

# Baptist and Reflector

Vol. 144/No. 30/July 27, 1978

News journal of Tennessee Baptist Convention

*Ministry spanned seven decades*

## R.G. Lee, "prince of preachers," dies at Memphis home, July 20

R. G. Lee, Southern Baptists' "prince of preachers," died at his home in Memphis on Thursday, July 20. He was 91.

His death ended a ministry which spanned nearly 70 years. Over 50 of those years were spent in Tennessee.

Lee came as pastor of Bellevue Church in Memphis in 1927 and remained until his retirement in 1960. During that time, the membership grew to over 9,000, making Bellevue the largest Southern Baptist church east of the Mississippi River.

He led Tennessee Baptists as a state convention president from 1931-35, and from 1949-51, served as president of the Southern

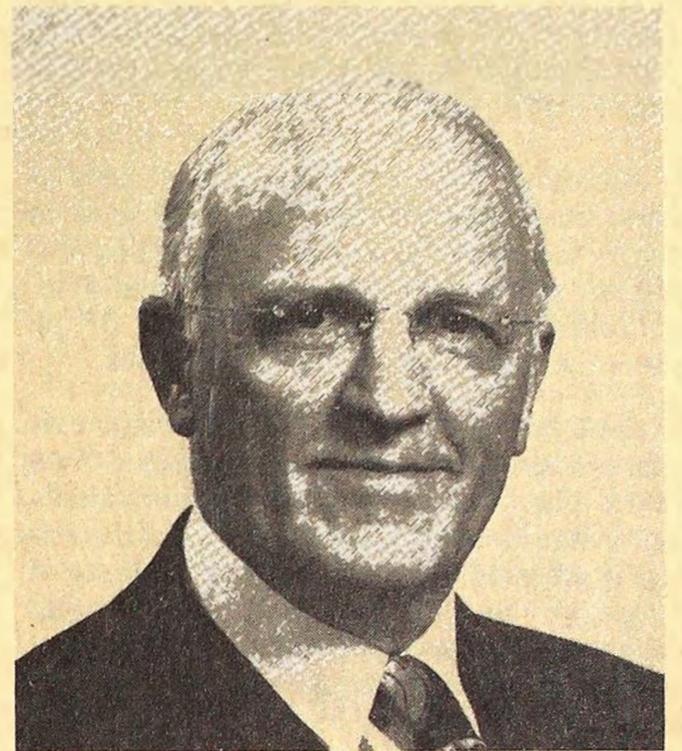
Baptist Convention. Additionally, he was a member of the TBC Executive Board in 1955 and 1956.

After he left the pulpit at Bellevue, he furthered his ambitions in writing, leading revivals, and speaking at numerous gatherings. His sermon "Pay Day, Someday," was delivered by its author over 1,200 times. He authored 53 books.

Lee had been confined either to the hospital or to his home since suffering a heart attack 16 months ago in Oklahoma City while speaking at First Church.

A native of South Carolina, Lee graduated from Furman University, Greenville, S.C., in 1913. While in college, he was the recipient of several honors. In 1919 he earned the Ph.D. degree in international law from the Chicago Law School. He was ordained to the gospel ministry by the Fort Mill Church, Fort Mill, S.C. in 1910.

Before coming to Tennessee he was pastor at Citadel Square Church, Charleston, S.C.; First Church, New Orleans, La.; First Church, Chester, S.C.; and Edgefield Church, Edgefield, S.C.



R. G. Lee  
Services held in Memphis

Services for Lee were held at Bellevue Church, July 22, with Pastor Adrian Rogers officiating. Burial was in Forest Hills Cemetery, Memphis.

Lee is survived by two daughters: Mrs. Edward King, Shelbyville, and Hildred Phillips, Memphis; a son, Roy Lee, Jacksonville, Florida; five grandchildren; a brother David Frank Lee, Rock Hill, S.C. His wife, the former Bula Gentry, preceded him in death in 1971.

## Tenn. Baptist pastors scheduled to retreat to Carson Aug. 21-25

The annual Tennessee Baptist pastors' retreat will be held Aug. 21-25 at Camp Carson, according to Malcolm McDow, state evangelism director. Activities, messages, and devotionals will centralize on the retreat theme of "Let The Church Reach Out Through Evangelism."

Registration is scheduled to begin at 2 p.m. on Monday with supper being served at 6 p.m. The conference will close at noon on Friday.

Former full-time evangelist B. O. Baker has accepted the invitation to serve as camp pastor. Baker, now pastor of Plymouth Park Church in Irving, Tex., will speak at each session throughout the retreat.

The Bible study will be led by Jonas Stewart, executive secretary-treasurer, Tennessee Baptist Foundation. Stewart will teach from the Book of Mark.

Other program personalities scheduled include Sam Allen, Lubbock, Tex., camp music director; Bill Bargiol, Harriman, speaker; Roy Edgemon, Nashville, conference leader; Billy Edmonds, Knoxville, recreation director; Archie King, Murfreesboro; speaker; Tom Madden, Murfreesboro, speaker; Ralph E. Norton, Brentwood, speaker; Gerald Stow, Cookeville, speaker; and Forrest Watkins, Chattanooga, speaker.

Pastors desiring to attend the 1978 retreat should contact the evangelism department of the Tennessee Baptist Convention. Room is limited, McDow stated.



**PULLING THE PLOW**—Pastor Carl Triplett and deacon Hunley Knight are pictured at the plow along with members of Calvary Church, Morristown during recent ground breaking ceremonies. Construction plans call for a \$493,264 auditorium with a full basement. Completion is expected sometime in 1979.

# Churches must observe copyright requirements

By Claude Rhea III

WASHINGTON—Churches must be careful in their use of copyrighted materials since the Copyright Act of 1976 became effective Jan. 1, 1978.

According to experts, it will take years of court cases and bureaucratic regulations to clarify the confusing and even conflicting provisions of the new law. In the meantime, churches should be alerted to some of the ways the law affects religious functions.

The Copyright Act of 1976 is the first revision of the nation's basic copyright law in 68 years. The law, which affects all individuals and institutions who use copyrighted materials, is an attempt to balance the interests of "creators" and "consumers" of intellectual property. It assures copyright owners exclusive rights to reproduction, adaptation, publication, performance, and display of their works. However, these exclusive rights are limited by another provision which allows "fair use" of copyrighted works, without permission, by the public.

Although the law sets forth no clear-cut definition of what constitutes "fair use" in every situation, it explains that photocopying anything and everything at will is not permissible. For determining whether photocopying or any other use of a work is "fair," it provides four considerations: (1) the purpose and characteristic of the use. (2) the nature of the work,

(3) how much of the work is being copied, and (4) how the potential market for, or value of, the work is affected.

## Church music ministries

The copyright law notably affects church music ministries. There are few major departures from the old law in this area, but Congress requested representative groups of music composers, teachers, publishers, and performers to try to clarify the new law for musicians. They have formulated guidelines determining the "minimum standards of fair use" of copyrighted music. Although these recommendations do not have the force of law, Congress has termed them "a useful clarification."

Under the guidelines, "emergency copying to replace purchased copies (of music) which for any reason are not available for an imminent performance" is not a violation if "purchased replacement copies are substituted in due course." Permission from the publisher is not necessary for such emergency copying. However, the copying of music to avoid purchase or to replace lost parts is expressly prohibited, according to the guidelines.

It is important to note that the lyrics of most songs are copyrighted. In view of the law, duplicating "song sheets" containing lyrics is the same as copying the music.

If a particular piece of music is out of print, it is not necessarily out of copyright. Permission should be sought from the former publisher before copying it. Similarly, a hymn or other musical work may enter the public domain when its copyright expires. However, the particular arrangement of that work appearing in a hymnbook or other anthology may still be copyrighted. Permission should be obtained before photocopying from any hymnbook published since 1909.

The law grants copyright owners the "exclusive right . . . to prepare derivative works." This means that permission from the publisher to arrange a protected musical work is necessary. Permission is not necessary to arrange pieces in the public domain or to simplify or to edit copies of purchased music. However, writing additional parts or new words to a song, even as a parody, is considered to be the same as arranging.

## Compulsory License

In order to protect a copyright owner's exclusive right to distribute his work, the law requires anyone wanting to record a protected song to obtain a "compulsory license" and to pay a royalty. The new law has raised the royalty paid to the copyright owner from two cents per song per record to two and three-

(Continued on page 6)

## Carson-Newman names minister to lead work with students

A new campus minister has been named to serve students at Carson-Newman College, Jefferson City, according to Cordell Maddox, C-N president.

William K. Neely, Baptist campus minister at Pembroke (N.C.) State University, will assume the work in east Tennessee Aug. 1. In addition to leading students on the college level, Neely has served as an associate pastor of youth and education, and was youth director, chaplain, and staff counselor at Ridgecrest Baptist Conference Center (N.C.).

A native of Spartanburg, S.C., he earned his undergraduate degree from Gardner-Webb College in that state, and the master of divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C. He is presently pursuing his doctor's degree at Southeastern.

## Florida pastor accepts call to Trenton Street in Harriman

Members of Trenton Street Church, Harriman, voted to call James E. Leonard, pastor of Manhattan Church, Tampa, Fla., as pastor. Leonard has submitted his resignation to the Florida congregation and expects to be in Harriman by Aug. 15.

A native of "the sunshine state," he is a graduate of Norman College; Mercer University, Macon, Ga.; and New Orleans Baptist Theological Seminary. He has led churches in Mississippi and Tennessee, in addition to Florida.

Leonard succeeds John L. Shepherd Jr., who assumed the pastorate of Indian Springs Church near Kingsport.

## Black Baptist leader, C. H. Fitzgerald, dies

Charles H. Fitzgerald, 60, executive secretary of the Tennessee Baptist Missionary and Education Convention, died earlier this month at Meharry Hospital in Nashville after a long illness.

Fitzgerald began his work with the Baptist missionary convention in 1964 through the cooperative efforts of the missions department of the Tennessee Baptist Convention and the Home Mission Board of the Southern Baptist Convention. The TBC missions department has continued sustaining support of the convention program since that time.

Prior to assuming his work with the convention, he was professor of religious education, registrar and academic dean of the American Baptist Theological Seminary in Nashville. He also served as pastor of Roger Heights Church in that city.

Services were held at Pleasant Green Church in Nashville, with burial in the National Cemetery. He is survived by his wife, two daughters, and two grandchildren.

CIRCULATION THIS ISSUE—78,907

## Baptist and Reflector

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027  
Phone: (615) 373-2255

Alvin C. Shackelford .....Editor  
Eura Lannom .....Assistant to the Editor  
Bobbie Durham .....Editorial Assistant

Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$3.75 individual; clubs of ten or more, \$3.40; church budget, five and one half cents weekly when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.  
Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News-Journal of Tennessee Baptist Convention  
Ralph E. Norton, Executive Secretary-Treasurer

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

## Jackson church to host early education meet

A state wide weekday early education workshop will be held at West Jackson Church, Jackson, Aug. 14-16, according to Wendell Price, state Sunday School director.

The workshop will begin at 1:30 p.m. Monday with a general session on "What Makes A Good Weekday Program." Other topics scheduled to be covered include: "The Humor in Teaching Children," "Your Place in God's Program," "New Directions in Early Education," "Today's World and the Child," and "Measuring and Evaluating Progress."

Special interest groups will focus on art, music science curriculum, and language. General sessions will be led by Ray Evette, Sunday School department, TBC.

