

Baptist and Reflector

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Uganda to permit mission activity

NAIROBI, Kenya (BP)—Southern Baptist missionary couples have been assured by the new Ugandan government that they may resume work in Uganda as soon as the area between the capital of Kampala and the Kenya border is under control of the new government.

They expect to return about May 1.

G. Webster Carroll, veteran Southern Baptist missionary, told Foreign Mission Board officials April 12 that he had talked by telephone with members of the revolutionary government's cabinet that day and with Yussufu K. Lule, who has been proclaimed president of Uganda by the new government.

Carroll said Lule assured him that Southern Baptist missionaries would be invited back into Uganda to work "as soon as the situation had cleared up."

Mr. and Mrs. Carroll are graduates of Carson-Newman College, Jefferson City. He served as pastor of Rocky Point Baptist Church, Russellville from 1944-47.

Pending establishment of an immigration procedure, the new government's officials will use personal letters to grant permission for the two Southern Baptist couples to return to the country, Carroll told Davis L. Saunders, the board's secretary for Eastern and Southern Africa.

Carroll told Saunders that the revolutionary council now governing Uganda seems to be made up almost exclusively of Christians.

During the recent fighting, the Carrolls and the James L. Rices have been in Kenya awaiting the outcome of the conflict.

Once back in Uganda the missionaries intend to ask for the lifting of a ban on many

churches imposed by Idi Amin in September 1977. Some 27 religious groups, including Baptists, were banned in Amin's edict. Only four religions were labeled as legal.

Missionaries will then call a national meeting of Baptist leaders to plan associational meetings and reorganize churches. Some 10 church buildings were damaged or destroyed. Missionaries plan to request personnel and funds to resume a major evangelistic effort, including church development, Bible Way Correspondence, and Bible schools.

Carroll said he expects all five Bible schools to reopen. The Baptist Convention of Kenya and individual members of the organization of Southern Baptist missionaries in Kenya have offered their services to help teach in the Bible schools, which meet for one week each month.

Southern Baptist missionaries are planning to mount intensive medicine and food distribution efforts from Kenya. Carroll and Rice have met with Medical Assistance Program leaders and personnel of the United States embassy in Nairobi to plan distribution of supplies. They expect the first supplies to arrive in Nairobi by April 20.

Although the scope of the project will not be fully known until missionaries go back into Uganda, plans are already being made to cooperate with the Medical Assistance Program and other Christian agencies which will supply medicine and food.

Southern Baptist missionaries expect to request large sums of relief ministries money and several volunteers to get supplies from delivery points to the people.

The Carrolls and Rices have been involved in relief work in Kenya among the refugees from Uganda. The last group with whom they worked was made up primarily of students from two Uganda schools who fled to Kenya.

Southern Baptists are furnishing funds for shelter, medicine, and some food for the refugees. Because personnel is limited to just the four missionaries assigned to Uganda, they have been working with personnel from other Christian groups.



ACTIVE—John and Clara Aylesworth, members of Union Avenue Baptist Church in Memphis, find that retirement provides many opportunities to serve their God and their church.

Memphis retirees find ways to stay involved in church

MEMPHIS, Tenn. (BP)—When many people half their age have run out of gas and are too tired to keep going, John and Clara Aylesworth are visiting church members, taking trips, and in general displaying a remarkable zest for living.

Members since 1918 of Union Avenue Baptist Church in Memphis, the Aylesworths are part of a rapidly growing segment of society and of the Southern Baptist population—senior adults.

They share with millions of other senior adults such problems as decreased mobility, increased cost of living on fixed income, and loneliness as peers and relatives die.

Fortunately, the Aylesworths don't have one problem that many other senior adults face: being pushed from the mainstream of the church. Through their 52 years of marriage they have taught Sunday School classes, worked in church training, served as secretaries for different departments, and

since 1945 he has been a deacon.

"Senior adults are often pushed aside or just forgotten in the rush of the church," says William Branyon, minister at large for Union Avenue. "It is not an intentional act, it is just that the church emphasis is often placed on growth programs or youth-oriented programs."

The Aylesworths are able to stay as active as they want in their church because of the attitude of Union Avenue toward its senior adults, expressed by Lee Prince, pastor: "We believe that everyone has gifts that they can contribute to the church. As a person grows and changes so can his contributions grow and change. Everyone has something to offer at every stage of their development and there are plenty of places of ministry for everyone."

One of the Aylesworths' activities is the deacon ministry program. They visit church members and encourage them to attend.

Monthly, the Aylesworths attend the Union Avenue Keenagers meeting, an organization for persons 55 and older. The meeting provides senior adults opportunities to talk and socialize with other people that share many of the same problems.

The gatherings feature speakers on topics such as Social Security benefits, health care or other areas of concern to their age group. As part of the planned activities the members sign up for trips ranging from a local shopping excursion to an extended trip to New Orleans or Williamsburg.

"Keenagers gives so many people that want to stay active a way to stay active. Some of the people are involved in every program that the church has to offer, others just enjoy helping take care of the older members that have no family," Mrs. Aylesworth said.

Union Avenue is one of the Southern Baptist churches awakening to the resources that senior adults have to offer and to the needs they have. Recognition of the needs of senior adults and their abilities will be highlighted on Sunday, May 6, when Southern Baptist churches observe the first Senior Adult Day.

Crocker honored by Shelby County

Shelby County Baptists honored their director of missions, E. Gordon Crocker, earlier this month for 15 years of service in that post.

Crocker became Shelby County's director in April of 1964, succeeding Ralph Moore.

Under his leadership, the association has begun work with Hispanics and Vietnamese, established a service personnel center at Millington, and initiated an International Friends organization.

Church membership in the association has increased by 13 percent during the past 15 years, and gifts by 146 percent.

The director was a missionary to Ecuador and pastor of Leclair Baptist Church in Memphis before he accepted his present post.

During recognition ceremonies at Bellevue Baptist Church in Memphis, Bob Carpenter, chairman of the personnel committee and pastor of Whitehaven Baptist Church, presented Crocker with a check for \$225.00, representing \$15 a year for 15 years of service.



Crocker

Plaza committee examines task

The Belmont Plaza Committee, which was authorized by the April 5 session of the Tennessee Baptist Convention, held its first meeting last Friday in Brentwood.

The committee, which was appointed by TBC president W. Fred Kendall II, is charged by the convention "to sell or to transfer" Belmont Plaza, a 123-unit highrise apartment for senior adults, to another owner. The facility was developed by the Tennessee Baptist Service Corporation, but was not opened on completion Feb. 1, because of lack of operating funds.

At its April 20 meeting the new committee reviewed the problems of the facility and examined at length the motion passed by messengers to the special called Tennessee Baptist Convention.

Bill Coles, committee chairman, presided over the meeting, which examined several proposals which have been submitted. The

committee authorized the Nashville committee members to accept and to examine any written proposals received and to report to the full committee's next scheduled meeting on May 3.

The committee will make a progress report to the May 8 meeting of the TBC Executive Board. According to the motion passed at the called convention, disposition of Belmont Plaza will be at the discretion of the Executive Board.

Committee members from Nashville are Russell Birmingham, Paul Durham, Frank Ingraham, James Winters, and Coles.

Other committee members are James Austin, Rogersville; Ed Harris, Knoxville; Robert E. Horrell, Memphis; Jack McEwen, Chattanooga; Paul Shell, Memphis; and Paul Williams, Jackson.

Executive Board president Gerald Stow, Cookeville, and Kendall are ex-officio members of the committee.

Texas, Okla. Baptists respond to disasters

By Orville Scott

WICHITA FALLS, Texas (BP)—In the wake of one of Texas' most destructive tornadoes has come a flood of disaster relief and response from people of all ages.

It was a swirling, evil monster that ripped an eight-mile swath of death and destruction through Wichita Falls, April 10, after devastating a wide area of the nearby city of Vernon.

Some said it was actually three funnels coming together in a giant storm. It killed 55 persons and did about \$250-million damage in the two cities before moving on to strike Lawton, Okla.

Response of Texas Baptists and others to the needs of survivors was immediate and heartwarming, said Fred McDowell, director of missions for the Wichita-Archer-Clay Association.

Five Baptist churches were among the emergency shelters quickly set up in Wichita Falls. Members of First Baptist spent the first night ministering to 150 homeless tornado victims, many of whom slept in the church's recreation building.

In the gray light of dawn the morning after, stunned survivors were greeted by the Texas Baptist disaster relief mobile unit and a dozen trained volunteers. The big tractor trailer and its crew, directed by Texas Baptist Men Executive Director Robert Dixon, has provided thousands of meals a day, plus spiritual encouragement for the storm victims and relief workers.

Dixon called it the worst destruction he has seen in a decade of disaster relief work, during which he has taken the disaster mobile unit and crew as far as Honduras.

Working with other relief agencies, Texas Baptists have moved rapidly to aid homeless families, said Charles McLaughlin, director

of the Disaster Relief Committee of the Baptist General Convention of Texas.

Texas Baptist churches and the homes of pastors and church members felt the full fury of the tornado which destroyed more than 2,500 homes and damaged nearly 5,000 other homes and apartments.

Six members of Texas Baptist churches were among those killed. Hardest hit was First Baptist, Vernon, with three members dead.

Trinity Baptist of Wichita Falls was one of 10 churches destroyed. Faith Baptist, also in Wichita Falls, lost its fellowship hall, the roof off its sanctuary, and its youth and education buildings. The only undamaged part of the church plant was turned into sleeping quarters for disaster relief workers.

In Lawton, Okla., even after the storm had spent much of its fury in Texas, three were killed and more than 100 injured. Bivocational pastor Jim Graves of Richard Spur Baptist Church lost his home, but no Baptist churches in the town were damaged.

The disaster van of the Baptist General Convention of Oklahoma was utilized for the first time and was able to provide the only hot meals some victims and workers had for two days. Electricity and gas were knocked out.

Volunteer workers with the unit brought food and drug prescriptions to many elderly who refused to leave their damaged but livable homes for fear of looters. Local Baptist churches were immediately active providing food and shelter.

Texas Baptist churches damaged included the New Life mission of First Baptist, Vernon, and the Sunnyside and Hillcrest churches of Wichita Falls. Eleven church staff members' homes were destroyed and seven others were damaged.

The amazing thing, considering the extent of the destruction, said Dixon, was the comparatively small number of people killed and injured. Many of those killed were people who tried to flee a shopping mall ahead of the tornado.

Texas Baptists are eager to reassure the storm victims that they aren't forsaken, said McLaughlin. The state convention has sent church recovery and family assistance task forces to help churches and families rebuild.

Financial aid is being provided through statewide disaster relief offerings, the Cooperative Program and the Mary Hill Davis offering for state missions. A plea has been issued for volunteer builders as soon as the debris is cleared away.

The state convention is providing temporary support for staff members of the churches where large numbers of church members lost their homes.

Three from Memphis named as foreign missionaries

Three natives of Memphis were among 20 persons named as missionaries by the Southern Baptist Foreign Mission Board at a meeting in Kansas City on April 10.

The three are Wilburn T. (Bill) Stancil, Donna Styers, and Cynthia Weaver.

The appointment service was held before a crowd of 7,500 in Kansas City's Municipal Auditorium.

Mr. and Mrs. Bill Stancil will work in Argentina where he will be a seminary teacher and she will be a church and home



Patricia and Bill Stancil

worker. He is presently pastor of Oak Grove Baptist Church, Burleson, Tex.

A native of Memphis, Smith is a graduate of Memphis State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He expects to receive a doctor of philosophy degree at Southwestern seminary next month.

