

Baptist and Reflector

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News journal of Tennessee Baptist Convention

19 missionaries appointed to serve on foreign fields

RICHMOND, Va.—The reappointment of 14 missionaries who had previously served overseas and the appointment of 19 new missionaries highlighted the Southern Baptist Foreign Mission Board July meeting.

The reappointments bring the year's total to a record high 28 and the 19 new missionaries bring the 1978 total to 223, a record for the first seven months of a year.

"All of this bears witness to the increasing tempo of missionary concern and readiness in the light of today's possibilities and challenge," said Executive Director Baker J. Cauthen, in attendance at his first board meeting since April, due to a case of herpes zoster (shingles).

Cauthen said health, family concerns, and other problems sometimes cause missionaries to resign, but when the problems are resolved, they frequently apply for reappointment. "We rejoice with these as they return to the field and their missionary careers," he said.

At this time of record reappointments and appointments, Winston Crawley, director of the board's overseas division, says there is also a greater stability of the present missionary force. "Up to this point this year, the resignation rate is the lowest it has been in the last four years," he explained. He looks at it as a sign of stability and says Southern Baptists should be encouraged in that and in the growth of their missionary force. The number of resignations has continued to drop since 1975 while the missionary force has grown.

Board members voted to set a maximum of \$71,181,429 for the 1979 budget. This figure will be used as a guideline in preparing the budget which will be voted on in the October meeting. Cost-of-living supplements for the 1979 budget were also approved.

In other cost-of-living decisions, increases effective Sept. 1 were made for eight countries. Because of inflation, and the decline in
(Continued on page 9)

R. G. Lee praised during services

MEMPHIS, Tenn.—Pay day arrived for R. G. Lee on July 20.

The 91-year-old pastor of emeritus of Bellevue Baptist Church, who gained international fame for his sermon "Pay Day Someday," was eulogized during memorial services at the church he pastored for 33 years.

Six Baptist preachers praised Lee's ministry, describing him as "the greatest orator and pulpiteer of all time," the "peerless prince of preachers," "the greatest master of the English language of all time," "a preacher's preacher and a pastor's pastor," "a legend in his time," "a defender of the faith," and "a giant among us."

"What William Shakespeare was to English prose, Robert G. Lee was to the pulpit," said Padgett C. Cope, pastor of Ruhama Baptist Church in Birmingham, Ala. Describing his sermons as "painted canvases" preached with a "pictorial style" filled with life and color, Cope said Lee's sermons were equal to any sermons by such greats as Charles Haddon Spurgeon, Dwight L. Moody, Jonathan Edwards, or Charles Fuller.

Describing Lee as a prolific writer and author of 56 books, E. J. Daniels, an evangelist and publisher from Orlando, Fla., called Lee "the greatest master of the English language of all time."

Adrian Rogers, pastor of the Bellevue church, read a telegram from evangelist Billy Graham, expressing regret that he could not be present and describing Lee as "one of the towering spiritual giants of this century."

Both Daniels and Rogers quoted Lee's sermon and book on *The Place Called Heaven*, in which he sought to describe the beauty of heaven. Rogers said that in the last few days of his life, Lee longed for heaven and "saw a vision of heaven."

Rogers said that as Lee lay on his death bed, he lifted his hands and told his daughter, Hildred Phillips, "I see a bright light. It's heaven. I see Jesus."

"I tried to describe heaven," he told his daughter, "but my words were so woefully inadequate. I wish I could tell the people how beautiful it really is." Then Lee said he saw another figure beside Jesus. "It's mother," he said. "She's beautiful."

Rogers said that although his sight was failing, Lee had a clear glimpse into another world during those last few days. "And now he is there in heaven, which he described so beautifully for us all." (BP)



MISSIONARIES ON FURLOUGH—Five Tennessee missionaries begin their furlough in the Volunteer State this summer. The five, who attended a meeting in Brentwood last week, are (left to right): Wendell Powers, Taiwan; Robert J. Daugherty, Japan; back row from left: Janell Greer, Thailand; Mrs. Powers, and Mrs. Daugherty. The Daughertys are scheduled to stay in the missionary home at Judson Church in Nashville, while the Powers will reside in a home furnished by Woodmont Church, Nashville. Greer is scheduled to stay in the Woodmont apartment.

18,000 volunteers serve mission fields this summer

ATLANTA—A record number of volunteers—over 18,000—have been sent or assigned to mission fields this summer by the Southern Baptist Home Mission Board.

Don Hammonds, director of the Department of Special Mission Ministries for the board, said volunteer programs have been growing the past four or five years because "the subject of volunteers is prominent." He said the growth has been encouraged by, but is not solely a result of President Jimmy Carter's mission challenge to Southern Baptists.

Through Hammond's department, 1,446 summer missionaries were appointed and are serving across the United States and Puerto Rico. Many of them received support money from state Baptist conventions and college Baptist Student Unions.

The summer missionaries, college students giving 10 weeks to mission work, serve in a number of areas. Ten evangelism teams lead revivals in Alaska, New York, Colorado, and Nevada. In California, a group works with backpackers in Yosemite National Park. In Maryland another group travels with a puppet ministry in the Good Times Wagon. Other students serve in inner-city areas, help with language churches, and work on construction crews.

Bold Mission Thrust, the SBC goal to evangelize the world by the year 2000, has resulted in a summer mission team in Kansas and Nebraska preparing the area for new

churches. Plans for the 1980 Winter Olympics led another team to Lake Placid, N.Y., to survey and prepare to establish a Baptist church and other ministries.

Sixty-seven high school student volunteers were sent out as Sojourners, students who serve at their own expense for 10 weeks to one year, performing the same types of service as summer missionaries.

Some 450 youth groups and 74 adult groups, averaging 35 to 40 persons each, provide the bulk of volunteers. They lead Backyard Bible Clubs, apartment ministries, and Vacation Bible Schools, usually under the supervision of area missionaries.

The Christian Service Corps accounted for another 326 volunteers. Through the program, adults pay their own travel expenses to the field and serve two to ten weeks, often utilizing personal vacation time. "The Christian Service Corps carries a little more maturity and experience in church work, as well as leadership training," Hammonds explained. "We can get some professional or paraprofessionals who can help others learn how to do things better."

Five college professors also serve in various areas. David Book, assistant state student director in Kentucky, led four Kentucky students in the Lake Placid, N.Y., ministry. Another professor helps with Christian High Adventure in the east, a ministry revolving around wilderness trips in the Appalachian area.

Barry Clark, a Baptist Student Union director in Jonesboro, Ark., took a year's leave of absence to serve as pastor of a small Baptist church in Kearns, Utah. Within six to eight weeks, the small congregation increased to 50 or 60. Clark's work is financed jointly by the Arkansas Baptist Convention and the Home Mission Board. (BP)

John Porter dies

John A. Porter, a pastor in east Tennessee for 45 years, died in Sweetwater last month.

A native of near Spring City, Porter preached in Rhea County and surrounding areas throughout his ministry. He led Wolf Creek Church at Spring City for 33 years. His son, J. Arnold Porter, is pastor of First Church, Centerville.

Services for the elder Porter were held July 25 at Wolf Creek Church with Pastor David Lyles and Tennessee Valley Association director of missions Ben Walker officiating. Burial was in Porter Cemetery.

In addition to his son, Porter is survived by his wife, Dicy Porter, Spring City; two other sons, and two daughters.

John Churchman moves to new congregation

John R. Churchman, pastor of Manley Church, Morristown, for the past 14 years, has



Churchman

accepted the call as pastor of Beaver Dam Church, Knoxville. His first Sunday in the pulpit was July 16.

Churchman has served as a pastor in Texas, Oklahoma, and was previously pastor of Ball Camp Church in Knoxville.

He is a graduate of Carson-Newman

College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Active in denominational work, he has served as a trustee of East Tennessee Baptist Hospital and Carson-Newman. He is a member of the Executive Board, TBC, served as its president in 1976, and is now a member of the education committee of the Executive Board.

The new pastor succeeds Dillard Alexander, who accepted the call of a church in South Carolina.

Spanish leader makes church-state studies

MADRID—Edvardo de Zulueta y Dato, director of Religious Affairs in the Spanish Department of Justice, has returned from an 18-day visit in the United States, where he made a study of the concepts of religious liberty.

The invitation for the visit was initiated by Robert Denny, General Secretary of the Baptist World Alliance Oscar Romo, director of the language department of the Southern Baptist Home Mission Board, helped schedule the itinerary.

The Spanish government minister was accompanied by José Cardona, pastor of Madrid's Second Baptist Church and Secretary of the National Evangelical Defense Committee.

Their schedule included annual sessions of the Southern Baptist Convention in Atlanta, Georgia; interviews with several U.S. Senators in Washington; church-services in Dallas, and a stopover in Waco, Texas for talks with James Leo Garrett, head of the Baylor University Department of Church-State Studies and University President, Abner McCall.

Evangelicals here hope that the visit will bring further dimensions to the new Spanish constitution and to concepts and practices on religious matters in Spain. (EBPS)

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Churches to get aid on bond programs

ATLANTA—The church loans division of the Southern Baptist Home Mission Board was authorized to begin servicing church bond programs by the board's directors during their summer meeting in Atlanta.

The new service, performed by the "HMB Service Corporation," will include counseling, information sharing, instruction, and other services for churches financing property conventionally or with debt securities (bond sales).

The church loans division was asked by some state Baptist convention leaders to consider implementing a church bond servicing plan when the Broadway Church Bond Plan Inc., tentatively announced last year its plans to phase out its service.

At the recent annual meeting of the Association of Baptist State Convention Church Bond Plans, Searcy Bracewell, a Houston attorney and spokesman for the Bracewell family which owns the Broadway Corporation, announced the Broadway Plan would continue in operation.

Despite that, Robert Kilgore, director of church loans, said the Home Mission Board will go ahead with plans to begin servicing church bond programs, expecting to be operational in the late fall of 1978.

The HMB Service Corporation, a non-profit corporation composed of nine to eleven directors of the Home Mission Board, is a subsidiary corporation of the board.

According to proposed restrictions, the corporation will neither purchase nor sell bond issues. Neither will it be involved directly or indirectly in any bond distribution. The HMB Service Corporation also will not guarantee any church bond nor assume liability for the payment of bonds. (BP)

SBC seminaries break record in degrees awarded

NASHVILLE, Tenn.—In the echo of a recurring cry for trained leadership, all six Southern Baptist seminaries graduated their largest classes in history this spring.

The total of 1,287 persons who received graduate degrees from Southern Baptist Theological seminaries included 370 from Southwestern in Fort Worth, Texas; 272 from Southern in Louisville, Ky.; 261 from Southeastern in Wake Forest, N.C.; 187 from New Orleans; 101 from Golden Gate in Mill Valley, Calif.; and 96 from the SBC's youngest seminary, Midwestern, in Kansas City, Mo.

SBC President Jimmy Allen called the unprecedented numbers "a sign of God's blessing" and a challenge to the church to do what's necessary to get these resources of human effort and skill to the high need areas to witness for Christ." Allen said he's found the current crop of seminary students an "idealistic" group with an encouraging dedication who will go where the Lord leads them, and that they place less emphasis on "security" than previous generations. (BP)

BSSB offers training seminars for ministers of education

NASHVILLE—A training opportunity will be offered for Southern Baptist ministers of education during October at the Southern Baptist Sunday School Board.

The church administration department has scheduled four consecutive, week-long seminars, including Orientation for New Ministers of Education, Managing the Business Affairs of the Church, A.B.C.'s of Effective Promotion and The Minister of Education as a Growth Agent.

Marvin Myers and Will Beal, both of the board's church administration department,

will lead the seminars, with the help of several special guests in each area.

