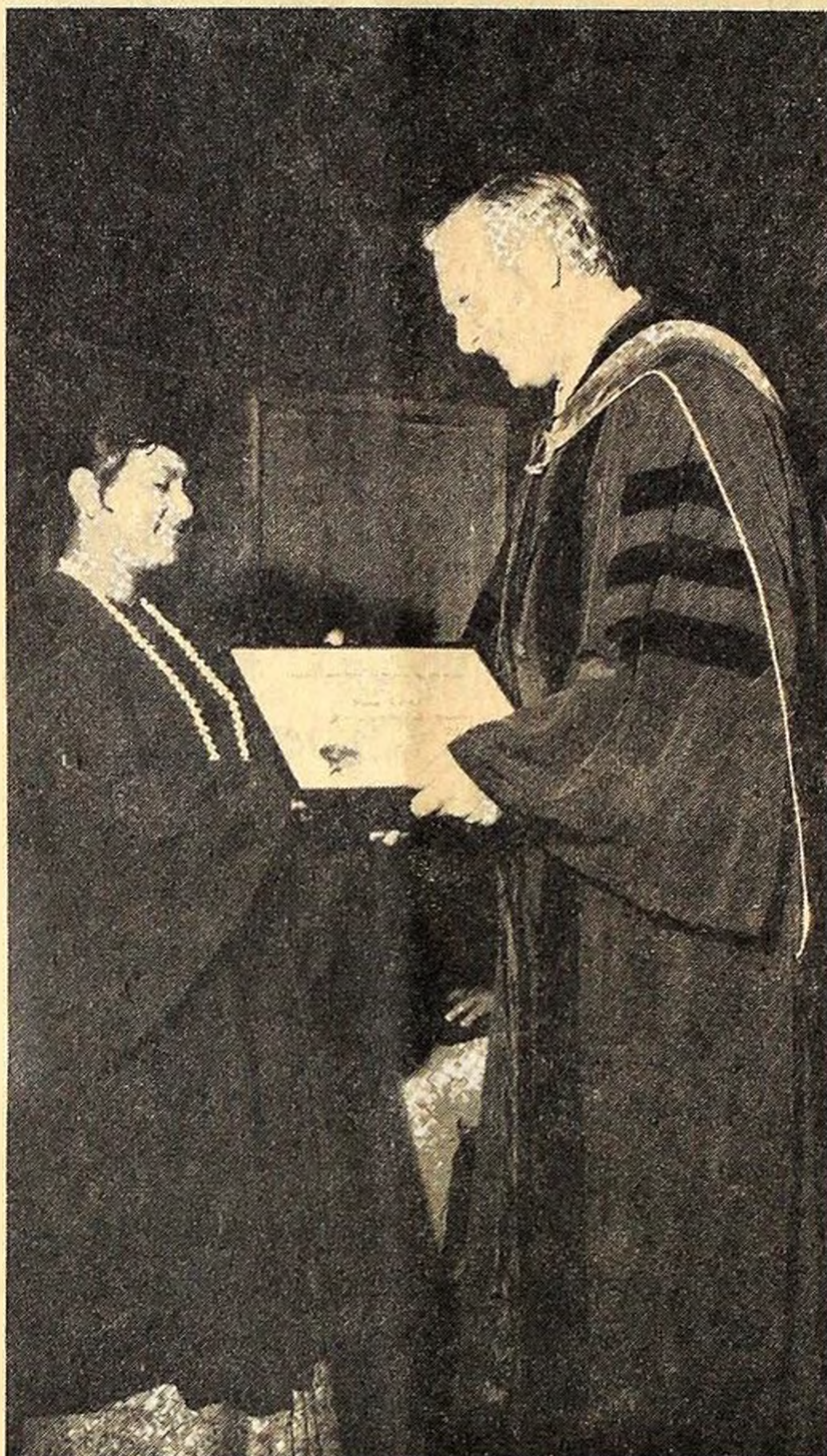
## LIFELINE

The world mission program of Tennessee Baptists include people from all walks of life, both those who minister to others, and those who are also the recipients of others' ministry.

Each month through a page of the *Baptist and Reflector*, we plan to give you an inside look at the missionary endeavor your Cooperative Program funds are making possible. We believe that Southern Baptists' cooperative way of world mission support is inspired of God, and it is the most economical and adequate method known to us.

We welcome your inquiries and questions concerning the work of Tennessee Baptists around the world.

Orvind Dangeau, Director  
Department of Cooperative Program  
and Stewardship Promotion  
Tennessee Baptist Convention  
P. O. Box 347  
Brentwood, TN 37027



Pictured above is Rosy Datta from Dacca, Bangladesh receiving her diploma from missionary Grover F. Tyner, Jr., president of the Philippine Baptist Theological Seminary and Bible School. Your Cooperative Program dollars made it happen there.

Right here in Tennessee, that same Cooperative Program made it possible for Belmont College to grant degrees to 216 persons this year, Carson-Newman to grant 344 degrees, Union to grant 239 degrees, and Harrison-Chilhowee to present 40 high school diplomas.

