

# Baptist and Reflector

Vol. 144/No. 32/August 10, 1978

News journal of Tennessee Baptist Convention

## 15 Tennesseans appointed as missionary journeymen

**RICHMOND, Va.**—Ninety-five young men and women—including 15 with Tennessee ties—bound for one of 42 different countries were commissioned as the newest and largest group of Southern Baptist missionary journeymen.

"It's the largest by one," said Stanley A. Nelson, Southern Baptist Foreign Mission Board journeyman program coordinator. Previously the largest journeymen groups were in 1977 and 1976 when 94 were employed.

During the two-hour service in Richmond's Bon Air Baptist Church, the new missionaries heard what's ahead in the two-year program for college graduates age 26 and under.

As they live in foreign countries telling others about Jesus Christ, some people will receive their words as "the stench of death . . . to others it will be the fragrance of life," said R. Keith Parks, the board's Mission Support Division director.

Implying that the new missionaries will encounter difficult moments on the field, Parks noted that "God will be a refuge, give his personal presence, grace, peace and strength to you." He based his talk on Ezekiel 11:16-17.

The missionary journeymen will work as teachers, nurses, evangelists, homemakers, secretaries, and office workers in eight geographical areas of the world. This year's group includes nine married couples. Also a brother and sister (both graduates of Carson-Newman College) were among those in the 14th group of missionary journeymen to be employed since the board started the program in 1965.

Prior to their commissioning, the group completed six weeks of special training at Meredith College, Raleigh, N.C.

The new journeymen and their places of service are:

Deborah Ann Baker, teacher in Kits-kyushu, Japan. A native of Chattanooga; graduate of Carson-Newman College, Jefferson City; member of White Oak Church, Chattanooga.

Stella Louise Baumgardner, teacher at Baptist Woman's College, Abeokuta, Nigeria. Graduate of Carson-Newman College.

Stephens L. Baumgardner, bookkeeper in Managua, Nicaragua. Graduate of Carson-Newman College.

Katrina Lynn Campbell, teacher of missionaries' children, Bahia, Brazil. Born in Jefferson City; graduate of Belmont College,

Nashville; member of Belmont Heights Church, Nashville.

Robert Preston Dent Jr., Bible teacher and youth worker in Voinjama City, Liberia. Graduate of Union University, Jackson.

Jackie Carol Grindstaff, teacher of missionaries' children in Badajoz, Spain. A native of Elizabethton; graduate of East Tennessee State University, Johnson City; member of Unaka Church, Elizabethton.

Wilma June Lamm, teacher of missionaries' children in Sao Luis, Brazil. A native of Nashville; graduate of Belmont College; member of Crieewood Church, Nashville.

Robin Ann Howard, teacher in Mmabatho, Bophuthatswana. A native of Memphis; graduate of Union University; member of Broadmoor Church, Memphis.

Mark Sowell Pennington, student worker in Nairobi, Kenya. A native of Columbia; graduate of Union University and Middle Tennessee State University, Murfreesboro;

(Continued on page 4)

## Mission gifts set record in quarter

Mission giving through the Cooperative Program by Tennessee Southern Baptists during the third quarter of the current budget year (May-July) was the highest of any quarter in the state convention's history, according to Ralph E. Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

July's receipts—although below the monthly goal—were \$732,004.58, which means that the quarter's receipts were \$2,776,868.41. May's receipts were \$1,079,007.73 (a TBC record) and June brought in \$965,856.10.

The budget-goal approved by messengers to the 1977 TBC is \$10.55-million, making a monthly goal of \$879,166.67. July's Cooperative Program gifts were \$147,162.09 under (16.7 percent below) the monthly goal.

Norton said that since July's books closed on a Monday, mission gifts for July were not received by that date from some churches who mail in their contributions following the last Sunday in a month.

However, Norton noted that July 1978 mission gifts through the Cooperative Program were 9.4 percent greater than those received in

(Continued on page 5)

## Christians challenged to 'put up or shut up' about TV programs

**GLORIETA, N.M.**—It is time for Christians to "put up or shut up about the television industry," asserted a Southern Baptist leader at a seminar on Television and Morality at Glorieta Baptist Conference Center.

"The Christian community has done a lot of complaining about television's immoral programming, but we have done very little in effecting positive change in the industry and in changing our personal viewing habits," charged Charles V. Petty, director of the Christian Life and Public Affairs Council for the Baptist State Convention of North Carolina.

Too many Christians have been "hypocritical" in their approach to television, and TV industry executives are capitalizing upon that hypocrisy, Petty said at the week-long seminar sponsored by the Southern Baptist Christian Life Commission.

"I think a lot of the complaining," he said, "is simply an attempt to resolve our guilt because actually we enjoy watching those programs we are griping about. Our consciences

or our fear of detection won't allow us to go to the X-rated theaters, but we enjoy television because it often provides a window on the risque world."

Such dishonesty, Petty explained, gives legitimacy to the television industry's argument that people continue to watch television, even though they complain about excessive or irresponsible treatment of sex and violence.

"If you really think it's bad, then don't watch it," Petty challenged. "Then be sure to communicate the fact that you are not watching to the network and local stations' officials."

The TV reform movement has reached a critical stage, Petty believes, and the response of Christians will determine the movement's success or failure. "Religious communities, led by such organizations as the Christian Life Commission, have geared up as never before in the area of television awareness and action," Petty said.

"But I really believe if we don't see some

(Continued on page 4)

# Baptist World Alliance relief goal to exceed \$1-million next year

MANILA, Philippines—The Baptist World Alliance has approved financial goals of \$1,193,700 for worldwide relief and development projects in 1979.

Chester J. Jump of Valley Forge, Pa., chairman of the BWA Committee on Relief and Development, told the organization's General Council meeting that \$398,000 will go for direct relief of human suffering, \$331,500 for development projects, and some \$451,700 going for items listed as fellowship assistance.

It is the largest relief work goal in BWA history, and compares with \$894,000 for 1978. This latter figure itself was increased at the Manila meetings from an earlier estimate of \$630,000.

The relief and development "budget," which really is a listing of needs for which money is sought, itemizes 44 distinct projects in at least 35 different nations.

Among the largest single items are \$100,000 for continuing famine relief in the Sahel area of Africa, and \$250,000 for the rebuilding of the Bethel Baptist Church in East Berlin. There also is a total of \$250,000 for an immunization project conducting pilot programs in four countries, expected to lead the World Health Organization into a worldwide crusade against six childhood diseases.

The Bethel Church in East Berlin will replace an edifice destroyed in World War II. The total cost of reconstruction is expected to run \$850,000, and the BWA's goal of \$250,000 will supplement resources from both east and west Europe and certain mission boards.

C. Ronald Gouling, BWA's associate secretary with responsibility for relief and de-

velopment, explained that the relief program is operated separately from the operating budget of the Baptist World Alliance. Appeals are made to the BWA's 111 member bodies and other interested groups, and money is disbursed as received. Individuals and churches are asked to send their contributions either through the Baptist convention of which they are a part, or direct to the alliance's offices in Washington, Hamburg, or Sydney. (BWA)

## Baptists asked to aid refugees

Tennessee Baptist churches have been asked to join with other Southern Baptist churches in helping to sponsor 26 refugee families now living in the United States. The list of families was assigned to the SBC office of immigration and refugee service, according to Ruben Cañas, language and interfaith witness program leader, TBC.

Cañas explained that some of the families are still in Viet Nam, but many are in 'holding' areas within the United States. They come from Thailand, Viet Nam, Cambodia and Laos.

According to the Home Mission Board, the need is desperate. Most of the families are unemployed, but are industrious and want to work. Family units range in size from one person to 11 or 12 persons.

Interested churches should be aware that sponsorship is not a formal, legal commitment, according to the Home Mission Board. It is a moral commitment, Cañas explained. The sponsor would need to provide items such as: housing, furnishings, groceries, clothing, assistance in finding employment, assistance in enrolling children in school, and covering ordinary medical costs.

Information on possible sponsorship may be obtained from the missions department of the Tennessee Baptist Convention. A complete list of the refugee cases is also available.

## W. Fred Kendall to teach C-N courses on Baptists

W. Fred Kendall, former executive secretary of the Tennessee Baptist Convention, has been named visiting professor of Southern Baptist studies at Carson-Newman College, Jefferson City.

Kendall will teach at the Tennessee Baptist college during the fall semester.

After serving as pastor of churches in Tennessee and Kentucky, Kendall was named executive secretary of the TBC in 1956, a post he held until his retirement in 1972. He also served as registration of the Southern Baptist Convention from 1965 until 1977.



WILLIAM, SUSAN VISER  
To teach in Brazil

## Memphis native named as foreign missionary

Memphis native William Viser and his wife were among 19 new missionaries appointed July 25 by the Southern Baptist Foreign Mission Board. They will serve in Brazil where he will serve as a seminary teacher and she will be a home and church worker.

Viser is minister of youth at University Baptist Church, Fort Worth, Tex., and a student at Southwestern Baptist Theological Seminary. He expects to receive a doctor of education degree in December.

He is also a graduate of Ouachita Baptist University, Arkadelphia, Ark.

Mrs. Viser is the former Susan Sims of Camden, Ark., and is a graduate of Ouachita Baptist University.

The family includes one son, William Ryan, who was born in 1975.

## Grand Canyon College names Bill R. Williams president

PHOENIX, Ariz.—Bill R. Williams has been elected president of Grand Canyon College where he was serving as chairman of the department of natural sciences and mathematics. Grand Canyon is the only private, accredited, four-year college in Arizona.

Williams, 37, succeeds William R. Hintze who died of a heart attack shortly after playing in the first half of a faculty-student basketball game Nov. 17, 1977.

A native of Scottsdale, a Phoenix suburb, Williams graduated from Grand Canyon College in 1962. He earned masters degrees in mathematics education at Arizona State University and in mathematics at the University of Illinois. He earned his doctorate in mathematics education at Arizona State.

Williams joined the Grand Canyon College faculty in 1965 as an instructor in math and was elected chairman of the department in 1974. (BP)

CIRCULATION THIS WEEK—78,952

## 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.

# Springfield youth take 'good news' to Boston

"I don't even believe in God. Why should I come to your Bible study?"

This statement, coupled with a skeptical question, was just one reaction which greeted the 29 young people from Springfield Church, Springfield, Tenn., when they traveled to Boston, Mass. earlier this summer to conduct Bible studies and present a witness for Christ.

The Boston area has been designated by the Home Mission Board of the Southern Baptist Convention as a key area for spiritual efforts.

The author of the statement and question was nine-year-old Ivan, a third grade boy living in an apartment complex which was one of the locations the Baptist young people visited.

Ivan had not made a profession of faith by the end of the mission group's outreach, but he was convinced that "Jesus made me," and he was determined to read and study his new possession—a Gideon Bible.