Before he enrolled at Southwestern seminary, he served in the U.S. Army.

Mrs. Stancil is a native of Missouri and a graduate of Central Missouri State University, Warrensburg, and Southwestern seminary.

The Stancils were summer missionaries in Coon Rapids, Minn.

The Stancils have one child, Emily Marie, born in 1976.

Donna Styers will promote religious education in Chile. Presently, she is a teacher at Oakhaven Baptist Academy, Memphis, and is a member of Oakhaven Baptist Church.

A native of Memphis, Miss Styers is a graduate of Memphis State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She also has done graduate studies at Memphis State University.



Styers

She has served as a summer missionary in Pendleton, Ore.

Cynthia Weaver will be an elementary school teacher in Taiwan.

She is a student at New Orleans Baptist Theological Seminary, New Orleans, La., and a teacher at Union Baptist Theological Seminary in that city.

A native of Memphis, she has also lived in Jackson and Waynesboro. She is a graduate of Union University, Jackson, and Murray State University, Murray, Ky.

Miss Weaver has served as a Southern Baptist Home Mission Board summer missionary in California and Maryland. She has taught in junior high schools in Memphis and Bolivar, as well as at Murray State University.

Speakers at the appointment service were Baker James Cauthen, FMB executive director, and John R. Bisagno, pastor of First Baptist Church, Houston, Tex.

Cauthen told the crowd that more than \$34-million has been received toward the 1978 Lottie Moon Christmas Offering for foreign missions. This is \$2-million more than the 1977 grand total. The FMB's books on the 1978 offering will close on May 31.



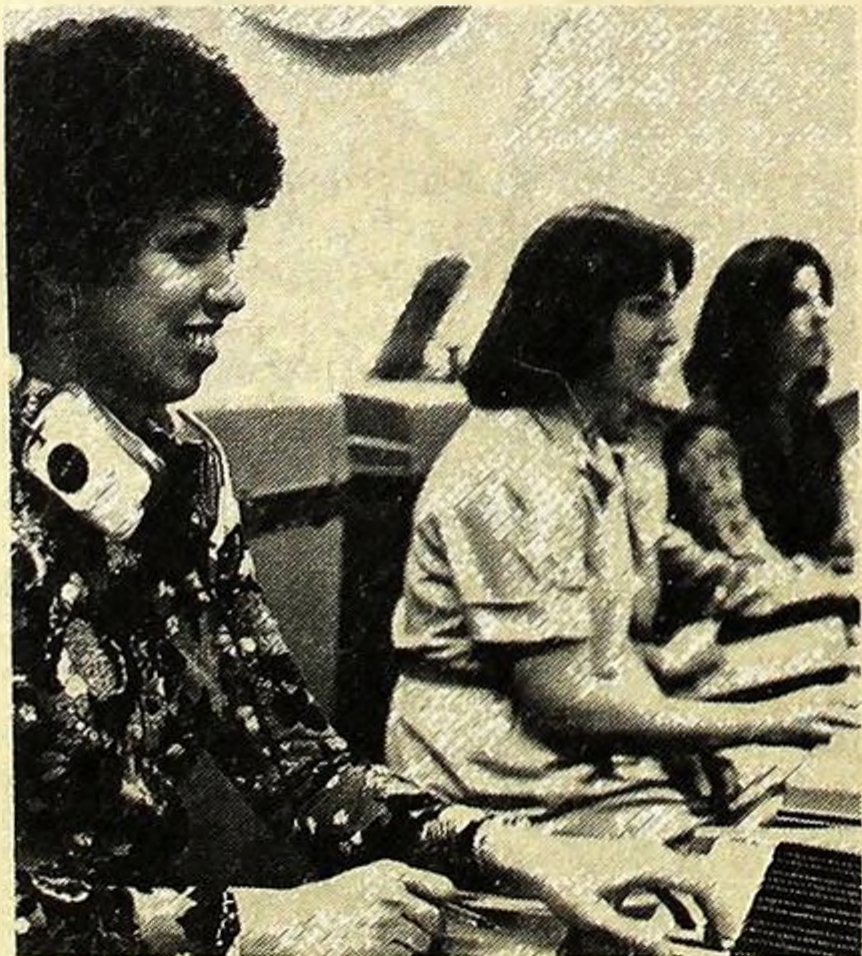
Weaver

SBTS announces youth workshop

LOUISVILLE, Ky—Approximately 200 church leaders and students will be looking at creative ideas for summer youth programs at the 10th annual Summer Youth Program Workshop April 27-29 at Southern Baptist Theological Seminary.

Fifteen workshop leaders will provide resources in the areas of counseling, worship, music, games, puppetry, Bible study, drama, retreats, and fellowship, according to William R. Cromer, professor of religious education at Southern seminary and coordinator for the workshop.

For additional information or registration material, contact: William R. Cromer, Coordinator, Summer Youth Program Workshop, 2825 Lexington Rd., Louisville, Ky., 40206.



PIANISTS—Connie Scudder (center) of Madison and Rachael Conniff (right), Nashville were among 25 pianists from eight states who attended a seminar for church pianists at the SBC Sunday School Board Nashville.

C-N offers college life program for Tenn. high school students

JEFFERSON CITY—A College Exploratory Program for high school juniors will be available at Carson-Newman College, June 11-July 13.

The five-week program is designed to give participants an opportunity to explore the possibility of attending college after completing high school. Students will live on campus and attend classes taught by members of the Carson-Newman faculty.

Students who have finished the junior year of high school, have a "B" average, and who are recommended by their high school may apply for admission to the program.

Bernard F. Bull, a member of the C-N faculty, will direct the College Exploratory Program.

Each participant will enroll in two courses. The classes will be attended by college students as well as the exploratory students. Those satisfactorily completing the courses will receive credit at Carson-Newman, if they

are accepted for admission to C-N following their graduation from high school. Credit at other institutions will depend upon the policy of the institution.

Courses may be selected from introduction to the Bible, general biology, American folklore, and general psychology. A physical education activities course or private music lessons are optional. Each course will meet for one and one-half hours each weekday for five weeks.

There will be scheduled meetings to introduce participants to life on a college campus. They will be encouraged to talk with professors and school officials who can help them in planning their educational goals. Participants will live in the college dormitory facilities and take their meals in Stokely Memorial Cafeteria.

Further information on the College Exploratory Program is available by contacting Roy Doby, academic dean, Carson-Newman College, Jefferson City, Tenn. 37760.

New youth materials offered at meetings

NASHVILLE—A new package of youth ministry information has been utilized at the first four Area Youth Ministry Conferences this year, listing practical helps and focusing on the future of youth ministry needs.

Bob R. Taylor, youth ministry consultant in the church administration department of the Southern Baptist Sunday School Board, said approximately 95 percent of the material used in this year's conferences is new.

"These conferences are totally unlike anything ever done in youth ministry," Taylor said, "with new topics and a lot of small group work."

Taylor said nearly 1,000 persons are expected to attend the 14 conferences, which are held throughout the United States between February and November.

Upcoming conferences this summer will include sessions at Ridgecrest, N.C., June 30-July 6, and Nashville, Aug. 13-17.

More than 30 hours of conference time is scheduled for each of the conferences, covering basics of youth ministry week, Bible study and new research in youth ministry done by a non-Baptist group.

Youth Ministers also study how to develop a personal support system; how to develop church goals and objectives for youth ministry; and how to plan youth led worship services.

Registration information is available from Bob R. Taylor, director, Youth Ministry Area Conferences, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

James Haynes to take Baxter church post

James Edward Haynes was called as pastor of Nash Grove Baptist Church in Baxter recently.

He has served as pastor of Brush Creek Baptist Church in New Salem Association and was ordained to the gospel ministry by Prosperity Baptist Church in Auburntown.

Haynes is already on the new field.

BSSB president responds to literature criticism

NASHVILLE (BP)—Southern Baptist Sunday School Board President Grady Cothen has reacted to the method used to criticize a misstatement in a February lesson in the Sunday School Young Adults quarterly.

Robert E. Lee, a Knoxville pastor and evangelist, said he mailed 4,000 copies of a two-page "indictment" of Sunday School Board literature headlined "Lies in our Literature."

The issue arose around a statement in the Feb. 25 lesson that read: "If a Methodist, a Presbyterian, a Lutheran, a Catholic, an Episcopalian, a Mormon, a Jehovah's Witness, and a Baptist were to sit down together around a table to discuss their beliefs, they would discover many differences. But none could disagree with Paul's words in these verses (from Ephesians, chapter 4).

"No matter what our background or denominational preference, we all believe in one body (the church), one spirit (the Holy Spirit), one hope (the resurrection), one Lord (Jesus Christ), one faith (Christianity), one

Gray mission plans building, expansion

The next four to five weeks will be busy days for members of Gray Southern Baptist Mission near Kingsport.

The mission has a new church facility under construction, plans to constitute as a church when the structure is completed, and is in the process of looking for a pastor.

Located on a four acre site, the new building will be in an area which is just beginning to develop, according to James E. Harris, director of missions for Holston Baptist Association. The sanctuary will have a seating capacity of approximately 200, and Sunday School classes are also being constructed.

Gray has been a mission of the Fort Robinson Baptist Church in Kingsport, where Frank Proffitt is pastor. However, the mission plans to constitute as a church soon after construction is completed. Ferrell Brown has been preaching for the group, but is on disability retirement.

Contractor for the new building is Ed Street Jr., Johnson City. The Tennessee Baptist Convention church architecture department assisted in the plans.

Union announces representatives

Union University president Robert Craig has announced the appointment of 14 senior representatives for West Tennessee.

Acting as liaison members between the college and their individual Baptist associations, the representatives comprise a newly-created group through which the college will communicate with its church-related public, Craig explained.

Development consultant Walter Warmath will head the group and will be responsible for the dissemination of information to the representatives.

The representatives, their towns, and the Baptist associations which they will represent are:

Robert L. Armour, Union City, Beulah; W. Clyde Cobb, Jackson, Shiloh; G.L. DePriest, Brownsville, Haywood; E.E. Deusner, Lexington, Beech River; Teddy H. Evans, Covington, Big Hatchie; W.A. Farmer, Como, Western District; Barney L. Flowers, Humboldt, Gibson;

Joe Harris, Huntingdon, Carroll-Benton; Raymond R. Hollaway, Somerville, Fayette; Robert L. Newman, Dresden, Weakley; Robert L. Orr, Dyersburg, Dyer; J. Simon Smith, Grand Junction, Hardeman; Samuel R. Woodson, Jackson, Madison-Chester; and H.B. Woodward, Bells, Crockett.

baptism (public profession), and one God (Yahweh)," the lesson said.

"We would argue about our modes of baptism, our church polity, our governmental structure, and so on. But on these seven points few, if any, would disagree. In fact, they are the basis for worldwide Christian unity."

Cothen replied to the mailout and to a letter he received directly from Lee, interim pastor of the Elm Street Baptist Church in Knoxville.

"There is no question but that we made an error in the Sunday School Young Adults quarterly to which Lee referred," Cothen said. "It is a misstatement, acknowledged by both the author and the editor, to group all those denominations together and say they believe the same thing.

"We regret our error and will renew our diligence in guarding against such occurrences," he said. "To label the honest effort of dedicated people as a blasphemous lie or the encroachment of the devil or liberalism or modernism is a disservice to this institution, to the convention, and to the Lord."

Lee's "letter to the editor" was printed in the March 28 issue of the Baptist and Reflector.