Reginald McDonough, secretary of the church administration department, said, "We look to the seminaries to provide foundational training for ministers of education," he said, "and we are trying to provide in-service training to help them sharpen their skills in areas of current need."

Orientation for New Ministers of Education will be offered Oct. 9-23 to acquaint new staff members with programs and resources at the Sunday School Board. This seminar is suggested for ministers of education with three years or less experience.

A.B.C.'s of Effective Promotion is scheduled Oct. 16-20. It will offer practical help in improving church newsletters, planning and conducting direct mail campaigns, preparing bulletin boards, posters and displays, and using advertising effectively.

The Minister of Education as a Growth Agent will be held Oct. 23-27, with instruction on how to be more creative and build a growing educational ministry. Topics to be covered include current trends in church growth, growth projects, measurement of church growth and church growth training.

Managing the Business Affairs of the Church will be Oct. 30-Nov. 3. Some of the areas of basic business management to be included are budget planning and promotion, personnel administration, salary plans and benefits, effective office management, wills, trusts and endowments and legal and tax matters.

For additional information write to the Church Program Training Center, Sunday School Board, P.O. Box 24001, Nashville, Tenn. 37202.

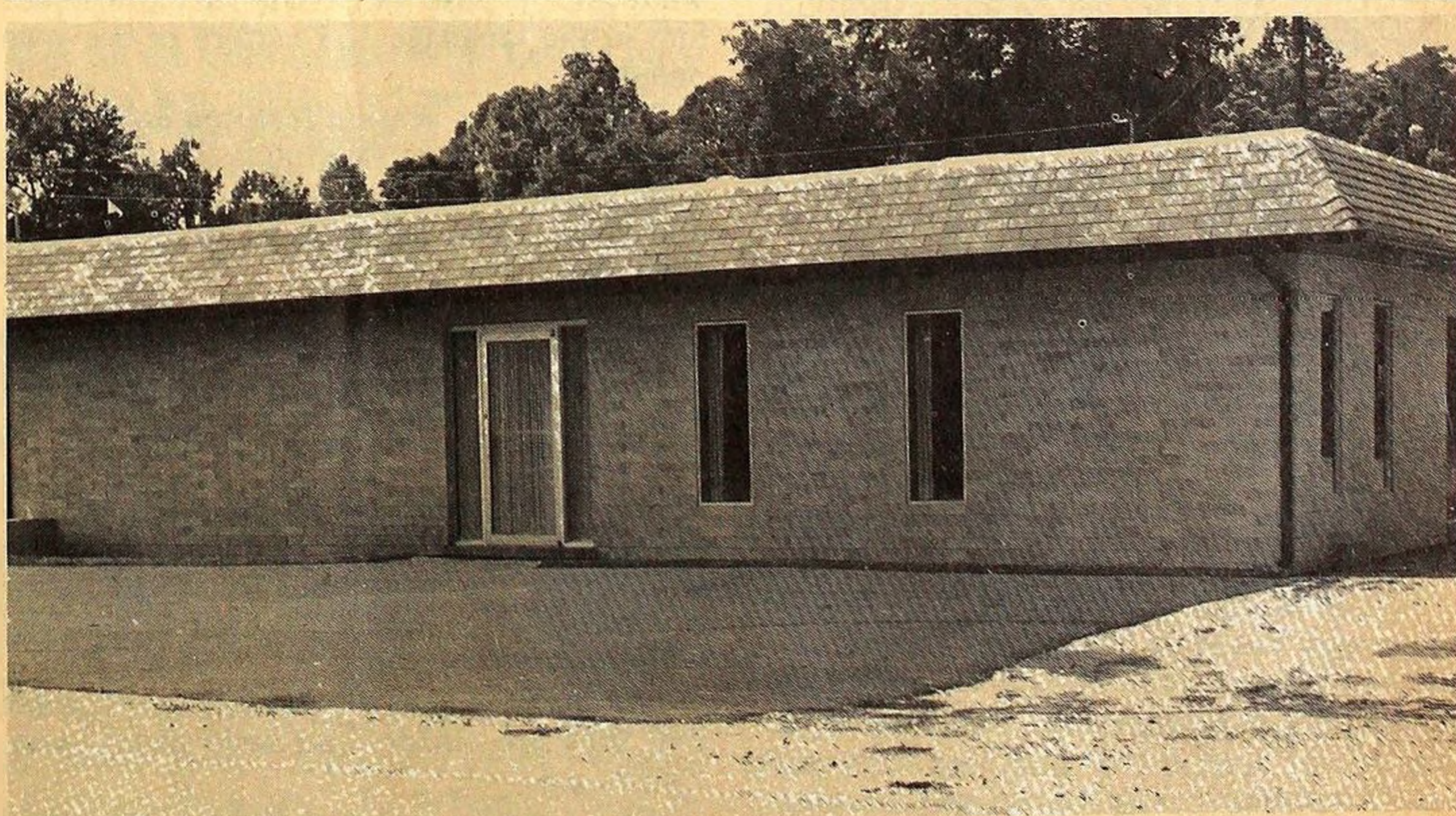
J. V. Brown resigns church, accepts stewardship post

J. Victor Brown has resigned as pastor of Central Church, Martin, to become assistant director capital funding promotion, Stewardship Commission, SBC. He will begin his new work Aug. 7.

Before going to Central Church seven years ago, he was pastor of First Church, Mt. Pleasant. Other churches he has served as pastor include Broadway Church, Maryville; Saturn Drive Church, Nashville; West View Church, Cookeville; First Church, Cornersville; First Church, Petersburg; and Maple Springs Church, Mercer.

Active in denominational work, Brown is chairman of the Committee on Boards of the Tennessee Baptist Convention. He has also served as a member of the Executive Board and as a member of its administrative committee.

A native of Sylvia, Brown is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary.



OPEN HOUSE HELD—Baptists in Polk County Association held open house in Benton for their new Baptist center recently. The estimated cost of the building was \$38,000, and the contractor was Marvin and Billy Stinnett Builders. The building committee was composed of Billy Stinnett, Smyrna Church, chairman; Bobby Rogers, Shiloh Church; Woodrow Rogers, Zion Church; Ernest Arms, Oak Grove Church pastor; and W. L. Shipman, director of missions.

Southern Baptists need to study church-state stand needs: Maston

FORT WORTH, Texas—Southern Baptists should form a committee to study the taxation aspects of their long revered position on separation of church and state says T. B. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Seminary.

Maston, one of the Southern Baptist Convention's most respected Christian ethicists, said in an article distributed to Baptist newspapers that a growing "taxpayers' revolt" in the U.S. may cause the government to look to now tax exempt properties as a possible additional source of income.

He told **Baptist Press** that taxation of church property not directly used for worship or education is possible in the future, but not "probable."

Still, he said, Southern Baptists should "take the initiative," and he urged the SBC Executive Committee to name a study group by the time of the SBC annual meeting in June, 1979, to review the entire theory of separation of church and state.

"If we don't do it," Maston said, "governments on the state, local, and possibly national levels, may take a good hard look at tax exempt property, and rightly so."

The Southern Baptist Convention owns six theological seminaries and 12 other national agencies, but it does not own or operate numerous other Southern Baptist educational and benevolent institutions. Most are run by state Baptist conventions. Southern Baptist churches are autonomous. Such a committee, if appointed, could make recommendations to the Executive Committee and then the SBC. Any recommendations implemented by the SBC would directly affect only SBC-owned entities.

Tax free holdings of churches, hospitals, universities, and other benevolent institutions have contributed to fiscal disasters, Maston

said, like that in New York City, where 41 percent of the real property is exempt.

He feels that all income producing auxiliaries of the church should be taxed. Even, local churches, whose only property is a building for worship and education should voluntarily pay something to local and county governments for police and fire protection, he said.

"Without it, citizens who aren't Christians, who aren't members of churches, are carrying the load," he said, "and that's not right."

The church-state taxation issue is two-pronged, Maston said, in that not only do religious bodies enjoy tax exemptions, but some of their institutions are supported directly by grants and indirectly by student aid and other forms of help. (BP)

BWA youth encouraged to share their faith

MANILA—A Taiwan pastor urged 1,623 delegates attending the opening session of the ninth Baptist World Conference to share their Christian faith in their own language and culture.

Convening for the first time in Asia, the Baptist World Alliance-sponsored youth meeting is held every five years. In addition to the registered delegates, 900 Manila citizens participated in keynote sessions.

Addressing the conference theme, "Jesus Christ—The One Light for All People," Lien Hwa Chow, pastor of Grace Baptist Church, Taipei, said God is the same for all people and "there cannot be African, Asian, European, or American gods. Many see God as only a white god because we have failed to introduce him in the language and culture of our own people."

The two-hour session featured an international mixture of music groups from three nations, a pantomime duet and Oscar, the talking computer, who introduced program personalities.

"While darkness is a sign of the age," Chow said, "the real darkness is the spiritual need of human beings. If we believe Jesus is the one light, we are to tell others, to proclaim, to shout our faith."

Chow said people are all the same, yet different. "Some of us eat with chopsticks; some with forks," he said. "But we all eat. Some express affection openly; others do not. But we all love each other."

The common need of people is to recognize that they are sinners and need forgiveness, Chow said.

BWA General Secretary Robert Denny told the youth he saw great potential in their lives. "I see the leaders of tomorrow—not just of the church, but of the state and business world as well," said Denny, directing his last youth conference before retiring in 1980. (BP)

Johnson City calls North Carolinian

North Carolina native Dewey W. Kerr has been called to the pastorate of First Church, Johnson City. The pastor of Glenn View Church, Winston-Salem, N.C., Kerr is scheduled to begin his service Aug. 21 in Johnson City.



Kerr

Born in Durham, Kerr was educated at Greensboro College (N.C.), East Tennessee State University, Johnson City; and Luther Rice Seminary, Jacksonville, Fla.

Active in denominational work, the new pastor has served on several committees, including nominating, evangelism, budget and finance, building and property, Baptist Student Union advisory, and committee on committees.

Prior to entering the ministry, he worked for a newspaper, was a youth counselor, camp director, interim pastor, and full-time evangelist. He has written for several publications, including **Church Administration**, published by the Baptist Sunday School Board of the Southern Baptist Convention.

First Church, Johnson City, was organized in 1973 and has had only one pastor, Donald E. Foster. He resigned in November 1977 to accept a church in Florida.

Illinois Baptists open unit as alternative to abortion

CARMI, Ill.—Southern Baptists in Illinois have opened a facility on the campus of the Baptist Children's Home, Carmi, Ill., to care for unwed mothers, including hospitalization and delivery, to give an alternative to abortion.

"We want unmarried youth (of any race or religion) in Illinois to know there's an alternative to abortion, that we will care for them during their pregnancy, and that also, if desired by the mother, will place the baby with adoptive parents," said Leon Talley, director of social services for the home.

There's no charge for the service, although Talley said the home hopes to recover basic costs, when the mother, parents, or the father, can afford to pay. (BP)



CONSTRUCTION UNDERWAY—Ground breaking was observed recently at Oak Street Church, Maryville, as the church began construction on a two-story educational wing addition to the present structure. From left to right are committee members: Charles Farner and Charles Stephens; A. F. Grahl, former pastor; Tom Biggar, pastor; and Eugene Franklin, committee member. L. Ed Williams Construction Co., Maryville, is contractor for the structure.

Southern Baptist laity urged to lead leaders

GLORIETA, N.M.—More than 2,000 Southern Baptists at a Bold Mission Leadership Conference were encouraged to lead their pastors and other church leaders into Bold Mission Thrust if that leadership balks.

At a closing commitment session, Cal Guy, professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas, urged the leaders of Brotherhood and Woman's Missionary Union units to demonstrate boldness in faith, conviction, leadership, expression, and surrender.