Pastor Jerry D. Oakley, who accompanied the group, related that the two main emphases of the tour were vacation Bible schools conducted simultaneously at the Windsor Apartments and the Countryside Apartments in nearby Marlboro, Mass. There were 120 children enrolled in the two schools. The Springfield young people also presented musical programs in the area.

Joe Fentress, 14, saw the intervention of God in their work one day when the group was forced to move from in front of one apartment

complex to a location behind the building. "One lady resented us being at her apartment, so she complained enough that they made us move. When we got to the back, we discovered that it was a much better spot. There were shade trees and a paved area, and we were much more accessible to other children."

Another youth, Billy Quinn, expressed initial disappointment upon his arrival to the area. "At first there was a low turnout and didn't seem to be much interest. There was some resentment that we were there." Later, however, as the work of the group progressed, Quinn recalled that the children were "eager to learn."

Mark Chambless, youth director at the church, explained the feeling of the group. "Our kids were shocked when they discovered that many of the people up there don't know who Jesus is. The young people and children in the area question a lot more than our kids do, and their questions are hard to answer. To many of them, the gospel is irrelevant and the church is nothing."

Some of the questions fielded by the Springfield young people included: "What is faith? How can I believe in someone who is dead? What are the 10 commandments?"

"A few of us were literally scared to death," Don Edmondson, minister of music said, "seeing what happens in a large northern city. But our kids really came through under fire."

Oakley explained that this summer's mis-



**FOR GOD SO LOVED**—Martha Dale Bibb points out a promise from the Bible to one of the youngsters in the Boston, Mass. area during Bible school which was conducted by the young people from Springfield Church, Springfield.

sion tour was the first of its kind that the young people had taken. "They were truly challenged," he said. "For the first time, some of them realized that the whole world is not Baptist."

The pastor went on to point out that the majority of the people they visited were unchurched, or at best, claimed a nominal affiliation. Most were Jewish or Catholic.

Underwritten financially by Springfield Church as a part of the congregation's support of Bold Mission Thrust, the young people are planning to continue mission efforts each summer.

"We have learned first-hand this summer that we have to be more than a talking faith," Oakley concluded.

## World Alliance elects new associate secretary

**MANILA, Philippines**—Charles F. Wills, an American Baptist minister, former chaplain, and member of the headquarters staff of the American Baptist Churches USA since 1967, has been elected an associate secretary of the Baptist World Alliance.

Wills was elected to the BWA post for a two-year term by the Alliance's General Council in session at Manila, the Philippines. He is expected to begin work in the headquarters offices in Washington, Oct. 1.

General Secretary Robert S. Denny said that Wills will assume responsibilities in management and budget, the North American Baptist fellowship, and the Division of Study and Research.



**A DIFFERENT KIND OF SCHOOL**—Eight children from the Boston, Mass. area experience a new kind of education as young people Valerie Oakley and Don Bellar lead them in a study of God's word. The eight children were some of the 120 who attended vacation Bible schools led by the Springfield youth.

# Union names new apartments for retiring vice president

Union University trustees, meeting in their annual summer session July 27, have named the college's new married student apartments in honor of retiring vice president for development, Walter Warmath.

The Walter Warmath Apartments, which are currently under construction, will be the first married student housing in the history of the college. When they are completed in the fall, there will be 20 private apartments in a two-story complex located near the existing single student apartments.

## Colorado Baptists buy retirement highrise

DENVER—A 100 apartment, 10-story high-rise building for older-retired adults has been purchased for \$1,235,000 by the newly formed Colorado Baptist Manor, Inc., a non-profit subsidiary of the Baptist Foundation of Colorado.

William H. Landers, president of the board of directors for the foundation, said the 12-year-old building was purchased because of its potential for ministry to older adults—"including retired ministers and their spouses, and laypersons."

Landers said he expects the apartment building to become a "retirement ministry center for Colorado Southern Baptists." In fact, he noted, "A regular program of ministry is already in the works for older adults, which will be open to building residents and persons from the metro area."

He stressed, "This is not a nursing home and will not have a nursing home or hospital capability. There are nursing homes nearby, but these are not related to the manor or foundation." (BP)



**FREE OF DEBT**—Members of Greene Hills Church, Greeneville, paid the final note on a debt of \$25,000, making the church debt free. Burning the note are, from left: Clyde Bible, pastor Leroy Ervin, and Ivan Potter.

Each apartment will have two bedrooms, a living room, kitchen, and bathroom and will be partially furnished. The construction project is part of a nearly \$700,000 package which also includes additional apartments for 91 more single students.

Warmath, who has served in the administrative capacity for the past 15 years, will retire from the college on Aug. 31. However, he will remain on the staff as a consultant for the development department.

Following the naming of the apartments, trustees reviewed and accepted the audit of the school's financial standing. During the report President Robert E. Craig announced the college had completed its 11th year with a balanced operating budget.

In other business, J. A. Hadley Sr. of Humboldt was re-elected to a third term as chairman of the board while John McRee of Memphis was chosen for a second term as vice chairman. Milan businessman Argyle Graves was elected secretary of the board.

## Christian coffeehouse ministry presents witness in Gatlinburg

As thousands of visitors and tourists travel to the Gatlinburg and Great Smoky Mountain area this summer, they encounter more than the beauty of the area and the rife arrangement of specialty shops lining the streets of the tourist city.

Along the Parkway, Gatlinburg's most heavily traveled street, is located the "Fishnet," a Christian coffeehouse, under the sponsorship of the Home Mission Board of the Southern Baptist Convention, the Tennessee Baptist Convention, and the Sevier County Association. Under the direction of US-2 missionaries Stan and Joanie Albright, the purpose of the coffeehouse is to provide a Christian ministry to vacationers as well as residents.

"It is our aim to touch the lives of visitors to the area in a very positive way," Albright related. "At the same time, we want to offer Christian fellowship, entertainment, and opportunities for service to concerned residents of the area and to church groups from across the nation who would like to participate in this outreach program."

Albright explained that when the coffeehouse experiences a "slack" period, the missionaries and volunteers incorporate a street ministry to proclaim the gospel. He reported that four professions of faith have resulted from their witness on the street.

Apart from the more general Christian fellowship and entertainment activities, Albright explained that the missionaries intend to offer various types of counseling.

Approximately 800 college students come to the area each summer to work in the gift shops, restaurants, motels, and recreation

## Journeymen

(Continued from page 1)

member of Mount Herman Church, Murfreesboro.

Albert Brent Rowell, horticulture specialist in the Noakhali District, Bangladesh. A native of Bristol; graduate of University of Tennessee, Knoxville; member of South Knoxville Church.

Juanita Louise Smoot, accompanist in Rio de Janeiro, Brazil. A graduate of Belmont College; member of Immanuel Church, Nashville.

Claudia Rae Tenney, teacher of missionaries' children and secretary in Maceio, Brazil. A graduate of Belmont College; member of Park Avenue Church, Nashville.

Linda Sue Todd, secretary in Recife, Brazil. Born in Nashville.

Lynn Ashley White, Bible teacher in Yekepa, Liberia. Born in Maryville.

Brenda Gayle Young, Bible correspondence school in Ouagadougou, Upper Volta. A graduate of Carson-Newman College; member of First Church, Jefferson City.

The 15 journeymen named with connections in Tennessee was second only to the 16 from Texas commissioned at the same service.

## TV program

(Continued from page 1)

positive results and broad grassroots participation in the near future, then we'll have to conclude that television morality is not a real issue among our people or that it's a hopeless cause and we might as well quit beating our heads against the wall and go back to speculating about the Second Coming."

Petty encouraged Southern Baptists to work collectively, as well as individually, by aligning themselves with responsible organizations involved in the effort to improve television. "If we don't work collectively," he explained, "I'm afraid we'll fragment into little splinter groups, and then we'll have little effect."

He warned, however, that concerned persons should make certain an organization is responsible and provides reliable information before they choose to support it. (BP)

## Harrison-Chilhowee to receive \$25,000

Harrison-Chilhowee Academy, Seymour, is scheduled to receive a \$25,000 gift from an anonymous donor this week. The \$25,000 comes as a result of the Baptist academy raising over \$50,000 in a challenge issued by the donor earlier this summer.

According to academy president Hubert Smothers, an anonymous \$25,000 capital gift challenged Harrison-Chilhowee to reach its \$50,000 goal by July 31, 1978. Within 90 days, the academy had raised \$51,300.

Smothers explained that the appeal expressed to the academy's increasing number of supporters brought a steady response ranging from endorsed monthly pay checks and other individual contributions to special church offerings.

Gifts varied from \$1 to \$7,600 in a single gift.

## Baptists aid war refugees

**LUSAKA, Zambia**—War refugees from Angola and Zaire located in a government sponsored village near Solwezi have received from Southern Baptists 11 cornshelling machines as part of a program to make the settlement self-supporting.

The Foreign Mission Board made \$5,000 available for purchase of the machines which were presented by missionaries Ellis G. Fulbright, Fred M. Allen, and Franklin A. Kilpatrick.

Other religious and government groups are assisting the 13,000 refugees in the settlement. (FMB)

## Alaskan Baptists organize church, purchase property at new capital

**ANCHORAGE**—When Alaska's capital moves from Juneau to Willow in 1980, Southern Baptists already will be there with 4.1 acres of land across the highway from the capital site.

Last spring, the land in the sparsely populated area of the future capital was purchased for \$35,000 through the Chugach Baptist Association and the Home Mission Board's Bold Mission Thrust funds.

While Willow consists of miles and miles of untouched land inhabited by nothing but bears and beavers, signs of growth appear along parks highway leading north to the capital site.

"We anticipate a tremendous influx of people here. The nearby valleys have been growing 10 to 15 percent each year," said Ed Wolfe, director of the association.

In January, in anticipation of the capital move, a handful of Alaskans formed First Baptist Church, Willow. They began meeting in an old homestead, a tiny, rough log building.

Members pored over plans for a new building. Depending on the plan chosen, the facility will seat either 60 or 80 persons. Members lean

## 175th anniversary celebrated by McPheeters Bend Church

The congregation of McPheeters Bend Church, Church Hill, celebrated the church's 175th anniversary recently.

According to pastor Jerry E. DeZearn, the church was organized before Aug. 12, 1803, because earliest records available indicate that the church was admitted into Holston Association on that date. Later, the church became a charter member of Holston Valley Association, organized in October 1884.

McPheeters Bend was the first Baptist church in Hawkins County.

The original church building was a log structure, and the second log building was used as a hospital during the Civil War. The church history points out that two churches—Longs Bend and First, Church Hill—were parented by McPheeters Bend.

Activities for the 175th anniversary celebration included special morning and afternoon activities. Marvin Kincheloe, retired Methodist minister, spoke during the morning service.