Enrolling, retaining, and training missionary volunteers continues to be an annual priority in Baptist schools. Continued and increased Cooperative Program giving will help make it possible to achieve the worthy goals of Christian education and bold mission.



"Thank you Tennessee Baptists for sending the home missionaries to tell me the story of Jesus and teach me to love him" from this child and many others of the Techwood Baptist Center, Atlanta, GA.

## The Meaning of May

The May Cooperative Program report shows a 14.35% gain over last year. What does this mean?

At the Southern Baptist Convention meeting in Kansas City last year, the messengers adopted a resolution to double Cooperative Program receipts by 1982. This is necessary if the Bold Mission Thrust is to be successful. To accomplish this goal, we must increase receipts by 15% per year over a five year period.

So, the 14.35% gain over last year is only .65% short of the increase necessary to double in five years. This looks good; however, May was a record month. It is not going to be that easy. Tennessee Baptists must gird themselves for sacrificial giving and living, if bold missions is to be a reality instead of a day dream.

You mean there were 308 Tennessee Baptist churches who gave nothing to world missions through the Cooperative Program last year?





# A mountain-top experience

By Mack Bingham

We had gone to South Dakota to conduct two mission vacation Bible schools, paint, and repair a church building. As we drove out there, we noticed the difference in the natural beauty was unlike what we have in East Tennessee. It made us marvel at God's creation and feel a special closeness to Him.



Bingham

Monday morning we were up early and ready for the first school in a large army tent located on the banks of Blue Dog Lake, north of Waubay. Workers set up camp while the bus went to pick up the children for the school. At noon we boarded the bus and traveled forty miles to the afternoon school. When we arrived at the community building in Bradley, we were met with smiling faces and clapping hands. The children, red and yellow, black and white, from races and mixtures of races, worshiped together daily and enjoyed the spiritual dedication of the leaders who went to share their faith.

The days were busy and passed quickly. The climax of the entire week came late Friday afternoon. Both Bible schools were over, and the men had completed the paint and repair work. "Why don't we go inside and express our thanks to God?" one man suggested. Our group and the people from the small farming town of Bradley gathered inside the newly painted, small, frame church. Worship was spontaneous, meaningful, and rich. Someone suggested a hymn, and we sang. Then someone shared what Christ meant to him. As this was repeated several times, it became one of those "mountain top" experiences all will remember.

"O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker." Psalms 95:1-6

Bingham is director of education and administration at Central Church, Bearden, Knoxville.

## More letters

(Continued from page 9)

we trust. Removing God from our schools does not sound like we trust Him with our schools, let alone our money.

Your response to voluntary Christian group prayers at a certain time and place in school did not follow either. Here was your response,—“This means far more than complaining because children are not forced to recite some trite, non-offensive, non-Christian prayer written and approved by a school board.” Does the above quote honestly respond to “It seems to me the solution to the prayer in public school hassle is for a group of Christian young people to hold voluntary prayers.”

Do you think your response fits her suggestion? It sounds like you are avoiding the suggestion to me.