"Don't be captive to your leadership," Guy said. "You may have to lead them into Bold Missions. I am a preacher. I've taught preachers for 32 years. But sometimes their jobs capture them."

As the service ended, scores made commitments to missions, many asking to serve in the Mission Service Corps and in other short term mission projects of the Southern Baptist Convention. MSC is part of Bold Mission Thrust, the SBC plan to reach the world for Christ in this century.

The leadership conference, the second sponsored in recent years by the Brotherhood Commission and WMU, attracted 2,039, about 400 more than a year ago. The final service opened with a parade of flags and a candlelighting ceremony, accenting the work of 5,500 Southern Baptist missionaries serving in the United States and 91 foreign countries or territories.

In a call for bold faith, Guy sharply criticized Southern Baptists "luxurious lifestyle," asking, "How long can Southern Baptists continue to build a lifestyle based on luxury and try to justify heavy expense on themselves and their sanctuaries? How long will God let us go on until there comes into our lifestyle a note of sacrifice?"

Guy said God is calling Southern Baptist to have bold conviction. "The laity needs to have convictions so bold that you won't be cowed when your pastor and other church leaders don't hear what you're saying." (BP)

Moscow Baptists constitute 'second' church at Mitishi

MOSCOW—The "Second" Baptist Church of Moscow is to be constituted at Mitishi, a suburb on the circular highway which rings the capital city.

The new church, which has received approval for registration as a congregation of the All-Union Council of Evangelical Christians—Baptists in the USSR, has about 200 members. They have applied for a building permit to construct a 400-seat chapel.

Mitishi is about 30 minutes away, by tram or bus, from the Central Baptist Church (First Baptist) which also houses the AUCECB offices. The new church is a "daughter" congregation of the Central Church. (EBPS)

SBC president calls for action in missions, home church leads

By Norman Jameson

SYRACUSE, N.Y.—Like a whirling dervish, Jimmy Allen has kicked up sand across the country preaching missions during his 14 months as Southern Baptist Convention president and admonishing that if the SBC is serious about its goal to evangelize the entire world by the year 2000, individuals will have to get with it.

And, if he wished, he could say, "like my church is doing." Members of his church have rolled into Syracuse, typical of their style over the years of launching a wide range of ministries, to establish University Baptist Chapel near Syracuse University.

Setting a prime model for "participation missions," the church sent four of its 11 ministers to Syracuse last winter to design a plan of approach. The 9,000-member church then sent and supported its own Mission Service Corps couple, Steven and Sally Cosgrove, both school teachers, to head the work.

This summer, four Vacation Bible School teams each spent a week there, helped by the ministry of their "Game Wagon," a mobile recreation unit that creates an instant children's park wherever it stops. Prayer partners at home in San Antonio receive daily telephone reports of the progress and needs.

Allen spent three days in Syracuse himself, rallying local Baptists around the effort to establish the new work. North Side Baptist Church of Liverpool in Syracuse is the local sponsoring church.

It was Allen's presence, as president of the huge 13.1 million-member Southern Baptist Convention, that most impressed both local Baptists and non-Baptist observers.

"It said something to them that the president of the convention—with all our large churches and millions of members, and his own large church—would take a week out of his very busy schedule to be here himself," said Jack Lowndes, executive secretary-treasurer of the Baptist Convention of New York.

"For the first time" according to Lowndes, Baptist work in the area got good exposure through television, radio and newspapers as the local media took their chance to interview the national newsmaker.

In September, First Baptist will send Bible study leaders, followed by leadership training people, thus overcoming one of the primary problems in new work—lack of trained leadership.

"You can't go in with a brief program and do lasting good," Allen says of his church's "Venture Missions." First Baptist used to send small groups several places during the summer. One year, teams went to four countries and 11 states. But in the last two years they have concentrated all their resources on a single effort.

Lowndes said that Allen's church, besides

starting a new work, also "saved" 10-year-old Central Baptist Church which was without a pastor approaching the vital summer months in the inner city. Over 100 children romped around the game wagon and enrolled in a Vacation Bible School there.

Allen says any church that has even a single full-time staff member can be involved in participation missions if it selects its target with its resources in mind. That will mean a project closer to home for many, but the needs there are just as vital.

"Participation missions," says Allen who started using the term about a year ago, "means I actually go to help with missions. I don't just send my money—I give myself." (BP)

HMB recognizes Alexa Popovici

GLORIETA, N.M.—Alexa Popovici, pastor of the Roumanian Baptist Church of Chicago, has been named Language Missions Pastor of the Year by the Southern Baptist Home Mission Board's department of language missions.

"The award is made in recognition of the unparalleled growth of his church and the mission-minded maturity of his people," said Oscar Romo, director of the language missions department.

Popovici was selected from about 3,000 pastors of language/culture congregations across the nation. The language missions department serves more than 40 language/culture groups, 95 Indian tribes and the deaf.

Romo said the selection was made after candidates were nominated by state Baptist directors of missions and language program leaders.

Popovici, born in Pennsylvania in 1915, grew up in Romania after his parents returned to Eastern Europe when he was seven years old. He graduated from high school, the Baptist Theological Seminary in Bucharest, the Greek Orthodox Theological Seminary, and the Lutheran Theological University before becoming a Baptist pastor.

He served 18 years as professor and president of the Baptist Theological Seminary before "coming into conflict" with Communist leaders in Romania. "They dismissed me, . . . threw me down," he said. "I was forbidden to preach or to teach. I couldn't even pray because they said I preached in my prayers."

Popovici came to the United States in August, 1967, and three years later started the church. From a beginning with 22 persons, the church has grown to 200 members and more than 250 in average attendance. Popovici and the church have a Romanian refugee resettlement program, a worldwide radio ministry, and a printing operation, as well as regular church activities. (BP)

Our People and Our Churches . . .

PEOPLE . . .

Havenview Church, Memphis, ordained **Howard Broadway, Raymond Davis, and L. W. Easley** as deacons.

Ronald Stephen Holland, formerly of Chattanooga, was ordained at Concord Church in that city, last month. **Holland** is serving as minister of music and youth at Hulen Street Church in Fort Worth. **Dale Larew**, Hudson, N.C., preached the ordination sermon. **B. Carter Elmore** is pastor.

Nathan Bishop was ordained to the gospel ministry by Toone Church, Toone. **Jack Carver** brought the charge to the candidate, and **Claudia Hammers** brought the charge to the church. **Fulton Robertson**, director of missions for Hardeman County Association, led the ordination prayer. **Jerry Foust** is pastor.

Homestead Church, Crossville, ordained **Bill Eugene Roberts** to the gospel ministry. **Roberts**, a student at Southern Baptist Theological Seminary, Louisville, was called as pastor of Silver Point Church in Putnam County. He served as a deacon and Sunday School teacher at Homestead Church for several years. **William C. Stockton** is pastor.

Tyner Church, Chattanooga, licensed **Harold L. Myrick Jr.** to the gospel ministry. **A. Marvin Sanders** is pastor.

Members of Calvary Church, Morristown, honored their pastor, **Carl Triplett**, and his family, on the occasion of his 15th anniversary as pastor of that church. Following a special "This Is Your Life" program, **Triplett** received a book of memories and the keys to a new Ford LTD. The church is planning to build an 800-seat auditorium in the near future.

Terry Wayne Funderburk was licensed to the gospel ministry by First Church, Trimble. He plans to enter Union University, Jackson, this fall. **Jerry Eggenberger** is pastor of the Trimble church.

Bartlett Church, Bartlett, took special note of the 25th anniversary of Pastor **F. Irvin Hays** in special services recently. Special events throughout the day included a homecoming dinner, the establishment of an "F. Irvin Hays" endowment fund for Union University, a "This Is Your Life" program, and the presentation of a money tree. **Robert E. Craig**, president at Union, was present to acknowledge the endowment fund. Recognition was given to several areas of growth during his 25 years at the church.

Mike Dennison, John Dunaway, Larry Sanders, Ervin Thomas, and Nick Webb were ordained as deacons at Inglewood Church, Nashville, last month. **James D. Hopkins** is pastor.

Eddie Dougan, John Haltom, and Billy Haynes were ordained as deacons at Ararat Church, Madison-Chester Association.

First Church, Tullahoma, is scheduled to ordain **Bill Price** and **Grant Patterson** as deacons on Sunday, Aug. 6. **James Porch** is pastor.

Maple Spring Church, Madison-Chester Association, ordained **Robert Tyson** to the gospel ministry.

Friendship Church, Polk County Association, is scheduled to ordain **Claude Bradford** as a deacon on Sunday, Aug. 27. **Garvin Chastain** is pastor.

Mr. and Mrs. Bobbie Joe Barnette, Woodmont Church, Nashville, observed their golden wedding anniversary recently. **Bill Sherman** is their pastor.

Pastor and Mrs. Ray Jones Jr. were honored by members of Main Street Church, Lake City, on his recent anniversary with the church. **Jones** was the recipient of a plaque, a monetary gift, and a collection of notes and letters of appreciation. Following the evening worship hour, a reception was held. Coordinators for the anniversary celebration were **Aileen Martin, Virgie Foust, and Marbeth Davidson**.

Brian Lee was ordained to the gospel ministry by First Church, Goodlettsville, last month. The challenge to the candidate and to the church were delivered by **Kenneth Hubbard**, pastor of Ridgedale Church, Chattanooga. **Lee** is a former member of that church.

Mr. and Mrs. C. A. Birdwell, Ivy Memorial Church, Nashville, observed their 50th wedding anniversary last month. **Verlon Moore** is pastor at Ivy Memorial.

CHURCHES . . .

Cedar Creek Church, Lebanon, organized a Woman's Missionary Union, the first in several years. **Pete Roberts** is pastor.

Members of Shawanee Church, Shawanee, purchased the Landmark Baptist Church property adjoining the Shawanee Church property recently. The church is also building 11 Sunday School rooms and a baptistry. **George DeLozier** is pastor.

Members of Woodcock Church, Nashville, celebrated the church's 10th anniversary last month. Woodcock was a mission of Edgefield Church in Nashville from 1955 until its constitution as a church. It has been led by three pastors: **Clifford Horne, Harry Welch**, and the present pastor, **Dwain Brown**.

Westwood Church, Cleveland, celebrated its 20th anniversary as a church recently. Several former members and leaders participated in the activities. Former pastors who spoke during the Sunday celebration included: **J. Howard Young**, Nashville, **Harold D. Smith**, Columbia, and **Jerry A. Songer**, Chattanooga. **David Livingstone**, Cleveland, who was pastor emeritus, also contributed to the services. Present staff includes: **Bob E. Bell**, pastor; **Frank Drewry**, and **Rodney Wilson**.

Dedication services were held at Bluegrass Church, Hendersonville, for a new educational building. The two-story structure contains 8,000 sq. ft. designed for use by preschoolers and adults. Cost of the building was \$223,000. During the evening worship service, all Sunday School workers were commissioned, and the congregation celebrated the Lord's Supper. **Robert Woody** is pastor.

Wallace Memorial Church, Knoxville, celebrated its 25 anniversary as a church last month. The church was listed incorrectly in the **Baptist and Reflector**, July 20 issue, as being located in Chattanooga.

LEADERSHIP . . .

Willis R. Allen has accepted the call as interim pastor of Bon View Church, Knoxville.

Lakeview Church, Old Hickory, called **Charles Norton** as interim pastor. **B.E. Rickman** was pastor formerly.

Laurence Culbreath accepted the call to serve as minister of education at Temple Church, Memphis. He is a graduate of Southern Baptist Theological Seminary, where he earned the M.R.E. degree. He is a 1972 graduate of Union University in Jackson. **James Pardue** is pastor at Temple.

Steve Bates, minister of youth at First Church, Mt. Juliet, has resigned in order to further his education at Southwestern Baptist Theological Seminary. His last scheduled Sunday at the church is Aug. 6, according to Pastor **Billie Friel**.