Special guests in the afternoon were: Mr. and Mrs. John W. Gilbert, pastor of West Colonial Hills Church, Kingsport; Mrs. W. H. Pangle, widow of a former pastor who served during the 1940s; Mr. and Mrs. Maurice Quillen, Blue Springs Church, Rutledge; Sam Smith, Sam Smith Jr., and Betty Sharpe, all of Church Hill.

Mrs. Ross Cavin, church clerk for the past 26 years, prepared a special history for the historic occasion.



**McPHEETERS BEND CHURCH**  
175th anniversary observed

## Ted Ingram to accept pulpit at Lincoln Park

Members of Lincoln Park Church, Knoxville, issued a unanimous call to Ted Ingram, pastor of Grandview Church, Nashville, to become their pastor, effective Aug. 27.

Ingram has served the Grandview Church since 1965. He also led churches in Harlan, Catlettsburg, and Henderson, Ky. While in Kentucky, he was a member of the state convention's Executive Board and served as a vice moderator and moderator for two associations.

He has been active in the work of Nashville Baptist Association and is a member of the Board of Trustees for the Tennessee Baptist Children's Homes.

A native of the Bluegrass State, he is a graduate of Eastern Kentucky University in Richmond, and Southern Baptist Theological Seminary, Louisville.

## Urban evangelism project scheduled for Zambia

**LIVINGSTONE, Zambia**—The Zambia mission of the Southern Baptist Convention's Foreign Mission Board has given approval to a pilot project in urban evangelism for Livingstone, a city of about 43,000 population. Lonnie Turner, general evangelist, said the program would have an emphasis on personal witnessing, leadership training programs emphasizing Bible study, and other ministries such as literacy classes. (FMB)

toward the larger space. "The way we feel, we should build what we want to begin with . . . we're growing," reasoned a charter member. (BP)

## Mission gifts

(Continued from page 1)

July 1977.

With three-fourths of the budget year passed (November 1977-July 1978), the TBC executive secretary observed that mission gifts are running 11.4 percent above the same nine months of 1977. Receipts for the current budget year to date are \$8,161,820.03, compared to \$7,328,044.36 for the same period of last year.

The budget-goal for nine-months (three-fourths of \$10.55-million) would be \$7,910,500. Cooperative Program receipts for that period were 3.2 percent above the budget-goal.

# Our People and Our Churches . . .

## LEADERSHIP . . .

**S.R. Woodson** was called as interim pastor of Woodland Church, Madison-Chester Association. He began his ministry there on Sunday, July 30.

**Jim Gibson** is the new youth and activities director at First Church, Cleveland.

**Jerry Self**, public affairs and Christian life consultant for the Tennessee Baptist Convention, was called as interim pastor for Bear Cove Church, Sparta. He came to Tennessee in March from Nacogdoches, Tex., where he was pastor of Austin Heights Church. He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, where he earned a Ph.D. in ethics.

First Church, Memphis, called **Benton Cox III** as director of deaf ministries. He is the son of Mr. and Mrs. **Benton Cox Jr.** of First Church, Memphis. **Earl C. Davis** is pastor.

**Mike Laughlin** was named as director of music and youth for the summer months at Sanford Hill Church, Madison-Chester Association. **George E. Clark** is pastor.

New Mountain View Church, Oliver Springs, called **Ernest Peters** as music director. **Bill Dawson** is pastor.

**James R. Thomas** was called as minister of music at West Maryville Church, Maryville. A native of Blount County, he attended Golden Gate Baptist Theological Seminary in Mill Valley, Calif. **Troy A. Christopher** is pastor of West Maryville Church.

Washington Pike Church, Knoxville, announced the call of **Rick Nelson** as minister of youth. A sophomore at Carson-Newman College, Jefferson City, he is from Oak Ridge.

**Jerry Rankin** is serving as interim minister of music at Eastland Church, Nashville. **J. L. Ford** is pastor.

**William Mays**, former chaplain at Baptist Hospital in Nashville, has accepted a similar position with Veterans Hospital in that city. He served at Baptist Hospital for 16 years.

**Keith Cook**, pastor, Woodland Church, Haywood Association, resigned in order to attend college in Hattiesburg, Miss. this fall. Aug. 13 will be his last Sunday with the Woodland congregation.

**Robert Worden**, minister of education, music, and youth at Southwestern Church, Johnson City, resigned to accept a similar post with Lone Oak Church, Paducah, Ky. He has already gone to the new field of service.

**Dearing Garner**, pastor, Calvary Church, Erwin, has accepted the pastorate of a church in Houston, Tex. He has led the Calvary Church since April 1, 1975. His resignation was effective July 30.

**Horace Higgins**, pastor of Flag Pond Church, Holston Association, resigned.

**Jerry Grubbs** resigned as pastor of Cedar Hill Church, Robertson County Association, to enter Southeastern Baptist Theological Seminary, Wake Forest, N. C. this fall. His last Sunday is scheduled for Aug. 13.

**Alfred Pistole** resigned as pastor of Hopewell Church, Springfield.

**Phil Johnsey** was called as minister of youth and activities at Central Church, Chattanooga. **Jerry Songer** is pastor.

**Chris Fowler**, is the new music director at Brainerd Hills Church, Hamilton County Association. **Ron McCary** is pastor.

**Alan McNeil**, former music director at East Chattanooga Church, Chattanooga, is serving at Central Church, Hixson, as a summer youth worker.

New Bethel Church, Harrison, called **Marvin Glass** as interim pastor.

**P. H. Jernigan** was called as interim pastor of Hornsby Church, Hardeman County Association.

## CHURCHES . . .

First Church, Calhoun, held dedication and open house recently following a remodeling program. The new educational wing consists of 16 rooms, and the auditorium was extended to seat 350. **Ron Sorah** is pastor.

Members of Signal Mountain Church, Chattanooga, purchased a 16-acre site for a new church. The property is located on Mountain Creek Road north of Morrison Springs Rd. Plans are to develop six acres in the near future, according to Pastor **James R. Hope**.

East Ridge Church, Chattanooga, was scheduled to dedicate a new administrative building and renovated educational building on July 30. **Henry Preston** is pastor.

## PEOPLE . . .

**Walter C. Shepherd**, former chairman of deacons, Sunday School director, church training director, brotherhood leader, and music director at First Church, Bulls Gap, for more than 55 years, died at Greeneville Hospital in Greeneville, recently. **Shepherd**, 87, had been active in Nolachucky Association for many years and had served on various committees. Services were held from First Church, Bulls Gap, with **Otto Giles**, pastor; **Vernon Fieldon**, former pastor; and **Richard Long**, nephew, officiating. He is survived by his wife, **Mrs. Hesba McCollough Shepherd** of Bulls Gap, one son, one daughter, three grandchildren, and one great-grandchild.

Piney Flats Church, Piney Flats, ordained **Jim Potter** and **Allison Hall** as deacons. Pastor **Elmer Tate** led in the ordination and brought the charge to the deacons.

**Gary Whitson** was ordained to the gospel ministry at Calvary Church, Erwin, last month. He has been called to a pastorate in North Carolina.

**Carl Baird**, deacon, trustee, and charter member of Piney Flats Church, Piney Flats, died recently.

Mount Harmony Church, Niota, ordained **Verl Jenkins** and **Gary Mason** as deacons last month. **Kenneth Yearwood** is pastor.

First Church, Calhoun, ordained **Wes Shamblin**, **Bill Long**, **Jerry Townsend**, and **Bill Eledge** as deacons. **Ron Sorah** is pastor.

Stephensville Church, Englewood, licensed **Donald McCoy** to the gospel ministry last month. **Glen Dockins** is pastor.

First Church, Daisy, ordained **Keith Habermas** to the gospel ministry recently.

Essary Springs Church, Hardeman County Association, ordained **Bufford Doles** to the gospel ministry. He is pastor of Chapel Hill Church, Shiloh Association.

## REVIVALS . . .

First Church, Tiptonville, Beulah Association, held a youth rally recently. A team from Union University, Jackson, led the services. **George Guthrie**, ministerial student, was the guest speaker. With him were **Johnnie Aikin**, youth director, and **Dennis Cook**, music leader. **Fred Ritter** is pastor.

## Earl McCosh succeeds Larry Duke at Grace

Earl C. McCosh, former pastor of Emmanuel Church, Jefferson City, was called as pastor of Grace Church, Morristown. He preached his first sermon in the new pulpit on Sunday, July 30.

The new pastor is a native of Paint Rock, Tenn., and lived in Charleston, Athens, and Sweetwater. He is a graduate of Carson-Newman College, Jefferson City, and earned the master of divinity degree from Southern Baptist Theological Seminary, Louisville, in 1970. He is enrolled in graduate studies at that institution now and is a candidate for the doctor of ministry degree.

A member of the Executive Board of the Tennessee Baptist Convention, he serves on the public affairs and Christian life committee. He has served as clerk, treasurer, and evangelism chairman in Baptist associations in Kentucky and Tennessee.

Pastorates have included: Mitchell's Spring in Rutledge, Mars Hill in Knoxville, and his last pastorate in Jefferson City.

McCosh succeeds Larry Duke, who is now director of missions for Robertson County Association.

## Missionary to Colombia to teach at Southeastern

CALI, Colombia—Roy B. Wyatt Jr., Southern Baptist missionary serving at the International Baptist Theological Seminary in Cali, Columbia, will be visiting professor of Old Testament at Southeastern Baptist Theological Seminary Wake Forest, N.C., for the 1978-79 academic year.

Wyatt is a native of Virginia and served churches in Virginia and Kentucky before appointment as a missionary in 1953.

Mrs. Wyatt is the former Joyce Cope of Rogersville, Tenn.

## Scientist says Christians should consider 'other life'

NASHVILLE, Tenn.—A scientist in the field of radio astronomy challenged members of the First Baptist Church in Nashville to consider what the discovery of life elsewhere in the universe would do to their faith.

Wayne Brown, executive director of the Tennessee Higher Education Commission, said the largest radio telescopes ever constructed are being built near the Glorieta Baptist Conference Center in New Mexico.

"Just what if that complex equipment is able to pick up sounds that slipped out from another galaxy that shows there is other life? What is it going to do to your faith?" asked Brown, a Sunday School teacher at First Baptist where he spoke.

He said the response to such a discovery should be to praise the Creator for His wisdom and greatness. Brown said the reaction should be the same if no sounds are heard. (BP)



**RECEIVING KEYS**—Everett Hooper, pastor of Rosedale Church, Nashville, receives the keys to a new Chevrolet Impala on his 10th anniversary as pastor of the congregation. Pictured with the pastor are, from left: Harold Weakley, Mrs. Hooper, Richard Smith, Rodney Pickett, and Harold Spray, chairman of deacons.

## Tennesseans to lead in conference on women in religious vocations

Four leading Tennessee Baptists will participate in a Consultation on Women in Church-Related Vocations Sept. 20-22, in Nashville.

From Nashville are Grady Cothen, and Eugene Chamberlain, Sunday School Board, and Harry N. Hollis, Jr., of the Christian Life Commission. From Memphis is Glendon McCullough of the Brotherhood Commission.