Jerry Cull  
Route 1  
Bethel Springs, TN 38315

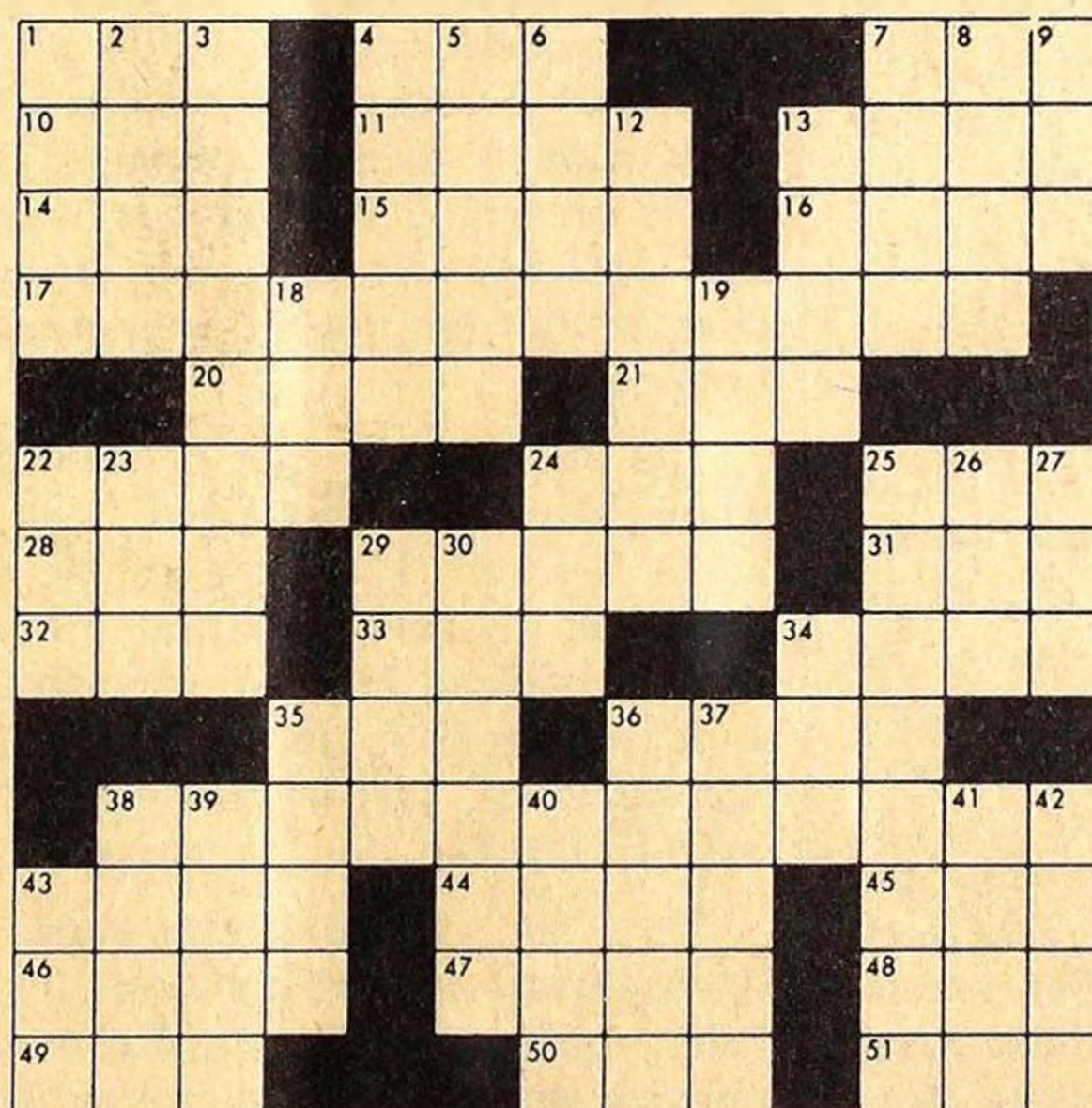
The editor of the “Baptist and Reflector” is elected by the Executive Board of the Tennessee Baptist Convention.

Mrs. Loveday's suggestion is a good one and is in line with the ruling of the Supreme Court. Some alternative activity should be provided for non-participants, rather than forcing them to remain in the hall.

However, her letter went from the voluntary to the compulsory with her illustration from her school days. (editor)

## Bible Puzzle

Answers on page 14



### ACROSS

- 1 Girl's name
- 4 Public service commission: abbr.
- 7 Finished with engines: abbr.
- 10 "Do — things" (Phil. 2)
- 11 Ogle
- 13 Hurt
- 14 Body part (2 Sam. 2:23)
- 15 Capable
- 16 Lubricates
- 17 "his — —" (1 Pet. 5)
- 20 Try
- 21 People in eastern Assam
- 22 London district
- 24 Here: abbr.
- 25 Recipe abbr.
- 28 Chemical suffix

- 29 "will not always —" (Psa. 103)
- 31 Vietnamese city
- 32 Giant reed
- 33 "did — with the Gentiles" (Gal. 2)
- 34 Set on high (Hab. 2:9)
- 35 Scrap
- 36 Pain
- 38 "had the — — —" (Heb. 2)
- 43 "— not sleep" (Prov. 20)
- 44 Old Italian house
- 45 Also
- 46 African plain
- 47 Animal (Deut. 14:5)
- 48 Personality
- 49 Member of congress: abbr.

- 50 Essence: abbr.
- 51 "give a —" (John 13)

### DOWN

- 1 Dark area on the moon
- 2 Lighted
- 3 The place (Gen. 35:7)
- 4 Schemes
- 5 Month (Zech. 1:7)
- 6 Jail part
- 7 Kind of weather (Matt. 16:2)
- 8 Devious
- 9 Being
- 12 "nor — man" (Luke 18)
- 13 "for the — saints" (Rom. 15)
- 18 Early car
- 19 "and — his own soul" (Mark 8)
- 22 Sting of death (1 Cor. 15:56)
- 23 Harem room
- 24 Fruit stone
- 25 "and at — —" (Rev. 21)
- 26 Vehicle
- 27 Ready
- 29 Cover with wax
- 30 Work of the flesh (Gal. 5:20)
- 34 Compass reading: abbr.
- 35 Was under obligation
- 36 Musical instruments: abbr.
- 37 Man (1 Chron. 8:15; poss.)
- 38 Slav
- 39 Kiln
- 40 Hosea (Rom. 9:25)
- 41 African country
- 42 Hula —
- 43 Units of weight: abbr.