The new minister of recreation at Broadmoor Church, Memphis, is **Leo Roberts**. He is a graduate of Memphis State University and retired recently from the United States Marine Corps. **Jack May** is pastor at Broadmoor.

Carters Valley Church, Holston Valley Association, called **Doug Harris** as interim pastor. He was ordained by Caney Creek Church in that association last month.

Fairview Church, Clinton Association, called **Jim Cunningham** as music director. **John Outland** is pastor.

Philippine crusade postponed one year

An evangelistic crusade, scheduled to be held in Mindanao, Philippines, Aug. 6-20, and led by Southern Baptists from the United States, has been postponed, according to James Slack, chairman of the organization of Southern Baptist missionaries in the Philippines.

Slack reported by telephone to the SBC Foreign Mission Board's home office in Richmond, that the crusade was postponed as a "precautionary measure" after a week of shooting incidents in and around northeastern Mindanao. Word was received last week that the crusade has been re-scheduled for August 1979.

The crusade was to have involved nine pastors and one musician from the United States. Edwin Cloud Jr., a member of Wallace Memorial Church in Knoxville, was to have participated in the crusade.

"We don't feel that there is any real danger in the area," Slack said. But he explained that the extra safety precautions might limit the pre-crusade and follow-up activities.

Cloud, principal of a high school in Knoxville, told the **Baptist and Reflector** that he plans to participate in the crusade next summer. He will spend the time preaching in the services and working in Manila.

Southern Baptist missionary James I. Stanley was injured on June 27 during a crossfire between the New People's Army and the Philippine military in the Bislig area. (See **Baptist and Reflector**, July 6, page 1). After the incident involving Stanley, fighting erupted near a school between rebels and the Philippine military. Slack said that there had been no other attacks in the area following that week, but the missionaries have "deliberately slowed down their work to be sure that others are not in danger."

BWA leader sees new family spirit, praises churches and laymen

MANILA, Philippines—There is a "remarkable spirit of oneness" among Baptists around the world, Baptist World Alliance President David Y. K. Wong told the BWA General Council at its annual meeting in Manila.

Wong, who has traveled extensively and spoken to thousands of people across the globe since his election in 1975, said Baptists "are beginning to realize that they are members of a worldwide family."

One hundred fifty-eight leaders of that "family" gathered in Manila from 30 countries for annual sessions of their General Council and related committees and study commissions. While there, they visited Baptist work, led training sessions, adopted resolutions that supported human rights, religious freedom and world peace and condemned the interracial conflicts in central and southern Africa.

They also "received" rather than adopted a statement by a BWA study group that says the modern "charismatic" movement has both positive and negative aspects, and has value when not carried to extremes.

The Baptist World Alliance is a fellowship of 111 Baptist conventions and unions representing 115,000 churches with 29 million members in 121 countries with headquarters in 81 countries.

"Celebrating Christ's Presence Through the Spirit" was voted as the theme for the 14th Baptist World Congress in Toronto, Canada, July 8-13, 1980. That congress will be during BWA's 75th anniversary year.

In business sessions, the council elected Charles F. Wills of Valley Forge, Pa., as associate secretary, replacing Carl W. Tiller who resigned in January. The group adopted a 1979 operating budget of \$579,640 and set a

goal to raise \$1,193,700 to fund 44 relief and development projects in 35 countries during 1979.

President Wong said he has observed a new emphasis on evangelism and that "more diversified and effective evangelistic outreach programs are being utilized by local churches." He said that this evangelistic approach is "bringing about a much needed balance between the proclamation of the gospel and a concrete expression of Christlike compassion and concern where human need cries out for Christian response."

Wong praised the increased activity by Baptist laymen who are "going outside the churches to serve in many capacities to reach people for Christ."

James L. Sullivan of the United States, who serves as chairman of BWA's division on evangelism and outreach, told of evangelism workshops on every continent and rejoiced that "God has brought us this far so quickly . . . as we share with each other and with the world the great things God has done and can do through committed believers in Christ." (BP)

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THIS IS WHERE IT HURTS—Lois Calhoun, Southern Baptist missionary nurse in Jordan, talks with a patient at Baptist Hospital in Ajloun. The only medical help in the village area, the hospital operates with a small inpatient facility and a growing outpatient clinic.

How to thwart a church thief

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

Church stealing is not illegal and it goes on somewhere among Southern Baptists every day. While it is not illegal, it is unethical and many times it is unchristian but that doesn't stop these thieves who pose as shepherds but are actually wolves.

Occasionally they fail and it's one of these failures that prompts this editorial. The following account describes a classical effort of an independent Baptist pastor to steal a Southern Baptist church. Hopefully it will serve to alert members of any church that might be the target of such a church thief.

This preacher came to be the pastor of a congregation that had always been active and loyal in the association, the state convention, and the Southern Baptist Convention. He expressed no reservation about Southern Baptists and gave no indication of any independent leanings, if he had any at the time.

Everything went well at first. Then the pastor's preaching began to have a more and more negative tone. He systematically criticized all other denominations and churches.

Ultimately he brought his fellow Baptists under the same criticism. Then came charges of liberalism and heresy against Southern Baptists. Some of these charges were outlandish and plain lies. They included charging that Southern Baptists took some books out of the Bible, favored abortion, and championed homosexuality.

He led the church to abandon Southern Baptist Sunday School literature. He replaced Sunday school teachers who did not go along with him and his followers.

Then came the recommendation to discontinue support of missions through the Cooperative Program. Mission gifts were sent to independent missionaries.

Finally the time seemed ripe for the snatch. Notice was given that on a certain Sunday the pastor would expose the heresy of Southern Baptists, and the members would vote on withdrawing from the association, the state convention, and the Southern Baptist Convention.

But the pastor miscalculated. When the vote was taken, it was more than a four to one majority to remain Southern Baptists. The pastor subsequently resigned, and took his determined followers to start an independent church.

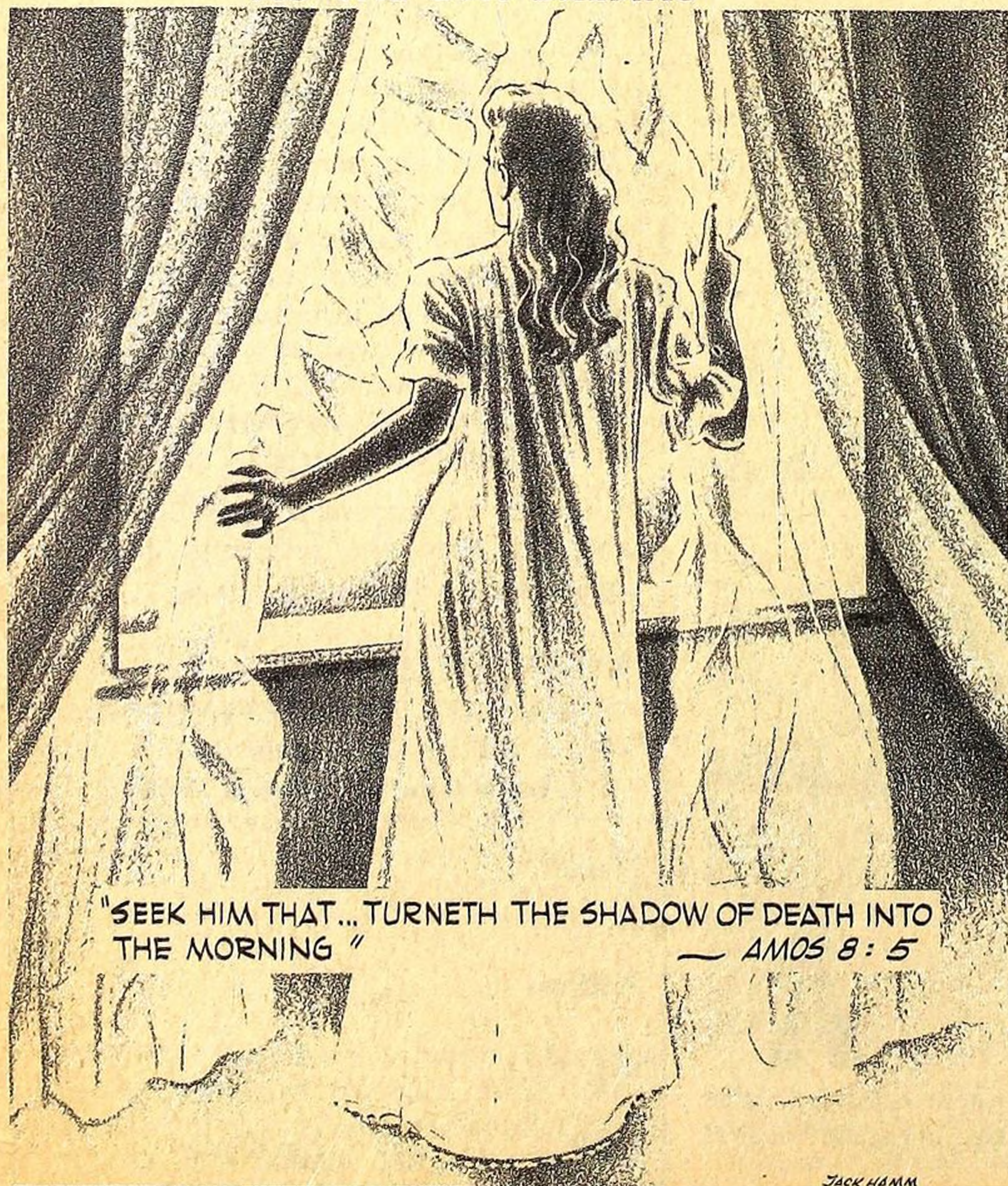
Here are some concluding observations to this account of an actual situation.

The first is that honor and decency would require an independent Baptist preacher not to accept the pastorate of a Southern Baptist church. It would also require a pastor of a Southern Baptist church who decides to cast his lot with independents to resign and find an independent church or go out to begin an independent church instead of trying to steal a Southern Baptist church.

Another observation is that a congregation should be alert to the signals that reveal a pastor's sympathies. There is no reason for alarm when he criticizes the denomination constructively. Most of us do that.

The final observation is that only the church members themselves can handle the matter. The tendency is to seek outside help and even appeal to other pastors or denominational leaders for help, but Baptist polity makes no room for outside intervention. Each church is completely autonomous and no outsider has any say in how it tends to its affairs. Concerned members can seek counsel from others and the church can invite help from outside but that's the only way an outsider can become involved.

AS THE DAY BREAKS



"SEEK HIM THAT... TURNETH THE SHADOW OF DEATH INTO THE MORNING"

— AMOS 8: 5

What of tomorrow?

By R. GENE PUCKETT, editor
 "The Maryland Baptist," Lutherville

Where are Southern Baptists headed? The question seems appropriate at this time, in view of so many signs around us.

Bigness is the word. We have the largest non-Roman Catholic religious fellowship in America. While our numerical strength and the implied financial and leadership strengths prompt many comments of pride and achievement, we do well to remind ourselves we will accomplish nothing in our own power. Self-confidence enjoyed too much can be the first step toward failing in the tasks God has given us.

We don't see Southern Baptists splitting over doctrines, despite the obvious and repeated efforts of a very few. They offer more noise than substance and it seems apparent they will either become silent or withdraw or both! The loss will not be great.

Communication becomes more difficult because of our size and diversity. We must make every effort to better express ourselves and be heard correctly. If growth is to continue, if ministry is to be real, then communication must be enlarged, not restricted.

We must use every device—face-to-face oral dialogue, written exchanges and expression of opinions such as through state Baptist papers, and mass meetings where any messenger is always given the right of free, responsible speech. To stifle communication is an open invitation to decline.