Cothen and Hollis are panelists in a session on vocational guidance for women which McCullough will moderate. Chamberlain is a reactor panelist at a session on educational programs for women.

They will join 31 other denominational leaders in looking at the present involvement of women in Southern Baptist church-related vocations, along with trends, barriers, and opportunities.

Other speakers will deal with the psychological effects of women in ministry, define government policy and its impact on the employment of women, explore Southern Baptist literature and women, and offer a summary on human rights.

The program features a dinner, a multimedia presentation on women currently ministering in the denomination, addresses, panels, and group dialog.

Limited to a registration of about 300, some openings are still available for Southern Baptists who want to attend the consultation in the conference facilities of the Baptist Sunday School Board.

## New public relations director named for Baptist Hospital

Paul W. Moore, former assistant general manager for radio station WPLN in Nashville, has been named director of public relations for Baptist Hospital in that city.

In addition to his last position, Moore was also a public affairs officer for the United States Treasury, news director at WPLN, and news reporter for radio station WVOL, Nashville.

The registration fee covers advance reading materials, a dinner meeting, and a book of findings. For registration information write to Consultation on Women in Church-Related Vocations, MSN 152, Nashville, TN 37234.

Agencies participating in the consultation are the Baptist Joint Committee, Brotherhood Commission, Christian Life Commission, Foreign Mission Board, Historical Commission, Home Mission Board, Radio and Television Commission, Southeastern Baptist Theological Seminary, Southern Baptist Theological Seminary, Sunday School Board, and Woman's Missionary Union.

## Improved S.S teaching to be focus of meeting

Central Church, Bearden, will be the site of the 1978 sessions of "Improving Bible Teaching," sponsored by the Sunday School department of the Tennessee Baptist Convention. Meetings will be held Aug. 21-22, from 7:00-9:00 p.m.

The sessions are designed to aid all Sunday School teachers, officers, outreach leaders, and group leaders, according to Wendell Price, state Sunday School director.

Price said that methods will include promotion of the concept of Bible teaching, preaching the concept, and an emphasis of the weekly workers' meeting.

Faculty scheduled includes: Mr. and Mrs. Price, Ray F. Evette, and Lyn Brasfield, Sunday School department, TBC; Mrs. Lewis Walker, Nashville; Jenell Strickland, Baptist Sunday School Board; Mrs. Bob Taylor, Nashville; Gary Insko, BSSB; Louise Dixon, Two Rivers Church, Nashville; Willo McCoy, Inglewood Church, Nashville; Stanley L. Craig, Walnut Street Church, Louisville, Ky.; Dennis Conniff, BSSB; Larry Williams, Central Church, Chattanooga; and Ken Dean, BSSB.

# The necessity of informing Baptists

One of the great principles of Baptist belief is the concept of "soul competency in religion." It simply means that every person has direct access to God and the leadership of His Holy Spirit. Likewise, each individual is responsible to God for his thoughts and deeds. There is no hierarchy or different degrees of standing in the sight of God.

This concept carries over in our operation of church government. In a church business meeting every member—regardless—has an equal voice and vote.

This democratic principle had a great influence as Baptists began to organize into associations and conventions to carry out their collective ministries and missions. Important decisions are always made on the floor of these organizations with each church-elected messengers having the right and responsibility to debate and to decide the issues.

This method of trusting the members to make proper, Spirit-led decisions places a tremendous burden on Baptists. If our people are to make the best decisions, they must be thoroughly informed about our needs, our crises, our problems, and our opportunities.

As a part of our denomination's desire to have an informed membership, we have devised a system of Baptist state papers. The **Baptist and Reflector** is one of 33 such publications that are affiliated with the 33 state and regional conventions throughout the United States.

The **Baptist and Reflector** is committed to the honored Baptist axiom, "Tell the truth and trust the people." The Executive Board of the Tennessee Baptist Convention

has established guidelines which insure that we have complete editorial freedom. We gladly accept this freedom of the press and will always seek to fulfill it in concert with the best standards of editorial responsibility.

You as our readers also have the freedom and responsibility to control, command, and condemn the way we attempt to fulfill our ministry. We value your opinions. We will always maintain an open "letters to the editor" page to make sure that we never become too protective of the "establishment" or Baptist tradition.

Next Sunday will be observed as "Baptist and Reflector Day" in many churches throughout Tennessee. We take this occasion to recommit ourselves to the highest ideals of Baptist journalism. As we do, let us urge you to join us in this effort to inform Tennessee Baptists of what God is doing in our state, our nation, and around the world by sharing the **Baptist and Reflector** with the membership of your church.

## Lee's legacy

The death last month of 91-year-old R. G. Lee brought to an end the 68-year ministry of Southern Baptists' powerful pulpiteer.

Throughout his long and fruitful ministry, he was recognized by our denomination and others as one of the greatest preachers of the gospel who ever stood behind a pulpit.

Two things characterized his preaching—his eloquence and his deep love of Jesus Christ.

Lee's eloquence grew out of his rich Southern heritage and his early training as an attorney. He seemed to make a sincere attempt to avoid the shop-worn cliches used by most preachers and to seek creative ways to communicate the unsearchable riches of the gospel.

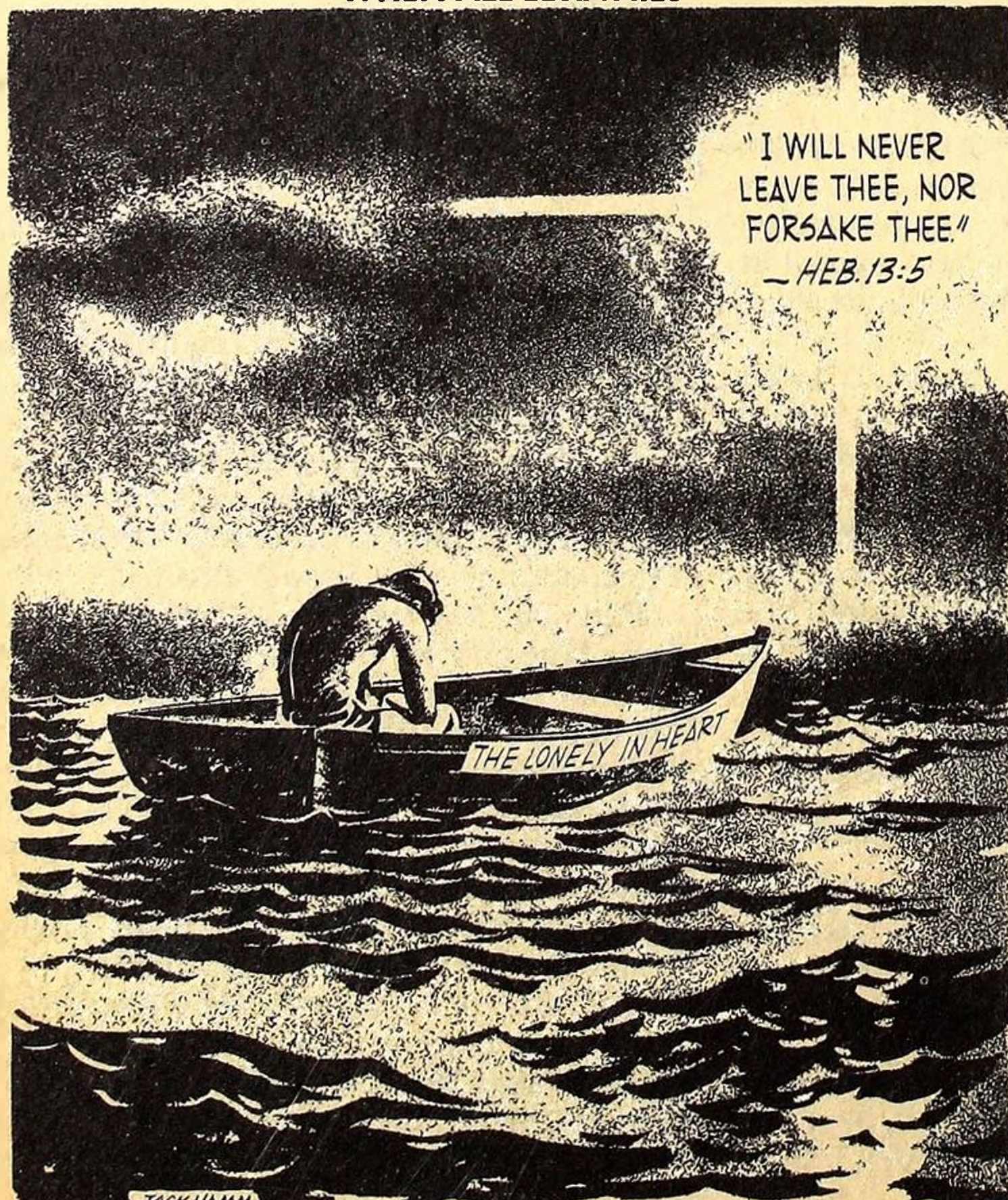
Anyone who ever heard Lee preach or has read his sermons must be impressed that his dominant theme—his only theme—was his deep, personal love for Jesus Christ. His compassion for our Saviour was not forced, phoney declaration, but was a natural outpouring of a personal minute-by-minute relationship with the Lord.

In 1949 he was asked what was the secret for his renown as a preacher. His reply was, "I suppose it is that I love Jesus. I love Him, more than anything in the world. He is so real to me. I would die for Him. I would be a human bonfire for Him. I love my wife. I love my daughter. But I love Jesus more. There is nothing I would not do for Him."

Tennessee Baptists have been exceptionally blessed by his ministry, because he ministered among us for over 50 years.

In this day when most Southern Baptist leaders are known for what they do or the offices they hold, it is tremendously exciting to note that R. G. Lee will be remembered because of what he preached. This is the wonderful legacy he leaves to today's ministers.

### WHEN ALL ELSE FAILS



## Cicero's comment



### By the editor

"Cicero, I want to present you a copy of my new book, *Searching the Search Committee*," announced A. Paul Ling as we met in the Baptist Book Store.

"Thank you," I responded. "What is the premise of your book?"

Paul pointed out that there are a number of books and pamphlets to help a pulpit search committee to find a new pastor. "But there has not been an authoritative book on helping the prospective pastor deal with a pulpit committee!"

Cicero figured Brother Ling might be qualified, since he has been pastor of 23 churches in Tennessee.

"The main problem is the prospective pastor does not understand the real meaning of what the search committee tells him. 'For example, the committee will say, **'Our church is in good financial position'** when what they really mean is **'Our credit is so good we owe money to every business in town.'** "

Cicero nodded.

"Here are some other statements often made by committees, and what they really mean," A. Paul Ling offered.

**We have a good relationship with other churches in our area** (we have sent them a lot of our best members).

**We have a mission-minded church** (our minds think a lot about missions).

**We encourage our pastor to attend all association, state convention, and Southern Baptist Convention meetings** (at his own expense, of course).