"Cothen said the widespread dissemination of information 'related to the unfortunate affair' did serious harm to many honest people.

"We produced last year 156 million pieces of material, all of which, insofar as we are able to ascertain, was Biblical, Christian, and conformed to the Baptist Faith and Message Statement."

The board president charged that Lee's treatment of an error was improper. "The Christian's responsibility would have been to notify me personally that an error had been made and ask for correction," he said.

"Three members of the Sunday School Board of trustees live in the same town with Lee, but no contact was made of them or any other responsible person.

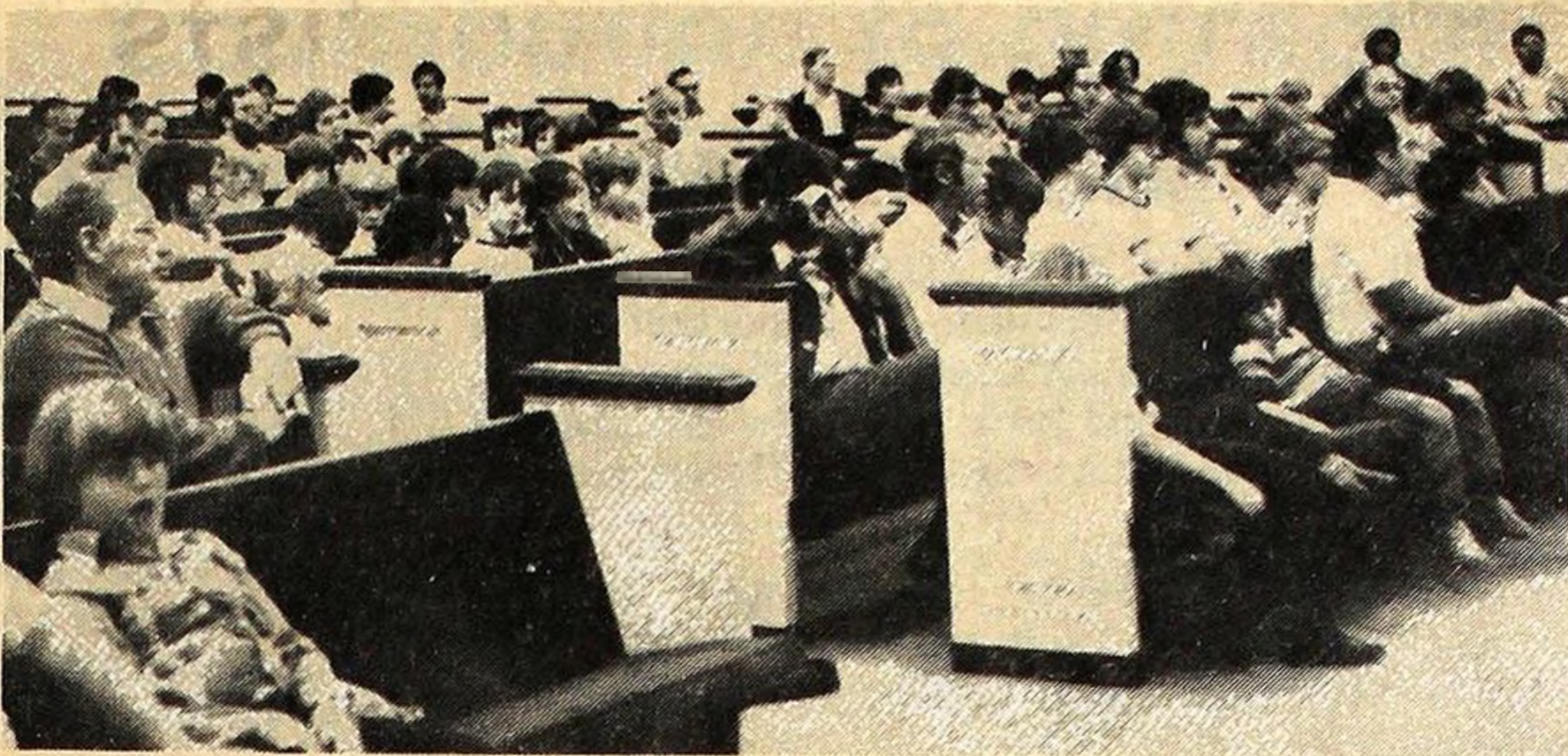
"We regret our mistake and will try again to catch our errors before they reach print. Since we are human I expect that we will fail sometimes, but it will not be because we are trying to depart from Scriptural truth," said Cothen.

Cardiff Baptists call Cosby Hayes as pastor

Cosby Hayes, associate pastor of Cardiff Baptist Church in Rockwood for the past year, was called as pastor by the congregation earlier this month.

The church's former pastor, Robert Maxwell, died of an apparent heart attack last summer.

Hayes led congregations in eastern Kentucky and Lexington, Ky. before coming to Tennessee in 1963. He is a native of Madisonville, Ky. Since coming to Tennessee, he has led Clymersville Baptist Church, Rockwood; Hopewell in Rockwood; and a church in Crossville. For 18 years, he was a chaplain in the United States Army Reserves.



SILVER ANNIVERSARY—Royal Ambassadors from Tennessee attend the 25th state RA Congress held April 13-14 at Central Baptist Church of Bearden. Nearly 1,300 boys and their counselors attended the sessions.

'Silver celebration' held by Royal Ambassadors

Twenty-five years ago, on April 23, 1954, Royal Ambassadors from throughout Tennessee met at First Baptist Church in Nashville for a historic occasion. It was the first state Royal Ambassador Congress.

The boys, young men, and their counselors heard state secretary for RA work Jimmy Allen, Georgia RA secretary Glendon McCullough, Tennessee Baptist Convention president A. Roy Greene, Peru missionary M.D. Oates, and Cherokee Indian Robert Bushyhead.

On April 13-14, 1979, another group of young men representing Baptist churches in the Volunteer State met at Central Baptist Church of Bearden to observe the silver anniversary congress of Royal Ambassadors.

Highlights of the 1979 congress included mission conferences, RA speakout competition, mission fair spectacular, and messages from an east Tennessee pastor and two University of Tennessee football players.

Allen Duncan, placekicker for the Volunteer team and son of Southern Baptist missionaries to Africa, told the nearly 1,300 in attendance that the Lord can use their lives as a testimony every day. "Don't let this world fool you into thinking that you have to be somebody famous before God can start using you. God's plans for you start today."

God's call comes early

He then told the young men that he believes that missionaries of the future begin to hear God's call early in their lives. "It's not too early for God to begin to call you today. God may be calling you right now—this is where missions begins," he challenged them.

In his final message to the group, the UT student said that the RAs must accept a challenge to stand for their beliefs. "We have the answer," he assured them. "But your Christian life is going to be dead until you can get out and tell someone about Jesus' love. Right now—not starting 10 years from now—you can make a difference to those around you."

UT punter Dale Schneitman gave his

testimony and presented a musical message. The Knoxville native sang several songs and then told the group that God could not use them unless they are willing to give up everything that they have for Him.

The final message was delivered by Charles Redmond, pastor of First Baptist Church, Lenoir City.

Everything in the world has a purpose, Redmond said, and the purpose of people is to love God. He said that before a person can love God, he must know God and obey Him.

Officers, winners named

Officers elected to serve during 1979-80 included: president Roger Scott, Central Baptist Church, Chattanooga; secretary Mark Pressley, Central, Chattanooga; mission activity leader Mark Songer, Central, Chat-



UT PUNTER, SINGER—Dale Schneitman, University of Tennessee football punter presented his testimony in song at the Royal Ambassador Congress at Central Baptist Church in Bearden.

tanooga; and interest activity leader Todd Gregg, Northport Baptist Church, Newport.

Winners in the speakout competition were: Jason Sargent (crusader), Calvary Baptist Church, Jackson; Harry Bryan Jr. (pioneer), Cumberland Baptist Church, Knoxville; and Jeff Bohanan (ambassador service), Wallace Memorial Baptist Church, Knoxville.

A special mission offering given by the boys amounted to \$480.67, according to Kenny Rains, state RA director. Archie King, brotherhood director for Tennessee, said that this year's offering will be used in three areas. "We need to strengthen the work of Royal Ambassadors in the Northwest region of our country and in New York State," he explained. "Part of the money will go to these areas." The remainder will be used for purchasing Bibles for distribution in the United Nations by home missionary Elias Golonka.

Rains said that 32 associations and 94 churches were represented at the silver anniversary Royal Ambassador Congress. The attendance totaled 1,246.

Black church reverses role

LUBBOCK, Texas (BP)—The traditional pattern of a white church trying to reach blacks in its community is being reversed in Lubbock, Texas.

Lubbock Baptist leaders felt history was made in March when a black Southern Baptist congregation led by pastor Leon Anderson constituted the Pilgrim church.

It's become the only strong church of any kind in a large integrated residential area where four new housing developments are underway.

The Pilgrim church already has had white members join, and its goal is to reach people of all races, said Anderson, a college and seminary graduate. The congregation had been meeting in another part of the city, but their building, situated on a back street, was inadequate.

Meanwhile a struggling white congregation in west Lubbock disbanded and Bacon Heights Baptist Church, one of the state's fastest-growing evangelistic congregations, accepted the assets and liabilities of the disbanded church.

Bacon Heights pastor Hank Scott said, "Many professional black families have visited our church and others, but they don't join. We felt if we could help start a black work in the area, we could provide a ministry for them and others."

Bacon Heights paid up the bills on the church plant, and in a moving ceremony, presented the deed for the church property to the Pilgrim church.

EDITORIAL

An effective, unique mission tool

The Cooperative Program—as important as it is to Tennessee Baptists—is simply a tool or a method by which churches and their members can channel their support to many worthy causes throughout the world.

A church, in reality, doesn't give TO the Cooperative Program, but rather THROUGH the Cooperative Program to support many ministries and missions.

The Cooperative Program is "cooperation" in at least two ways: (1) it is a way that various SBC agencies cooperate in dividing up the SBC Cooperative Program gifts according to a budget approved by messengers to a Southern Baptist Convention, and (2) it is a way that a state convention and the SBC cooperate in dividing the undesignated funds that come into a state convention office.

When the Southern Baptist Convention was organized in 1845, the financial plan was for individuals and churches to contribute separately to various national and state Baptist agencies and institutions. As the denomination's age increased, so did the number of causes—all worthy—appealing for funds.

What evolved was the procedure for each of these agencies to go directly to local churches and appeal for money.

This resulted in two undesirable effects:

(1) The agencies which had the greatest "heart appeal"—such as foreign missions and children's homes—usually got the biggest support. Agencies employed strong, forceful representatives to visit and to pressure for support. Churches were besieged by many requests to invite representatives.

(2) Not all churches were confronted by the challenges of these causes. Naturally these agency representatives wanted to go to the larger churches—where there would be larger offerings. Before the 1920's, it was estimated that less than 40 percent of the SBC churches contributed to any cause outside the local church. The financial burden of all these causes was carried by about 15 percent of Southern Baptists.

After several earlier efforts to form some type of unified Baptist mission budget, the pressure of mass debt (intensified by the economic crisis of World War I) became the catalyst that brought it all about.

The 1919 SBC launched the \$75,000,000 Campaign to bring financial solvency to state and SBC agencies. The money was to be pledged and given over a five-year period (1919-1924).

Enthusiastically, churches and their members pledged \$92,000,000, and even though the recession of the early 1920's caused the campaign to miss its goal, the \$75,000,000 Campaign provided the inspiration for the birth of the Cooperative Program.