### CRYPTOVERSE

JDBX IMUJ ZCCN DMW MG NCSACLJ NCHLC  
IDBQC WMGV MQ QJHRCV BG JDCC

Today's Cryptoverse clue: I equals W



# Paul ministers through letters

By Paul D. Brewer  
Chairman of the Humanities Division  
Carson-Newman College, Jefferson City

**Basic Passages:** Acts 18:1-17; I Thess. 1:1-3:13  
**Focal Passages:** Acts 18:1-4; I Thess. 2:1-2; 13-20

The Book of Acts cannot be fully appreciated unless we are aware of Paul's letter writing activity as an integral part of his missionary work. Because Paul was aware of the needs of the young churches, he began his ministry of writing. Each of his letters in our New Testament was written to meet a pressing need in the life of the church. Because the same kind of needs are everpresent in the life of the church, Paul still powerfully influences us today with his spiritual guidance. We will spend the next three lessons looking at Paul's earliest correspondence in order to consider this type ministry.

**Writing from Corinth: Acts 18:1-5**

The ancient Greek city of Corinth had been destroyed almost two centuries before Paul's arrival, and had been rebuilt by Julius Caesar. It had been designated the capitol of Achaia and was a thriving commercial center. It also had grown rapidly into the largest city of the province and had the dubious honor of being the most immoral city in the Roman Empire. The worst aspect of its debauchery was that the religion of Corinth had sanctified the licentiousness. In the temple of Aphrodite alone there were a thousand priestess-prostitutes.

At Corinth Paul met a Jewish couple who were to become his closest friends for the rest of his life. Priscilla and Aquila had formerly been residents of Rome but, along with the Jews, had been expelled by the Emperor Claudius. Paul made his home with them, and the three worked together at the tentmaker's trade. Luke has not mentioned before how Paul supported himself. Every Jewish boy learned some trade, and Paul had learned his at Tarsus which was famous for its cloth of goat hair.

Silas and Timothy caught up with Paul in Corinth and brought some financial aid which gave Paul more time for his preaching ministry. From I Thessalonians, we learn that Timothy had been sent to Thessalonica from Athens. Piecing the events together from all sources the probable course was: 1) Paul went to Athens alone; 2) Timothy and Silas met Paul in Athens; 3) After a report of the persecutions in Macedonia Paul had them return; 4) Paul moved on to Corinth; 5) Paul and Silas rejoined Paul in

Corinth. After learning of the situation, Paul wrote his letters which we know as First and Second Thessalonians.

**Opposition: I Thessalonians 2:1-2**

Paul was on the defensive. He had been continually slandered by the Judaizing element at Thessalonica. In this letter he appeals directly to the believers at Thessalonica to evaluate his work. This address to "you, yourselves" shows Paul's confidence in them and directs their attention to the facts which can silence his opponents. The results of his preaching in their city was manifest and definite, and it clearly answered the charges that his ministry had accomplished nothing.

The little phrase "not in vain" is a tense which should be translated "our visit was not a failure." The tense of the verb indicates that the results continue to the present and are evident. He had come to them with a definite goal in mind, and it had been accomplished. The transformed lives in the church testified to his success.

The "but" which begins verse two is a strong word which indicates the contrast Paul wants them to see. He had endured physical pain and also many indignities as a result of the insolence of his opponents. In spite of the opposition, Paul says he was "bold" in his preaching. In the midst of all the contention, he had perfect freedom in his work for God who had equipped him for his task. No amount of opposition could silence the evidence of the power of the Gospel.

**Persecution: I Thessalonians 2:13-16**

In the midst of opposition, Paul speaks a word of gratitude because they had received the message which was preached to them as the Word of God. It was gratifying to him that they had understood in spite of the opposition which tried to mislead them. There are two words translated "receive" in verse 13. The second one carries the idea of welcome for a guest. Paul is grateful that they have heard the word and have openly welcomed his message.

The evidence of their hearing was the way they "imitated" the churches in Judea. Like the Judean Christians they were also persecuted for their faith. Because of the

persecution, Paul delivers a prophetic denunciation on the persecutors. These verses are unparalleled in the rest of Paul's writing. They indicate the depth of Paul's feelings about those who oppose God and think they are serving Him. The inevitable consequence of such sinning is that judgment will be complete and certain.

**Rejoicing: I Thessalonians 2:17-20**

Paul's love for his people is indicated by the expression "being taken from you." It literally means "having been orphaned." It shows his sense of desolation and a strong desire to return and fellowship with them. His deep affection is further stressed by his statement that he has never been separated for a moment in his heart. His word "desire" means a strong passion and is usually translated "lust." This is one of the few places in the New Testament it is used with a positive meaning.

In verses 19 and 20 Paul is almost poetic in his expressions of esteem for his converts. All of the expressions he uses indicate an intense pride in them. He seems to be searching for words which are strong enough to say what he is feeling. The crown he mentions refers to the laurel wreath given to the victor at the athletic games. To all who overcome the symbol of victory is given.

Paul refers to the "coming" of the Lord here, and this is the first occurrence of this particular word in Christian literature. It basically means "presence," but it is used in the papyri to refer to a royal visit. It becomes the accepted word in the New Testament for the return of the Lord Jesus to His people.