**We have shown outstanding growth in some statistics** (such as, the number of inactive members).

**Our parsonage is second to none** (or you might say, second to nothing).

**You can feel free to start any project or program you want** (so long as you do all the work).

**Our church has a long list of prospects** (mostly disgruntled church members).

**We have a large church plant** (and a debt to match).

**We will be happy to take care of your move to the church field** (you can borrow Jill Lippy's pick-up truck).

**We always give the pastor a salary increase every year** (even if it is only \$5 a month).

**The committee was very impressed by your sermon** (as we were with the other 17 we are considering).

**Our church has a great spirit of unity** (we voted unanimously to fire the last pastor).

## Letters to the Editor...

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

### Liked Pastors' Conference

Dear editor:

As one pastor who was present for the SBC Pastors' Conference and the entire Southern Baptist Convention, I personally felt the speakers at the Pastors' Conference could not have been surpassed. These men all spoke from hearts of love and by the leadership of the Holy Spirit. Every pastor I have talked with felt this was one of the most uplifting, inspiring, and challenging conferences ever. Those "amens" were not out of self-righteousness, but often from a new realization of our own weaknesses and failures and an inner commitment to be more faithful in our task.

I hope the program committee of the convention will do as well next year as those of the Pastors' Conference did this year.

If you would spend more time in prayer and let the Holy Spirit lead in your editorials as those men did in their sermons, we would have a much better paper.

I am already looking forward to next year's Pastors' Conference.

Thurman Penick  
210 Hillside  
Kenton TN 38233

### Disliked Pastors' Conference

Dear editor:

Thank you for your editorial, "Pastors need encouragement, inspiration" (July 13). It was timely, candid, and thought-provoking. As a pastor I had formerly looked forward to the Pastors' Conference at the Southern Baptist Convention, but of recent years I have been so deeply disappointed in the lack of inspiration, that I have turned to other conferences to supply that need.

I agree with your observations and regret that it has become necessary to imply that all preachers are derelict in their leadership and uncertain in their theology. This type of public expression is an insidious plague that has infected our Pastors' Conference for years.

I join you in prayer that the program planning in the future will take a new direction. Heaven knows, that we need some inspiration and direction for propagating the "good news."

Charles C. Maples  
600 South Parkway  
Gatlinburg, TN 37738

### Avoid trivial concerns

Dear editor:

For several weeks I have read the many letters concerning "origin of churches." I think it is commendable that the people who have written these letters and the editor have

reached a Christian maturity that proclaims this subject to be so important!

I would prefer that people use this space to share better ideas for reaching the lost and indifferent, as this seems to be our calling as Christians. My prayer is that we can put trivial concerns behind us and form a united front to "reach the lost at any cost."

I do agree with those who have written letters concerning Baptists and Baptist institutions becoming too liberal. How long has it been since a Baptist church withdrew fellowship from an obvious occasion of sinfulness? We seem to overlook the person's actions, don't visit him to give him help, and thus lose him as an effective Christian witness. If we can't help a person who is bringing discredit on our Lord's name, then we should prayerfully withdraw fellowship (I Cor. 5:1-8).

This is just one example of our liberality. Our Baptist Faith and Message statement has something to say about alcoholic beverages, but more and more of us seem to condone its use and sale.

We grow liberal because "we don't want to hurt anybody's feelings." It would be better to hurt someone's feelings and possibly gain them as an effective Christian witness, than to lose them to the way of the world.

There are a lot of important questions that need to be answered, but how important is the question of the church origin? Will it change anything?

Lee F. Aldridge Jr.  
522 Hillcrest Dr.  
New Johnsonville TN 37134

Since I print every letter on a controversial subject that meets the requirements at the top of this page, it is the readers who determine what is trivial and what is important. Thus far, I have received six letters on the origin of the church. The issues you raise are important, so perhaps these will inspire the sharing of better ideas for reaching the lost and indifferent. (editor)

### 'Sick, sleezy, liberal'

Dear editor:

What a sick, sleezy, liberal philosophy certain Southern Baptist leaders entertain in "SBC leaders analyze impact of Bakke ruling" (July 13). I am sure they made God sick enough to spew these Laodeceans out of His mouth along with their sick philosophy. Reverse discrimination, and that's what it is—affirmative action, ha, is not God's way! Any program or ruling that considers race rather than ability reveals injustice and our God is primarily a righteous and just God, first of all.

The hypocrisy of it all is the **rights** and **jobs** of Southern Baptist leaders who make these

(Continued on page 10)

# More letters to the editor

(Continued from page 9)

statements are not at stake. Admittance to schools should be based on qualifications, not race! Race should not enter into it as a plus, even! I have attended colleges in several states, as well as jobs and saw reverse discrimination due to the fact that my dad was in the Navy. Reverse discrimination is national, and since when does God consider race when bestowing His blessings (with the exception of the Jews)?

The myth of slavery 350 years ago, mentioned by Foy D. Valentine and Paul Adkins, ignores the fact those slaves died long ago. How ridiculous can you get! Jimmy Allen takes what appears to be a godly stand, but the rest take a disgusting, sick, liberal, ungodly view.

Race should never be a "plus" for white or black (Matt. 5:45).

Jerry Cull  
Route 1  
Bethel Springs TN 38385

## Bible and Baptists

Dear editor:

I read with interest the comments by Jimmy Allen (June 22) and also the letter from Donald Thompson (July 13).

I would ask your reader to read the first article of faith found in your Baptist Manual. Then if you cannot agree with it, why are you Southern Baptist?

Proverbs 27:22 states, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

We have become the strongest single force for our Lord Jesus Christ by believing every single word of God.

Let us not now become foolish.

Doyle R. Seal  
Ingram Heights Road  
Talbott TN 37877

## Pastors and pioneers

Dear editor:

I very much appreciate your editorial concerning the death of Carlyle Marney (July 13). I feel that Baptists have lost a truly great "pilgrim."

As I reflected on his life and efforts, and compared these with your other editorial on the same page concerning the Pastors' Conference, my mind went back to a letter by Vernon E. Johnson (April 20) concerning the borrowing "from friends of other denominations . . . qualified men to inspire and challenge us at the Southern Baptist Convention." If what you said in your editorial is true, borrowing would be a great improvement. It might also make us more believable.

The "search for truth" does not have time for preaching against "absentee church members who are not there to hear the message." That is one reason why Carlyle Marney and Elton Trueblood are great pioneers.

My mind also went back to an article in the **Memphis Commercial Appeal** (June 25) which discussed George Gallup Jr.'s "Survey of Unchurched Americans." Among the factors identified by this survey for non-church attendance are these. "They wanted to find a pastor or church friend with whom one can openly discuss religious doubts and spiritual needs, a church seriously concerned to work for a better society, and a church with good preaching." Here are some goads to kick against!

Carlyle Marney, and men like him, lead in that direction, and that's the wind we need blowing in our faces, not at our backs.

Eugene Keele  
P.O. Box 261  
Grand Junction TN 38039

## Foundation

### Elanora Adams' gift

By Jonas L. Stewart  
Executive secretary-treasurer

The late Elanora Adams, Townsend, taught school until her retirement many years ago. She went to be with her Lord on Nov. 8, 1977. This was a day of victory for her because the infirmities of age had long since robbed her of moving about or communicating with those whom she loved.

Long before her death she had contacted the Tennessee Baptist Foundation office and asked for information about preparing a Christian will.

In her will she left small amounts of money to certain friends. The rest and residue of her estate was willed to the Tennessee Baptist Foundation, trustee, to be held in trust until Jesus comes. The income will be paid each year to her church to provide scholarships for worthy students. She said, "I want my will to tell the world that I love my Lord."

By some standards her assets were modest. The trust estate will be about \$20,000 after all property is sold.

However, that is not the true value, for every few years the income will equal the original amount and that sum will still be here to reproduce itself again and again. She could have given it as a one time gift to be spent, but placing it in trust to produce income preserves and conserves the corpus and keeps alive the Christian testimony of one of the Lord's chosen servants.

We have to believe that when she met the Lord, He said, "Well done."

You, too, can have such a testimony. Write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027, for information about how you can prepare a Christian will.

# HISTORICALLY

## FROM THE FILES

### > 50 YEARS AGO <

Preston L. Ramsey resigned as pastor of the church at Henning to re-enter Southern Baptist Theological Seminary, Louisville, Ky.

C. E. Azbill resigned East Chester Street Church, Jackson, which he organized some years earlier.

### > 25 YEARS AGO <

J. S. Aiken resigned as pastor of First Church, Jacksboro, to become pastor of Calvary Church, Bristol. He was to succeed T. Earl Ogg.

Guard Green, resigned as pastor of the church at South Pittsburg to accept the call as pastor of First Church, Monterey.

### > 10 YEARS AGO <

Joe R. Stacker accepted the call as pastor of First Church, Concord. He was to succeed Kenneth Chapman.

First Church, Gallatin, called Harold Allen as pastor. He was serving as pastor of Twelfth Street Church, Paducah, Ky.

## BAPTIST AND REFLECTOR brings you news first



EARL RUGEL  
WOODWORKING CO., INC.  
Church Furniture  
Jefferson City, TN 37760  
Phone (615) 475-3030

## PERMANENT FINANCING for SOUTHERN BAPTIST CONVENTION CHURCHES

CALL COLLECT  
601-948-1920, ask for  
Nat Bullock or  
W. B. Rives  
CHURCH FINANCE, INC.  
P. O. Box 2087  
Jackson, MS 39205

Week-end Bible study  
set at Baptist academy

A week-end Bible education program for pastors and laymen is scheduled to begin on the campus of Harrison-Chilhowee Academy, Seymour, on Sept. 15, according to Hubert Smothers, academy president.

Smothers explained that the area Bible education program will be for pastors and laymen who wish to expand their practical theological knowledge. The program is the result of a study conducted over the past six months to determine specific needs of pastors and opportunities for meeting these needs.

The first eight-week session will feature five courses including: New Testament Survey, Biblical Introductions, Bible Doctrine, New Testament (A Study of the Book of Acts), and Preaching (Preparation and Delivery of Sermons).

Courses will be offered beginning Friday night from 7:00-9:00, and Saturday morning from 8:30-10:30 and 10:45-11:45.

Certificates of achievement will be granted to those completing the proposed course of study. To earn credit, one must attend the entire course class time for the full eight weeks, Smothers stressed.



### 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

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

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

## 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

Pulpit To Pew

by Jim N. Griffith

According to a Harris poll, clergymen are having a difficult time these days with ministers continuing to decline in public esteem.

Perhaps this explains why it takes some churches so long to get new pastors: the congregations are scared they will get another preacher like the one they had and every prospective pastor is afraid he will wind up with another church like the one he is trying to get loose from.