When the 1924 SBC met in Atlanta, the messengers approved a "cooperative" sharing by all SBC agencies in the 1925 budget. The following year the 1925 SBC, meeting in Memphis, officially named the unified financial plan as the "Cooperative Program."

Another factor of this cooperation was that churches were to send their gifts to their state convention office, and the state convention was to keep a portion of these funds for their own programs and forward the remaining portion to a central office to be distributed to the various SBC agencies.

Another aspect that is unique to Southern Baptists is that a church member can have a voice in how mission money is spent—at all stages!

First, an individual Baptist determines how much of his income is shared with his church.

Then, at a church business meeting, he helps decide how much of his church's budget will go to missions supported through the Cooperative Program.

As a church-elected messenger to the state convention, he has a voice in determining what percent of these Cooperative Program funds are kept in Tennessee to support state mission causes—and, when the messengers approve the TBC budget, how that money is to be spent.

And, as a church-elected messenger to the Southern Baptist Convention, he must help decide how the SBC will divide its Cooperative Program gifts among the various agencies and their ministries.

Yes, the Cooperative Program is merely a tool—but in its 54 years of existence, it has proven to be an effective tool to fulfill the purpose envisioned by the SBC's 1845 organization: "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel" (preamble, SBC Constitution).

Cicero's comment



By the editor

It was 25 years ago. A newly-formed organization, the Baptist Public Relations Association was holding its first workshop on the campus of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

At the Southern Baptist Convention the previous May, a group of communications workers with various SBC organizations and state conventions had formed BPRA. They had determined to hold a workshop each spring with a program designed to help those engaged in this profession.

As a first-year student at Southwestern seminary, I saw a notice on the bulletin board that the group would be meeting in Price Hall auditorium, and any interested students would be welcomed. Between classes and my second-shift job as a freight handler for the Texas and Pacific Railway, I managed to attend some of the sessions.

The sessions were a great encouragement to me and other students who were committed to a new but growing vocation of religious communications.

At a youth revival at my home church in the summer of 1950, I had publicly announced that God was calling me into vocational Christian service. Of course, a decision of that sort meant that a person would be a pastor—or if he were really dedicated, perhaps a foreign missionary.

During my years at Mercer University, Macon, Ga., I became aware that there were other vocations of Christian service. My conviction grew that perhaps my field of service would be in religious journalism.

After graduating from Mercer, I went to the University of Georgia for one year for a bachelor's degree in journalism and then headed for Southwestern seminary.

At that point, I had had very little contact with anyone in religious journalism, so that first BPRA workshop held a special interest for me.

Among my treasured possessions is a little black notebook, in which I recorded my notes of that workshop.

I recall a session led by the late Arthur Davenport, then PR director of the Oklahoma Baptist Convention, on poster making. He noted that most of our posters contained so many pictures of speakers, that they looked like a page from a high school annual.

There was a lecture by someone named Blackmon on dealing with secular newspapers—how to get your church or religious organization in print.

Someone named Turner talked about the writing of feature stories.

Albert McClellan was then public relations director for the SBC Executive Committee. My notes indicate that he spoke concerning the various kinds of promotional literature which Baptist organizations could produce. He chided the PR workers for the poor quality of their materials and urged the use of outside assistance to produce better results.

My notes indicate that someone named Green lectured on the use of paid advertising.

That first BPRA Workshop also had the opportunity to see Southern Baptist's first TV production. The film, "This My Son," was a modern version of the prodigal son and had been produced by the SBC Radio and Television Commission for their projected series "This is the Answer" (later called "The Answer").

This week I have returned to Fort Worth to attend the 25th anniversary BPRA Workshop. The organization and the annual workshops have been helpful to me over the years—and I will always be grateful for what that first one meant to a seminary student who was searching for a place in religious communications.

EQUIPPED AND ILL-EQUIPPED



CIRCULATION THIS ISSUE—78,031

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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.

Response to Barnett

Dear editor:

Reference: the April 11 letter concerning so-called authority to ordain women as deacons.

To use the Greek word *diakonon* (servant) as authority to ordain women as deacons is ultra-liberal theology and unscriptural.

All born-again believers are to be servants of God. However, God has different roles of service for us to play.

The Bible is clear that God made man to be spiritual leader and head of the home (Genesis 3:16; Proverbs 12:14; I Corinthians 14:34-35; Ephesians 5:22-24; I Peter 3:1).

When a church ordains a woman as a deacon, she becomes spiritual leader over men, which is contrary to God's Word (I Timothy 2:11-15).

The Bible is clear that a deacon is to be the husband of one wife (I Timothy 3:8-13). How can a woman be the husband of one wife? Notice verse 11 points out qualifications of deacon's wives, NOT husbands. Acts 6:3 instructs the church to choose men, NOT men and women.

In his church newsletter, Marion Barnett stated that I was incorrect to be guided by Bible proof texts and that picking out verses without studying the issue widely and in overall context allows me to make mistakes.

I simply take God's Word for what it clearly says. Some things in the Bible are not clear to us now, but the FACT that men are to be the spiritual leaders is crystal clear!

If God's Word is not correct enough to live by, it is not correct enough to die by (II Timothy 3:16).

I thank God for precious born-again wives who love God and believe what the Bible says concerning their relationship with the Lord. These are God's greatest gifts to men since salvation.

Jimmy H. Davis

P.O. Box 237

Savannah, TN 38372

Commends Owen

Dear editor:

Every now and then an opportunity comes to us to share something or someone with another so that all might be blessed. This is how I feel concerning our new director of convention ministries.

It has been my pleasure and privilege to know and work with Carroll C. Owen for the past four years as a member of First Baptist Church, Paris, and also as the director of missions for Western District Baptist Association, of which First Baptist Church is a part. In these years past, I have not known anyone that has been more supportive of the work and has been more involved in the work than Carroll Owen. For this, our association will be forever grateful.

I commend him to Tennessee Baptists with the highest commendation and with the full assurance that our ministries within our convention are in good hands. He has a heart for missions. He has a sense of the educational needs of the local church. He has a deep heart feeling for the youth of our state. He has an understanding of the total work in our state, and for this we can feel secure that planned work in the days to come will be that which will seek to meet needs.

I am deeply grateful for the wise and loving leadership Owen has provided as pastor of First Baptist Church, Paris. I can commend him to Tennessee Baptists with the knowledge that he will give that same like of wise and loving leadership to our state. Our loss is Tennessee Baptists' gain.

On his last Sunday, both morning and evening services were filled. Many decisions were made; some on profession of faith while others made different commitments. He left

First Baptist Church as a successful pastor, a loved pastor, and a devoted friend. That old cliché, "If you don't make it in the pastorate, you can always go to denominational work" cannot be attached to Carroll Owen.

As the director of missions of Western District, I feel that our state convention has the finest man that can be found to fill the position of convention ministries director.

Bill H. Smith

P.O. Box 50

Paris, TN 38242

It's wonderful

Dear editor:

The Bible says heaven is a wonderful place. God's promises are wonderful and God is wonderful. The Lord Jesus Christ is wonderful, and the Holy Spirit is wonderful.

People, it's wonderful (that) God loves us all and wants all of us who haven't already done so to put our faith and trust in the Lord Jesus Christ right now.

Yes, the Bible tells us the land that is fairer than day is wonderful. Let's take the roadway to heaven.

Bill Horma

P.O. Box 372

Rockwood, TN 37854

Opposes SALT II

Dear editor:

I differ with the approach covered in your article "SBC peace convocation urges SALT approval" as follows:

1. The SBC position could be misread by politicians as representing 13 million Baptists. It doesn't, and I challenge those attending to try to locate our "13 million" in the first place and secondly, by polling them individually.

2. We scream when Uncle Sam (IRS) looks at tax exempt "religious groups" but favor pressuring Washington on other matters. Consider how people join together and form a supposed religious group and open a bingo parlor and get tax exempt status and at the same time "milk the public." A double standard?

3. Cooperative funds should not be spent on the SALT issue either in publications, meetings, or staff positions.

4. Were opposing viewpoints presented at the convocation from sources such as "Arms Control: The Russians Are Cheating!" Reader's Digest, December 1977; "SALT II—Blueprint For Disaster," Reader's Digest, April 1978; UPI report March 5, 1979 stating three liberal Senators—Hatfield, McGovern, and Proxmire would find it "very difficult if not impossible for them to support the proposed SALT treaty with the Soviet Union?"

5. Our defense forces protect our country and freedom of religion. I wonder if Pastor David Matthews has ever considered pastoring a church in the Soviet Union.

6. I'm for human rights and eradication of hunger, but what do you do about governments that use our food for political purposes? We give food to some countries that take the farmer and make him a soldier and "convert plowshares into guns."

Is the SALT treaty the answer? How about urging 13 million Baptists to turn to prayer for solutions to these problems? The problem is much bigger than all of us, and only God can change the disastrous course into which this world is heading.

Larry W. Sistrunk

4980 Ridge Tree Drive

Memphis, TN 38128

Contribution to outreach

Editor's Note: May is Associational Missions Month. During this period we are presenting five articles on the role of the Baptist association in Baptist life. These are written by an SBC home missionary in Idaho.

By Elliott Smith

Wherever one looks in Baptist life, the association stands nearby. But perhaps the association's greatest impact on the denomination has been in the area of outreach. Several techniques are discernible in the study of associationalism.

Scattered (Satellite) Congregations. This technique of church extension was introduced into Baptist history by the first Welsh churches. The Ilston church, with John Myles as its pastor, practiced that principle. The church grew rapidly in the early 1650s. Members came from several adjacent communities.

The exigencies of seventeenth century life made it difficult for them to travel regularly to Ilston. The solution was to open an arm of the church in the different communities. Those several scattered congregations constituted the total Ilston church.

From time to time, they came together to observe the ordinances.

Later, some of the scattered, or satellite, congregations became independent Baptist churches.

That same scattered congregation principle was introduced to the Philadelphia area by British Baptist Elias Keach. Some of the first churches of Philadelphia Association had first been satellites of the Lower Dublin church.

Itinerant Missionary Movement. The first itinerant missionaries could more accurately be called pastor-missionaries. They served one church as pastor and, at the same time, did part-time itinerant work in neighboring villages.

The earliest examples found thus far in associational records are written of in the association minutes of South Wales, dated Nov. 6-7, 1650. Note was taken of "the great scarcity of such ministers as will soundly hold forth the word of truth in Carmarthenshire, and the seasonable opportunity now offered...for the propagation of truth in those parties."

David Davis and John Myles were to supply the area at definitely stated times. Thirty pounds per year were to "be rayased by the churches in equal portions...towards the maintenance of the ministry."

Philadelphia, Charleston, and Sandy Creek associations all actively extended their ministries to new areas by sending out itinerants.

Extension of Philadelphia Association to what were considered to be remote areas began in 1752, when John Gano and three companions were sent on a missionary journey to Virginia. The results are apparent from the fact that, in 1754, Philadelphia Association "Concluded to receive the church of Ketockton, and the church of Opekon, in Virginia, into the fellowship with this association."

The Supply of Destitution. An outgrowth of the itinerant missionary movement was what came to be designated the supply of destitution. As early as 1779, Charleston Association had established a standing committee to "recommend traveling ministers of good character." Their primary function in the early days was to provide preaching for pastorless churches.

A committee of Virginia's Roanoke Association recommended, in 1789, "that vacant churches, or churches destitute of ministers, be considered by the association, and that the same be supplied from time to time, by ministers in rotation."