Rodney Everhart, department of education, University of Tennessee at Martin, will be the major speaker. Other program personalities scheduled include: Doris Rouse, Nashville; Florence Hearn, Nashville; Christine McCauley, Charlottesville, Va.; Shirlye Carner, Montgomery, Ala.; and Alice Frost, Jacksonville, Fla.

Persons interested in attending the conference should contact the state Sunday School department. Enrollment is limited, but day-care and kindergarten teachers and directors, pastors, ministers of education, and administrators, are urged to attend, Price said.

## Bible Study Program will have large audience

NASHVILLE, Tenn.—"At Home with the Bible," a weekly television and radio show that will highlight the new home Bible study program of the Southern Baptist Sunday School Board, will premiere in October on at least 15 television stations, five 50,000-watt radio stations, and more than 600 cable stations.

While the TV and radio programs are coordinated with the content of the "Home Bible Study Guide," people may participate in the Bible correspondence even if they do not see or hear the program, according to Don Fearheiley, supervisor of the Bible correspondence section at the board.

Frank Pollard, pastor of First Baptist Church, Jackson, Miss., is the host for "At Home with the Bible." The first segments will be taped in August at the Southern Baptist Radio and Television Commission, Fort Worth, Texas. Each program will include Bible study on a topic of general interest, interviews, and special music. (BP)

**BAPTIST AND REFLECTOR  
brings you news first**

## Bold Mission Thrust at critical era, warns SBC President Jimmy Allen

ATLANTA—Bold Mission Thrust is at a critical time, Southern Baptist Convention President Jimmy Allen told directors and staff of the Home Mission Board.

Allen, pastor of First Baptist Church of San Antonio, Texas, discussed Bold Mission Thrust, the denomination's plan to reach the world for Christ, during a luncheon at the Summer meeting of the board's directors.

Bold Mission Thrust received heavy emphasis during the meeting as directors reaffirmed their commitment to it and its child, Mission Service Corps, and established a new staff division to deal with planning for the future.

Board Executive Director-Treasurer William G. Tanner told directors strategy has been developed to "win America to Christ, and now we will begin to align and measure our organization according to the plan. I think God is going to hold us accountable for the stewardship of our vision . . . not just the stewardship of our time and money. If our vision fails, the rest of it is down the tube."

"Bold Mission Thrust is at that critical moment," he emphasized. "Last year was the tooling up time . . . and there was lots of foot dragging and muttering in the halls. The process was difficult, but we got through.

"We're now at the critical moment of whether we will take Bold Mission Thrust and go—the decision making time," he continued. "The tooling up time is over. If we go back to the fields to tend the flock or back to the fishing nets, Bold Mission Thrust will go the way so many other programs of the SBC have gone," Allen said.

Directors approved a recommendation which reaffirmed the board's commitment to Mission Service Corps, the SBC plan to recruit and assign 5,000 volunteers to serve alongside the career missionaries at home and abroad.

Noting a "pressing need for volunteers and those who will support the volunteers," directors urged Southern Baptists to respond to MSC's unique challenge. David Bunch, MSC coordinator for the board, told directors some 1,200 service opportunities have been identified in the nation, but that only 112 persons

## West Tennessee church leader dies, services held at Alamo

Connie Lee Hay, deacon and song leader in several churches throughout west Tennessee, died recently.

Ordained as a deacon in 1935, he served continuously until his health failed. He was the father of two sons who entered the ministry; Parker L. Hay, Cleveland, Ohio, and Aubrey Hay, pastor of Oakwood Church, Knoxville.

Services were held at First Church, Alamo, with Gayle Alexander officiating.

have volunteered for home missions service through MSC.

"Of those, 43 have been assigned, and 11 are being processed. The rest are waiting for funding," he said, adding that only nine churches or individuals have agreed to support volunteers.

Directors also approved creation of a research division in the planning section to "increase the quality and quantity of research conducted by and for the board." Staffing for the new division will be proposed to directors at the October meeting of the board.

Leonard Irwin, director of the planning section, said researchers already working at the board would be drawn together as a single unit under the reorganization. "The primary purpose of doing research is to generate reliable information for decision making," he said. (BP)

## Baptists should act now to ease coming drought

GLORIETA, N.M.—A drought the size of the Bangladesh tragedy is expected to hit north Brazil in about five years, and Southern Baptists need to be doing something about it now, a veteran missionary told 2,000 participants in the Bold Mission Leadership Conference.

Jerry Smyth, a west Texas preacher and rancher who has spent 24 years in north Brazil, has devoted most of his energies to hunger relief. For the last three years Smyth has been treasurer of Taylor-Equidio Academy, a 14-year, 650-student Baptist school at Jaquaquara, Brazil.

People in the drought area—twice the size of the Texas panhandle, with a population of 4-million, have been dying at a rate of 40 percent above normal, reported Smyth, who said: "While the area is coming out of drought, history shows you can expect another in five to seven years."

Sent to Brazil to look after finances, Smyth said it soon became evident that he had to get involved in agriculture to keep food on the table for the students. He cleared brush and planted grass for the cows to eat and brought in new strains of livestock and swine.

But, giving a man a fish isn't the only answer, Smyth said. "You've got to give him a pole and hook and teach him how to use it."

That's what Smyth proposes to do in a project he has presented to the Southern Baptist Foreign Mission Board. With \$18,000, he said, he can train 300 men from Baptist churches in the area in tomato, citrus, swine, and beef culture and help them organize cooperatives big enough to qualify them for continuing governmental assistance, including money management and marketing. (BP)

# Southern Baptists challenged to begin membership campaign

GLORIETA, N.M.—Southern Baptists have been challenged to begin a "13 Million Campaign" to double SBC membership.

F. Jack Redford, director of the church extension department at the Southern Baptist Home Mission Board, told more than 2,000 participants at Home Missions Week at Glorieta (N.M.) Baptist Conference Center that Southern Baptist churches currently do well to equal the birthdate of their membership in new converts.

"It would seem that biological growth is the mainstream of SBC growth," he said, noting the decline in baptisms and enrollment in church organizations last year.

During 1977, the more than 35,000 Southern Baptist churches recorded the lowest level of baptisms in 27 years, a dip generally attributed to the decline in enrollment of pre-teenage children in Sunday School because of lower birthrates.

"Only a few of our churches have demonstrated the ability to really burst outside the rut and explode with growth other than biological," Redford said. "The most effective growth and penetration beyond SBC culture and mere biological growth is in new work situations," he said. "Multiple studies indicate new churches baptize more people per member and penetrate outside the SBC culture more effectively than do churches more than 10 years old."

## 100 million Americans unchurched

Redford cited statistics which indicate "more than 100 million Americans are unchurched—lost" and noted that if there are 100 million unchurched and 100 million church members, the "logical burden for the SBC is to reach 13 million more people." The SBC currently has members in 35,255 churches in all 50 states. It has shown a growth in membership every year since 1926.

"In 1889, there was one SBC church for every 4,000 persons," he said. "The ratio is now one church per 6,000 persons. If we returned to the 1889 ratio of evangelistic penetration, we would need to start 15,000 new churches immediately.

"However, we had one church per 4,000 persons when other mainline denominations were 'blowing and going' in evangelism growth," he continued. "Today, many of those mainline denominations have declined in membership by the millions. Even if we returned to the 1889 ratio, we would still have a tremendous vacuum left by the disbanded churches of other denominations."

Redford also said that once there were Baptist churches on every corner in New England, but "now there are more Howard Johnson restaurants there than Baptist churches. This same pattern is true in many regions of our nation as well."

In making the challenge for a "13 Million Campaign," Redford said Southern Baptists would need a minimum of 35,000 new

churches and that Baptists will have to win and baptize more persons outside SBC life, persons "other than our own children."

## Redford warned other emphases did good things, fell short

As he traced the need for a major evangelistic, church-planting push, Redford noted: "We have had the '30,000 Movement,' 'Project 500,' 'Extend Now,' 'Two-Win-One,' 'A Million More in 54.' All of these emphases did some good things, but all fell far short of the goal.

"Is Bold Mission Thrust (the SBC plan to evangelize the world by the year 2000) going to be the dying gasp of a disintegrating denomination?" he asked.

"Or, is it going to be the devil's Waterloo, as a great national revival sweeps across America with churches born, lives changed, needs met?"

"Is this a wild thought?" he asked. "Do you think such a disaster could happen to us Southern Baptists? Other mainline denominations have gone the cycle before us, characterized by declining statistics, lagging baptisms, negative attitudes toward starting new churches, a substitution of minor concerns for major activities, and absence of confrontation evangelism.

"Today those denominations are shrunken relics—gaunt hulls—of once great denominations which proclaimed Jesus Christ as Savior and Lord," he said.

"A continued refusal to plant new churches in needy areas of the South will move us down

## Jose Borrás named seminary president

MADRID, Spain—Jose Borrás, 51, has been elected president of Spanish Baptist Seminary in Madrid, the first Spaniard to serve in the capacity.

Borrás, president of the Spanish Baptist union, 1970-1976, succeeds Gerald A. McNeely, Southern Baptist missionary who had served as president for 10 years. McNeely will continue at the seminary as vice president, but resigned the presidency to devote more time to teaching and Sunday School promotion.

Borrás started teaching at the seminary in 1960 and had served since 1974 as dean. He was educated for the Roman Catholic priesthood but as a young man became a Baptist. He studied at the seminary, received his bachelor of divinity degree from the Baptist Seminary at Ruschlikon, Switzerland, and a master's degree from Union Theological Seminary in New York. He did further study during the 1977-78 school year at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he also taught. (BP)

this same cycle. A similar rising attitude in the pioneer areas will stagnate growth there and build in reversal and decline for the Southern Baptist Convention," he added.

Redford challenged Southern Baptists to accept the responsibility of winning at least 13 million converts and of planting 35,000 new churches, to evangelize, and disciple those who are won.

"We do not need to let decline happen," he said. "But if we prevent decline, we must be bold in our mission endeavors. We must deliberately, intelligently, cheerfully plan to plant new churches and missions in every nook and corner of America.

"They cannot, however, be 'business as usual' churches," he declared. "They must be evangelistic churches which will reach the millions of unchurched Americans for Jesus Christ." (BP)

## Devotional

# Faithfulness

By W. Matt Tomlin

There is nothing quite so independent and as interesting as a pet cat. When you have had one for some time, you begin to get the feeling that instead of him belonging to you, that he feels that he owns you; and you know by the way he looks at you rather disdainfully that he thinks you exist to provide him the comforts of life.

My family belongs to a large gray tomcat whose name is Clyde. Clyde comes and goes as he pleases, eats meals that are always there for his convenience, sleeps all day, and roams all night. Now Clyde is not too concerned whether his schedule suits the family or not. He isn't interested in what the family's needs are; he is totally wrapped up in his own ego. Oh, of course, he lets you pet him; he likes that. He will also meow rather loudly when you aren't quick enough with his bowl of milk, or his tray of cat food and will give an irritable cry if you happen to be sitting in his favorite chair.

In many respects, Clyde's attitude reminds me of the attitude displayed by some of the Christians I know. They feel that the church exists to meet only their needs, fulfill their prejudices, follow their lead. They like to be petted, and they cry loudly when you aren't quick enough with their bowl of attention! Like Clyde, they aren't really interested in the needs of the church or its schedule. They are content to spiritually sleep all day and roam around instead of being loyal to their church. In short, they like to have their ego fed with little concern about anyone else in the Christian fellowship.