In the midst of opposition, persecution, and discouragement Paul finds a message of hope. One note of joy is the fact that many have come to know the Lord Jesus under his ministry. Another factor which encourages Paul is that God will have the final word. The opposition in opposing the Gospel will eventually know the wrath of God, but those who serve will rejoice in His presence.

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"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).



# The dynamic Gospel

By Lee Prince, Senior Minister  
Union Avenue Baptist Church, Memphis, TN

Basic Passage: Colossians 1:1-14  
Focal Passage: Colossians 1:1-14

Paul reached the "high-water mark" in his writings in this letter to the Christians in a town that vanished.

Colosse, called "the unimportant town" is gone without a trace, but the message to the Colossian Church says what we need to hear.

Our "dynamic gospel" is ready to help us face the pressing questions of our society. Heresy, opinion in contrast to the basic teaching of Christ, was and is alive.

### Heresy Keeps Up To Date

The heresy in the Christian community at Colosse included the following elements:

- A belief that all physical matter was bad, and only spiritual things could be good.
- A belief that Jesus Christ was spirit only.
- A belief that a simple gospel was not enough.
- A belief that the observance of rules was a part of individual salvation.
- A belief in astrology which said the heavenly bodies influence human affairs.

This list of "false beliefs" sounds very up to date. The devil may put the stuff in a new package, but the intent to mislead mankind never changes.

In these next six weeks we will take a look at some of the most important questions facing each of us. Paul points us to Christ as the source of meaningful answers to our questions.

Most of us do not examine our faith until we find ourselves against new problems of understanding and belief.

Paul begins the letter to the Colossians in the fashion of his day. He identifies himself and expresses a prayer for his readers.

### A Special Letter

Most of us have neglected the positive use of written correspondence in our communication with family, friends, and associates. There is a special power to be found in your thought-provoking letter to a son, daughter, grandson, or granddaughter. Often a treasured letter of faith and challenge will be reviewed across the years as a major element in one of those "turning points" of life.

We should follow the example of Paul by writing our statement of faith.

**Brothers and Saints**

Although he never met the Christians at

Colosse, Paul calls them his brothers (Col. 1:2).

Our Christian "brothers" are around the world. Our common belief in Christ is the center of our unity. However, we must be open to allow our "brothers" to express their belief in Christ in some patterns which are different from our personal customs.

Christ calls us to unity not "uniformity." As Christians we don't have to move in lockstep.

Paul lifts the Colossians in an act of high esteem. He calls them saints, the people of God. He has high regard for their abilities and their standards.

### Held in High Esteem

Having the esteem of others is one of the most basic needs of man. We want to have a feeling we are of worth to others. Christian brothers are important to each other.

We need to express our positive feelings to our brothers. Too often our positive thoughts are buried. We miss an excellent opportunity to help each other with a word of support and appreciation.

Paul gives a prayer of thanksgiving for the friends he's never seen (Col. 1:3-8), then he lifts them up in a prayer of expectation (Col. 1:9-14).

**Thanksgiving for:** Your faith in Jesus (1:4); Your love of all God's people (1:4); This love of ours means—your happiness adds to my happiness and your sorrow adds to my sorrow. Love is an attitude and an action (1:4); Your hope in the "good news." This hope is (1) a dependable security, is (2) spreading to the whole world and is (3) an experience of reality (1:5).

**Expectations that:** God will fill you with (1) the knowledge of His Will, (2) wisdom and (3) understanding (1:9); You will live the life that is pleasing to God. The life that pleases God has two basic characteristics (1) good works and (2) spiritual growth (1:10); You will have the strength from God to endure in patience (1:14).

**You will have a special joy because:** (1) you now share in what God has reserved for you, (2) you are rescued from the Power of Darkness, (3) you are safe through the Son of God, and (4) you are forgiven and freed from your sins (1:12-14).

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# New House bill to allow federal workers to make up time for religious holidays

**WASHINGTON** — Federal employees whose religious obligations require them occasionally to miss work would be allowed to work overtime under a provision of the Federal Employees Flexible and Compressed Work Schedule Act of 1978, which has passed the House of Representatives.

Present policy does not allow such compensatory time because the time-and-a-half pay rate for overtime is too expensive. Under the new law the overtime pay for work to make up time lost for religious obligations would be at the normal pay rate.

Rep. Stephen J. Solarz, who introduced the amendment, noted that "members of minority faiths must either choose between reduced incomes or diminished annual leaves if they are to abstain from work

during certain periods of time, as they are required to do by their religion."

The Solarz amendment would allow employers to provide overtime work at a normal pay rate on days when an employee has no religious obligations—but would not require that such overtime be provided.

Rep. Robert F. Drinan, a Roman Catholic priest, introduced a bill last year which would have provided much more sweeping protection of minority groups' religious rights. That measure would have required an employer to respect religious beliefs, practices, and observances of employees unless such accommodation would cause "severe pecuniary or other material loss" to the employer.

Drinan's bill has not been acted on by the House. In the meantime, Solarz' more limited measure will go next to the Senate. (BP)

## Foundation

### He wasn't first

By Jonas L. Stewart  
Executive secretary-treasurer

The worship service was about to begin.