In a historically important development, Charleston Association, in 1818, adopted "Rules for establishing a scheme of itinerant preaching for home missions." Among other things, those rules said: "The Board shall be particularly careful that in making these appointments, they seek only preachers of approved character, distinguished for their prudence, piety, and zeal, and of respectable talents."

Those associational missionaries were "to

preach...among the people at large...on the most plain, important...truths of the gospel, with a view to the conversion of sinners, and the regular formation of churches."

Catalyst for the formation of other Baptist entities. Associations gave birth to other associations.

It was largely through the influence of Philadelphia Association that Charleston Association was formed in 1751.

Ketockton Association was organized in Virginia in 1766 entirely as a result of the outreach of Philadelphia Association.

Several of the Virginia associations developed out of Sandy Creek Association.

Charleston and Sandy Creek associations both contributed to the birth of Georgia Association.

Other Separate Baptist and Regular Baptist associations were formed in the Mississippi and Ohio valleys as an outgrowth of associations in the East and South.

The first Baptist body that could be considered national in scope, the Triennial Convention, also grew out of associationalism. Actually, Baptist associations were the forum for discussion and organization, as well as the channel for funds, for many of the early mission societies. Sometimes those societies were formed immediately following the annual meeting of the association. It was because of Luther Rice's extensive contacts with the associations that his call to union was heeded with the result that the Triennial Convention was organized on May 18, 1814, at Philadelphia. The Southern Baptist Convention developed from that in 1845.

State conventions, which began to develop a decade after the organization of the first national body, also owe their beginnings to associationalism.

A query came to North Carolina's Kehukee Association in 1803 asking: "Is not the Kehukee Association...called on...in some way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

Carrying that concern forward in 1804, delegates from Kehukee, Portsmouth, and Neuse associations met "to devise ways and means to support the missionary cause." From that developed the Baptist Philanthropic Society for Foreign Missions in 1814, and which was revised in 1819 to include domestic missions.

In a final evolution, to give greater strength against rising anti-missionism, the Baptist State Convention of North Carolina was organized in 1830. All because a query was addressed to a single association 27 years earlier!

Belmont announces commencement plans

Belmont College will observe its 25th commencement Friday, April 27, at 8:00 p.m., at Belmont Heights Baptist Church, Nashville.

Approximately 195 graduates will receive diplomas from six degree categories following a commencement address to be delivered by Arthur L. Walker, executive director-treasurer of the Education Commission of the Southern Baptist Convention.

The baccalaureate service will be held at 10:30 a.m. in Massey Auditorium prior to the commencement exercise. Roger P. Freeman, pastor of the Trinity Heights Baptist Church in Shreveport, La. will address the graduates and their families.

Other activities to be held during commencement week include a tiffin for seniors on Thursday, April 26, hosted by the Adelia Acklen Club; and the president's reception in the evening of that same day for graduates, parents, and friends. This event will be held in the Belmont Mansion and will be hosted by Herbert G. Gabhart, president of the college, and his wife.

Excitement in pews comes from pulpit, pastors told

BATON ROUGE, La. (BP)—“Preaching is our first and highest calling,” Harper Shannon told pastors attending the third annual National Conference on Preaching at Florida Boulevard Baptist Church.

More than 200 pastors listened to a long line of well-known preachers and teachers tell them how to preach the Word of God more effectively and how to relate their preaching to the needs of their people.

Shannon, pastor of Huffman Baptist Church, Birmingham, Ala., said preachers must be academically and spiritually prepared. “With the extensive resources available today,” he said, “there is absolutely no excuse to come to the pulpit unprepared.”

Shannon said church members have a responsibility to come with an attitude conducive to worship—one of expectance, love, respect, and a readiness and willingness to expose themselves to God’s eye.

“However,” he said, “there will be no excitement in the pew, if there is no excitement in the pulpit.”

Clyde Fant, pastor of First Baptist Church, Richardson, Texas, and a former professor of preaching, told the group that the greatest weakness of preaching today is not the lack of creativity, originality, or organization, but of theological understanding.

Fant said the Bible and theological textbooks are the truest resources of preaching and that without an adequate Biblical and theological foundation, the substance will be meaningless.

“In order for true preaching to occur,” Fant said, “contact must be made between historical revelation of the Bible and the contemporary situation.”

Several speakers said more preaching is needed that’s directly related to the needs of the people in the congregation.

In the opening session of the conference Grady C. Cothen, president of the Southern Baptist Sunday School Board, told the preachers that recently released statistical information confirmed the general belief that morals and ethics are changing drastically today.

“To touch people with our sermons,” Cothen said, “we must do our best to know what they are thinking, where they are, and how we can relate to them.”

Harold Bryson, preaching professor at New Orleans Baptist Theological Seminary, said, “Preaching must be an interchange with an audience, not standing before people performing, seeking the right gestures, posture, and voice tone.

“Preaching is more than giving a speech or lecture,” Bryson said. “It is the intimate involvement of the human factor and the divine

factor. We study and prepare, then pray.

“We need to preach sermons that relate to the lives of human beings, to get them to know something, feel something, and finally to do something.”

Bryson said in order to find a sermon: “You need to read and study the Bible and visit and listen to the people. It’s not easy, it’s hard work, but when I have a devotion time sermons come easier. Changing churches with the same sermon is cheating.”

“There is a world of preaching in the Bible,” Bryson told the pastors, “and there is a world to preach it to.”

The National Conference on Preaching was sponsored by the Louisiana Baptist Convention and the church administration department of the Sunday School Board.

Flood waters cover south Texas, Houston area churches offer aid

HOUSTON, Texas (BP)—While Texas Baptist volunteers were helping victims in the tornado-devastated Wichita Falls area, others rushed to aid flood victims in the Conroe-New Caney area near here.

At the crest of the flood, April 18, 34 people, cut off from their homes, spent the night in the activities building of First Baptist Church, Conroe.

Bethel Baptist Church, New Caney, housed 24. Mims Memorial Baptist Church, Conroe, sheltered a number of flood victims from their own neighborhood. Plans to shelter people at Southside Baptist Church, Conroe, were changed when the church’s basement flooded.

To the south of Conroe at Spring, Texas, the Oak Ridge Baptist Church was flooded with about two inches of water in the auditorium and an inch in the education buildings. The homes of about 50 of the church’s families were flooded.

The church would have been a shelter for flood victims had it not been flooded itself, said pastor Harvey Kveisel. Members of the church served on disaster relief crews help-

SBC agency offers new radio program

FORT WORTH, Texas (BP)—A new Baptist radio program, “Sounds Of The Centurymen,” will feature contemporary Christian music, interviews with guest artists, and of course the sounds of the Centurymen.

The Centurymen is a group composed of Southern Baptist ministers of music from across the nation. It is directed by Buryl Red, music consultant for the Southern Baptist Radio and Television Commission, which produces the show. It will be distributed June 1.

Ann McAdams, a professional actress from Dallas, will host the half-hour program. “Her comments will deal with the goodness of God, individual worth, and each person’s responsibility to Christ and their fellowman,” said Edwin S. Malone, head of the commission’s radio department. “‘Sounds Of The Centurymen’ is basically a ministry through music to both Christians and non-Christians.”

Guests on the first four shows will be Buryl Red, Cynthia Clawson, Mike Douglas, and Myrtle Hall.

Listeners will be encouraged to write for confidential counseling about personal and spiritual problems. Each letter will be answered personally by one of the commission’s trained counselors.

Listeners may also write for a variety of free offers, ranging from booklets to record albums. “In addition, we’ll also include literature on how a person may become a Christian,” said Charles Roden, director of audience response.

Strange lights lead refugees from Cambodia to Thailand

KHAM PUT, Thailand (BP)—Khun Poat, a 19-year-old girl, escaped the Khmer Rouge rule in Cambodia after an arduous journey with 100 others through miles of jungle, canals, mountains, and rivers.

Numerous dangers stood between them and freedom, including communist soldiers, the elements, and a stretch of jungle ground covered with thorns. Most of the escapees either were barefoot or wore flimsy thongs, no protection against the thorns.

A midnight-like darkness hampered the struggling group as it crossed a valley between two high mountain ranges. “We could see absolutely nothing,” Poat later told missionary Maxine Stewart. “We didn’t even know where to step.”

Suddenly hundreds of fireflies swarmed into view. Their glow made enough light for the people to see the path. The refugees reached the next mountain by “firefly light.”

After delays due to disorientation and weariness—at one point Poat, hallucinating, was sure she saw the ocean—the escapees literally staggered into Thailand. Poat had to be carried to the refugee camp. Two months of medical treatment were necessary before she recovered, said Mrs. Stewart in the April issue of *The Commission* magazine.

After Poat was transferred to Kham Put refugee camp, she was invited to a Christian meeting. Although she had seen enough bamboo to last the rest of her life, she agreed to attend the meeting in the bamboo-thatch enclosure.

“I know that old man,” she exclaimed at a picture on the wall of the chapel. “He is the one who led us and showed us the way to Thailand and freedom.”

She was pointing to a picture of Jesus.

Personal perspective

BY TOM MADDEN
TBC executive secretary

As a child I remember getting a wagon for Christmas only to have it break the second day. I still can recall the distress of my brothers and sisters when a favorite toy was broken. I am sure our experiences were not unique. All of us have experienced the anguish that comes when something we cherish breaks.

God’s Word shares with us the account of things broken. I want to underline two or three of them and then make a couple of observations.

Jeremiah shares with us the vessel of clay becoming marred in the hands of the potter, and “so he made it again another vessel, as seemed good to the potter to make it.” (Jeremiah 18:4)

The reader is impressed with the broken dreams and broken plans as Cleopas and his companion walk toward Emmaus on the day of Christ’s resurrection only to have the risen Christ join them.

Acts 27 records how some of the sailors escaped safely to land, “and the rest, some on boards, and some on broken pieces of the ship....they all escaped safe to land.”

While all of us know broken things can be the cause of distress and anguish, we tend to forget that God can use that which is broken. Also, God has the power to mend, even to make anew, that which is broken.

Now, two passages plucked from God’s Word. “The Lord is nigh unto them that are of a broken heart” (Psalms 34:18) and, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” (Psalms 51:17)

Guerrilla attacks halt Lusaka Baptist meeting

LUSAKA, Zambia—Southern Baptist missionaries suspended their annual meeting in Lusaka, Zambia, in the face of the bombing of guerrilla headquarters in that city.

Missionaries plan to meet again to complete business of their organization in May when the situation is more stable.

Rhodesian forces bombed the headquarters of guerrillas who are stationed in Lusaka but fight in Rhodesia.

No damage or injuries to missionaries or Zambian Baptists were reported.



Madden

Church school workers set session in Houston

HOUSTON (BP)—W.A. Criswell, pastor of First Baptist, Dallas, the largest Southern Baptist church, and singer Cynthia Clawson will be featured at a Southern Baptist Christian School rally June 13 at the Second Baptist Church in Houston.

The meeting, for persons interested in Christian schools, is one of several meetings planned around the annual sessions of the Southern Baptist Convention June 12-14. No SBC session is scheduled during the Wednesday afternoon meeting.

Charles Freeman, chairman of the planning committee for the SBC Christian School Association which is sponsoring the event, hopes the meeting will alert persons of the activities of Christian school workers. He said there will be an organizational meeting of a National Association of Southern Baptist Christian Schools in conjunction with a 1980 Christian School management seminar in Nashville.

ing flood victims.

More than 2,000 people were left homeless in the Conroe area when up to a foot of rain fell in 24 hours.