Those characteristics that are lovable and acceptable in a pet cat are tragic in a human being, especially in a Christian! So let all of us labor not to have them, and to be truly concerned, and interested Christians with the proper attitude toward our faith and to our churches!

*Tomlin is pastor of First Church, Selmer.*

# Family Living

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

## Shift weight to fitness for lifetime health

Concentrate on fitness rather than fatness, Dr. George V. Mann of Vanderbilt University School of Medicine tells parents and professionals concerned about children's health. "The proper treatment of obesity is exercise." The physician is pessimistic about dietary restriction as the sole control of weight.

"In a society with an abundance of attractive foods and with social systems which link eating with conviviality, there is little likelihood of avoiding fatness by (permanently) parsimonious eating habits," he remarks in a *Medical Tribune* editorial. "The solution lies in another application of Gloria Steinem's phrase, 'Burn it, baby.'"

In other words, get kids moving and make energetic exercise a way of daily life for every member of the family, toddler on up. Theories on causes and treatment of obesity come and go, creating miracle diets and exercise gadgets and fads and, not incidentally, "huge and profitable" businesses, Dr. Mann points out. Even the line separating normal-for-build from obesity fluctuates with transient theories. Make fitness the family goal and exercise the tool, and you won't be hit by the ever swinging pendulum of opinion.

At the American Family forum held in Washington, Dr. George Owen, nutrition director at University of Michigan, also cited inactivity as a primary reason for the overweight carried by 10 to 15% of children. The average weight of American children is higher than it was 10 years ago, although statistics show that youngsters have stopped getting taller, he reminded.

While kids develop their basic feelings about food and exercise at home, schools can do much to arouse in children a need for regular exercise, Dr. Ralph Nelson, Mayo Medical School, emphasized. As things are, "the physical education system is not doing the job as far as creating physically fit children who have a natural interest in keeping fit through daily exercise for the rest of their lives."

The strong connection between physical fitness and intellectual performance is underlined in a Canadian study involving 600 children. A six-year follow-up of 300 six-year-olds who were taken out of class every day for an hour of vigorous physical activity showed that they were not only in better shape than the 300 first-graders whose exercise was confined to a weekly 40-minute period, but they were making higher grades in their school subjects as well.

## Volunteers build first SBC church in Winona

ROCHESTER, Minn.—Volunteers poured into Winona, a resort community of 30,000 in southeast Minnesota, to help build the area's first Southern Baptist church building.

They came from Texas, Mississippi, New Mexico, Missouri, and South Carolina to erect an attractive church building against an exquisite landscape of stately green hills. The Valley Baptist Church will seat about 200, and because of the volunteer labor, will cost a third less than normal contract jobs.

Organized in 1970, the church has a membership of 29—nine baptized last year. It has been meeting in a private residence and called its first full-time pastor, Harold Jones about a year and a half ago.

Jones was out front in the construction, taking on the toughest assignments. He was at the top of the wall with Sanford Jones, mission church builder for the Texas Baptist Church Extension section, leading the raising of the second floor walls by sections.

Since Texas Baptists and the Southern Baptist Home Mission Board joined hands to sponsor pioneer missions in Minnesota-Wisconsin in 1956, the number of Southern Baptist churches and missions has grown to 64 with 8,500 members.

Although steady rains interfered with the construction work, Pastor Jones said he is grateful that the church has suffered none of the flood damages as have many communities in the area. Valley Baptists plan to begin worshipping in the new church this fall. (BP)

## New Sunday Schools total 105 during June

NASHVILLE, Tenn.—During the month of June, at least 105 new Sunday Schools were started across the Southern Baptist Convention, bringing the total for the first nine months of the year to 843.

The goal for the year ending in September is 1,150, compared to last year when 567 new Sunday Schools were started.

"Summer is the time when the largest number of Sunday Schools are started," said Jim Fitch, supervisor of the growth section in the Sunday School Board's Sunday School department.

Fitch said members of the growth section have trained many student summer missionaries and seminary students who spend their summer starting new work, most under the sponsorship of the Southern Baptist Home Mission Board and state Baptist conventions. In addition, more than 20 persons currently serve under contract with the growth section to start new work.

One example of a major growth effort, Miracle 25, is under way in Portland, Ore., where Baptists hope to start 25 new missions and Sunday Schools in one week late in July.

Longer range, 1,410 Sunday Schools have been started since October 1976 toward a three-year goal of 3,000 by September 1979. (BP)

## Foundation

### Why don't they?

By Jonas L. Stewart  
Executive Secretary-Treasurer

Why don't people have a properly prepared will? The full answer to this question would equal a number represented by about 75% of the property owners. It is reported that this many people do not have a will. Each of these would have a reason to assign as to why it has been done. Below will be found some of the reasons we have heard.

Procrastination is probably the greatest hindrance to proper estate planning. Most people intend to get their will prepared, but they never get around to it. This could be the result of a desire to postpone death. The preparing of a will is related to dying. It is also related to living, especially the lives of children for whom a husband and wife should have enough love to appoint a guardian. A will is an appropriate way for one to provide for those precious ones.

Some people seem to think the lawyer will talk "above their heads." They have heard of such words as devise, corpus, testator, probate, intestate, codicil, inter vivos, testamentary, and executor. A lawyer should be involved in the preparation of a will, but he will usually be patient in explaining the unfamiliar language.

The cost of preparing a simple will is nominal. Even a more complicated estate plan can be the least expensive and most rewarding investment one can make. Taxes, court cost, and administrative expense may be saved by proper legal planning.

Indecision about how to start planning for a will confuses many people.

The Tennessee Baptist Foundation will send a form to be used in the process of organizing information for a will. This, along with other information about preparing a Christian will, may be obtained by writing: Tennessee Baptist Foundation, Jonas L. Stewart, P.O. Box 347, Brentwood, TN. We make no charge for any services, and one is placed under no obligation by writing.

## Clyde Cobb retires as missions director

After 30 years of service as a director of missions in seven associations, Clyde Cobb retired this month from Grainger County Association. He will reside at his home in Jackson.

A native of Dyersburg, Cobb was educated at Union University in Jackson and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was pastor of a church in Texas while attending seminary. From 1947-50, he led the congregation at First Church, Monterey.

Associations under his leadership included: Dyer, Hardeman, Fayette, Chilhowee, Beulah, and Cumberland, in addition to Grainger county.

Cobb told the *Baptist and Reflector* that he plans to remain active in supply and interim work during his retirement.

# Copyright requirements

(Continued from page 2)

quarters cents per song or one-half cent per minute or fraction of a minute of playing time, whichever is greater.

If a church choir wants to make a record, the minister of music needs to file with the publishers of the selected songs a "notice of intention" for a compulsory license within 30 days of the recording session. Royalties should be paid to the publishers on a monthly basis as the records are sold.

"Non-dramatic literary or musical works" or "dramatic-musical works of a religious nature" may be performed freely "in the course of services at places of worship or at a religious assembly," without infringing upon any exclusive right of the copyright owner, according to the new law. This exemption does not apply, however, to secular operas or musical plays performed in a church even if they have an underlying religious theme and are performed in the course of a service.

Materials used by puppet ministries and church drama groups may require permission, and possibly royalties, to be performed. When there is any doubt, it is best to check with the publisher or agent of such dramatic works.

Broadcasts of church services which include the performance of a copyrighted anthem by the choir fall within the "religious services" exemption. However, a church-sponsored broadcast featuring music or drama not originating in a service may be subject to compulsory license requirements.

The law does not say whether churches can freely record services containing copyrighted music or drama. Presumably, no problem arises when a church provides tapes of its services to shut-ins. However, distribution to the congregation of such recordings, even at cost, falls within a "gray area" of the new law.

How does one obtain permission to perform, copy, or arrange a copyrighted work when it appears that the law requires it? First, locate the name of the copyright holder next to the copyright notice. The address of the holder is usually given. If it is not, or if it is inaccurate, or inadequate, the Music Publishers' Association of the United States, 130 W. 57th St., New York City, 10019, or the National Music Publishers' Association, Inc., 110 E. 59th St., New York City 10022, will undertake to supply that information.

Further questions about use of copyrighted materials should be addressed to a copyright attorney or to the U. S. Copyright Office, Library of Congress, Washington, D. C. 20559. (BP)

*Rhea is an intern at the Baptist Joint Committee on Public Affairs, Washington, D.C., and a law student at Samford University, Birmingham, Ala.*

## Mississippi women go on 'sewing mission'

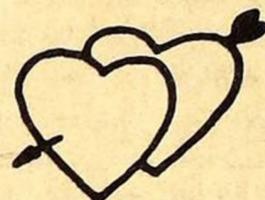
JACKSON, Miss.—Sixteen Baptist women from Mississippi, responding to a "Help Wanted" ad in the state Baptist newspaper, *The Baptist Record*, will undertake Operation Sewing Machine at Barbados in the Windward Islands.

Missionary Bill Womack of Barbados asked for 16 women with sewing skills to work in a project at the government-related St. Phillips Hospital for Retarded Children. The women will sew basic children's clothing (with closures to meet special needs of retarded children) and will teach national women from the Emmanuel Baptist Church to sew. (BP)

**BAPTIST AND REFLECTOR  
brings you news first**

## PEW CUSHIONS

Master  
Crafted



With  
Loving Care

Call or write for specifications and price list

### NASHVILLE UPHOLSTERING CO.

2301 12th Ave. So., Nashville, Tn. 37204  
Phone 615-269-9628

also—pews upholstered or reupholstered

GROUPS - See  
**THE GREAT PASSION PLAY**  
and enjoy lodging and meals at  
**KELLER'S COUNTRY DORM RESORT**  
Special Sr. Clt. discount during  
beautiful Fall months!  
Reservations: 501-253-8418  
Rt. 1—Eureka Springs, Ark. 72632

**Don Stringfellow Keyboard Service**  
Piano Tuning - Hammond Organ Repair  
(and some others)  
Nashville Area - Phone 758-0102  
(3 p.m.-8 p.m.)  
Lexington, Tenn. - Phone 901-968-8741 or  
901-968-9579  
Mailing Address:  
45 Lakeview Dr.  
Lexington, Tenn. 38351

## Baptist and Reflector Sunday is August 13, 1978

Order free copies of the August 10 issue. Please send \_\_\_\_\_ copies of **Baptist and Reflector** to

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP CODE \_\_\_\_\_

For \_\_\_\_\_ Church

In \_\_\_\_\_ Association

Clip and mail

NOW to

**BAPTIST AND REFLECTOR**

P.O. Box 347, Brentwood, TN 37027

Orders must be received by July 31.

# 1978 Annual Association Meetings

(Associations arranged in order of dates of meetings)

The following is a listing of meetings for the District Associations in fellowship with the Tennessee Baptist Convention.