The greatest single concern we have is an attitude of indifference. Baptist life has been built on the principle of individual rights and responsibility, of soul liberty and church autonomy. But these cherished principles fall flat when individuals do not care enough to exercise or assume them.

With increasing size, age, and strength comes the tendency toward complacency. We must not permit this to happen. God has given us too much, and He expects too much of us.

Carter's faith opens door to witness

GLORIETA, N. M.—Jimmy Carter may have made some mistakes as president "but bringing up that 'born again' stuff wasn't one of them," Laura Fry of Atlanta told hundreds of women and a sprinkling of men at the Bold Mission Leadership Conference at Glorieta Baptist Conference Center.

President Carter's references to his faith create new opportunities for Christians to witness, reported the 30-year-old evangelism specialist, who has the newly-created assignment of equipping women in the Southern Baptist Convention to share their faith.

"People throughout the country are asking questions now," she said. "You know our country is more pagan than it has ever been. With people asking these questions, we have

an opportunity to do something about it."

Outlining her formula for Christian witnessing—"Let Christ live through you and be available to answer questions"—Miss Fry called on the women to adopt a lifestyle of evangelism which she describes as an attitude and a purpose for living.

"When I got hold of that concept, it changed my whole life," she said. "That's my purpose. I'm on the mission field where I am."

Fry urged the women to witness by relating their problems and how Christ helped them to solve them. "People need to see Christ as a living reality in you and as a part of the contemporary scene."

Employed six months ago by the evangelism section of the Home Mission Board after ministry assignments in New England, Miami, and San Francisco, Fry spent four months in research before going on the field.

As large groups of women flocked to the sessions to learn more about how to witness, Fry said she expected to see the same type of positive response throughout the country. "There's an obvious deficiency in Christian witnessing among Baptist women," she said. "It's been there a long time. But women now want to do something personal."

A number of factors contribute to this growing concern of women to share their faith, Fry believes. "There are more single parent families now, and more women are co-providers in the home. Women are being pushed out of the kitchen and into the office." (BP)

Roman church ordains pastor

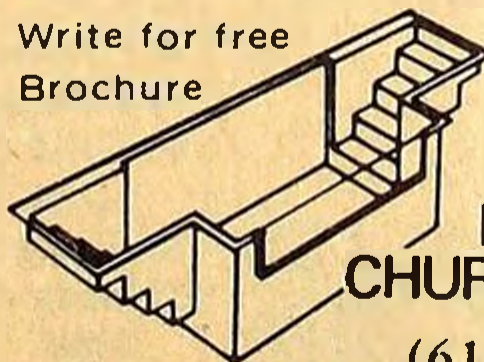
ROME—Giuseppe Pavoni, the first new pastor to be approved by the Baptist Union of Italy in five years, was ordained to the ministry recently by the Centocelle Baptist Church of Rome.

A ban on new pastors was lifted by a Union committee and Pavoni was accepted into the pastoral corps.

Three small, older congregations in Southern Italy—at Campo Basso, Macchiavalforte, and Ripabottone—will constitute his pastoral charge.

He and his wife Wanda are the parents of five children. (EBPS)

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Devotional

His time had passed

By W. Matt Tomlin

He sat in the pew in his church worship service and looked around at the spaces where people he had seen grow to adulthood should have been. He remembered many of them as young people sitting with their parents or encountering them in the halls of the church. He wondered why so many of them were no longer there. What had happened to them? Why were they no longer in the congregation? Then he looked again and places where older adults should have been, but they, too, were absent.

It was time for the opening prayer; and as he bowed his head and closed his eyes, visions seemed to leap to his consciousness. A vision came to him of a nominating committee member approaching him twenty years before and asking him to teach a class of junior high-school boys. The answer he had given them seemed to ring in his ears, "No, I just don't have time!" Then he thought of the time he talked his wife out of working with six-year olds in Sunday School, so that she wouldn't be so confined to church every Sunday morning and give more flexibility for week-end outings.

He could, in his mind's eye, see again the hurt and the frustration on the face of the Training Union director when he had refused his request to work in Training Union, ten years ago.

He could see the disappointment in his pastor's face when he refused to visit and witness to the family who lived on his block, and now that family had broken up.

A still small voice seemed to say to him, "They are not here because you did not serve!" He whispered back, "Surely, Lord, my service was not that important!" But the voice echoed, "Oh, yes, it was. They are not here because you did not serve! You could have reached them, but you would not!"

Suddenly, he heard the man who was leading the prayer say, "A-men." He lifted his head, opened his eyes; but a haunted look was on his face. He knew at once that his conscience would ache for a long, long time. His time had passed; he had failed! Has your time passed?

Tomlin is pastor of First Baptist Church, Selmer.

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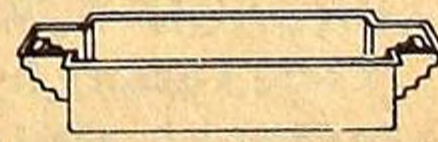
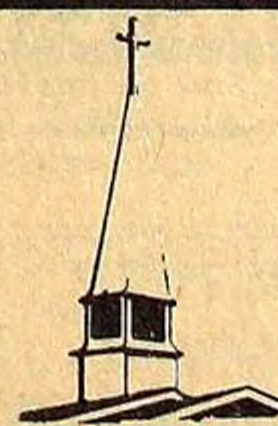
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HISTORICALLY

FROM THE FILES

50 YEARS AGO

50 YEARS AGO

H. E. Walker, M.D. of White Pine was elected moderator of Jefferson County Association. Others elected to serve with him were S. M. McCarter, assistant moderator, and E. L. Fielden, clerk and treasurer.

According to I. J. Van Ness of the Baptist Sunday School Board, "Only New York and Philadelphia excelled Nashville in publishing church literature, while Nashville was excelled only by New York in the publishing of religious books."

25 YEARS AGO

25 YEARS AGO

C. A. McKenzie resigned as pastor of First Church, Fountain City, to become pastor of Ridgeview Church, Chattanooga.

Leonard Sanderson began his new duties as secretary of evangelism and promotion for the Tennessee Baptist Convention. He moved to Nashville from Maryville where he was pastor of First Church.

10 YEARS AGO

10 YEARS AGO

C. David Stringfield became administrative director of Baptist Hospital, Nashville.

William R. McLin, pastor of Lookout Mountain Church, Hamilton Association, resigned effective Sept. 1. He had accepted a position with the Home Mission Board.

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Pulpit To Pew

by Jim Griffith

According to one publication, "the greatest sin of a clergyman is to try to live up to the stereotype that people have of the minister."

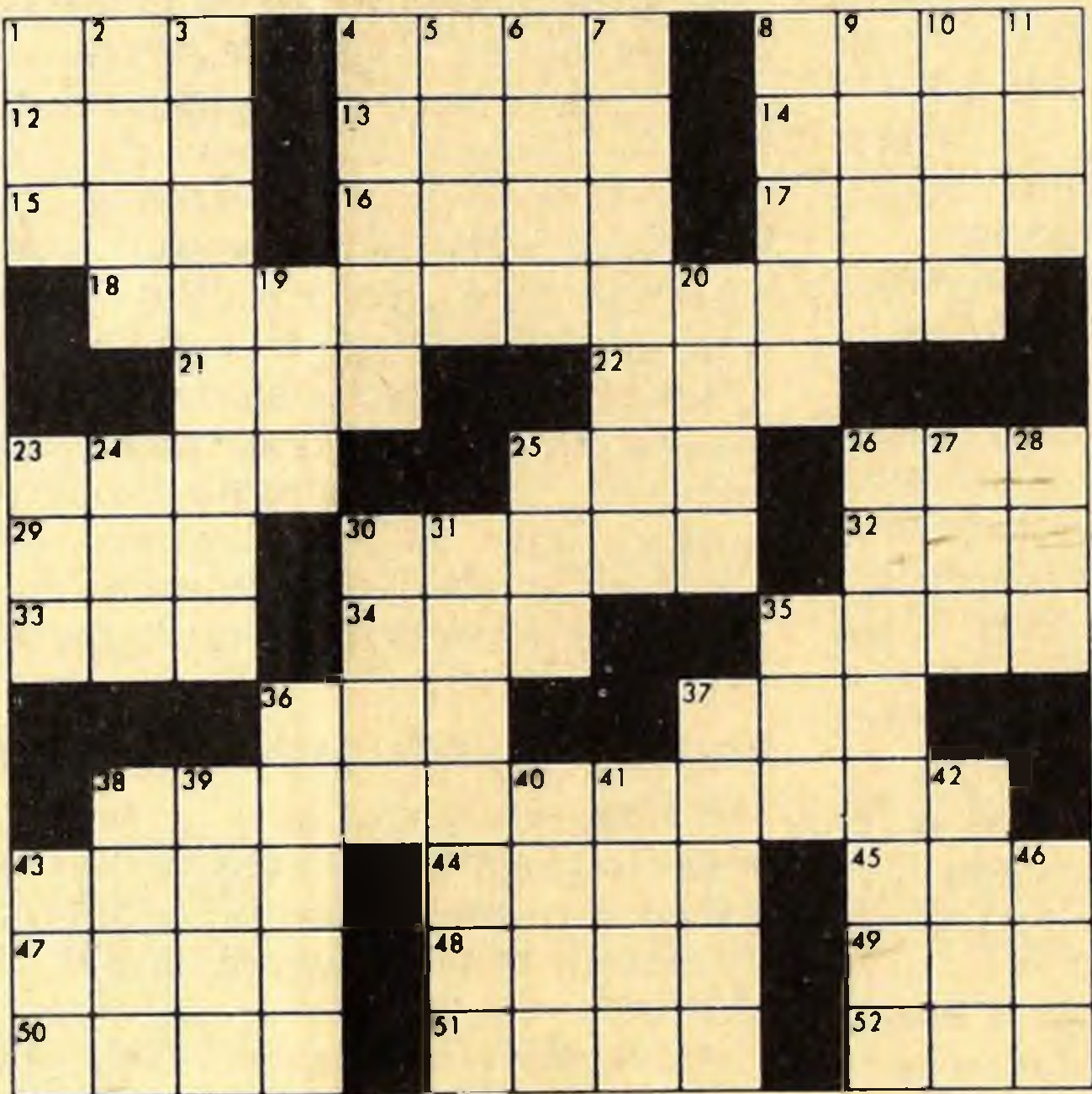
The pastor who would vainly attempt to be "everything everybody wants him to be" may turn out to be nothing to anybody.

Any minister who tries to do and be everything that everyone expects of him will fail like the well-intentioned chameleon.

The lizard got along reasonably well adjusting moment by moment to his environment until one day he had to cross a scotch-plaid garment and died heroically trying to relate to everything at once.

A preacher worthy of the name needs to be preacher enough to be interesting, student enough to be scholarly, wise enough to refuse some things, smart enough to admit mistakes, loving enough to serve, generous enough to share, humble enough to bow before God, and "tall" enough so that when he is on his knees in prayer, he can reach God.

Bible Puzzle Answers on page 13



- 48 Florence's river
- 49 Guided
- 50 Abram's confederate (Gen. 14:13)
- 51 Peep in Scotland
- 52 Form of address: abbr.

DOWN

- 1 "— for the kingdom" (Luke 9)
- 2 "give — —" (John 13)
- 3 "clefts of — —" (Isa. 2)
- 4 Man (1 Chron. 2:29)
- 5 Candles
- 6 — and a half
- 7 "from thy —" (Isa. 22)
- 8 Lees
- 9 Rotary: comb. form
- 10 Fetid
- 11 Half of a bird
- 19 Summer drink
- 20 One time only
- 23 Little Rachel
- 24 Equip
- 25 Tier
- 26 "and — —" (Jer. 46)
- 27 Literary collection
- 28 Whitney's invention
- 30 Affirm
- 31 "dumb — —" (Matt. 15)
- 35 Stir
- 36 Nicodemus (John 3:1)
- 37 Cedron (John 18:1)
- 38 Stratford's river
- 39 Tree
- 40 Entice
- 41 Sea bird
- 42 "children of —" (Gen. 10)
- 43 High note
- 46 Islands: abbr.