Besides the people housed in churches and other storm shelters, 500 children were forced to spend the night in schools.

Since the Texas Baptist disaster relief mobile unit was in use in Wichita Falls, a similar unit owned by Oklahoma Baptists was on standby to move into the Conroe area.

An apparent tornado unroofed the education building of First Baptist Church, Channelview, said pastor Robert Cupps. With the roof gone, further damage was inflicted to the building by the heavy rains.

Taylor Pendley, chairman of the Texas Baptist church recovery task force and coordinator of the church extension section, is assisting the church in determining the extent of loss and needs. He indicated assistance could be directed from existing convention programs.

The torrential rains also caused problems in the Beaumont area. High water forced seven church workers who had been to an associational meeting in Jasper to spend the night in the building of First Baptist Church, Beaumont. No water was in the church building.

Calvary Baptist Church, Beaumont, had two inches of water in its west location. Two nursery workers had to spend the night in the building on a stage until they were rescued the next day.

Georgia pastor named Carter speechwriter

WASHINGTON (BP)—R.L. (Bob) Maddox, pastor of the First Baptist Church of Calhoun, Ga., has been named a speechwriter to President Jimmy Carter, effective May 15.

During the past year, Maddox, pastor of the Georgia church for more than seven years, has written two speeches for the president and one for Mrs. Carter. Maddox said he first wrote for Carter the speech delivered by the president to a meeting last June in Atlanta sponsored by the Brotherhood Commission of the Southern Baptist Convention.

Most recently, Maddox, wrote a draft for Carter’s speech at the signing of the Israeli-Egyptian peace treaty March 26 and for an address delivered by Mrs. Carter the same day via telephone hookup to the Christian Life Commission’s family seminar in Orlando, Fla.

The Calhoun congregation, which includes the president’s son Jack and his wife Judy, was pleased with his decision to join Carter’s team of five speechwriters, Maddox said. He told the congregation that he saw the opportunity as the “next step in our ministry.”

Our People and Our Churches . . .

LEADERSHIP...

Mike Dannel has accepted the position of minister of music and youth at Stuart Park Baptist Church in Cleveland. He comes from First Baptist Church of Riceville where he served in a similar capacity. Frank Ellis is pastor of the Stuart Park congregation.

Michael Fowler was called as associate pastor, music, and youth director of Woodstock Baptist Church in Millington earlier this month. He is a former Arkansas pastor and has done volunteer youth work. Fowler is enrolled as a student at Mid-America Baptist Theological Seminary in Memphis.

Unity Baptist Church, Luray, called Jerry Welch as youth director. He is a junior at Union University in Jackson and is the son of Pastor and Mrs. James Welch of Hillcrest Baptist Church, Jackson.

Bible Grove Baptist Church in Jackson called Ralph Bray as interim pastor.

George B. Scott has accepted the call to serve as minister of music and youth at First Baptist Church in Newbern. He resigned a similar post at First Baptist Church in Henderson.

East Union Baptist Church in Jackson called Dwight Huffman as associate pastor and youth director. He is a student at Union University in that city.

Ray Mullins accepted the call of Howes Chapel in Rogersville to serve as interim pastor. He was ordained recently by that church.

Rick Toomey, Baptist Student Union director at Cleveland State Community College in Cleveland, resigned to accept the call as minister of activities for Inskip Baptist Church in Knoxville. The move will be effective May 20. While in Knoxville, Toomey plans to complete work on a doctor's degree at the University of Tennessee.

Calvary Baptist Church, Cleveland, called Chuck King as associate pastor and music director.

Charles C. Ritchie Jr. is the new associate pastor and director of youth and music at Agape Baptist Church in Memphis. He comes to the post from Friendship Baptist Church in McComb, Miss., where he was youth, music, and activities director. Ritchie attended Union University in Jackson and Mississippi College in Clinton.

PEOPLE...

LaVergne Baptist Church in LaVergne ordained Bill Ford, John Williams, Jim McCutchen, and Ken Hallum as deacons last month. Nathan Hale is pastor. The church is in Concord Association.

Former Tennessee pastor T.D. Hooker, presently a student at Southwestern Baptist Theological Seminary in Fort Worth, has accepted a position in clinical pastoral training with the Criswell Center for Biblical Studies in Dallas. Hooker will serve as chaplain coordinator at the Medical City Hospital in Dallas as instructor and supervisor.

Judson Baptist Church in Nashville is scheduled to ordain Rick Carpenter to the gospel ministry on Sunday, April 29. Carpenter, who serves the church as minister of youth and recreation, is a graduate of Samford University in Birmingham, Ala. and Southern Baptist Theological Seminary, Louisville. Bob Curlee, pastor of Centercrest Baptist Church, Birmingham, will bring the ordination sermon. Pastor Raymond Langlois will also take part on the program.

Marshall Sloan was ordained to the gospel ministry by Tremont Baptist Church, Chattanooga, on April 8. A student at Boyce Bible School in Louisville, he has accepted the call to become pastor of the Mount Vernon Baptist Church in Calhoun, Ky. He is scheduled to graduate from Boyce in June. Almon Hawkins is pastor of the Tremont church.

Immanuel Baptist Church, Knoxville, licensed David Ross Sayne to preach the gospel ministry. Sayne is a student at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Joe Chandler is pastor of the Knoxville congregation.

Fred Hickey was ordained as a deacon in services at Immanuel Baptist Church in Knoxville. Joe Chandler is pastor.

CHURCHES...

Members of New Middleton Baptist Church, New Middleton, observed the church's 140th anniversary earlier this month. The special day included homecoming services, a special fellowship, and a noon meal. Oscar Trainer has been pastor of the church for seven years.

Lakewood Baptist Church, Donelson, will observe the church's 25th anniversary May 18-20. All former pastors are expected to attend and will speak during the week. These include: Charles O. Dinkins, Mayfield, Ky.; Fred Dies, Nashville; and Homer A. Cate, Knoxville. Tom Suiter is pastor.

First Baptist Church in Knoxville has launched a \$500,000 capital funds drive for equipment and construction in a television ministry, the addition of a second elevator in the educational building, renovation in several areas of the building, and grading and paving of a parking lot. According to committee chairman M. Mahan Siler, if the program is oversubscribed, excess money will be used for home mission projects. Douglas Watterson is pastor at First church.

REVIVALS...

Ewtonville Baptist Church, Dunlap, held spring revival services with James L. Ryan from Arkansas serving as evangelist. Julian Suggs, associate in the church music department, Tennessee Baptist Convention, led the singing. The church reported 18 for baptism and many rededications. Bob Hines is pastor.

Lenox Baptist Church, Lenox, reported one addition following their recent revival. T.C. Thurman was evangelist. W.W. Shanklin, director of missions for Dyer Association, preached the closing Sunday services. Charles Gallaher is pastor.

Bayside Baptist Church, Harrison, concluded a week of revival meetings earlier this month with Henry Linginfelter serving as evangelist. Dick Barrett was the music evangelist. Pastor Robert C. Stitts reported 25 professions of faith, 11 additions by letter, and one addition by statement. There were numerous rededications, Stitts added.

First Baptist Church in Englewood reported five professions of faith, two additions by letter, and one by commitment to full-time mission service following their recent revival. Raymond DeArmond was the evangelist. Music was directed by Aaron Curtis. Fred Wohlwend is pastor.

Two students from Western Kentucky University, Bowling Green, and one student from Bryan College, Dayton, Tenn., led revival services at First Baptist Church in Sparta recently. The week-end youth revival resulted in 18 professions of faith, 30 rededications, and two additions by letter. WKU student Pete Walters served as evangelist. Mark Robbins, a junior at Bryan, led the singing; and Karen Hanking, WKU, brought special music and served as a counselor. Stephen L. Playl is pastor.

Donald L. Cobb, pastor of Black Oak Baptist Church in Clinton reported the conclusion of an eight-day revival in that church. Joe Ray Lane, director of missions, Pittsburg Baptist Association, McAlester, Okla., was the evangelist. The music was led by Earl Stair, music director at Black Oak. The church had five professions of faith, two additions by letter, one commitment to the mission field, and 37 other decisions.

REVIVAL PRAYER REQUESTS...

First Baptist Church in Jackson will hold revival services May 4-6, according to Pastor R. Trevis Otey. The evangelist will be Steve Davis, Tulsa, Okla., former quarterback for the University of Oklahoma. Davis spoke to the 1978 Youth Evangelism Conference in Nashville. The music evangelists will be Vickie and Tim Selig.

Bobby Welch, pastor of First Baptist Church in Daytona Beach, Fla., is leading revival services this week at First Baptist Church in Donelson. The music evangelists are Tom and Gail Lynn. Lynn is minister of music at the Daytona Beach church. Ralph Harris is pastor at Donelson.

D. William Dodson, pastor of First Baptist Church in Martin, reported that their church revival would be held April 30-May 6. Lloyd Bardowell, pastor of Bell Avenue Baptist Church, Knoxville, will be the evangelist. Roger Cowen, minister of music at Martin, will lead the music.

Union BSU team goes to New York

A nine-member team of Union University students which traveled 2,400 miles to share the gospel has returned with a new awareness of Bold Mission Thrust.

The team, all members of the Jackson college's Baptist Student Union, was invited to Rutgers University by the Baptist Convention of New York in an effort to strengthen the work of the school's Baptist Christian Share Group. A Union graduate employed as director of student ministries with the convention was concerned over the future of the BCSG and extended the offer to his alma mater's BSU.

Under the sponsorship of the BSU of the Tennessee Baptist Convention, the team volunteered its Easter break to minister to the campus of 33,000 students. Union BSU president Larry Murphy, associate pastor of Poplar Heights Baptist Church in Jackson, expressed the team's feeling of inadequacy of ministering on a predominantly Roman Catholic and Jewish campus which had only 190 students listed as Baptists.

"The trip opened the team's eyes as to what mission work involves," Murphy said.

The team was comprised of students Gail Martin, Suzanne McCarty, Becky Bumpas, Anita Head, George Guthrie, Dwight Huffman, David Lewelling, Steve Gaines, and Murphy.

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Devotional

No excuses accepted

By Paul H. Barkley

In I Cor. 10:13 Paul takes away all our excuses. We have all either used or heard others use excuses such as: "If you had to live with a wife like mine..., other parents are not as strict as mine..., but you just don't understand, you've never faced anything like this." Jay Adams says that "Boiled down, they all say one thing: 'Please excuse me for my responsibility to live like a Christian, on the grounds that my problem is unique'."

I raise the question, "Does God ever allow a child of His to be tempted or tested beyond his ability to overcome?" Paul answers with a reverberating NO!

We often compare a person having especially bad problems to Job. When I experience problems, I am encouraged by a statement made in the first chapter of Job. God says to Satan, "Have you considered my servant Job? For there is no one like him on earth, a blameless and upright man, fearing God and turning away evil." (Vs. 8 NAS) God allowed Satan to test Job only after that testimony of the kind of man Job was. James teaches us in the first chapter of his epistle that the emerging of problems in our lives is an occasion for rejoicing since it is only as we face these problems that we develop the strength to face the rest of our lives.

We can also experience encouragement in the knowledge that we are not alone. Somebody, somewhere has experienced the same thing.

I am told that there is a place in the "Garden of the Gods" outside Colorado Springs where the road narrows between massive rock cliffs to the place where it would seem difficult to navigate a motorcycle. As the driver begins to look for a place to turn around, he sees a small white sign. It reads: "Narrows! Yes, you can, a million others have." And what do you know, a minute and a half later, a million and one have done it.