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATE	PLACE
Cumberland Gap	August 15 (M, Aft., N) August 16 (M & Aft.)	Cedar Grove, Tazewell Cedar Grove, Tazewell	Polk	October 16 (N) October 17 (M & Aft.) October 17 (N)	Beech Springs, Oldfort, Rt. 1 First Benton Chesutee, Rt. 1, Delano
Mulberry Gap	August 16 (M & Aft.) August 17 (M & Aft.)	Yellow Branch, Hancock County Yellow Branch, Hancock County	Robertson	October 16 (N) October 17 (M & N)	Cedar Hill, Cedar Hill Grace, Springfield
Midland	September 11 (N) September 12 (M, Aft., N)	Bethel, Rt. 6, Knoxville Bethel, Rt. 6, Knoxville	Sevier	October 16 (N) October 17 (M) October 17 (N) October 18 (M)	Pigeon Forge, First Zion Grove (Camp Smoky) First, Sevierville New Salem, Sevierville, Rt. 6
Salem	September 19 (N) September 20 (M & Aft.)	Burt, Rt. 3, Woodbury West Main, Alexandria	Shelby	October 16 (M & N) October 17 (M & N)	Bartlett, Bartlett Leawood, Memphis
Holston Valley	September 21 (M & Aft.) September 21(N) September 22 (M & Aft.)	First, Sneedville McPheeters Bend, Church Hill Howes Chapel, Rogersville	Holston	October 17 (N) October 18 (M & Aft.)	Calvary, Erwin Greeneville, First
Hiwassee	September 22 (N) September 23 (M)	Paint Rock, Rt. 1, Erie Paint Rock, Rt. 1, Erie	Nolachucky	October 17 (M & Aft.) October 17 (N) October 18 (M)	White Oak, Morristown Highland, Whitesburg Magna View, Talbott
Truett	September 28 (N) September 29 (N)	Immanuel, McEwen Waverly, Waverly	McMinn-Meigs	October 19 (M & Aft.) October 19 (N)	North Athens, Athens Brookhill, Etowah
Northern	September 29 (M & Aft.) September 29 (N) September 30 (M & A)	Clear Branch, Luttrell Willow Springs, Luttrell Clear Branch, Luttrell	New River	October 19 (M, Aft., N)	New Haven, Oneida
Judson	September 29 (M, Aft. & N) October 1 (M, & Aft.)	Old New Hope, Fairview Old New Hope, Fairview	Chilhowee	October 19 (M & Aft.) October 19 (N) October 20 (M)	Unity, Maryville Prospect, Walland, Rt. 1 Piney Level, Maryville
Union	October 5 (M, Aft. & N)	Boiling Springs, Baxter	Clinton	October 19 (N) October 20 (M) October 20 (N)	Bethel, Rt. 1, Clinton Central, Oak Ridge Zion, Rt. 2, Clinton Hwy., Powell
Haywood	October 10 (Aft. & N)	Brownsville, Brownsville	Concord	October 19 (N) October 20 (N)	Immanuel, Murfreesboro Barfield, Murfreesboro
Weakley	October 9 (N) October 10 (Aft. & N)	Ralston, Rt. 1, Dresden Sidonia, Sharon, Rt. 2	Fayette	October 19 (N) October 20 (N)	Morris Memorial, Moscow Hickory Withe, Hickory Withe
Sullivan	October 10 (M, Aft., N)	Litz Manor, Kingsport	Grainger	October 19 (N) October 20 (M & Aft.)	Indian Ridge, Rt. 2, Blaine Rutledge, Rutledge
Maury	October 11 (N) October 12 (M & N)	Lawrence Grove, Thompson Station First, Columbia	Hamilton	October 19 (M) October 19 (N) October 20 (M)	Middle Valley, Hixson (Middle Valley Pk.) Concord, Chattanooga (E. Brainerd Rd.) Philadelphia, Chattanooga (E. 18th St.)
Alpha	October 12 (M, Aft. & N)	Lobelville, Lobelville	Jefferson	October 19 (M, Aft., N) October 20 (M & Aft.)	New Hope, New Market Central Heights Chapel, Dandridge
Big Emory	October 12 (M & N)	Trenton St., Harriman	Lawrence	October 19 (N) October 20 (M & Aft.)	Park Grove (4 miles west Etheridge) First, Lawrenceburg
Copper Basin	October 12 (M & Aft.) October 12 (N)	New Zion, Farner Zion Hill, Turtletown	Loudon	October 19 (N) October 20 (N)	Pleasant Hill, Lenoir City Morgantown, Greenback
Stone	October 12 (M, Aft., N)	Midway, Cookeville (200 Old Kentucky Rd.)	Sequatchie Valley	October 19 (N) October 20 (M & Aft.)	Ewtonville, Dunlap First, South Pittsburg
Crockett	October 12 (Aft., N) October 13 (Aft. & N)	Alamo, Alamo Barkers Chapel, Friendship, Rt. 1	Shiloh	October 19 (N) October 20 (Aft. & N)	First, Counce First, Selmer
Sweetwater	October 12 (N) October 13 (M & Aft.)	Vonore, Vonore First, Tellico Plains	Watauga	October 19 (Aft. & N) October 20 (M)	Pleasant Grove, Mountain City, Rt. 5 Union, Hampton, Rt. 2
Tennessee Valley	October 12 (N) October 13 (M & Aft.)	Wolf Creek, Spring City First, Dayton	Western District	October 19 (N) October 20 (M & Aft.)	Spring Creek, Rt. 6, Paris Maplewood, Paris (1222 Grove St.)
Wilson	October 12 (N) October 13 (M & Aft.)	Saulsbury, Rt. 1, Watertown Southside, Lebanon, Rt. 7	Giles	October 20 (N) October 21 (M & Aft.)	First, Pulaski First, Pulaski
Riverside	October 13 (N) October 14 (M & Aft.)	Moodyville, Byrdstown Allons, Allons	Central	October 23 (N) October 24 (M) October 24 (N)	Barren Fork, Morrison, Rt. 3 Northside, McMinnville (110 Yager Rd.) Northside, McMinnville
Cumberland	October 16	Undecided	Hardeman	October 23 (N) October 24 (Aft. & N)	Cloverport, Rt. 1, Toone Silerton, Silerton
Dyer	October 17 (N)	Finley, Finley	Madison Chester	October 23 (N) October 24 (Aft. & N)	Madison, Jackson First Bemis
New Salem	October 17 (Aft. & N)	Hickman, Hickman	Nashville	October 23 (N) October 24 (N)	First, Madison Haywood Hills, Nashville
Beech River	October 16 (N) October 17 (M, Aft. & N)	Bible Hill, Parsons (6 mi. north) Bible Hill, Parsons	New Duck River	October 23 (N) October 24 (N)	North Fork, Rt. 2, Shelbyville First, Cornersville
Beulah	October 16 (N) October 17 (Aft. & N)	Cottonwood, Ridgely Second, Union City	William Carey	October 23 (N) October 24 (Aft. & N)	Macedonia, Ardmore Prospect, Park City
Big Hatchie	October 16 (N) October 17 (M, Aft. & N)	First, Ripley First, Covington	Bledsoe	October 26 (Aft. & N)	First, Hartsville
Bradley	October 16 (N) October 17 (M) October 17 (N)	Hopewell, Cleveland Westwood, Cleveland Beldefont (Between Cleveland & Charleston)	Stewart	October 26 (N) October 27 (N)	Lakeview, Tennessee Ridge Midway, Dover (on Bumpus Mills Rd. Rt. 3)
Campell	October 16 (N) October 17 (M & Aft.) October 17 (N)	Demory, LaFollette Indiana Avenue, LaFollette Indian Creek, Rt. 2, Jacksboro	East Tennessee	October 27 (M & Aft.) October 27 (N) October 28 (M)	Bethel, Parrottsville Northport, Newport Camp David, Del Rio
Carroll Benton	October 16 (Aft. & N) October 17 (Aft. & N)	First, McKenzie First, Camden	Cumberland Plateau	October 30 October 31	Undecided
Duck River	October 16 (N) October 17 (N)	First, Decherd First, Hillsboro			
Gibson	October 16 (Aft. & N) October 17 (M & Aft.)	Antioch, Humboldt Gibson, Gibson			
Indian Creek	October 16 (N) October 17 (Aft. & N)	Philadelphia, Waynesboro Calvary, Waynesboro			
Knox	October 16 (M & N) October 17 (M & N)	South Knoxville, Knoxville Galilee, Knoxville (Route 16)			

## Understanding the message of the Bible

By J. EVERETT SNEED, editor  
"Arkansas Baptist Newsmagazine," Little Rock

The Bible is our source of authority and practice. Yet, it is easy to become confused by the many varied interpretations that we hear preached today. Just how can we sort through all the views and know what is right? The answer lies in allowing the Bible to speak for itself. No matter how intelligent a person may seem or how dynamic his personality, he may be wrong. The Bible, God's eternal message, is never in error.

Understanding the Bible does require time and effort. Being informed on any subject requires work. In general the same principles which are used in comprehending other good literature are applicable to the Word of God.

The Bible must be read intelligently. The writers of the Scriptures, under the inspiration of God, sought to convey a message. The message may be an editorial point of view, a story, poetry, parable, or the review of history. But our task is to understand the message of the writer.

The message is best understood by using several translations of the Bible. The Old Testament was originally written basically in Hebrew and the New Testament in Greek. Even the best translation has weaknesses, but by a careful study of several translations, we can come closer to comprehending the true message.

Most of us are familiar with and enjoy the King James Version. Some words, however, have changed in meaning since 1611. In several instances older and more accurate manuscripts have been discovered which make better translations possible. The New Testament in the Language of the People (Charles B. Williams), The New American Standard Bible, and Today's English Version (Good News Bible) are excellent modern versions.

It is also helpful to identify key words and phrases. Proper understanding of these words can simplify a passage considerably. Some-

times research must be done in order to determine the exact meaning of words or phrases. The word "shadow" for example conveys a very ominous idea in English.

Many false teachings have developed by isolating a verse or a short passage from its context. Almost any erroneous doctrine can be made to appear Scriptural by such a method.

It is vital that all passages be interpreted with knowledge of their historical setting. The date, place, author, recipients, and purpose of a book are vital to understanding it.

Finally, the Bible must be understood in the light of Jesus Christ and under the direction of the Holy Spirit. The Holy Spirit is the Christian's tutor and guide. It should be clearly understood, however, that He will never lead us to any thought which is contrary to the Bible.

Those who sincerely seek to understand the Word of God and follow these guidelines should have little trouble in discovering the major teaching God has provided for us all. The Bible is a treasurehouse; it is our opportunity and responsibility to let it speak to us today.

## 'I was hungry . . .'

By JULIAN PENTECOST, editor  
"The Religious Herald," Richmond, Va.

"The earth has enough for every man's need, but not for every man's greed." These words of Mohandas K. (Mahatma) Gandhi, although written many years ago, are no less true and far more relevant today.

Hunger is one of the most critical problems of our time. Every night 50 percent of the world's population goes to bed hungry. Ten to 20-million people will starve to death or die of hunger-related illnesses this year. An additional 460-million people are threatened with starvation. Millions of children who "survive" will be physically, mentally, and emotionally scarred.

It seems incredible, but it's true, that 41,000 persons die of hunger each day, and one-half of the people of our world have less than an ounce of protein in their daily diet!

How ironic that amid such tragic inadequacies, obesity is one of America's major health problems!

Many Christians refuse to respond to the needs of the world's hungry with acquiescence—"Nothing can be done"—or with indifference—"I don't want to become involved." Those of us committed to the lordship of Jesus Christ know He ministered to hungry people, and He expects us to do the same. Our motivation must be Christian love, which is more than a word to be spoken; it is an action to be lived.

Wednesday, Aug. 2, has been suggested as World Hunger Day in our denominational calendar. Many churches are planning for its observance at that time and others have chosen a Sunday for this emphasis.

Our primary concern is not "when" but "how." Readily available are resources for careful preparation. Our prayer is that pastors and lay leaders will exert their best efforts to inform their people of this critical need and to motivate them to respond generously.

Potential responses?

"I was hungry, and you said, 'We will think about it'."

"I was hungry, and you told me, 'We will study it'."