With the lack of congregational support experienced by some ministers, the question now asked by preachers is not "how many members do you have?"—but "is your church a two or three ulcer church?"

As a matter of fact, one pastor defined a deacons' meeting as "a long, hot journey through ulcer gulch."

Needless to say, the pastor is not entirely to blame. In the midst of congregational indifference and unconcern, the preacher faces an almost impossible task every Sunday morning: He has 30 minutes in which to raise the dead.

Bible Puzzle    Answers on page 14

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
15					16				17			
18				19	20				21			
				22				23			24	25
26	27	28		29		30		31		32		
33			34		35		36		37			
38				39		40		41		42		
43			44		45		46		47			
			48			49				50	51	52
53	54	55			56					57		
58					59			60		61		
62					63					64		

ACROSS

- 1 "— of knowledge" (Luke 11)  
4 "and made — parts" (John 19)  
8 Hartebeest  
12 Wedding words  
13 African antelope  
14 At what time  
15 Part of mango fruit  
16 Round: abbr.  
17 Presage  
18 "shew —" (Matt. 24)  
22 Twice: prefix  
23 Personality  
24 Artificial language  
26 Swedish rug  
29 "and — for Moses" (Mark 9)  
31 Jewish engagement party: var.  
33 "it sat upon —" (Acts 2)

- 35 Son of Noe (Luke 3:36)  
37 Locate  
38 "which — in Jesus" (1 Thess. 4)  
40 Famous general  
42 Part of the worship service: abbr.  
43 Tellurium: symbol  
44 Josaphat's father (Matt. 1:8)  
46 Most of warn  
48 "was made a —" (1 Cor. 15)  
53 Flightless bird  
56 Son of Bela (1 Chron. 7:7)  
57 Turkish title  
58 "when — was come" (Matt. 20)  
59 Pineapple  
61 Cunning  
62 Company of criminals

CRYPTOVERSE

DIF    KWR    PJKHIP    JPM    SHPVMIB    KWJK  
QHZZ    PIK    URFXR    KWRR    UWJZZ    YRFHUW  
Today's Cryptoverse clue: U equals S

- 63 Timber trees of India  
64 Types: abbr.

DOWN

- 1 Pharaoh (Acts 7:10)  
2 Tower (Gen. 35:21)  
3 It is easy (Matt. 11:30)  
4 Letters  
5 "forgive us —" (1 John 1)  
6 Biblical character (1 Chron. 15:18)  
7 Raised line  
8 "Abraham had —" (Gal. 4)  
9 Unit of resistance  
10 Female ruff  
11 Massachusetts cape  
19 Lawyer: abbr.  
20 Number  
21 Night: abbr.  
24 Ceremony  
25 Measure (Ex. 16:16)  
26 "flesh had no —" (2 Cor. 7)  
27 Mythical beast  
28 Tennis term  
30 Lamprey  
32 Joshua burnt it (Josh. 8:28; poss.)  
34 "miracle of —" (Acts 4)  
36 "sought for the —" (Dan. 8)  
39 Greek letter  
41 Work unit  
45 "it became —" (Ezek. 17)  
47 New style: abbr.  
49 Country  
50 Kiln  
51 — duckling  
52 Ballads  
53 Small cask  
54 Yellow bugle  
55 Skin tumor  
60 Like

# 'Meet Southern Baptists' analyzes history, beliefs of denomination

NASHVILLE—Strong convictions long present in Baptist life were responsible for the formation and launching of the Southern Baptist Convention in 1845 and cooperation was the key to the new movement.

**Meet Southern Baptists**, a new book by Albert McClellan, associate executive secretary of the Executive Committee of the Southern Baptist Convention, describes the beginning days of the new denomination and gives profiles of many of the most famous founders of the convention.

The missions movement was one of the first areas which drew Baptists together even though most of the people "scarcely lived outside the districts of their own birthplaces in their lifetimes," according to McClellan.

Not all churches were sold on missions from the beginning, however, McClellan reports.

The Buckner family in east Tennessee was excluded from church membership in 1827 for preaching missions in rural mountain communities. Buckner reported finding open anger in some of the churches concerning missions.

Some of the early Baptist leaders portrayed in the book include John Albert Broadus, one

of the founders of Southern Baptist Theological Seminary and one of the two men for whom Broadman Press is named; George W. Truett, renowned pastor of First Baptist Church, Dallas; Lottie Moon, missionary to China for 40 years; Annie Armstrong, a founder of the Woman's Missionary Union; James Marion Frost, first executive secretary of the Sunday School Board; and numerous others.

**Meet Southern Baptists** also contains explanations of the responsibilities of the 20 Southern Baptist Convention agencies plus their locations and how they were founded.

Additional information presented describes the earliest beginnings of Baptists as a denomination in the 1600's and 1700's when they were breaking away from other religions, mostly in Europe.

McClellan closes the book with an explanation of the Southern Baptist Convention today and a look at the bold dreams and plans of the 13.1-million member convention for the rest of this century.

**Meet Southern Baptists** is available in Baptist Book Stores.



**FIBERGLASS**

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS


Write for free color brochure.

*Fiberglass Specialties*


A/C 214 657-6524 Box 931 Henderson, Texas 75652



**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



**Ministers Life**  
For your minister, church, or school insurance needs. Write  
**L. CURTIS CALIHAN,**  
P. O. Box 181,  
Bellevue Sta.,  
Nashville, TN 37221



**Calihan**

**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 .....

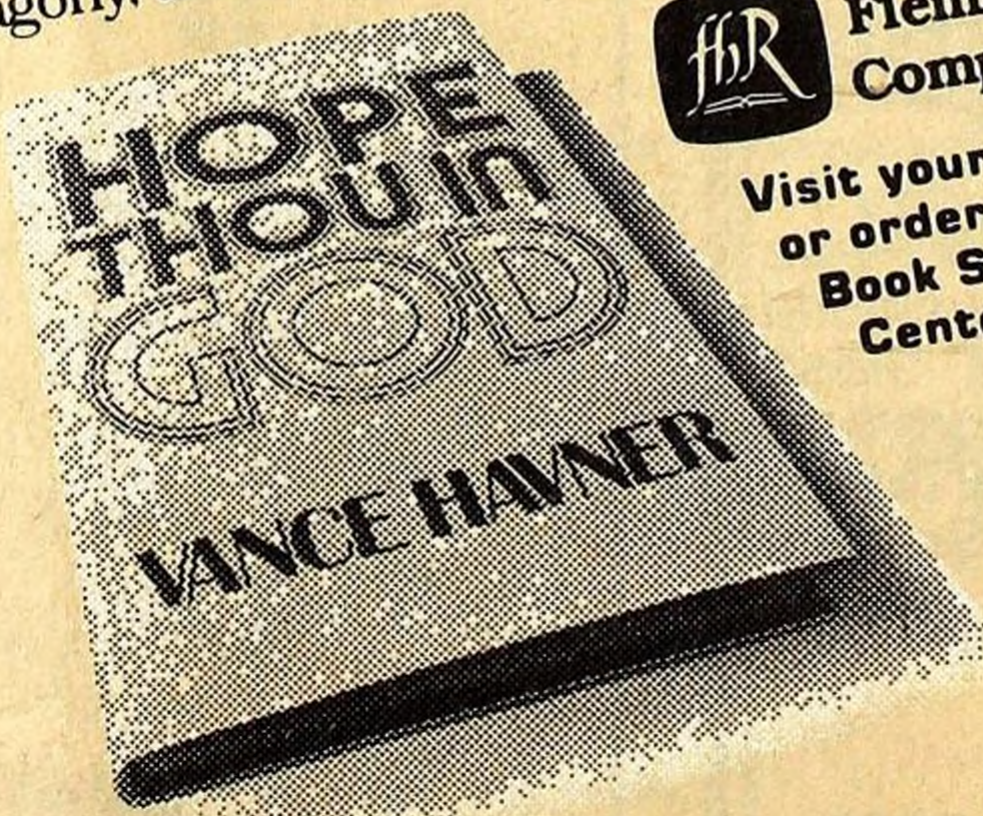
City .....


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

**Vance Havner writes of the hope that can be yours.**

Vance Havner knows from experience that we can use our faith to face difficult times. In his new book of meditations, **HOPE THOU IN GOD**, Reverend Havner writes of the insights that God has given him. Three years after the death of his beloved wife, Sara, the author shares a bright view of his later years alone. His uplifting faith will make all Christians realize that illness, agony, and death are really "passports to paradise."


**\$5.95 (Cloth)**





**Fleming H. Revell Company**

Visit your Baptist Book Store or order from the Baptist Book Store or Mail Order Center serving you.



# Baptist agency supports Catholics in dispute over school freedom

WASHINGTON—The Baptist Joint Committee on Public Affairs has filed a friend-of-the-court brief with the U.S. Supreme Court on behalf of the Catholic bishop of Chicago and the Diocese of Fort Wayne-South Bend, Indiana, in their dispute with the National Labor Relations Board.

In June of 1977, the NLRB ordered the Fort Wayne-South Bend Diocese to refrain from anti-union activities and reinstate two teachers fired illegally for union activities.

A federal court of appeals overturned the NLRB ruling in August on the grounds the order would violate First Amendment guarantees of freedom of religion. The NLRB has appealed the lower court decision to the Supreme Court.

The Baptist Joint Committee brief, written by Leo Pfeffer, special counsel for the American Jewish Congress, agrees with the decision of the federal court. "The same constitutional principles under the establishment clause (of

the First Amendment), which this court has held in many cases to bar governmental financing of the operations of religious schools beyond narrowly prescribed limits, bars equally governmental exercise of jurisdiction under the National Labor Relations Act," Pfeffer wrote.

Pfeffer asserted that enforcement of the NLRB ruling would inhibit the free exercise of religion and "result in unavoidable governmental entanglement with religion. Enactment of the National Labor Relations Act was not indispensable for the survival of the national government or of the United States," Pfeffer stated. "No one can contend that our nation would not survive and flourish if collective bargaining on the part of religious schools remained voluntary rather than governmentally mandated."

The brief notes that the establishment and free exercise clauses of the First Amendment stand on a different footing than the National Labor Relations Act. "Without denigrating in the slightest the importance of collective bargaining in our society, it is clearly not on par with the free exercise of religion," Pfeffer said. "We can envision an America without compulsory collective bargaining, but not one without the free exercise of religion." (BP)

## NC church ordains missionary couple

WAKE FOREST, N. C.—Darrell and Camille Adams, a married couple recently appointed as missionaries to Portugal by the Southern Baptist Foreign Mission Board, were ordained by the Wake Forest (N. C.) Baptist Church, July 23.

The Adamses will leave Dec. 29 for Portugal, where he will serve in theological education and she in home and church work. She does not plan to assume a role as pastor of a church.

Willard Brown, pastor of the Wake Forest Church, which has had women deacons since 1924 but has never ordained a woman to the ministry, said Mrs. Adams "is one of the few and maybe among the first" to serve as an ordained woman missionary.