"We can do all things through Christ who strengthens us."

Barkley is pastor of First Baptist Church, Dyer.

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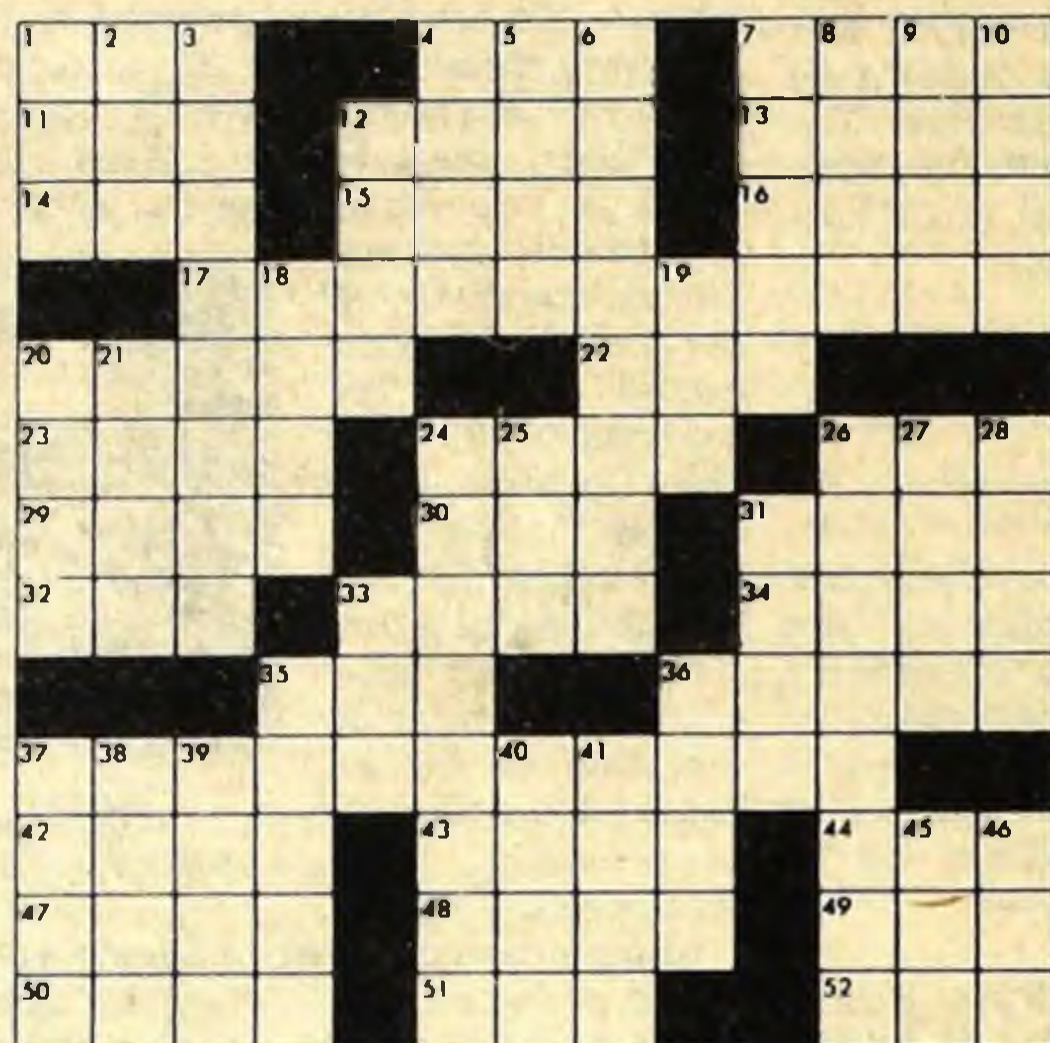
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Barkley

Bible Puzzle

Answers on page 10



ACROSS

- 1 Idol destroyer
(1 Ki. 15:13)
4 "causeth to — from
the words" (Prov. 19)
7 "— nigh to God"
(Jas. 4)
11 Kid
12 Blackthorn
13 Lung sound
14 Feather's
complement
15 House adjuncts
16 — en point
17 "is — —"
(Ex. 34)
20 Man (Gen. 11:27)
22 Lights: abbr.
23 Edomite duke
(Gen. 36:41)

- 24 "shall — by faith"
(Gal. 3)
26 Battle site
(2 Sam. 21:18)
29 Place (Matt. 2:18)
30 Before
31 Golfer's word
32 "priest of —"
(Gen. 41; poss.)
33 Oklahoma town
34 Lepcha
35 Altitude: abbr.
36 Present at Pentecost
(Acts 2:9)
37 "Ye — —"
(Acts 2)
42 Maple genus
43 Ogle
44 Augment
47 The other

- 48 Writer Gardner
49 Teachers group:
abbr.
50 Dance of Israel
51 Speak
52 Lair

DOWN

- 1 Biblical verb
2 Man (Neh. 7:47)
3 "grievous in —
sight" (Gen. 21)
4 Girl's name
5 "Who shall — us
away" (Mark 16)
6 "I am — what to do"
(Luke 16)
7 "to — for the way-
faring man"
(2 Sam. 12)
8 Resounded
9 Choir member
10 Useless plant
12 Gad (1 Chron. 29:29)
18 Man (1 Chron. 8:16)
19 American Indian
20 Roman ruler
21 Hunting dog of old
24 Esau's food
(Gen. 25:34)
25 One of five
(1 Chron. 7:7)
26 "is an exceeding
— —" (Num. 14)
27 Seine tributary
28 Plead
31 "being made — from
sin" (Rom. 6)
33 Fairy tale character
35 Blood vessel
36 Horse
37 School subject
38 Repercussion
39 Close by
40 Antitoxins
41 Trust
45 River in Scotland
46 Biblical tribe

CRYPTOVERSE

L F S N Y E O Y E H Z X M Y C D Y C Y O E S K X C
E O X N E Q J O K Y M S Z X X R E C Z X Q N
C E S K X C

Today's Cryptoverse clue: N equals Y

Pulpit To Peter

By Jim N. Griffith

It is a source of continuing amazement that so many well-meaning but misled persons are "taken in" by the television religious hucksters.

In some instances, these programs are little more than a kind of glorified night light that lights the way to your pocketbook.

The parting word of the principals engaged in these productions always seems to be "write us a letter" instead of write us a postcard—since the only thing you can attach to a card is a stamp.

And as the program begins, the music swells out, the camera focuses on the huge crowd, and the announcer opens with a pep talk, the program is coming to you in living color from the world famous "grabanickel."

Be assured that you would be better served to stay with your local church and support the faithful pastor who is more interested in the flock than the fleece.

As you recall, Jesus said, "feed my sheep"—not "fleece my sheep."

Interpretation

Sure word of prophecy

By Hershel H. Hobbs

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (Spirit)." 2 Peter 1:20-21

To his own personal experience (see verses 16-17), Peter adds the certainty of God's Word as his answer to the gnostic myths. His reference is to the Old Testament ("in old time"), since the New Testament was still in process of being written. But the same is true of the entire Bible. "A more sure word of prophecy" refers to the Scriptures (v. 20).

In verse 20 "Is" should read "becomes" or "comes into being." "Of private interpretation" is seen by some to mean that only specially skilled people (cf. priests) are qualified to interpret the Scripture. This, of course, conflicts with the priesthood of believers taught in the New Testament (Heb. 8:10-11). The Greek word translated "interpretation" comes from a verb which means to unloose, untie, or release. So the idea here seems to refer to the origin or source of Scripture. Robertson (Word Pictures, Vol. VI, p. 158) translates it, "No prophecy of Scripture comes out of private disclosure." No prophet is a "self-starter." Ray Summers (Broadman Bible Commentary, Vol. 12, p. 179) sees the meaning as "interpretation." But he says, "The interpretation of the Scriptures requires more than human understanding. It requires the guidance of the Holy Spirit who gave it." Either of these views fits the overall teachings of the Bible.

No Scripture came merely from man's will. It is of divine origin, not man's origination. For holy men spoke and/or wrote as they were borne along by the Holy Spirit. "Moved" means to be borne along like the cargo on a

ship. They gave God's message, not their own. Second Timothy 3:16 reads, "All scripture is given by inspiration of God;" literally, it is "God-breathed."

Peter does not give any particular view of inspiration. Those who regard all of the Bible as divinely inspired fall into two groups: verbal and dynamic. Those holding to verbal inspiration see the words as inspired—not dictated but inspired. The dynamic group sees the Spirit as inspiring the writer, leaving him free to use his own vocabulary and to imprint his own personality upon his work, but guarding him from error in the process. Both groups agree that the result is the divinely inspired, inerrant word of God—in the original manuscripts. The product, not the method, is primary.

"The Baptist Faith and Message" (1925 and 1963) reads the Scriptures have "truth, without any mixture of error, for its matter"—not just some of it but all of it!

★★★★★★★★★★★★★★★★★★★★★
★ **Citizen's Corner** ★
★ By Jerry M. Self ★
★ Public affairs and Christian life ★
★ consultant ★

At a recent television workshop in Nashville, Mrs. Tipper Gore spoke concerning the tension between public service and profit motive in the television industry.

It was obvious from her presentation that she cares about the quality of television and has acted on her convictions by investing her time and energies to make an impact on society. At least to some extent, her motives stem from a developed character molded by Christian values.

After the speech I asked her about another possible tension. Since she is married to Albert Gore Jr., representative from Tennessee's fourth congressional district, I wondered if she felt any tension between her political life and her religious heritage. She responded that she felt no tension at all. Mrs. Gore went on to say that many of those in Congress are committed to a high standard of values.

How that scene contrasted with a hearing televised just a few years ago. One of the senators on the committee investigating the Watergate break-in asked a young man before him his advice to other young people who might want to serve in governmental employment.

Perhaps reflecting that positions of power tempt and challenge one's character and that he had just been swept under by such a force, the young man acknowledged he would advise others to stay away.

Thank God many of those who still cherish integrity and excellence have ignored this cynical challenge.



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Foundation

Alive or dead my all for Christ

By Jonas L. Stewart

He was one of God's great stewards. The Lord had blessed him with an estate that provided adequately for all his needs. He honored the Lord with all he had while he lived, and the Lord blessed him for it.

He died several years ago—or that is what the record says. But we know the record does not tell all the story. His love for the Lord is still evident. He left his entire estate in trust with the Tennessee Baptist Foundation. He directed that the income therefrom be divided among the Children's Homes, Union University, foreign missions, and the Cooperative Program. He lives on through the lives of others.

Should it be so unusual for those whom the Lord has blessed to say, "Alive or dead—my all for Christ?" It seems only a normal thing to do.

Without obligation you may contact us for information about setting up a trust now or in your will. It may save a sizable portion of your estate that would otherwise go for taxes.

Write or call: Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, TN 37027. Phone 615-373-2255.

Beirut churches hold baptisms

BEIRUT, Lebanon—Believers of three nationalities were baptized in a joint baptismal service held by three Baptist churches of Lebanon.

About 200 people witnessed the bi-lingual service in the Ras Beirut Baptist Church in West Beirut.

Southern Baptist missionary James P. Craigmyle, pastor of the English-language University Baptist Church, baptized an African who sought Christian fellowship after reading a book about a Muslim's conversion to Christianity. A former Muslim, he had been given the book by a bookstore manager in Beirut.

A young mother and secretary was baptized into the Monsouriyeh Baptist Church by David W. King, Southern Baptist missionary and pastor of that church.