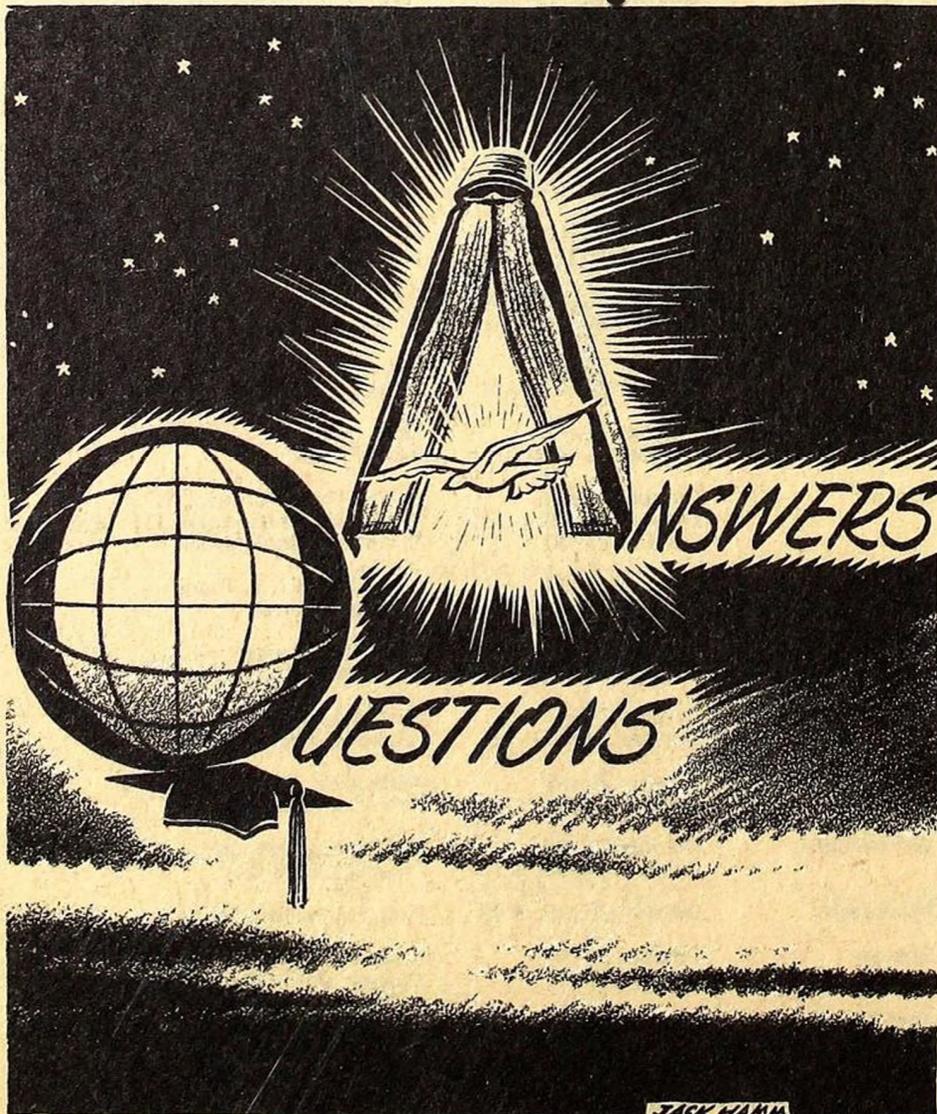
"I was hungry, and you responded, 'God helps those . . .'"

"I was hungry, and you neither said nor did anything, thinking to yourself, 'The poor you have always with you'."

"I was hungry, and you fed me," Jesus said.

What will be your response and the response of your church?

### Judicious Pairing



## Church staffers lead in SBC messengers

NASHVILLE, Tenn.—More than three-fourths of the messengers who attended the Southern Baptist Convention annual meeting in Atlanta in June were persons in some phase of church or denominational work and their spouses, according to an analysis by the research services department of the SBC Sunday School Board.

The survey, done for the SBC Executive Committee, was based on 7,408 respondents. "The distribution of these persons closely matches the state distribution of the 22,872 registered messengers," said Martin B. Bradley, SBC recording secretary and manager of the research services department. "Therefore, the survey participants likely mirror the characteristics of all messengers quite acceptably."

A statistical breakdown shows 52 percent of the respondents serve on church staffs or in some form of missions, evangelism or state or SBC denominational work. Forty-three percent of the respondents serve on church staffs. Spouses of the 52 percent made up 24 percent of the messengers, for a total of 76.5 percent, Bradley said.

The 52 percent was 82 percent male and 13 percent female. The remainder did not indicate sex. A breakdown of the total respondents indicated that 56 percent were male and 42 percent female, with 2 percent not indicating sex.

Persons aged 60 years and up made up the largest segment of the total respondents, with 17 percent. But age was distributed evenly, with 8 percent in 18 through 29 category; 9 percent, 30-34; 10 percent, 35-39; 12 percent, 40-44; 13 percent, 45-49; 13 percent, 50-54; and 11 percent, 55-59. Only 2 percent indicated an age under 18.

The largest segment (26 percent) came from churches with 500 to 999 members, but distribution fell evenly on both sides of that category, with 21 percent coming from churches with 100 to 299 members, 22 percent from churches with 300 to 499 members, and 25 percent from churches 1,000 and up in size.

Polled on cost factors, 41 percent estimated expenses in Atlanta (to which 89 percent of the messengers traveled by car) to be \$150 and up,

## Interpretation

### "I Thirst"

By Herschel H. Hobbs

*"After this, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."—John 19:28*

In Jesus' seven sayings on the cross "I thirst" was the only request He made for Himself, but even this had a meaning for others. In Greek it is only one word (*dipso*).

"Accomplished" renders the exact verb form translated "It is finished" in verse 30. At this point Jesus had fulfilled Old Testament Scripture concerning the Suffering Servant, except His actual death. So in His knowledge of this, He said, "I thirst."

Perhaps the last liquid He had tasted had been a sip of "the fruit of the vine" at the Last Supper on the night before. One of the greatest sufferings of crucifixion was the loss of body liquid. Jesus' mouth was as dry as dust. His lips were cracked and parched. His vocal cords were inflamed so that His voice was raspy. He was about to utter His cry of victory (v. 30). It must not be a hoarse croak. It must have in it the ring and blare of a trumpet. So He asked for some liquid to make this possible.

Here we see Him who is Living Water asking for a few drops of liquid. Surely, He completely identified Himself with men, apart from sin. As Deity, He had created the universe and every drop of water in it. But as Humanity, He asks for a sip of precious liquid. How this thought should wring our hearts and cause them to go out to Him in love!

while 33 percent estimated costs at under \$100. In between those, 12 percent said it would cost \$100 to \$124 and 10 percent estimated \$125 to \$149.

Asked what pre-convention sessions they attended, 23 percent did not respond, but 63 percent of those responding attended the Pastors' Conference; 16 percent, the Woman's Missionary Union meeting; 8 percent, the Evangelists' Conference; 4 percent, the Church Music Conference; 3 percent, the Directors of Missions Conference; and 3 percent, the Religious Education Conference. (BP)

The thirst of Jesus' body was great. But the thirst of His soul for the souls of men is infinitely greater. You were not there that day to quench His physical thirst. But you can help slake the thirst of His soul by believing in Him as your Savior and by leading others to do so.

## Positions Open

- a) English/Reading Teacher
- b) Librarian
- c) Assistant Football Coach
- d) Secretary
- e) Dorm Residents

Call or send resume to:  
**Hubert B. Smothers, President**  
**Harrison-Chilhowee**  
**Baptist Academy**  
**Seymour, TN 37865**  
**(615) 573-8321**

### To change or correct your address

Attach in this space your address label found on the back page of your latest copy of the BAPTIST AND REFLECTOR. Please give your new address below—including your zip code. When changing address, please give two weeks notice. Please write, do not call address changes to insure accuracy.

### All correspondence relating to your subscription

should be accompanied by your address label. If you are receiving duplicate copies, please send both labels.

Address all requests to:

**BAPTIST AND REFLECTOR**  
**Post Office Box 347**  
**Brentwood, Tennessee 37027**

Name ..... please print

Address .....

City .....

State ..... Zip Code .....

**Nashville and Southern Middle Tennessee Baptists**  
**bring a bus load and join us**

## Giles County Crusade for Christ

**July 30-Aug. 6 — 7:30 p.m. each night**  
**Sam Davis Football Park, Pulaski, Tennessee**

### EVANGELIST

**Bob Norman, pastor**  
**Belmont Heights Baptist Church**  
**Nashville**

### SONG LEADER

**Guy Bates, minister of music**  
**First Baptist Church**  
**Lebanon**

**Jarvis Hearn, TBC Missionary to the Deaf, interpreting**

Sponsored by 21 Baptist churches of Giles County Baptist Association



# Tennessee Baptist Children's Homes

FRANKLIN • MEMPHIS  
CHATTANOOGA • MIN-TOM



Faye Smith  
Memphis

We give thanks unto our God and Tennessee Baptists for putting us over our Mother's Day Offering Goal of \$400,000.

On June 30, we rejoiced that a total of \$402,000+ had been received. The question is always asked, "What will be done with any money in excess of the goal?" That is a good question! The Executive Committee of the Tennessee Baptist Children's Homes has determined that the



Evans B. Bowen  
Executive  
Director-Treasurer

overage will be used to initiate a new ministry. There are areas in our state that badly need an "area case worker" to assist families in distress, pastors who find themselves with children who need help immediately, and emergencies that can be alleviated by the Tennessee Baptist Children's Homes. We are most anxious to move in this direction and feel that the generosity of Tennessee Baptists will make this possible in the very near future.

What is an "area case worker?" We are speaking of a trained social worker. The person will be one whose skills, experience, and commitment will enable him to help in most emergencies. The case worker will serve as a resource person for the total Child Care Program of the Tennessee Baptist Children's Homes. This service has been one of great need for sometime.

## Social Service Workers

We want you to know our social workers. They render a great service in our Child Care Program. If you ever have the occasion to need the services of the Tennessee Baptist Children's Homes, you will probably talk with one of our Social Workers before the process is completed.

### Genuine Christians

All our social workers are genuine Christians. Also, they are active members of a Baptist church. They regard their work as a calling from God. They do not know all the answers, but their training and skills enable them to assess the problems and make recommendations to their superiors that generally meet with approval.

### Welfare of Child

It is vitally important to the Child Care Ministry that all our Social Workers are Christians. They strive to remain objective as they do their work. The welfare of the child is the first consideration in all decisions.

### Ministry Great Value

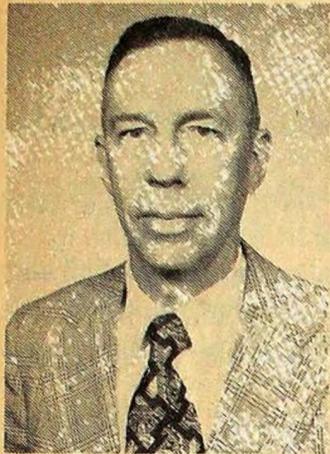
Each child in our care is assigned to a Social Worker. Regular conferences are held, and special sessions are scheduled as needed. In many cases, it is the Social Worker who goes to court to plead for the rights of the child. The ministry rendered by our Social Workers is one of great value.