ACROSS

- 1 "eat no manner of —" (Lev. 7)
- 4 Tangles
- 8 "— down the dew" (Prov. 3)
- 12 Having a trace of: suffix
- 13 Fail to name
- 14 "— of a book" (Jer. 36)
- 15 Nail or hold
- 16 Word of Jesus (Mark 15:34)
- 17 Cause: comb. form
- 18 "sacrifice of — — —" (Heb. 13)
- 21 Peculiar
- 22 Insurance: abbr.
- 23 "run in a —" (1 Cor. 9)
- 25 Fabulous bird
- 26 Children's game
- 29 Seen in his temple (Rev. 11:19)
- 30 Propitiate
- 32 Black cuckoo
- 33 Printer's measures
- 34 Pledge
- 35 Child of Ezer (Gen. 36:27)
- 36 House: abbr.
- 37 Body of troops: abbr.
- 38 Put on Jesus (John 19:2; 3 words)
- 43 Wickedness
- 44 Kangaroo
- 45 His mother's name (2 Ki. 18:2)
- 47 Solitary

CRYPTOVERSE

F Q S A R V O X E H O R E K S X C S V O N O O M E S
S X O M L E V O V A S X H C S A O M I O V C A S R E K A S
Today's Cryptoverse clue: H equals P

Pastor urges deacons to care for people

RIDGECREST, N.C.—It is more important for deacons to be concerned with people than the business matters of their churches, a pastor from Lancaster, S.C., told deacons attending a Ridgecrest Conference Center seminar.

More than 150 deacons and their wives attended a week-long workshop as part of the Bible Preaching week sponsored by the church administration department of the Sunday School Board in Nashville.

"Our last deacons' meeting lasted 90 minutes," said Ralph Cowans, pastor of the Calvary Baptist Church. "Four minutes were devoted to business. The rest of the time was spent in hearing triumphs the deacons had experienced during the last month in the deacon ministry plan which we have utilized for six years.

"In our church people have become more important than the color of the fellowship building to the deacons," Cowans said. He said the business of the church was effectively handled by the deacon committees of the church.

Russ Adkisson, a deacon in the Raymond Baptist Church in Webster, Ky., told the seminar participants to be prepared for action after making a promise to the Lord.

The salesman said he asked the Lord several years ago to give him five people a day to witness to. "Sometimes I have an opportunity to talk to as many as 20 people in a single day."

Adkisson said he once thought he could never actively participate in church roles because of a lack of formal education. "Then about 20 years ago I met two men who were so very close to my education and employment level.

"They thrilled me with stories about winning people to Christ and I knew the Lord could work through me also."

Brazil home mission leader answers call to Bolivia

RIO DE JANEIRO, Brazil—Samuel Mitt, a Brazilian pastor who has headed the Brazilian Baptist Home Mission Board for 15 years, has resigned to become a foreign missionary to Bolivia.

Although Southern Baptists have 264 missionaries in Brazil, Baptists in this country have been sending out their own foreign missionaries since organizing a Brazilian foreign mission board in 1907.

For the 45-year-old Mitt and his wife Marlene, the idea of foreign missions had been broached years ago—even before they were appointed home missionaries in 1962. They had thought of going to Bolivia then. This time—more than 15 years later—they were certain God was opening the door to foreign service in the Baptist Theological Seminary in Santa Cruz de la Sierra.

Southern Baptists and hunger: working toward long-range help

RICHMOND—Southern Baptists bring a unique contribution to the problem of world hunger. They offer help as a witness to Christ.

"As comprehensive approach to missions speaks to man's total spiritual, intellectual, social, and physical needs," says W. Eugene Grubbs, the Southern Baptist Foreign Mission Board's coordinator of hunger relief and disaster response.

Southern Baptists alone cannot bring an end to the "human misery associated with grinding poverty, hunger, malnutrition, and disease," Grubbs said. But they offer many different kinds of solutions, working through missionaries stationed in poverty-plagued areas overseas.

Agricultural missionaries are increasing food production with technology and tools available in the culture. "If only short-handled hoes are available, men must be taught to use those hoes to prepare ground, to plant crops in rows, to weed the crops, and to harvest efficiently," Grubbs said.

Preservation of food supplies is also vitally important. A silo project in West Africa, which keeps out rodents and insects, can increase usable food by 25 percent.

Teaching hygiene and providing clean water becomes a part of alleviating world hunger, as food goes toward building the individual and not to feeding parasites.

"The number of persons waiting to consume the inadequate food supply often forms a major part of the problem," Grubbs says. "So instruction concerning family planning must also be a part of the total health package."

"Often the food supply in part of one country may be more than adequate, while people starve in another region of that same country," he says. "Marketing practices, political pressures, and social structures affect distribution."

Too, tradition and religion often resist potentially helpful ideas, techniques, and practices but Grubbs says "the complexity of these issues should not discourage those who care. Southern Baptists cannot do everything, but they can and are doing something. We should be doing much more."

As individuals Grubbs urges Southern Baptists to keep informed, to pray, and to support Southern Baptist missionaries. "And ask questions about Southern Baptist responses to world needs," he says. "Observe World Hunger Day and become politically involved."

Grubbs also recommends that Southern Baptists pray for their missionaries and others directly involved in poverty-related problems. "Pray also that God will call missionaries to carry the message of God's love and demonstrate the fullness of life in all areas which God offers in Jesus Christ." (BP)

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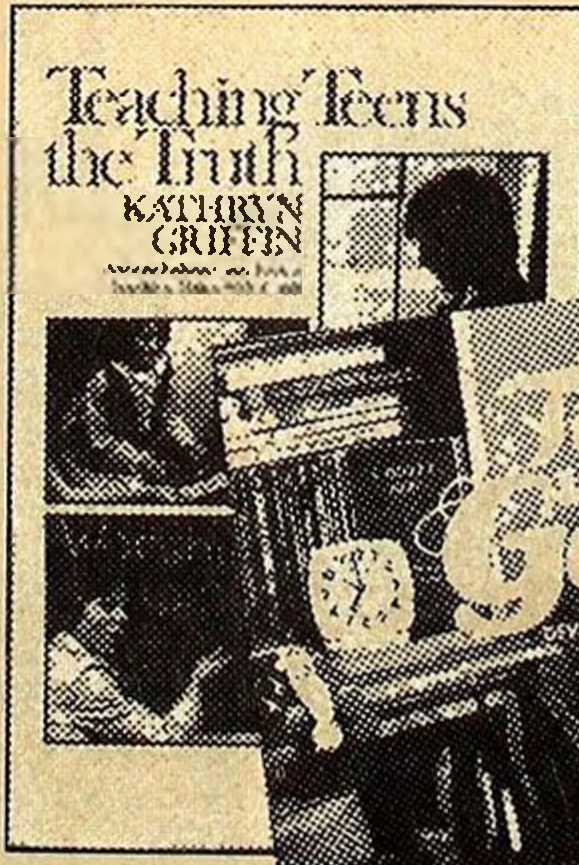
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"It is finished"

By Herschel H. Hobbs

"It is finished."—John 19:30

In my book *The Crucial Words from Calvary* I call this "The Word of Completion." For it was exactly that. In Greek it is one word *tetelestai*. It belongs to a family of words beginning with *tele* which point to a goal. Note our words telephone, telegraph, and television: the voice, writing, or vision aimed at a distant goal.

One verb (*teleioo*) means to fulfill a purpose. See "might be fulfilled" in verse 28. The verb here is *teleo*, rendered "were accomplished" in verse 28. It denotes the last act performed in fulfilling a purpose, like driving the last nail in building a house. The verb form here means that "it" has been definitely and fully completed by someone. In this case the someone is Jesus Christ. That which is fully completed is His redemptive work for sinful mankind. But this word says more.

Foundation

"I know what I want to do"

By Jonas L. Stewart
Executive Secretary-Treasurer

The lady had a modestly large estate. Her husband had died. There were no children. She inherited the entire estate as the next of kin even though there was no will.

She and her husband had often discussed what should be done upon their death. She said, "I know what I want to do. I have told a neighbor how to dispose of my estate."

It could have been a sad day, if her death should have occurred, because she wanted most of her assets to go for charitable causes. Her neighbor wouldn't have had a thing to do with it. The court would have taken it all over for distribution to nephews whom she hardly knew. This was not what she wanted.

She was advised that the only way to accomplish her purpose was to put it all in writing. This she has done much to her personal satisfaction. Now she knows what she wants done and has done it.

Her will, prepared by an attorney, leaves most of her estate in trust with the Tennessee Baptist Foundation as trustee. It will be administered without cost. Christian causes will be strengthened, her estate will be conserved, administrative costs, and taxes will be reduced, and her testimony will live until Jesus comes. She said, "Now I have peace of mind knowing that I have done what my husband and I wanted to do."

For information about preparing a Christian will, write Jonas L. Stewart, Tennessee Baptist Foundation, P.O. Box 347, Brentwood, Tennessee 37027.

In the everyday use of this verb as seen in the papyri (written records of that era) we note three uses. When a promissory note was paid, across it was written this word *tetelestai*. It had been fully paid even to the last cent. When a deed was signed and thus became in force, this same word was written across it. One record is found where a father sent his son on a mission. He told him not to return until he fully finished it (this verb *teleo*). When the son returned from a successful mission, he would have used this verb form.

Now let us apply these uses to Jesus' word. In eternity He signed a promissory note that He would pay the price for man's sin (Heb. 10:5-9). A deed to a place in heaven was given to everyone who received it in faith. But it was not yet dated and signed. Everyone who believed in God in Christ prior to Calvary was, in effect, saved on credit. And the Father sent His Son on His redemptive mission, saying that He was not to return until He had accomplished it.

Now just before He died, Jesus uttered this word—*tetelestai*. "I have definitely, fully completed the work of redemption assigned to me." The resurrection was the Father's work. The promissory note has been paid! The deed has been dated and signed: dated the day he died, and signed in His blood! The mission has been accomplished!

We may be certain that this word *tetelestai* rang out and echoed throughout heaven, as those saved on credit knew that the note was paid and the deed was dated and signed. And the Father smiled as He prepared to welcome home His Son in whom He is well pleased.

Film rallies take Christ overseas

SINGAPORE—A different kind of mass media approach is helping Southern Baptist missionaries in Singapore reach out to thousands with the gospel.

Government regulations here prohibit the purchase of radio or television air time by religious organizations. This situation can put a damper on mass communications efforts by evangelical groups. But Southern Baptist missionaries have found another way—film rallies.

In the past year and a half a series of rallies has been held as part of an urban strategy program by Singapore Baptists and missionaries. In 1977 at least 700 people attended each of seven film rallies and decisions for Christ were recorded at the end of each showing.