A deacon approached this writer and said, "When you spoke last week about Christian estate planning, I realized that I had not been honest with the Lord. He wasn't really first in my life. My money and my family were first. I had not even considered what the Lord wanted me to do with my money."

He handed me a check for several thousand dollars and said, "Just as soon as some investments mature in a few months, I will give you that much more."

He wants it held in trust for an income for himself and his wife. At their death the income will go to missions.

He said, "I had my affections so definitely set on leaving it all to the children that I forgot my Lord who made it possible."

Many of our people now realize that the Lord should come first in material as well as spiritual matters. Someone has said, "He is Lord of all, or He is not Lord at all."

For information on how to set up a living trust or to remember the Lord in your will, write: Jonas L. Stewart, Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

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### Oak Ridge calls Mynatt

Dillard A. Mynatt is scheduled to assume the pastorate of First Church, Oak Ridge, on Sunday, July 16. He comes from First Church, Forest City, N.C., where he has served since 1967.

A native of Knoxville, Mynatt led four Tennessee churches before assuming the pastorate in North Carolina. While a student at Carson-Newman College, Jefferson City, he was associate minister at McCalla Avenue Church in Knoxville. Later he led the congregations of Taylor's Chapel, Murfreesboro; Mount Harmony Church, Knoxville; and First Church, Madisonville.

Following his work at Carson-Newman, Mynatt earned the B.D. and Th.M. degrees from Southern Baptist Theological Seminary, Louisville. He has been active in denominational work, serving as a vice-president for the Tennessee Baptist Convention, a trustee for Harrison-Chilhowee Academy, Seymour; a trustee for East Tennessee Baptist Hospital, Knoxville; and an advisory trustee for Carson-Newman. He was also chairman of the committee on boards, TBC, in 1965.

### Hiwassee Union congregation elects Jack Brooks as pastor

Bradley County native Jack Brooks was called as pastor of Hiwassee Union Church, Polk County Association, last month. He is already on the field.

A former pastor of that church, his last pastorate was at Antioch Church in Polk County Association. He held that position for over five years, and was also moderator in the association at one time. Other pastorates have included Mountain Springs, Polk County; White Oak, Bradley County; and Bethel Springs, McMinn County.



**SCRIPTURE**—Lauren Locke, pastor of Mt. Ararat Church and high school teacher in Darden, leads the Southern Baptist Convention in Scripture reading at the opening of one session of the recent SBC in Atlanta.

### Robert Maxwell dies

Robert Maxwell, pastor of Cardiff Church, Big Emory Association, died at his home near Rockwood on June 8. His death came from an apparent heart attack.

Maxwell had served the Cardiff Church for over a year. In addition, he led many churches throughout Monroe County and was an evangelist for several years.

Funeral services were held from South Madisonville Church, Sweetwater Association, with James Patton officiating. Burial was in Chestua Methodist Cemetery.

Maxwell is survived by his wife, Ada, Rockwood; a son, Ronnie, Madisonville; a daughter, Connie Lavagga, Nashville; and five grandchildren.

### Belmont receives approval for social work program

Belmont College, Nashville, has received approval by the Tennessee State Department of Education of a new program for certification in school social work.

The college has the only state-approved program for certifying school workers at the undergraduate degree level, according to J. M. Galloway, chairman of the college's education department.

Mrs. Betty Hancock, assistant professor of social work, is coordinating the program of study.



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## Three crosses on a hill

By Herschel H. Hobbs

*They crucified him, and two other with him, on either side one, and Jesus in the midst.*—John 19:18

The central cross has been immortalized in sermon, song, and story. But we must never forget that there were three crosses at Calvary that day. Matthew 27:38 says that the two on either side of Jesus were robbers. Apparently a third robber, perhaps Barabbas, was listed to die on the third cross. But due to the people's choice the name of Barabbas had been erased and Jesus' name written in (Luke 22:37). So Jesus, the sinless one, died in the place of a notorious sinner. The fact is that He died for all sinners that they might have the opportunity to be saved.

Christ crucified and risen is the heart of the gospel (I Cor. 15:3-4). But there is also gospel truth seen in the other two crosses.

Luke 23:39-43 tells of the two reactions of the robbers to Jesus. Matthew 27:44 and Mark 15:37 tell how they both joined with the mob in railing out at Jesus. But Luke records how one ceased to rail and began to pray. The one died a lost man; the other died a saved man. It is an old but true saying: one man died in sin; one man died to sin; one Man died for sin.

The lesson for us is that two men were so near to Jesus, but with far different results. It is not how close we are to Jesus physically, but how near we are to Him spiritually that matters. One cross tells us we should not **presume**. The other tells us we should never **despair** while life lasts.

Yes, there were three crosses on a hill. In a sense lost humanity is on one or the other on either side of Jesus. It is how we relate to Him on the central cross which determines our eternal destination.