## Homecoming at Memphis Campus

July 1 was a hot day in Memphis. The summer sun bore down with her blistering rays. However, there were many who totally disregarded the heat that they might see the familiar faces of another day. Those little boys and girls are now young men and women who have established homes of their own. Some of those placed in our care in 1950, when the home opened, came "home" to relive some of their happy memories.

Everyone seemed to be curious about the removal of the Rock Building. Mrs. Ruth Barnett asked for the privilege of speaking to the group. She spent 10 happy years on that campus. Now to see the lovely cottages that house boys and girls in a more "home-like" atmosphere was an answer to prayer. She removed all doubts about the ability of older people accepting change. She not only accepted the change; she rejoiced in every change that enables us to do a better job.

Good food, ice cold drinks, swimming, softball, showing pictures of absent loved-ones, and reminiscence of days now gone filled the day. The heat was forgotten until departing time came, and once again someone remembered, "it sure is hot today."



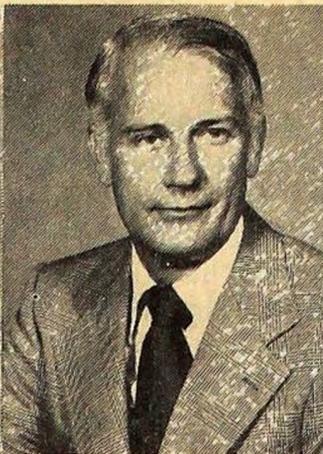
Harry Joynton  
Memphis



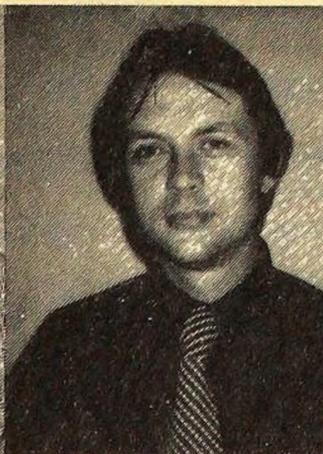
Sue Butler  
Memphis



Charlene Ziegler  
Chattanooga



Roland Hudlow  
Chattanooga



Wayne Maddox  
Franklin



Linda Tawzer  
Franklin

## Meet Our Social Workers

Harry Joynton holds a MSW degree and has been at the Memphis Home since 1971. He has not only served the Memphis Home



Janice Hughes  
Franklin

but has served as acting director of social ministries for all our homes while we secured workers on the other campuses with MSW degrees. His willingness to travel to Chattanooga and Franklin assured us of excellent supervision and has enabled us to maintain high ratings from the Department of Human Services.

Mrs. Sue Butler holds a masters degree in elementary education and has more than 23 years experience in Child Care on the Memphis Campus. She loves children and is truly a gifted worker.

Miss Faye Smith holds a MSSW degree. She has served with the Department of Human Services. Miss Smith is a real asset to our home. She has the ability to relate well both to children and adults. She has worked at the Memphis Home for almost 10 years.

Roland Hudlow holds a B.S. degree with one year additional study toward his MSW degree. He has now served with Tennessee Baptist Children's Homes almost 12 years. He served with the Franklin Home before going to Chattanooga.

Miss Charlene Ziegler has been with the Chattanooga Home for three years. She will soon complete her MSW degree. She has endeared herself to both children and staff.

Wayne Maddox holds a MSW degree and has been with the Franklin Home for

## Did You Know?

One (1) out of every six (6) children born in 1978 will be raised by someone other than their natural parents.

There are about 350,000 children in foster care across this country at any given time. About 15% have been placed voluntarily by their parents for a variety of reasons, including a parent's physical or mental illness. The others will have been committed by a juvenile court through a neglect proceeding. Once a committed child is placed in a foster home, there is a 50% chance he or she will remain in care for three (3) years or more.

Home-coming for the Franklin Campus is scheduled for Aug. 19, 10:00 A.M. Those attending should bring a covered dish. Meat, drinks, bread, etc. will be furnished. This annual alumni reunion has become a big attraction.

the past three and one-half years. He supervises the social work on the Franklin Campus. His ability and Christian dedication are obvious to all who know him.

Miss Linda Tawzer holds a MRE degree. She is relatively new to the Franklin staff. She came in February of this year. Already she has made a place for herself in the hearts of those with whom she works.

Miss Janice Hughes holds a B.S. degree in social studies. She came to the Franklin Home recently. Jan did a lot of summer work that helped her to determine that she wanted to do social work with a Baptist Children's Home. She has already learned many of the skills of her field of work.

## Parent Power

"The key to effective parenting is being able to control your child." These words are from psychologist Logan Wright's new book, *Parent Power*. Wright, who has devoted his life to helping children and parents in trouble, went on to say, "If they are to feel secure, children need parents who are effective, and who cannot be manipulated. Children look down on adults they can manipulate and control."

In his recent seminar for the department's foster parents, Wright discussed three cycles in childrearing:

(1) Age of permissiveness was from 1930 to 1950. Freud said that parents should be lenient, for if a child swings on a chandelier or knocks out a windowpane and you scold him, you might stifle his personality growth.

(2) Age of reason was during the 1960's. Hime Ginot taught parents during that period simply to reason with their children. To reason is not enough, for as Dr. Ernest Tittle once said, "Every new generation is a fresh invasion of savages, and it is the responsibility of parents to civilize those savages."

(3) Age of responsibility began in 1970. Parents are responsible for the environment in which a child develops, but each child is responsible for his choices and their consequences.

Quoting Carl Rogers, Wright gave five techniques in meeting the inner needs of a child and being a supportive parent. I appreciate the emphasis that was placed on Christ in the discussion, for he said that Rogers was really translating the teachings of Christ into everyday life.

(1) Establish an intimate relationship with your child.

(2) Parents should be genuine, sincere, and strictly honest.

(3) Value the child.

(4) Empathize with the child.

(5) Require child to accept some responsibility.

## L. O. Englemann dies in Mexico

L. O. Englemann, former Southern Baptist missionary to Mexico, and father of Tennessee Woman's Missionary Union staffer Jannie Englemann, died in San Jeronimito, Guerrero Via Pellallon, Mexico, last week. He was 79.

Englemann was appointed by the Foreign Mission Board in 1925 and served until 1936 when Mexico experienced economic and administrative changes. For the next 19 years, he pastored churches in Texas, Indiana, and Arizona. He returned to Mexico in 1955 and started a school for young preachers.

Funeral services were held in San Jeronimito on July 17. In addition to his daughter, he is survived by three sons, Lorenz Englemann of Indiana, John Englemann of Los Angeles, and Gil Englemann of Los Angeles; and another daughter, Susie Soria, Fort Worth, Tex. His wife, the former Maggie Whaley of Bradley County, Tenn., died in 1954.

## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

Westvue Church, Murfreesboro, had recently been organized, and the sanctuary and Sunday school rooms were under construction. Cost of the baptistry (approximately \$1,000) was a gift of the Advertising Association of Tennessee of which Pastor O. L. Nolen was chaplain. The building was constructed as a result of Christian fellowship, and 23 churches of Concord Association had a part in meeting the cost of the building with First Church, Murfreesboro, giving liberally. Additionally, citizens, regardless of their affiliation, helped finance the project.

#### 25 YEARS AGO

The new Clinton Highway Baptist Chapel in Knoxville was named Wallace Memorial Baptist Church in honor of the late William L. Wallace. A Knoxville native, he served 17 years as a medical missionary in China and was head of Wuchow Baptist Hospital at the time of his capture by the Communists. The chapel was sponsored by Arlington Church, Melvin G. Faultner, pastor. A. W. Parker was pastor of the new church.

#### 10 YEARS AGO

Hermitage Hills Church, Nashville Association, purchased 500 feet of ground on Saundersville Road for a new mission. Larry Barnhill was the mission pastor. George C. Becvar was pastor of Hermitage Hills.

First Church, Lafayette, dedicated its pastor's home valued at \$15,000. Herman J. Ellis was pastor.

## Pulpit To Pews

by Jim Griffith

Judging others is a pastime of many people. Their favorite sport is "looking for the sawdust in their brother's eye while ignoring the sawlog in their own eye."

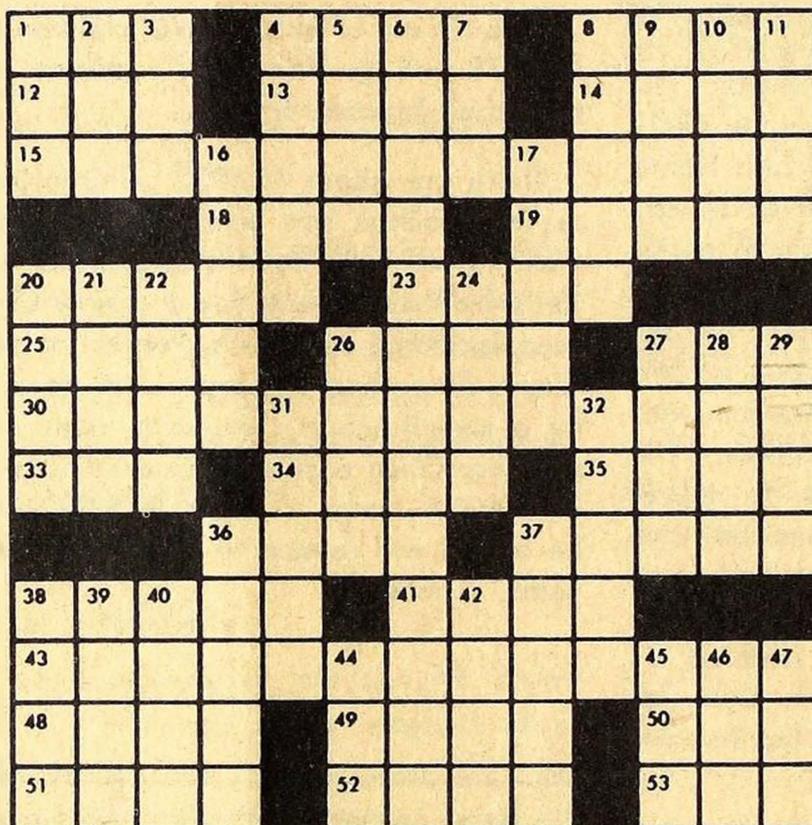
It's sad to think of people who "search" all their lives and the only thing they find is fault. Something can be said for every child of man if we will take the trouble to recognize it.

A preacher was asked to conduct the funeral of a village tough. Several preachers had already declined the difficult task, but the old minister gathered with the small group at the graveside, thought a moment, and spoke these brief words: "Well, he wasn't as bad all the time as he was some of the time."

The pastor had risen to the occasion like another veteran minister caught in similar circumstances who said: "I won't say where the deceased is going—I'll just funeralize him right up to the banks of the river, then let whoever he belongs to come and get him."

## Bible Puzzle

Answers on page 14



### DOWN

- 1 David's seer (2 Sam. 24:11)
- 2 Bravo!
- 3 The Matterhorn
- 4 Born after the flood (Gen. 10:1-2)
- 5 Against
- 6 "— — — testifieth" (Hos. 7:10)
- 7 Japanese coin
- 8 Inflexible
- 9 Canaanite (Num. 33:40)
- 10 Crazy: slang
- 11 Arabian gulf
- 16 Permit
- 17 City of Benjamin (Josh. 18:23)
- 20 Dangerous word (Matt. 5:22)
- 21 Weird
- 22 Love god
- 24 Biblical verbs
- 26 Gratuitous bestowal
- 27 They covered the land (Ex. 8:6; sing.)
- 28 Sloth
- 29 Dew or rain: abbr.
- 31 Place of Asher (Josh. 19:27)
- 32 A people of Paraguay
- 36 Vein: comb. form
- 37 Spurious
- 38 Columbus' ship
- 39 Party to
- 40 Where Jesus came again (John 4:46)
- 42 The sweetsop
- 44 Before mium or mier
- 45 "— Jerusalem" (Rev. 21:2)
- 46 Disease of sheep
- 47 Compass reading: abbr.