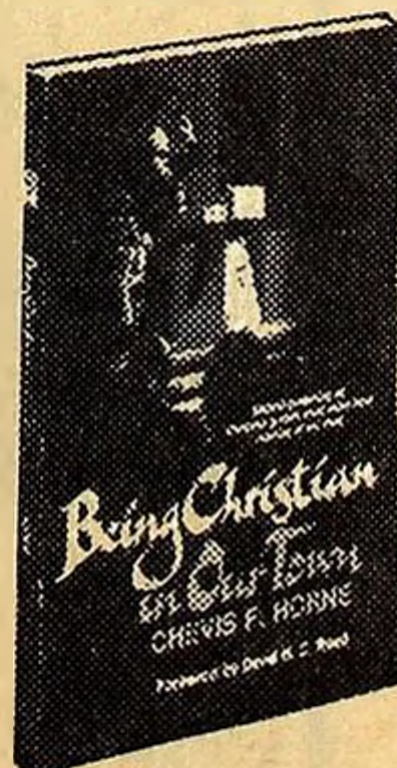
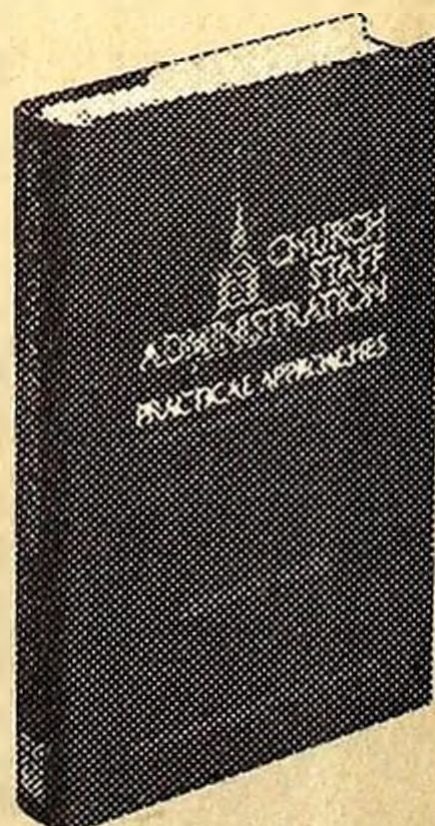
At the most recent rally more than 900 people watched the first showing in Asia of the film version of John Bunyan's book "Pilgrim's Progress." Eleven of the 146 people who turned in decision cards at the end of the film wanted to receive Christ.

One of the most elaborate film rallies was held New Year's Eve. Called "Media Fair," it involved much more than just films, although free movies in English and Chinese were shown continuously during the 10-hour event.

An exhibit hall next to the theater provided space for 14 booths supplying information about Jesus Christ in many different media modes. Sermon cassette tapes and records were sold; filmstrips, slides and movies were shown; and Baptist young people gave out free books and tracts and talked to people about Jesus at a witnessing booth called "Meet a Friend."

When an Indian man who bought 17 sermon cassettes was asked what church he attended, he replied, "Oh, I'm not a Christian. I'm a Hindu. But I have an open mind and want to learn about Christianity."

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Leonard E. Wedel

Foreword by Reginald M. McDonough

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Two teenage boys kidnap pastor, demand money, request prayer

SHREVEPORT, La.—Two teenage boys, who kidnapped Shreveport pastor James W. Taylor at gun point, threatened his life, demanded his money and car—and asked for his prayers.

The bizarre incident concluded more quickly than usual, when the 65-year-old pastor walked away from the two escapees from a Logansport, La., home for boys, saying, "I was tired of fooling with them."

Taylor's dilemma began when two "large, gangly teenagers asked him for a ride as he left Highland Baptist Church, where he has served as pastor for 22 years, to make hospital visits.

"I had gone less than a block," Taylor said, "when one of them said, 'We're going to Mexico.' I said he must be kidding, but I looked around and he had a large caliber pistol pointing at me."

When the boys asked for Taylor's money, he pulled out his wallet and gave them some of what he had, "They didn't even check to see if there was anymore money and didn't take my wallet or credit cards," Taylor said.

Taylor, who will retire in October, soon began to talk to the boys about the Lord, and asked them to reconsider what they were doing. "I tried to reason with them on the way to Texas. They told me their folks didn't love them and that they had been kicked around all their lives. They said they weren't going back to the home in Logansport. They said they would shoot anyone who tried to stop them. I said, 'You couldn't mean that.' I told them their parents might not love them, but God sure did."

"I'm not afraid of you," Taylor finally told them. "I'm going to take you to the Texas line, but that's as far as I am going. You can shoot me if you want to, but I'm getting out of the car."

"Then one of the boys—one without the gun—said he was religious and read the Bible every night," Taylor said. It was then he recognized a dimly familiar boy who had come to Highland Baptist "a long, long time ago," with his sister on the church bus.

Later Taylor told the boys he was going to stop the car and walk away, that he wasn't going any further than Waskom, a small town on the Texas-Louisiana border about 15 miles west of Shreveport.

"I told them they could shoot me or do anything else they wanted, but I was getting out," Taylor said. When he came to a rest area, he pulled the car off and started getting out.

"I started walking away," Taylor said. "They asked me if I would do something for them. They asked me if I would pray for them. I said I certainly had nothing against them and would pray for them, but if they were sincere they would bow their heads and close their eyes. I prayed for them, I really did, I asked God to show them that he loved them and that they would know his salvation."

"After the prayer, the boy with the gun asked me how I was going to get back to Shreveport," Taylor said. "The very fact that they had compassion showed they weren't all bad. One of them even wanted to know if I had enough money to get back to Shreveport." Taylor walked to a phone and called his church for someone to pick him up.

Taylor said that he was never afraid. "I guess I felt with Paul, 'For me to live is Christ, and to die is gain.'" (reference to Apostle Paul's statement in Philippians 1:21)

Later, Taylor, who has announced his retirement effective Oct. 2, mused, "I've been preaching 42 years and never had my picture on the front page before. What a thing to have happen during my retirement year." (BP)

Hamilton County church names Harlen Williams as pastor

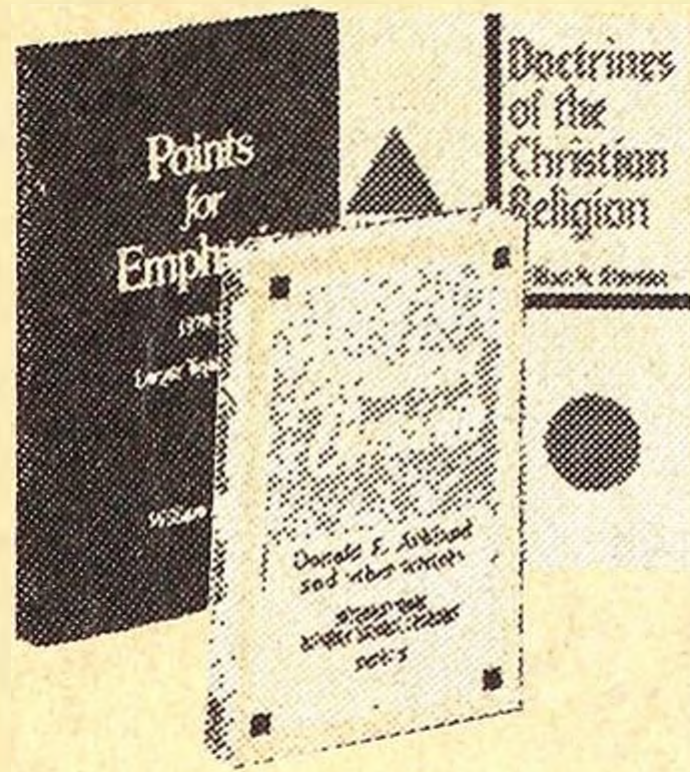
Apison Church, Hamilton County Association, called Harlen Williams as pastor. He is scheduled to begin his ministry in the new pulpit on Sunday, Aug. 6.

Frank Witt has been serving as interim pastor of the church.

Religious education wives plan annual meeting in Fort Worth

Wives of religious education workers in Tennessee are scheduled to join with other women throughout the Southern Baptist Convention at the annual Religious Education Wives Conference at Southwestern Baptist Theological Seminary, Fort Worth, Tex., Aug. 15-17.

Registration for the three-day gathering will begin at 1 p.m. with the program convening at 2:00. Among the featured guests will be entertainer Jeanette Cliff George.



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"But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25).

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The church and state

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

Basic Passage: Acts 21:17-25:27
Focal Passage: Acts 21:27-36; 25:11-12

In previous lessons, we have studied about Paul's irresistible compulsion to visit Jerusalem and then go to Rome. The keynote



Brewer

for the rest of the book is bondage—physical and spiritual. The grim spectre of prison rises before Paul. The prospect of suffering and death is laid out for him. But he must go because of his deep sense of the leadership of God. Through this section of Acts, Luke carries his readers step by step through the circumstances which brings Paul to actualize his dream of visiting Rome. The events described relate to the extended struggle between the religious hierarchy of Judaism and the political power of Rome. Our lesson today is understood in the context of this struggle which takes place in Jerusalem and Caesarea.

The Temple Riot: Acts 21:27-30

The apostle Paul arrives in Jerusalem to help the poor with a love offering from the Gentile churches. He has come at great risk because he hopes this sharing will bridge the ever-widening gap between the Jewish and Gentile Christians. He has travelled many laborious miles and has brought an unprecedented, cross-cultural, cross-racial offering. His advances are not understood.

As he goes walking around Jerusalem with Trophimus, his Greek friend from his missionary tours, he is accused of taking Trophimus where a Greek is not supposed to go. The bigoted religious leaders want Paul's head for this breach of the racial-religious prejudice of the temple. They gather the people in a mass movement of rejection against the apostle only because he accepts all men as being on an equal level.

Thus Paul's presence in Jerusalem set off a full scale riot. The ugly rumor, based as all rumors are, on a lack of understanding, has come out. It charged that Paul was telling the Jews in Asia to abandon the law of Moses.

The charge was not true, but as soon as some of the Asian Jews saw Paul in Jerusalem, they exploded. They did not give him an opportunity to tell his story. In this incident can be seen religious intolerance in all its ugly aspects. When blind fury rules, men kill and think they are doing the will of God. An ironic touch is that the gates of the temple were

closed so that the sacred area would not be defiled by the lynching of Paul. Religious property must be preserved even if all men die unjustly.

Rome's Intervention: Acts 21:31-40

Because Jerusalem was such a volatile area a Roman cohort of one thousand men was kept at the fortress of Antonia. The Roman sentries stationed around the court detected the riot and moved quickly to get it under control. The plural "centurions" indicates that a sizable force was used to quell the riot. A centurion commanded one hundred soldiers and more than one of these units was used.

Assuming personal control, the Tribune came on a run from his headquarters in the Tower of Antonio. The tower afforded a clear view of the temple enclosure and was connected with it by two flights of stairs. The prompt action of the army saved Paul's life, for he was on the verge of being beaten to death by the furious mob. Paul was immediately arrested because the officer considered him to be the main reason for the rioting. It was impossible to find the facts in the midst of all the shouting, so he ordered Paul to be taken to the barracks. The soldiers had to carry Paul bodily up the stairs to keep him from the violence of the people.

When they reached the tower of Antonio, Paul spoke in Greek to the Tribune. The officer was surprised because he thought he had captured an escaped Egyptian revolutionary. Earlier this insurrectionist had raised a guerilla army to free the temple from the Romans. He and his followers had been defeated by the Romans, but the Egyptian had escaped. Paul finally identified himself religiously as a Jew with every right to be in the temple. He also identified himself politically as a native of Tarsus, a free city, therefore able to speak Greek.

Paul obtained permission from the Tribune to speak to the people in their own language. The speech is very dramatic. Paul's defense to his angry brethren is a simple telling of the story of his life. Everything went well until he referred to the Gentiles, and the frenzy began anew. Unable to understand the language, the Tribune orders Paul beaten to find out the truth. Paul reminds him of the Roman law governing a citizen's rights and is not scourged. Finally, the Tribune ordered Paul escorted to Felix, the Procurator, whose headquarters were in Caesarea. Felix did not render a decision but kept Paul in custody until he was replaced by Festus as Procurator.