## Funeral services held for retired pastor

John Hipsher, 77, Baptist minister and missions director for over 45 years, died June 21 at his home in Bean Station. He had been in poor health for several years.

Hipsher pastored 33 churches throughout Tennessee, and was instrumental in the establishment of 11 churches, four pastoriums, and one mission home. He was director of missions in Tennessee Valley Association from 1954-61 and in Polk Association from 1961 until he retired in 1966.

Funeral services were held at Noeton Church near Bean Station. Olof Atkins and Ralph Clevenger officiated. Burial was in Noeton Cemetery.

Hipsher is survived by his wife Maude Hipsher of Bean Station; three sons, David, Bean Station, Harding, Nashville, and Howel, Nashville; 12 grandchildren, and seven great grandchildren. Howel Hipsher is pastor of Benton Avenue Mission of Judson Church in Nashville.

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## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

Ground was broken for the foundation of the new church at Dyersburg. F. J. Harrell was pastor.

Union Academy Church near Trezevant called C. E. Hutchinson of Trezevant. He accepted to preach the first Saturday and Sunday afternoons in each month.

### 25 YEARS AGO

Russell R. Bridges was ordained to the gospel ministry by Oakwood Church, Knoxville. He was serving as assistant pastor in Central Church, Bearden.

W. B. Oakley was to begin his work as pastor of First Church, Tiptonville.

### 10 YEARS AGO

Sidney A. Waits resigned as pastor of Woodbine Church, Nashville, to become pastor of Hickory Hills Church, Memphis.

Everett Hooper was the new pastor of Rosedale Church, Nashville.

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# Family Living

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

## Kids need TV supervision

At no age can youngsters' TV viewing habits be considered their own business, warns child psychologist Helen Ackerman. The inclination to imitate and identify with characters on the screen does not lessen as children grow older; pre-adolescents and teenagers are as susceptible to unsavory influences as preschoolers are, she says.

When you know what children are watching, you have insights into thinking and behavior that might otherwise be inexplicable, the specialist pointed out in the **Miami Herald**. When you join children in front of the set, your presence turns the show into a shared experience, keeps the doings on the screen in perspective and, most critical, keeps young watchers tied to reality.

Viewing TV alone, in darkness, can be an isolating and sometimes frightening experience for preschoolers, but older children need visible proof of their real existence and them to offset the ersatz emotions and attractions on the screen, Dr. Ackerman insists that programs be watched in a lighted room.

Older youngsters, going through the confusing process of becoming their unique selves, tend to "try on" various roles, even experimenting with delinquent, underachieving or bi-sexual behavior at times. Perfectly normal children do this, but trials are not likely to become errors if adults are aware of TV's own role as teacher.

Dr. Ackerman's work with troubled youngsters of all ages has impressed her with TV's power to absorb children's attention completely. For this reason, she advises parents not to go out and leave older children in charge of younger ones when the TV set is on. The sitter can become so engrossed in the fantasy on the screen that preschoolers may get into serious trouble within sight and earshot of the bewitched and oblivious viewer.

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The tragic death of the author's daughter provided the cause for this touching account of a father's response to God's love in a time of sorrow. "If people who read this account are reminded of the beauty and wonder inherent in our humanity and find added courage to resist the selfishness and terrifying brutality of our at-the-edge-of-darkness age, I shall be gratified," says the author. **\$5.95**



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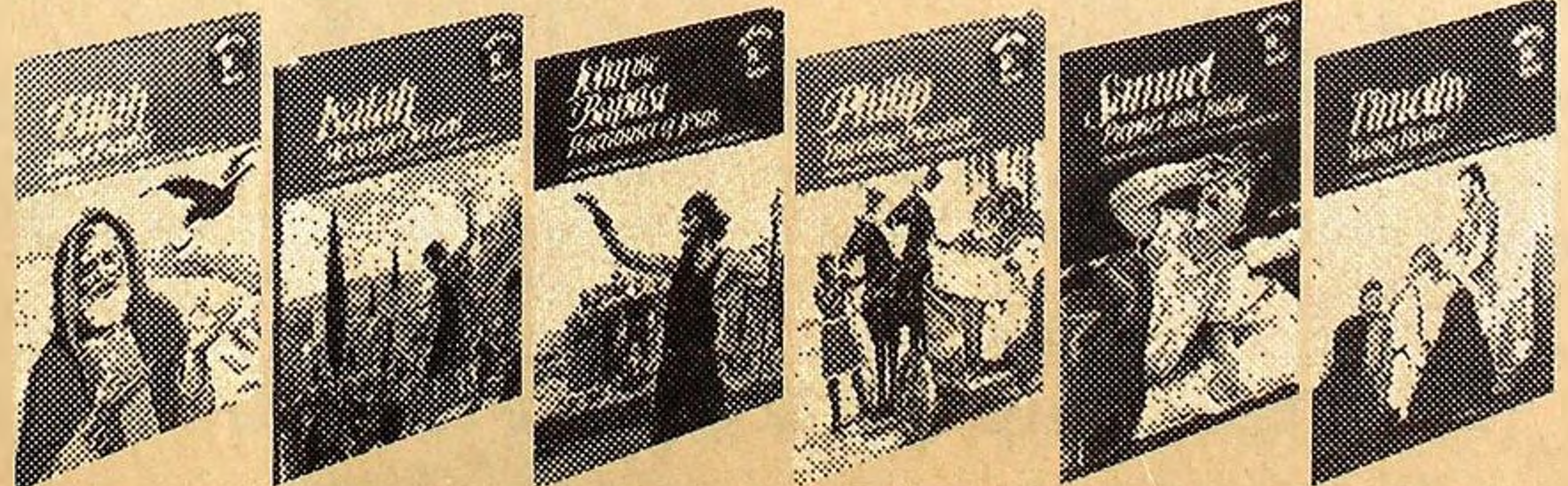
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# Only 10 cities said qualified to host SBC