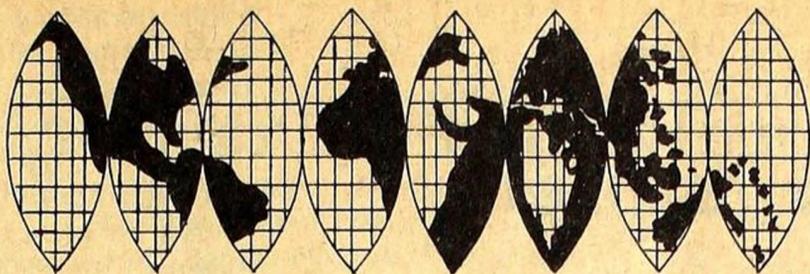
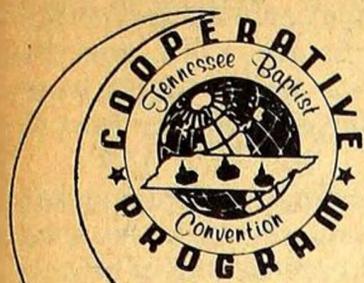
### ACROSS

- 1 Mugger: India
- 4 Reveille's opposite
- 8 Ancestor of Jesus (Luke 3:35)
- 12 "come — for violence" (Hab. 1)
- 13 Concerning
- 14 Walked
- 15 "unto them, — — —" (Jas. 2)
- 18 "And — their hands" (Acts 5)
- 19 Man (1 Chron. 2:18)
- 20 Lively dances
- 23 Merit
- 25 Air: comb. form
- 26 Dumb —
- 27 Feng Huang
- 30 Jesus wore it (John 19:5; 3 words)
- 33 Affirmatives: var.
- 34 "iniquity of — house" (1 Sam. 3)
- 35 Spy on
- 36 Menu items
- 37 Beet or candy
- 38 Recess in a wall
- 41 "— and full ears" (Gen. 41)
- 43 "among you — — —" (2 Cor. 12)
- 48 Those who do good (Rom. 3:12)
- 49 Part of a musical instrument
- 50 Dawn goddess
- 51 Place (Josh. 11:21)
- 52 Otherwise
- 53 Very small

### CRYPTOVERSE

JL R L P R E K O G J F C T V A P U Y K R L K C J A T  
I J A L U Y Q J J T O K Y Y

Today's Cryptoverse clue: O equals N

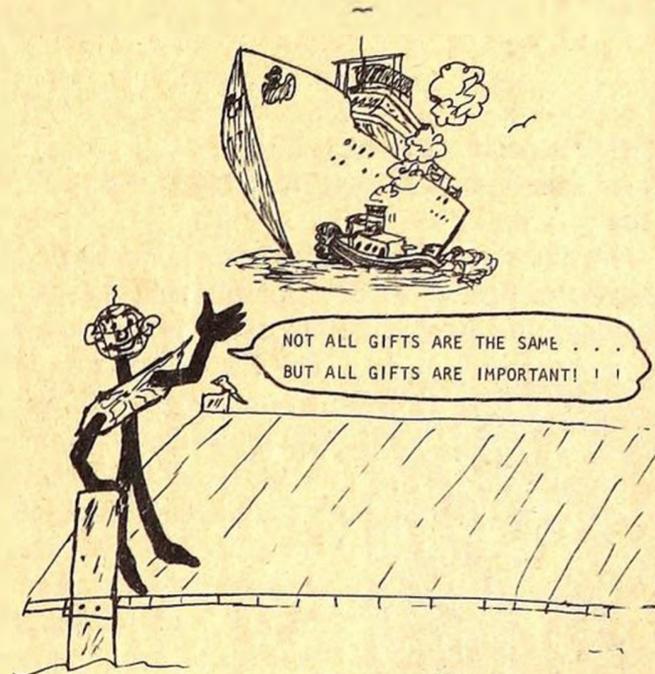


IS THE

**L I F E L I N E**

## World Missions Responsibility

Jesus stood with both feet flat on the ground when he said, "Go!" He stood tall and erect and looked His followers straight in the eye. This was a command! There was no reclining to a "do it if you like" position.



He didn't say, "if you have anything left over. . ." This was first priority: "Go ye. . ."

The command to go was given to the church. The New Testament makes clear that the church is local. The overwhelming number of references are to "the congregation," "the assembled ones," "those gathered in a certain house," or "the church in a certain city." The local church is the responsible agent. That is "where the buck stops." God gave missions to the local church.

But how can every church go all around the world? God gave to Southern Baptists the answer to this question many years ago. That answer is the Cooperative Program. The importance of this cooperative way of supporting world missions must be rediscovered and reemphasized by each succeeding generation of Southern Baptists if bold missions is to become a reality instead of a dream.

## Proportionate Giving

Tithing is a prominent part of the teachings of the Old Testament, and its requirements were binding on the people of God. The Pharisees were strict in their demands that the law be observed in every detail, even to the point that they drew stern rebuke from Jesus when they neglected the weightier matters of the law. However, this rebuke was in no way intended to nullify the law of the tithe.

Proportionate giving is a vital part of the New Testament's teaching of stewardship. The apostle Paul states in 1 Cor. 16:2 "Upon the first day of the week let every one of you lay by him in store, as God hath

prospered him, that there be no gatherings when I come." Proportionate giving is Biblical, and it offers the same opportunities to every person regardless of their material status in life.

Likewise, proportionate giving by the local church to world missions, through the Cooperative Program, assures every member of that church that every dollar he gives is reaching around the world with the message of Jesus Christ.

Does your church give a percentage of each dollar received to world missions through the Cooperative Program? This is a way to beat inflation.

## Camps Have A Part

The Tennessee Baptist camp program affects the lives of countless youth and adults every year. The dedicated faculty, Biblically based programs, and contact with Christian campers has a vital and lasting impact on the lives of those who attend.

Every year many of the youth campers find purpose for their life, and some become aware for the first time that God is calling them to a full time church related vocation.

Last year there were 7,736 people in attendance during the regularly scheduled weeks. Fifty-seven Tennessee Baptist churches conducted weekend retreats. There were 159 professions of faith, 41 church related vocational commitments, and 273 rededications.

The financial support of Camp Linden and Camp Carson comes mainly through the Cooperative Program.



These RA boys are learning the skill of knot tying at Camp Linden.



RAs at Camp Linden are being instructed in first aid.



These Acteens are listening to their camp counselor at Camp Carson.

# Instructing church leaders

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

Basic Passage: Acts 20:1-21:16  
Focal Passage: Acts 20:17-21; 25-28; 32-38



Brewer

A tremendous amount of travel is crowded into Acts 20:1-16. Additional information concerning this period of ministry is found in Paul's letters. It would be good to get a map and trace the activity of Paul during this time. Beginning at 20:13, Luke begins a detailed record of Paul's travels and his preaching. He will even tell us of the number of days travel between Paul's visits which would indicate

that this section of Acts is based on a diary or log which Luke kept.

After worshipping on the Lord's day with the brethren at Troas, Paul walked overland to Assos. He boarded a ship and travelled to Miletus, a port near Ephesus. He did not go to Ephesus himself, because he did not want to be tempted to turn from his journey to Jerusalem. He desired to reach Jerusalem with the love offering for the church before the festival of Pentecost. The farewell message to the leaders of the church from Ephesus gives an insight into the type of ministry carried on by Paul.

## The Church Leaders: Acts 20:17

The record indicates that Paul sent to Ephesus, thirty miles away, and asked the leaders of the church to come for a visit with him in Miletus. In verse 17 they are called "elders" (the Greek word, presbyters). In verse 28, they are called "overseers" (the Greek word is usually translated bishop). The terms elder, bishop, or pastor are all used interchangeably in the New Testament.

In verse 28, Paul makes it very clear that a person who occupies the position of pastor should be selected by the Holy Spirit. The heavy responsibility of overseeing the flock of God is too great for any man to arrogate the task to himself. The Baptist people through the years have stressed a called ministry, and this view stems from a belief that God selects those who are to serve as overseers of the church. It is never an insignificant decision when a church calls a pastor to its pulpit. The call must be spirit led, and the person who is selected must be a God-called minister.

## The Messenger: Acts 20:18-27

There are many types of sermons in the modern church. The church sermon is an enthusiastic exhortation to support the church or a gloomy analysis of what's wrong with it. The social problems sermon urges people to get involved in current social issues. The piety sermon calls for prayer, Bible reading, and church attendance. The psychological sermon seeks to analyze the modern psyche. Paul's sermon here is a confessional sermon in which he lays his own inner heart open to the listeners. It is the most difficult type to preach because it requires a dedicated heart filled with a knowledge of God.

Two things stand out clearly in Paul's address. First, he is a minister with deeply held convictions. Second, his whole life is wrapped up in the service of God. Look at verses 22-24 and you get the impression that God is the most compelling and awesome force in his life. Without God, Paul would have no reason for living. He is well aware that jail and suffering are in his future, but he also knows that life is not worth living unless he does the will of God.

Some would call Paul a stubborn, unreasonable preacher, or a religious fanatic. Those with a little education would see in him a psychotic fixation or a deep guilt complex. These same people can understand blind ambition which steps on everyone to achieve a secular goal. They understand the pride which compels a person to be number one. They comprehend heroism which causes a soldier to risk his life for a comrade. But this!—one so compelled by the Spirit that life doesn't matter. To them he is not normal! Only one who is captured by a similar call can understand Paul's single-minded devotion as he faces Jerusalem.

## The Message: Acts 20:28-35

Paul's message to the church leaders cannot be separated from who Paul is. There are three main themes he refers to, and each one has been the theme of his own ministry. He then urges that this same responsibility must be assumed by all the overseers of God's people.

The first theme centers around the past ministry to the Ephesians by Paul. It was a ministry of humility, tears, and trials (see verses 19-31). His time with them was such that he had been completely open and honest (verse 20), and he had shared the whole gospel with them (verse 27). Note that Paul's ministry included more than preaching. He had been involved in house to house visitation also

(verse 20). Paul even reminds them that his public preaching always centered around the great themes of repentance, faith, and the Kingdom of God. Jews as well as Greeks were urged to turn to God and commit their lives to His way.

A particularly interesting point Paul makes is that he preached and served at his own expense. No one could accuse him of being a hireling. In verse 35, he quotes a beatitude of Jesus which is preserved nowhere else. It serves as the foundation of his message to them concerning charges by some that his motive in the ministry was profit.

The second theme in his message is his announcement that this will be their last meeting (verses 22-25). He expresses his overwhelming conviction that he is being led by the Spirit to go to Jerusalem and thus fulfill the will of God. He was fully aware that imprisonment and affliction awaited, but he must go even if it cost his life. As Jesus had set his face toward Jerusalem (Luke 9:51), so Paul must carry out his own ministry there. The gift from the Gentiles to the church at Jerusalem was a testimony of love and unity which must be delivered.