Appeal to Caesar: Acts 25:11-12

When Festus came to his office, he went to Jerusalem because he knew that the center of all his problems were there. Immediately upon his arrival, the chief priests reopened their case against Paul. They urged that he be brought back to Jerusalem for trial. Their real desire was to ambush Paul and kill him on the way to Jerusalem. Festus shows some attempt at fairness by consulting Paul.

The Procurator did not understand all the problems with the case, but knew he could not afford to offend the Jews. Paul knew that to be tried in Jerusalem would remove him from Roman jurisdiction and turn him over the Jewish authority. He knew that his chances under Roman law were much better, so he took his stand. If Festus would not try him, then he would appeal to Caesar.

We do not know just what Roman law, or laws, Paul was appealing to. He was not appealing a lower court decision for none had been made. He was asserting his right to be heard by Caesar himself in Rome. Festus evidently could have turned down the request, but after consulting with the council he agreed to Paul's request. It was an easy way to placate the Jews and also defend a Roman citizen.

Paul desired to go to Rome and had declared, "I must also see Rome." His Lord had said to him, "So must thou bear witness also at Rome." Now from the lips of the representative of the Emperor came the words, "unto Caesar shalt thou go." He had not planned to go in chains, but God used even his chains for the purposes of the Kingdom.

It is fascinating to see the laws of the state defend a person while religion, in the name of the God of love, attempts to kill him. There is no greater evil than religion turned from its true purposes. Here the state seeks to obtain justice for a citizen, and religion aligns itself with injustice. The church must always be alert, or it may find itself arrayed against the will of God.

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

Basic Passage: Colossians 4:2-18
Focal Passage: Colossians 4:2-9, 12-13, 15-18



Prince

"The Art of Being Good-For-Something" would be the sub-title of this lesson.

One of our greatest needs is our need to make a contribution. We want to feel we are some help to some one.

At an early age, we see this desire to "help" expressed by the young child. The child wants to "help" wash the dishes, make a cake, hoe the garden, or cut the grass. Too often this natural desire to "help" is pushed aside by the parent. "You're too little to help. Wait till you grow up."

On the other end of the life scale, we find the senior adult wanting to help. "I want to do my part." Again the natural desire to help is suppressed. "Grandmother, you go and rest, we'll take care of this project."

Feeling useless is a heavy and unnecessary burden. Every Christian can help and should help the development of the Christian community through regular prayer, a responsible life-style, and an awareness of Gods' use of individual uniqueness.

Our Opportunity with God Col. 4:2-4

Regular prayer is the foundation of our entire life-style as a Christian. Our communion with God is a special opportunity.

We often take too lightly our opportunity to talk with the living God.

Reflecting on our prayer opportunity, William Law wrote in his classic, *A Serious Call To A Devout and Holy Life*: "Prayer is the nearest approach to God and the highest enjoyment of Him that we are capable of in this life. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper who rises to prayers as idle servants rise to their labor."

While we talk about prayer, we often neglect the actual experience. Prayer must be at the center of our spiritual development.

"It is a little shocking to realize that Christ, on occasion actually neglected the needy populace for a while in order to pray," says Elton Trueblood. He continues: "The more we reflect, the more we realize that prayer is the heart of genuine religion."

We believe in our right of communion with God, but we neglect our opportunity.

Lynn J. Radcliffe puts most of us on the spot by saying: When a man says, "I am too busy to pray," what he is really saying is that he regards everything else in his day as of more value than prayer, and thus permits it to be crowded out.

It is important for us to remember prayer is a relationship, a human-divine conversation.

Our Opportunity with non-Christians Col. 4:5-6

Like it or not—our life is always on display. Everyone around us has an opportunity to watch us.

To some individuals, we represent all they know about the Christian faith. Through their contact with us, they decide about moving toward or moving from the Christian faith.

Paul suggests we remember our opportunities to touch the lives of non-Christians.

Most folks are introduced to Christ by family members and friends. Very few individuals walk into our church buildings off the streets. Most non-Christians are brought by someone they trust and respect.

Our words are an important expression of our life. When we open our mouth and speak, we let everyone know about us.

It is a matter of shame that we must be reminded of the importance of our words. More non-Christians are turned away from the "good-news of the gospel" because of Christians who gossip and tell off-color-stories than for any other reason.

Our Opportunity with Other Christians Col. 4:7-18

As he closes his letter, Paul lists a few of those who have helped in the expansion of the gospel. They have helped in unique and special ways.

Tychicus has been a trust friend and fellow worker with Paul. Onesimus, the converted runaway slave, must continue to rebuild his life by being true to the Christian message. Epaphras may have helped establish the church in Colossae. Archippus seems to be a young preacher with a call from the Lord.

Christian workers, ministers, and laymen can work together for the Glory of God. Each person has a special gift to bring to the situation. Together we can use our individual gifts to bless others and to add joy to our own Christian development.

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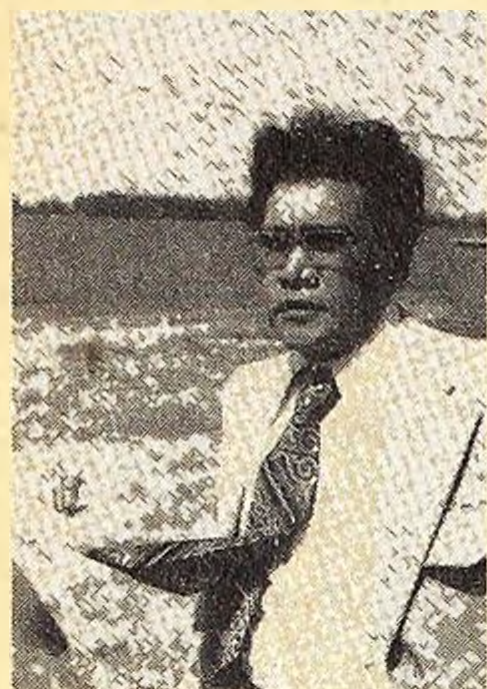
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Ruiz ministers to Spanish working in Mississippi Delta

By Tim Nicholas

CLEVELAND, Miss.—Frank Ruiz pulls his car up to a small white frame house with a dusty little front yard. It's already hot in the



Ruiz

Mississippi Delta even in mid-spring. A light breeze makes the coat and tie Ruiz wears more bearable.

He knocks at the door and a middle-aged woman answers, inviting Ruiz and his companion in. She seems mildly glad to see Ruiz, but nervously eyes the camera around the

neck of the stranger. Ruiz explains that the newcomer is a reporter writing a story on his work and wanting a picture of some of the people Ruiz visits in the course of his ministry.

Politely, but firmly, she refuses. "No pictures," she says, "the priest might see it."

The woman is a member of Frank Ruiz' "invisible" parish. There are dozens like her in the Mississippi Delta where Ruiz ministers to the Spanish speaking people whose families labor in the cotton industry.

Ruiz, a Southern Baptist missionary who has been assigned to the delta area since 1976, says some of those who are not afraid of the priest knowing that they talk with him, are afraid of the law. Some of the cotton workers are illegal aliens.

Workers fear the law

The fears make Ruiz' work even more difficult than it might be. His job is to establish ongoing ministries to the estimated 2,000 Spanish speaking people in the seven county Delta area around Cleveland.

Additionally, Ruiz is pastor of the year old Benjamin Burgos Memorial Mexican Baptist Church in Shelby.

On a typical day Ruiz might visit three or four families. "I tell them I'm trying to minister to them, give them portions of the Bible, pray with them." He says that 50 percent of the time he's not welcome at a person's home at first. "I'll stand at the door. Some are anxious to talk."

He always starts in Spanish, which he's still learning, to establish that special contact. "After several visits, they'll ask me to pray for them, and are open about their spiritual conditions," he says.

Ruiz feels a great need for the Spanish cotton workers is in literacy. Many cannot read Spanish or English. He says the Bible can easily be taught through a literacy ministry—"a good project for a church."

Other possibilities for ministry include a radio program Ruiz is trying to get started, and

a newsletter for the Spanish community which he would circulate.

'Enough religion,' people think

If he stays long enough, Ruiz says, he'll open a Mexican restaurant, "not only for myself, but to give the people a little appreciation of their heritage."

Ruiz struggles with a people who feel they have enough religion by being born Catholic. "I go to visit and they say 'I'm Catholic and don't want to be bothered by another religion.' But after two or three visits, they'll invite me in for coffee or tea," he says.

Ruiz was reared in a Catholic home with 12 brothers and sisters and went to a Catholic school in Toledo, Ohio, where he grew up.

He says he didn't have much religious training, but that he had deep roots and felt he had the only true religion. "I felt other religions were of the devil," says Ruiz. "This is still the feeling of many Catholics."

At age 28, Ruiz made a profession of faith in Jesus Christ. He'd been invited to go to a Baptist church simply because a man had offered to pick him and his wife up. "I questioned the man's use of the Bible because he was not a priest, but I liked what I heard," says Ruiz. "After the third Sunday, I told my wife if it was true I could be saved, I'd give my life to Christ."

Ruiz' 'five year plan' is to have at least five churches or missions and five Spanish departments in Mississippi by 1982. "This can be accomplished very easily by Mississippi Baptists," he says. Already there is work at Shelby, Broadmoor Baptist Church in Jackson, and Harrisburg Baptist Church in Tupelo.

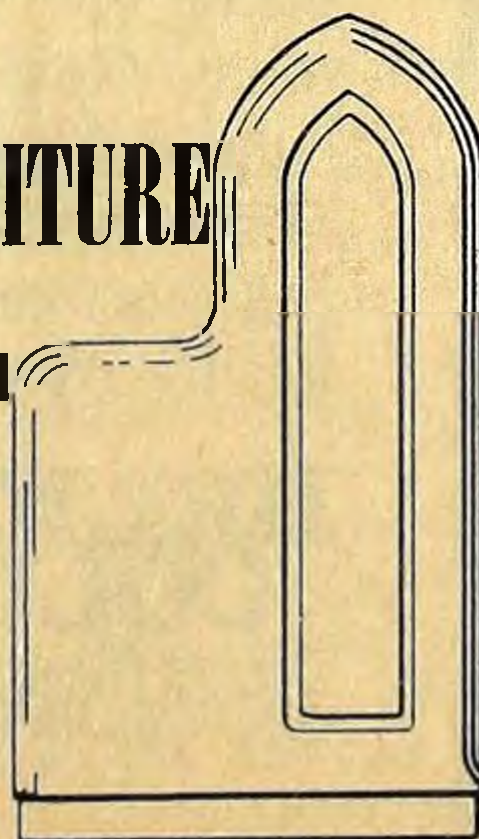
He says it isn't necessary for a language worker to do the starting of a Bible study in a home or to begin a Spanish department. Anybody can do it. The important thing is to have regular study. "It's the only way to win them," says Ruiz. (BP)

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N. C. Baptists review retirements, doctrine

ASHEBORO, N.C.—The executive committee of the Baptist State Convention of North Carolina has authorized a special study committee to make recommendations for extending mandatory retirements for convention staffers from 65 to 70, effective Jan. 1.

General Secretary-Treasurer Cecil A. Ray, in discussing the matter with executive committee members, asked that several committee members come from that group as well as knowledgeable people from outside their ranks. "All of our insurance programs are predicated on persons retiring at age 65," he said. Other state conventions are in the process of rewriting their policies too, Ray said.

In other action, the committee, at the suggestion of C. Mark Corts, Winston-Salem, N.C., pastor and president of the state convention, agreed to request doctrinal viewpoints from prospective staffers of the convention. They will be asked to write no more than a one page statement of the doctrines they feel are important for the position for which they are being considered.

The committee agreed also to poll messengers at the November convention in Raleigh for their feelings for a weekend meeting of the annual state convention. The Wake Forest University Baptist Student Union has suggested the possible weekend convention to attract more lay persons and to allow collegians opportunities to fill in for pastors at their churches while at the convention. (BP)

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