But Louis Cobbs, secretary for missionary personnel at the Foreign Mission Board, said no information is available on the number of ordained women serving as missionaries. Although no accurate Southern Baptist Convention-wide figures exist, about 30 Southern Baptist churches, out of 35,255, are believed to have ordained women, a practice not common among Southern Baptist churches.

Cobbs said the Foreign Mission Board does not recommend ordination for either men or women. "That's a church function and church decision," he said, noting that the U.S. government, for tax purposes, recognizes missionary appointment as parallel to ordination.

Brown described the ordination of the couple as "an action by a local, autonomous congregation" and said that it was not requested or encouraged by the Foreign Mission Board.

### FIRST BAPTIST CHURCH

Morristown, Tennessee

### 175th ANNIVERSARY

and

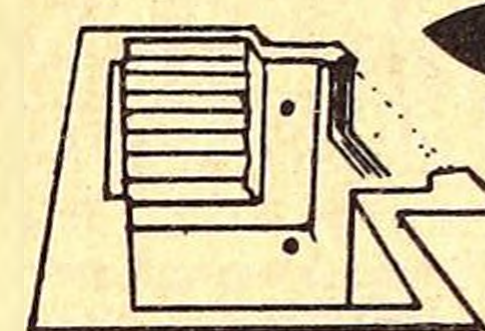
### HOMECOMING

August 27, 1978

We would be honored to have the presence of all former staff members, church members, and friends.

### FIBERGLASS BAPTISTRIES

We also mold steeples and solve older baptistry problems with fiberglass liners



**SCHAFER**

MANUFACTURING COMPANY

Troutman, N. C. 28166  
Phone 704-528-5321

Now in our 21st  
year of molding

### BAPTIST AND REFLECTOR brings you news first

## Can Christians ignore the law?

Have you ever heard someone rationalize their actions by saying, "I'm living under Grace, not under the law?"

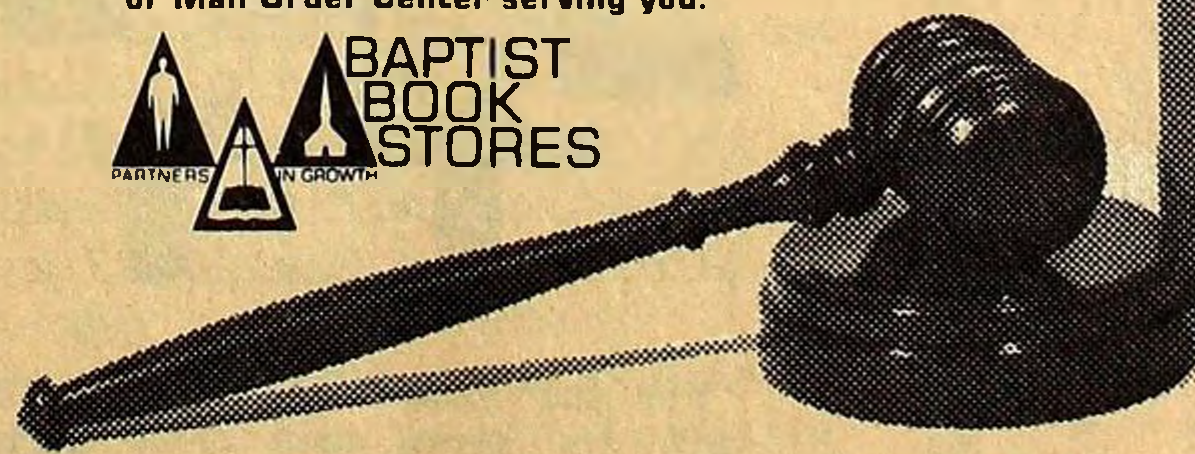
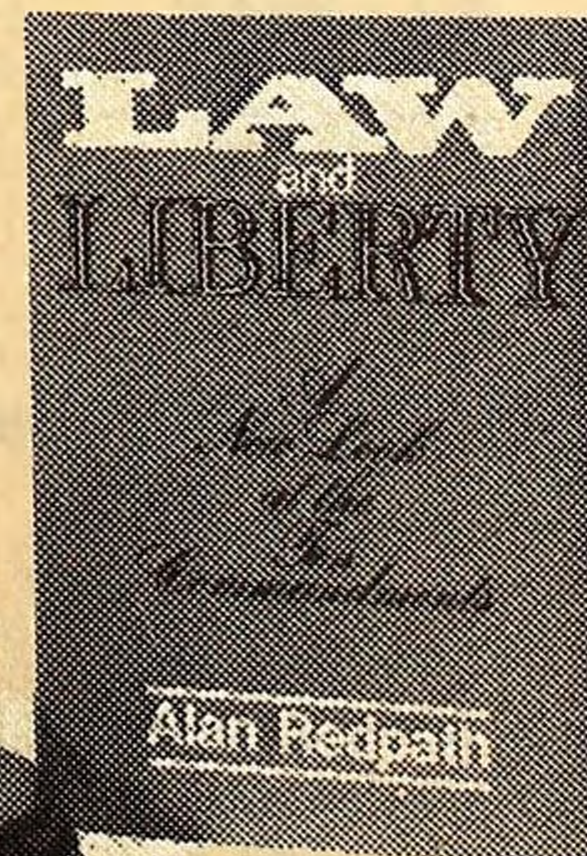
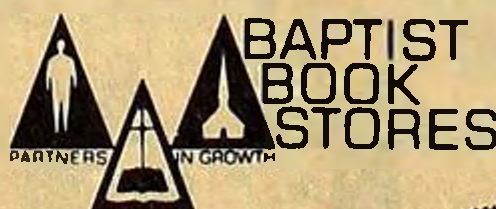
In **LAW AND LIBERTY**, noted pastor and author Alan Redpath demonstrates that spiritual truths are everlasting. The Ten Commandments form the basis for the fundamental relationships in life—with God, with family, with society, and with oneself.

Redpath gives meaning and practicality to each commandment in its bearing on contemporary living. **LAW AND LIBERTY** is a Christian's guide to reconciling the law of Moses with the freedom of Christ.  
\$5.95 (Cloth)



FLEMING H. REVELL COMPANY

Visit your Baptist Book Store  
or order from the Baptist Book Store  
or Mail Order Center serving you.



# A ready witness

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

Basic Passage: Acts 26  
Focal Passage: Acts 26:1-3; 19-29



Brewer  
of his dilemma.

### Paul and Agrippa: Acts 26:1-3

The attention in this lesson is focused on these two men confronting each other. One is seated and dressed in the regalia of his kingly office while the other stands as a prisoner of Rome. Both understand the technical ways of Judaism, but only one grasps the spiritual meaning and essence of it.

Agrippa II was seventeen at the death of his father Agrippa I. The Roman Emperor Claudius considered Agrippa II too young to rule his father's kingdom, but over the years he had gradually attained power. By the time of Paul's arrest, he had been given the title of king of the territory in the northeast which Phillip had ruled (Luke 3:1). He had also been granted the authority to remove and appoint

the high priests. In Judaism such power meant that he controlled the temple. Bernice, his sister, was one of the notorious women of the ancient world.

The great audience hall is prepared for a state occasion. The king, his sister, and Festus are followed by many prominent leaders in the meeting place. Festus has the army officers bring Paul in and in his presence reviews the case for Agrippa. It is clear that this meeting is not a trial but a way to gather information for the written report to Caesar. Festus is flattering Agrippa by seeking his help in formulating the charges.

Agrippa gives Paul permission to speak, and we have recorded here the last major speech which is found in Acts. The opening is a courteous one on Paul's part as he rejoices in the opportunity to state his case for himself. He compliments Herod on his understanding of Jewish customs and controversies, and then begins the story of his life.

### The Message: Acts 26:19-23

Paul reviews the events which have brought him to this time. He tells of his strict upbringing in Judaism as a Pharisee. He then recounts the story of the Damascus road experience and how it changed the direction of his life. He seeks to help his audience understand the meaning of his drastic change in life-style. He recognizes that the mission to the Gentiles is such a drastic departure from normal Jewish custom that it demands an explanation.

The central theme of every speech since his arrest has been that all he has done has been in obedience to a heavenly vision. It is important from Paul's viewpoint that this be understood. He wants his hearers to grasp the fact that true

Judaism is fulfilled in his mission and not in the legalism of his opponents.

The summary paragraph makes the claim that his message was anticipated in his Jewish heritage. In verse 20 he explains that in preaching to both Jew and Gentile the message has not changed, but that the religious leaders have tried to kill him for preaching what their heritage already has proclaimed. He indicates in verses 23 and 24 that their own Jewish Scriptures are being fulfilled. A suffering Messiah, a resurrection, and the Gentile mission is in the prophetic tradition of ancient Judaism and not a new and radical departure. The risen Lord proclaims salvation to both Jew and Gentile.

### Appeal: Acts 26:24-29

Festus, a man of great learning, was confused by Paul's speech and interrupted with a loud voice. He evidently was impressed even though he did not fully understand. The Greek word for "mad" is related very closely to the Greek word "prophet," or a person inspired of the divine. Paul answers the charge of insanity by claiming inspiration. The expression "I am speaking" (verse 25) is the word for inspired utterance. Festus thought that Paul was not fully rational, but was answered with Paul's claim to inspiration.

Paul then turned to Agrippa and asked him to confirm the fact that his word concerning the resurrection was sober truth. The implication was that this new governor, Festus, may not know of these things, but Agrippa had surely heard of the followers of Jesus and their claim that He was resurrected from the dead. Paul knows that Agrippa is aware of the people called Christians and uses a familiar proverb to clinch his point: "This was not done in a corner" (v. 26). He directed his question to Agrippa in such a way that it could not be evaded. Agrippa dared not say he didn't believe in the prophets, and he certainly didn't want to recommend Paul.

The amazing part of the scene is that Agrippa seems to be on the defensive. He evades the question with what seems to be a sarcastic remark which reveals his knowledge of Christianity and also his contempt for it. The wording is very difficult to translate.

The authorized version translates it as a sincere confession that Agrippa is on the verge of becoming a Christian, but that is most certainly not the spirit of it. It does not fit the scene here nor the general tenor of Agrippa's life. One meaning may be: "You are trying to make me a Christian in a hurry." Another translation may make him refer to Festus: "In short you are persuading me to make a Christian" (out of Festus). However, the answer is translated, it is an evasion of Paul's question.

Paul's reply is a very courteous and earnest one. He says that whether hurriedly or not he desires that Herod along with all others become followers of Jesus Christ. In dramatic fashion he calls attention to his chains in order to make his point. Paul evidently made his point because the dignitaries were happy to terminate the hearing. To them, there were more important ways to spend an evening. How wrong they were!