The third theme of the message is a solemn charge to the ministers to assume their responsibility (verses 28-32). This involved a careful scrutiny of their own lives so that they would reflect the right and the true. The second aspect of their duty was to oversee the church and feed the flock. Two strong motivations are provided along with the command. They have been selected by the Spirit of God, and they are to remember that the church which is placed in their charge is precious to God. He ends his charge to them by warning them of the enemies they will encounter after he is gone (verses 29-30). The message concludes as Paul lovingly commends them to God who can bring them to victory (verse 32).

## Farewell: Acts 20:36-38

They all knelt for prayer. They wept, they embraced, and the elders escorted Paul to the ship. Only a preacher with a great pastor's heart could attract such devotion and affection from his people. Paul was such a pastor.

## BIBLE PUZZLE ANSWERS

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

"Oh that men would praise the Lord for his goodness" (Psa. 107:8).

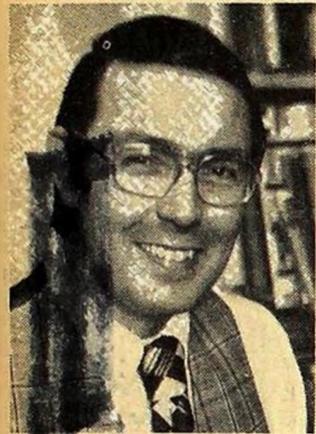
# Living together as Christians

Lee Prince, Senior Minister  
Union Avenue Baptist Church, Memphis

Basic Passage: Colossians 3:15 to 4:1  
Focal Passage: Colossians 3:15 to 4:1

## Our Relationships with Our Community Col. 3:15-17

Paul calls us to remember everything we do of a positive nature is grounded in our relationship to God and the word of Christ.



Prince

We often make plans, design programs, and introduce ideas for change without establishing our foundation that "God is the ruler of our heart."

There's no hope for us to have meaningful relationships with others until we work on our relationship with Christ.

None in our prayer time, we must begin with God. Through our relationship with Christ, we can expand to meaningful relationships with others in our community.

Self-examination is the place to begin. We must ask ourselves some honest questions about the way we relate to others.

John D. Cochran suggests some specific questions we need to ask ourselves:

### True or False

1. I am a good listener.
2. I give others opportunities to express their views.
3. I avoid doing all the talking.
4. I show appreciation for things people do for me.
5. I affirm qualities that people have and use.
6. I work at remembering people's names.
7. I am generally honest and open in dealing with people.
8. I do not feel I am superior to most persons.
9. I do not often say things that embarrass or hurt persons.
10. I avoid sarcasm.
11. I do not intentionally pry into people's personal lives.
12. I am courteous.
13. I am willing to help persons in trouble.
14. I often laugh and smile.
15. I do not find satisfaction in the failures and mistakes of others.
16. I enjoy looking for and finding good qualities in persons.
17. I do not always have to do things my way.
18. I try to be sensitive to judging when a small mistake should be called to someone's attention and when it should be overlooked.

19. I do not enjoy making jokes at the expense of someone else.

20. I am not habitually quick to get angry with people.

(How to rate yourself. If you get 15 or more "true," you are on your way toward building good relationships. If you get 10 or less "true," you need to take another look at how you really feel about others.)

Beyond our individual relationships with God, we must provide ourselves with an opportunity for the fellowship of worship.

In worship we are reminded we are more than just another animal. In corporate worship, we find a special relationship both to God and to each other.

The true value of our worship experience must be measured by the changes in our lifestyle and attitudes as a result of worship. True worship will change us.

As one old-time-Baptist observes: "It doesn't matter much, how high you jump when you shout-amen. What really counts is how you live your life after you hit the ground."

The purpose of our worship is "to glorify God and to enjoy Him forever."

In our corporate worship hour, we not only renew our awareness of the greatness of God, but we also express again the depth of our personal sin and our need for Divine Forgiveness.

## Our Relationships with Our Family Col. 3:18-4:1

If our religion doesn't get personal, it's not New Testament Christianity. There's more to the Christian experience than "a warm glow."

Mark it down, if your religious experience doesn't press you to be a better member of your family, then you may have missed what it means to be a Christian.

We have a responsibility to both our nuclear family and our extended family.

In spite of great changes and pressures, the family continues to be a basic element in individual and community stability.

J. C. Wynn, expert in American families, reports that according to the 1977 Bureau of Labor statistics, only 30 percent of the American population lives in nuclear families. That means that 70 percent of the population lives outside the basic traditional family shelter.

In her research, Mary Jo Bane reports the census data shows no decline in family care of children in the American home. This three generation study also says there has been little increase in actual marital disruption during the period.

According to most reports, the American family is "alive and well" everywhere. The combination of effective parenting, open communication, and clear patterns of authority produce healthier functioning families.

One footnote should be added, "The family is not alone in shaping the development of the individual."

The institutions of the society do play a major part in the personal developments of individuals.

The local school system, the local church, the local government all contribute to the unique making of a person.

To this mix we can add the personal touch of neighbors and friends. It is difficult to overestimate the importance one mature friend can play in the growing personhood of a child, youth, or young adult.

With the growing number of single adults in this country, we are having an expansion of single parents.

There are about 45 million single adults in our society. That means one out of every three individuals is a single adult. One half of these single adults are over 30 years of age.

Beyond the nuclear family is the extended family, the larger community. We are all a part of each other. We need each other, and we depend on each other.

## CHURCH STEEPLES

"FIBERGLASS WITH STEEL STRUCTURES"

- 15 YEARS MFG. EXPERIENCE - 100'S OF MODELS
- COMPLETE ERECTIONS BY GLASSTECH
- 10 YEAR WARRANTY "IN-PLACE"

also

- STAINED FIBERGLASS WINDOWS
- "BELFRY" MAGNETIC TAPE CARILLON SYSTEMS
- WALL CROSSES

32 MODELS

BAPTISMAL POOLS

WRITE FOR NEW FREE 12 PAGE COLOR BROCHURE 404-993-9960

**Glasstech** P.O. Box 910 Roswell, Ga. 30077

## Winebarger

### CHURCH FURNITURE

LYNCHBURG, VIRGINIA 24502

- ★ Pews
- ★ Cushions
- ★ Stained Glass
- ★ Chancel Furniture
- ★ Folding Chairs & Tables
- ★ Design & Renovation Service

Area Representative:

Don Sowder  
115 Hardaway  
Goodlettsville, Tenn. 37072  
Telephone 615-865-1070

# Church group meets the unexpected

FORT WORTH, Texas—Members of North Richland Hills Baptist Church in Fort Worth encountered more than they expected while on a mission trip to help build a new church in Nicaragua.

The Texas group was caught in riots, and it rescued a man and his wife who had been left for dead by robbers. The incidents cut short the group's intended ministries, but there were no injuries to any members.

While in Diriamba the bus carrying the group did not stop for a roadblock set up by students at a university in Jinotepe, a suburb of the capital, Managua. As a result, students chased the church bus and pounded on it with their fists.

According to W. Hal Brooks, pastor of North Richland Hills Church, if the bus had stopped and identified the members, the students would have let it pass.

"They (the students) did not know who we were," Brooks said. "The students weren't against American missionaries. Their main concern is the oppression of the people." He said the demonstrations weren't against the church or the mission group, but were political.

Students took over the Baptist church in Diriamba, and the mission group had three days of Bible school, instead of the intended ten.

The group left construction of the church unfinished when students demonstrated against the work and asked them to leave. Members of Jinotepe Baptist Church, part of the Nicaraguan Baptist Convention, will complete the church building.

"If it was looked at as an American church, it would be bad because there is some dislike for Americans in Nicaragua but not the Nicaraguan Christians," Brooks said. "They are greatly appreciative of the work that's been done."

After the mission group left Jinotepe Baptist Church, the church was firebombed. Following the attack, about 100 townspeople, many not members of the church and some not Christians, encircled the church to protect it.

"It was a frightening experience and yet a strengthening experience," Brooks said. "It let us know that being a Christian can be dangerous. It made our group realize we have a challenge to be witness anywhere in the world, and sometimes it may cost something to be that witness."

The final attack occurred in the mountainous area of Esteli. While the mission group

presented the concert, "Aleluya," in Spanish, students calling themselves the Christian Revolutionaries, took over the service to espouse their political views. While the students were speaking, homemade bombs exploded outside. "If we had stopped the concerts, it would have been a defeat for the Baptist church in Esteli," Brooks said. His group had memorized the concert in Spanish.

They also rescued the Doug Holtzingers, a newly-wed couple from Los Angeles on a backpacking trip to Central America. They had been robbed and left for dead. (See **Baptist and Reflector** story July 20 issue, page 16).

Holtzinger was shot three times in the head and stabbed in the cheek. His wife, Betsy, outwitted the robbers. One of the attackers was told by the others to "kill the woman." She could tell the man was scared, so she stared intensely at him. He pricked her hand with a knife and threw her into a ravine and told the others, "the woman is dead."

Mrs. Holtzinger ran up a hill to the mission group, 200 yards away at the Mt. Olive Baptist Encampment.

Brooks said the man "would have bled to death on the spot if we hadn't gotten there when we did." Holtzinger recovered and was scheduled to return to California. (BP)

## South Carolinian named to lead Midway, Duck River Assn.

Midway Church, Duck River Association, called Frank Barrett as pastor.

Coming from Central, S.C., the new pastor is scheduled to move onto the field this week to begin his ministry.

## Vins beaten in jail; kin ready to emigrate

WASHINGTON—Peter Vins, son of imprisoned dissident Soviet Baptist pastor Georgi Vins, was beaten by a prison guard upon his arrival at a Ukrainian labor camp to serve a one-year sentence for "parasitism," according to a British group which monitors religious liberty developments in Communist countries.

The Centre for the Study of Religion and Communism at Keston College in Kent reported July 6 that the younger Vins was beaten by a Soviet prison warden "for no apparent reason." Subsequent to the beating, however, Vins' mother visited him and "found him in good spirits."

Vins was first warned on Dec. 1, 1977 that he would face prosecution if he did not find a job within one month. A week later, however, he was arrested and detained until Jan. 6, 1978. According to the centre, he required medical attention on several occasions during this first imprisonment and was admitted to a hospital three different times.

After his release, he is physically "unfit for work," the centre reported.

He visited his father in Yakutia, a labor camp in Siberia, to inform the elder Vins that the family had received invitations from relatives in Canada to emigrate to that country.

According to the centre, Georgi Vins informed his son in a written statement "certified by the labour camp administration" that he is ready to leave the Soviet Union and join the Canadian relatives. One week after returning to Kiev from Siberia, Peter Vins was re-arrested for "parasitism," the standard Soviet charge against persons "unwilling to work." (BP)

WORLD HUNGER DAY  
IS  
AUGUST 2

# WE'RE SAVING SEPTEMBER

Experience the Great Passion Play, the Christ of the Ozarks, the Bible Museum, the Christ Only Art Gallery, the gift and craft shops, the historic downtown area and ride the new trolley car. A special welcome is extended to senior citizens during the month of September. Eureka Springs will be offering special discounts on lodging, attractions and shopping. Plan a visit today for yourself or a group of friends. You'll have a memorable time. Remember, we're saving it just for you. For more information contact the Eureka Springs Chamber of Commerce, P.O. Box 551, Eureka Springs, Arkansas 72632, or call 501-253-8737.

### CHURCH FURNITURE (PEWS)

Attn: adv. R. G. Ketron 615-577-8716

3401 Montlake Dr.

Knoxville, Tennessee 37920

Send me, free church furn. BROCHURE

Church \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

CLB-F-LEB  
LEBANON TN 37087  
3-79