**ATLANTA**—Only 10 cities in the United States meet requirement to host the Southern Baptist Convention.

"Actually, we list 13 cities, but it's questionable if three of those cities really meet the standards," said Tim Hedquist, convention manager for the SBC Executive Committee.

The list of acceptable cities surfaced during a discussion by the Executive Committee of the site of the 1983 SBC. Pittsburgh was selected after Hedquist revealed the list of acceptable cities and told committee members that Pittsburgh is on the elite list.

Other cities which meet the criteria are Houston, Dallas, Kansas City, St. Louis, New Orleans, Atlanta, Los Angeles, Chicago, and New York City.

The three which are questionable are Portland, Ore., and San Francisco, because of limited facilities, and Miami, which reportedly may approve casino gambling, thus eliminating it as a meeting site, Hedquist said.

The guidelines are that a city must have a meeting hall which seats at least 16,500, have 6,500 motel/hotel rooms, half of which must be within a "reasonable" distance, and have an exhibit hall which is separated from the meeting hall both to sight and sound.

"There are no space guidelines for the exhibit hall, but we consider 30,000 square feet the minimum," Hedquist said. "The requirements are not unreasonable. They, in fact are very good, despite the fact they were all passed in anger."

The latest guideline was established in 1976 by messengers to the Norfolk convention and requires that the SBC meet in a

hall which seats at least 16,500. It was passed after large numbers of messengers were refused admission to Scope Arena when then President Ford addressed the convention. The arena seats only 12,500, and the Secret Service limited that even further for security reasons.

That convention drew 18,637 messengers.

As the guidelines become more limiting, options for meeting places for the growing SBC become scarcer. The 1978 convention had 30,000 messengers and other visitors, and Hedquist expects the 1979 Houston convention to eclipse that.

"There just aren't many conventions our size that are sit-down business-type meetings. Cities are not building facilities to meet our needs," he said, adding that the convention is forced to either go to a "flat-floor" hall or a sports arena.

Both have drawbacks, Hedquist said. "Sports arenas generally have no exhibit space or meeting halls and flat-floor halls usually have poor acoustics."

Among other problems Hedquist cited in finding sites for the SBC is the Equal Rights Amendment militants. Some organizations are boycotting states which have not ratified the ERA, and the unions and some of the big conventions are not going to states which has not passed it.

Dallas, for instance is getting heavy convention business because Texas passed ERA. Dallas already is booked for 1983 and 1984. We can't get in. "We have been working five years ahead in getting sites, but with the ERA problems, we may have to go to 10 years to be competitive with the other conventions."

Hedquist also noted that statisticians es-

timate a maximum potential of 85,000 to 100,000 messengers based on membership and giving, the measures of the number of messengers a church gets.

"Some of the convention bureau people wonder why we don't send out flyers and brochures, attempting to attract messengers to the convention. They have a hard time believing it when we tell them we can't really take care of what we've got." (BP)

## Catalan's translation comes after 40 years.

**NEW YORK**—Five-million people in northeastern Spain who speak Catalán are soon going to have a new Bible in their own language. It will be the first since 1936.

Translation of the Bible into Catalán had been forbidden by previous governments and distribution of existing texts was prohibited.

Work is in progress on translation of the New Testament and completion is expected before the end of the year. A joint team of Protestant and Roman Catholic scholars is working on the project under the auspices of the Bible Society in Spain. The Bible Society in Spain, like the American Bible Society, is a constituent member of the United Bible Societies, an international fellowship of 59 national Bible Societies. The United Bible Societies coordinates the translation, publication and distribution of Scriptures, without doctrinal note or comment, throughout the world.

Catalán translations have a long history, going back to the 13th century. Catalán, a Romance language related to French, Spanish and Provençal, was the fourth European language to have a printed Bible after Gutenberg's development of the printing press. This year is the 500th anniversary of the first printed Bible in Catalán, a development which even preceded the first printed English Bible.

Catalán is spoken by five million people in the Catalonia and Valencia regions of Spain, on the Balearic Islands, and in the tiny mountainous state of Andorra. About 200,000 residents of France also speak Catalán.

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