## BRAINERD BAPTIST SCHOOL

K-9

A Ministry of

### BRAINERD BAPTIST CHURCH

Your Southern Baptist  
Academic Day School  
in Chattanooga  
300 Brookfield Ave.  
For Information Call:

629-6695      622-3873  
Kindergarten School

(Adv.)

### BIBLE PUZZLE ANSWERS

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

"For the nation and kingdom that  
will not serve thee shall perish"  
(Isa. 60:12).

# From slave to brother

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

Basic Passage: Philemon

Focal Passage: Philemon 7-21

Paul is writing a personal letter to Philemon about a common concern, the life and future of Onesimus. As a run-away slave, Onesimus is still the legal property of Philemon.



Prince

During this time there were as many as 60 million slaves in the Roman Empire. Many of these slaves were highly skilled craftsmen. In many homes, the slave was the most highly educated. He instructed members of the masters household in the

fine arts, painting, and music as well as general educational areas.

Before we get side-tracked wondering why the evil institution of slavery was not under attack by the early Christian community, we must take a look at our present community. Today in this community there are some obvious social and moral issues which your local Baptist church has not addressed. If we want to debate the responsibility of the Christian community and the local church to face the issues of the day, we should talk about our situation not the conditions in the Roman Empire.

As Christians we have a common weakness of wanting to consider the problems of some other individual or community while we neglect our local responsibilities.

Our purpose of the study of Philemon should include more than a historical review of the situation surrounding Onesimus.

Let's look at a couple of the major themes and issues for our personal application found in this New Testament experience.

## We Should Face the Truth

Paul faced the truth: Onesimus was still the legal property of Philemon. Paul did not try to ignore the situation.

We seldom face truth that's in conflict with our "wishes."

Students of St. Augustine report the following prayer from his writings:

"O God, make me pure,  
but not yet!"

St. Augustine was being honest with himself. Most of us fail to tell ourselves the truth.

We think of the person we wish we were. We talk but don't act. We dream but don't plan. We tell ourselves we'll be different next time. We seldom tell ourselves the truth.

Steffens says, "We don't seek the truth. Truth pursues us. We run from truth and seldom look back."

We would rather hear 100 lies than one truth we hope to avoid.

Many of our personal, church, and community problems are caused by our failure to discuss the true situation with those involved.

Paul gives us an example of facing the truth.

## Yes! Individuals Do Change

Onesimus was changed. Being a Christian meant he was a new person. Paul suggests the new Onesimus will be a better worker and a more pleasant person.

Bishop F. Gerald Ensley of the United Methodist Church writes in his book **Persons Can Change**: Christianity is pre-eminently a religion of change. The dominant note of the gospel is redemption, which is change for the better. Indeed, the very term "gospel" means the good news of the saving purpose of God. The gospel proclaims that no man need stay the way he is. No matter how a man has soiled the original nature God gave him or has built a prison for himself by his folly or his sin, as soon as he turns his back upon his failure and puts his trust in the divine mercy, the scarlet sins become white, the lost possibilities reappear, and the crowding walls vanish. The Scriptures are the record of those who have experienced this redemptive action. The church is the company of those "who were being saved" (Acts 2:47).

Ensley adds "The mightiest weapon in the arsenal of Christian apologetics has been the miracles of transformation effected through the divine power released in Christ. Men enslaved to greed, hate, and lust have, through the love of God their Savior, become gentle, affectionate, servants of the commonweal."

Again we are faced with an issue more personal than the "change" of Onesimus. What about the change and growth in our life? What have been your major spiritual developments in the past 12 months? Have you found your spiritual growth this year has caused you to shift some of your priorities and even modify your behavior and attitudes? If you are not growing and changing, what does that say about you?

Most of us resist change. Bruce Larson in his best seller, **The One And Only You**, provides us with a "change index test."

—Change Index Test—  
(Answer "yes" or "no")

Have you changed your hair style in the last five years?

Do you enjoy the opportunity of eating some kind of food that you have never tried before?

Do you enjoy making new friends?

Have you voted for someone other than the candidate of your political party in the last ten years?

Have you switched to any new clothing styles in the last five years?

If you moved to a new town, would you consider joining a church of a different denomination than the one to which you presently belong?

If you attend church services do you welcome innovative styles of worship?

Do you find the prospect of a job change exciting?

If some circumstance required it, would you find the move to a new town a challenge?

Can you hum the tune or recite the words of any popular song written in the last year?

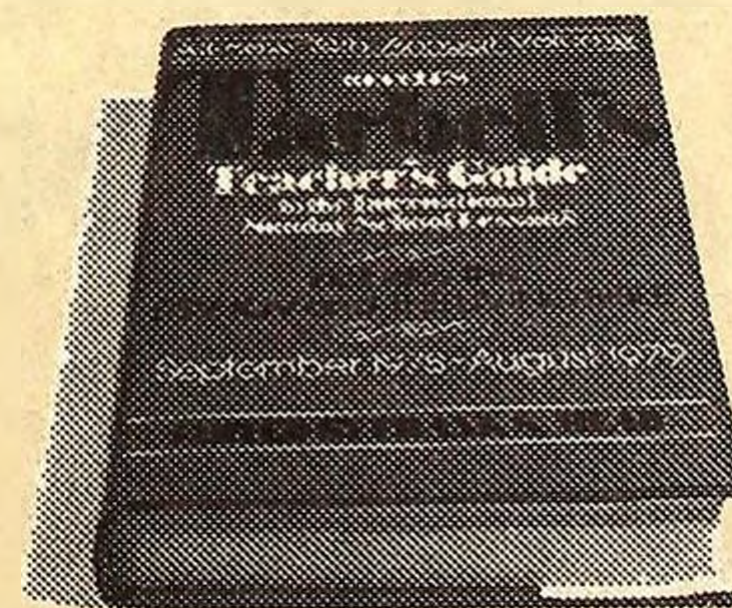
(How to rate yourself. If you get 7 or more "yes", you can feel you are a person open to change. If you get 5 or less "yes," you need to take another look at your attitude toward change.)

Christian growth is a normal part of the Christian life. We need to be open to the changes in our life. We need to grow and develop.

God wants us, not only for what we are but for our potential. Growing in Christ adds happiness and joy to life.

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

## Tarbells for 1978-79: the teacher's aid.



The all-new 74th annual volume of **TARBELL'S TEACHER'S GUIDE** is now available. Through the years, this guide has been the mainstay of a dynamic church school program for teachers of all denominations who use the International Sunday School Lessons.

The 1978-79 edition is expertly edited by Dr. Frank S. Mead, and includes these features:

- Parallel texts from KJV and RSV
- Practical guidelines for teachers
- Discussion topics for adults and youth
- Historical and geographical backgrounds

\$5.95 (Cloth)



**FLEMING H.  
REVELL COMPANY**



Visit your Baptist Book  
Store or order from the Baptist Book Store  
or Mail Order Center serving you.

# Baptist opposes Moonies buying up property

**BAYOU LA BATRE, Ala.**—Yetta Hill is not an activist; she's a full-time homemaker, mother of seven children, wife of a Gulf Coast shrimper, Southern Baptist church member.

Still, when followers of Sun Myung Moon surreptitiously began buying undeveloped land and existing industry along the banks of the bayou which winds through Bayou La Batre, she protested along with other townsfolk.

Mrs. George Hill, born and reared in the shrimping and fishing community of 3,000 at the southern tip of Alabama, insisted she had good reason to be concerned because of published stories about mind-control tactics of Unification Church members.

Like other Creole descendents in the isolated, close-knit township, she worried that local young people—including the five of her children still at home—might be taken in by the unorthodox religious group.

"When they first came in, all we knew was someone bought 700 acres of land at the mouth of the bayou," she recalls. "Later it came out it was the Unification Church. When the people of the Bayou La Batre found out they had deceived us, that's when we began Concerned Citizens of the South."

The group protested the influx of the Moon's followers into shipbuilding and other industry along the bayou. One rally it sponsored drew more than 1,000—a third of the community—to the town's only shopping center to call attention to the church's purchases in the city.

Local residents also persuaded the city council to zone the undeveloped land residential to prohibit the church's corporation from building a canning and processing factory. That zoning was challenged in the courts.

"We weren't trying to keep business out, but we were concerned as citizens and as Christians believing in Jesus Christ," said Mrs. Hill, head of the Concerned Citizens telephone committee.

Unification Church members believe Christ was only a partial saviour; that Sun Myung Moon, spiritual leader of the church, could conceivably become the second messiah.

Other causes for resident concern were the church's demand for total loyalty in life and money from members and its alleged political connections with the Korean government.

Townsfolk worried that the church, by using the free labor of members—often called "moonies," despite the church's dislike for

the term—would drive down prices, meaning less profit for local fishing and shipbuilding industries.

Mrs. Hill also fears for her children. "I just wouldn't want to see a Unification Church member come up to my child and take them off to one of their weekends," she said.

She fears for her own safety, as well, and is careful where she drives her red pickup truck. She doesn't like to be out alone at night. Yet, she and others in the area seem tolerant of the newcomers.

Mrs. Hill refuses to use the word "moonie." And even though, along with members of Concerned Citizens, she has angrily protested the church's purchases, she has not boycotted the church's businesses.

Michael Runyun, listed as president of U.S. Master Marine in Bayou La Batre, handles press relations for the Unification Church from New York City. He denies entrance to church-owned property by anyone not church-affiliated or paid by the corporation.

"There have been threats so we're taking as many preventative measures as possible," Runyun said, illustrating with the new protective fences around the business recently purchased by the church.

"We're a new religion, and we're being persecuted," he explained. "People have lived in Bayou La Batre generation after generation and have control of the town. They can't think of anybody's taking over the town," he said.

Yet Runyun disputed that might be the church's aim. He said only 20 church members were permanent residents; others come and go.

The church, showing good faith, retained employees hired by previous owners, giving them some pay increase. But townsfolk can only speculate about what may happen when the present contracts, already in force when the companies were bought, end.

"I guess the worst thing that could happen is that Moon could bring in enough of his followers so that they could take over politically . . . not just Bayou La Batre, but Alabama and the United States as well," Mrs. Hill theorized.

"It's my children: two more in high school and three in grade school. They are my reasons for being a concerned citizen. We are a close-knit family, and I don't want to see the Unification Church come between us." (BP)

LEBANON TN 37087

3-79

## What will forever be like?

What does the future—eternity—hold for each of us?

THE HEREAFTER, by R. Earl Allen, answers the questions every Christian has about life after death. Through a comprehensive examination of the Scriptures, the author outlines Jesus Christ's teachings about heaven and hell, resurrection and salvation, judgment and the Second Coming.

THE HEREAFTER is an informative overview of the reality and scope of life after death, and will provide hope and encouragement to every reader.

\$5.95 (Cloth)



**FLEMING H. REVELL  
COMPANY**

Visit your Baptist Book Store  
or order from the Baptist  
Book Store or Mail Order  
Center serving you.