The Ras Beirut church, which has had no pastor for several years, presented four candidates, a teen-age girl, a young man, and a Lebanese tailor, and his Polish wife.

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EXECUTIVE DIRECTOR/TREASURER

EVANS B. BOWEN

Occasionally, someone will ask "why does it cost so much to operate the Children's Homes?" That is a very timely question. I am always happy to answer any question relative to our Child Care Ministry. We have been hit by inflation just as every one else. We endeavor to get the very most from every dollar, and yet we find our budget ever increasing without expanding our ministry.



Evans B. Bowen

In a recent article by Dr. Lowell D. Milburn, "The Expensive Side of Caring," he pointed out the cost side of our ministry.

1. Our Homes must pay a salary to houseparents and other staff to care for children. The average family does not pay a salary to the parents plus someone to come in to care for the children so they can have at least one day off each week.
2. The prices of basic items, such as food, clothing, housing, and education, have risen sharply in the last few years. Every family is paying more for food and clothing. The cost of utilities and insurance has gone sky high. School fees have escalated. Meeting the standards required by state fire marshals and health inspectors makes costs even higher.
3. All of the children being served have special needs. Extra services we must provide include tutoring, special education, psychiatric counseling, psychological testing, mental health clinics, speech therapy, dental and medical services, eye glasses, etc., etc., ad infinitum. Some of these special services are because of school problems, separation trauma, low self-esteem, behavioral difficulties, or abuse at the hands of adults.
4. Many children being served are moderately disturbed and fewer of them can be cared for in cottage groups. Our Homes must have a much higher staff/child ratio than in the past. Children need the help of staff trained in counseling and group therapy. Houseparents need intensive training dealing with those who have behavioral difficulties.
5. The Department must have sufficient staff to deal with diversity of Child Care services, such as adoption, unwed mother care, counseling of families having crises, and the many referrals of children. Some boys and girls cannot be served by our Homes but help is given in finding a placement or counseling in regard to a problem. All of these services must be included in our total budget expense.
6. More work is being done with families of our children. It is increasingly important to consider the problems of each person within the total family and thereby con-

front the problems that created the crisis. The child is best served when the whole family is considered. We are dedicated to rehabilitation and preservation of the family...

The Tennessee Baptist Children's Homes is dedicated to providing a quality program for boys and girls who need the ministry that we can give. We believe that dependent children need our best. Through the years, Tennessee Baptists have said so beautifully by your generous giving that you, too, are committed to the very best possible ministry through your Children's Homes.

Our Mother's Day Offering Goal is \$450,000. We need every dollar of that goal and more. The rate of inflation has been so much greater than we expected a year ago when our goal was set. Make an extra effort in your giving this year!

Helping Others

The Staff of The Tennessee Baptist Children's Homes feels that it is very important and vital to the total development of the children for them to be involved in church, school, and community activities. Following this practice, the children in one of the cottages on the East Tennessee Campus "Adopted" a grandmother in a local nursing home a few years ago. They visited her in the nursing home, had her visit in their cottage for birthdays, Christmas, and special outings. This grandmother died after a short illness. The children had enjoyed her so very much, they immediately wanted to adopt another grandmother and they have continued this practice to the present.

On one occasion after visiting grandmother, the boys and girls went back to the station wagon to return to campus. When the Houseparents got to the station wagon, they found one little seven-year-old girl standing outside the wagon with a look of bewilderment and concern on her face. When the Houseparents told her to get in the wagon so they could go home she replied, "I don't have a seat." When the Houseparents looked, they found the other nine boys and girls quiet for one time with nothing to say, and much to their surprise a little lady was sitting on the back seat—she had decided on her own to go home with the children. After much persuasion, she agreed to go back to her room.

The children bring much joy and laughter to their "adopted grandmother" and other patients in the nursing home. Not only do they give joy and laughter, but they leave after each visit with hearts filled with joy and happiness because they have given of themselves.

By Mary Hudlow, Secretary
East Tennessee Campus
Chattanooga

Ida Arnn Goes Second Mile

Several years ago when Ida read about the Mother's Day Offering for the Tennessee Baptist Children's Homes, she determined to give an offering of \$100. There was no way for her to make an offering in that amount from her small welfare check, her total livelihood. She decided to supplement her ability to give by giving herself to the task of asking others to give. She took an empty coffee can and asked those whom she met on the streets to give to the Children's Homes. When the day of the Offering came, she had \$100 to go in her envelope. That was one-third of the amount given by her church that year.

From this beginning, Ida seemed to find a real ministry. She faced opposition from some of the officials in her town. However, when they better understood her devotion to this cause, they gave their blessings and the local newspaper made it clear that Ida was not begging. She was receiving donations for the Children's Homes.

Ida's prayer each day is, "Lord, make me useful today." That prayer has been abundantly answered. Last year she gave an average of \$200 per month to the Children's Homes. She is a faithful steward, she tithes her income through her church, and makes offerings to the organizations of which she is a member.

Ida has many handicaps, but she never misses a day at "her work" if she is physically able to get out of bed. She is seldom able to stay up longer than five hours, but that time and strength is lovingly given to "the little younguns" she feels God has placed on her heart.

She has enlarged her ministry as she moves about her town. She carries tracts with her to share and can often be seen inside a business praying with some one who has a special need. Surely, God has added his special blessings to the many dollars contributed by this saint. Such a labor of love never goes unnoticed by our Heavenly Father.

We are most grateful to Ms. Jodie Brown, Erwin, Tennessee, who brought this touching story to our attention.

Which One?



Sometimes it becomes necessary for a Superintendent to make the difficult decision as to which child can be admitted into our Care. We have a limited number of beds at each Campus, and when they are all taken we can only refer the children to other possible agencies that might be able to help.

Superintendent McMillan is wrestling with that problem in the above picture. When the decision is finally made, he will remain somewhat frustrated because there was not room to care for both of those under consideration.

Presently, both Franklin and Chattanooga are near capacity in population. We are desirous of serving the maximum number of children, and yet we are always faced with possible emergencies. The dedication of our Superintendents keeps them alert, concerned, and usually a little apprehensive. There remains that lingering question, "Did I make the right decision?"

As you pray for the boys and girls remember to pray for the staff. They want to do the very best job possible.

Learning And Enjoying It



Basket Weaving

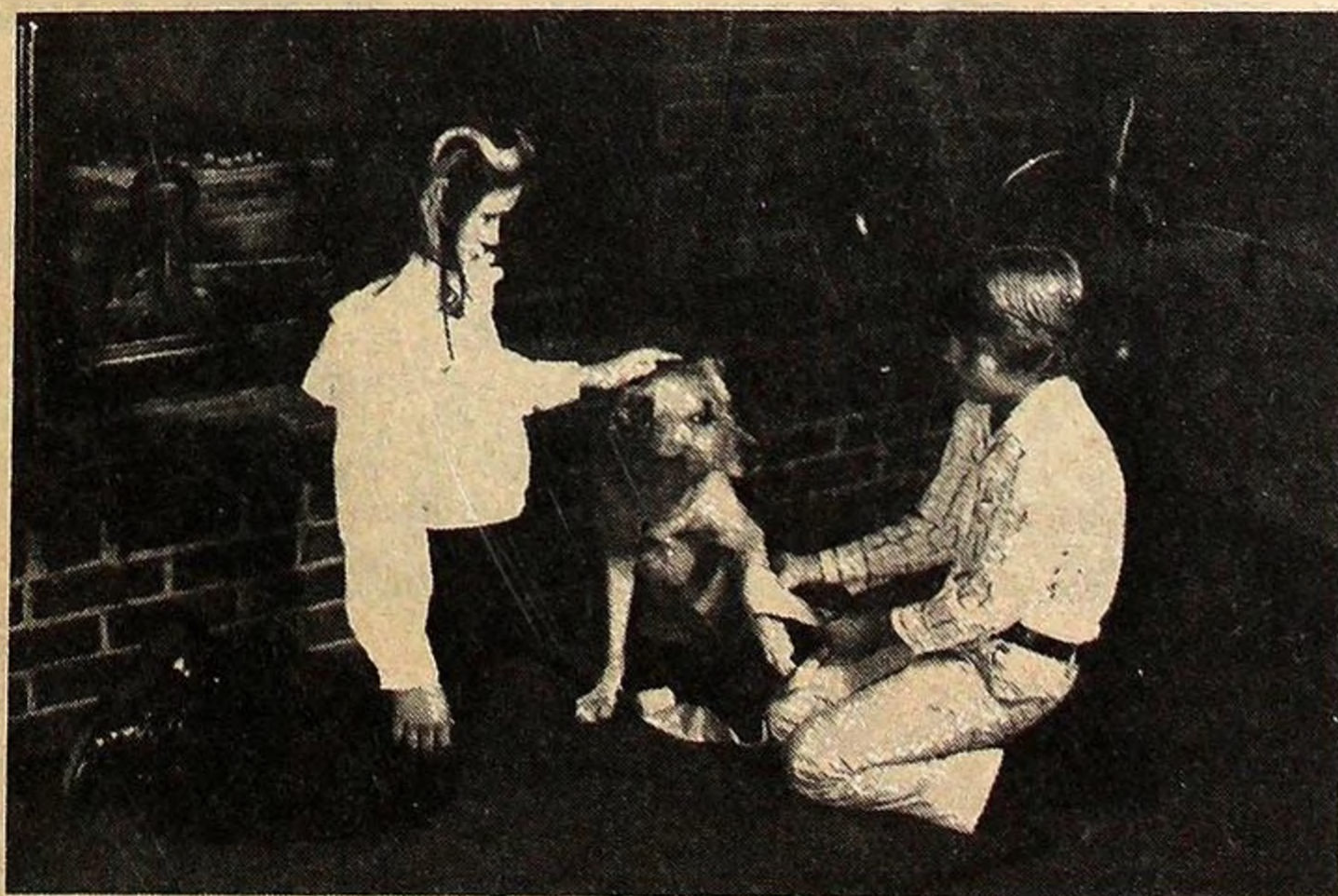
The boys and girls at the Franklin Campus learn to use their hands creatively. The Activities Director, Miss Linda Dalton, has every youth on the Campus involved in a contact sport or creative handcraft. Many are involved in both.

The benefits derived from those involvements are many: 1) It is good for a child to experience success in making something with his own hands. 2) The expending of energy in contact sports helps to relieve the frustrations many of them feel. 3) Learning team work is vital throughout life. 4) The quality of work often reveals the inner conflicts that need to be dealt with professionally. Every possible means is used to help those in our care develop into a well integrated personality. The reward comes when Linda sees a boy or girl utilizing every designated minute in a productive way.



Basketball At Franklin

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how to care,
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UNIFORM SERIES

Lesson for Sunday, April 29

The more excellent way

By Carolyn D. Blevins
instructor, religion department
Carson-Newman College, Jefferson City

Basic Passage: I Corinthians 12:31-13:13
Focal Passage: I Corinthians 12:31-13:13

Excellence is highly valued in our society. Teachers stress superior scholarship. Coaches demand peak performance. Artists strive for perfected skills. Parents think no other child is as great as theirs. Bosses expect unparalleled performance. Excellence is our challenge, our measuring stick, our goal, and sometimes our burden.

Excellence is an effective vehicle for improving skills. For Paul excellence was expressed in the gift of love. In the midst of Paul's examination of spiritual gifts, he declared that love was the cornerstone of all gifts.



Blevins

Language of love

The word "love" is used in various ways in the English language. We depend on the context of the sentence to reveal what kind of love is meant. The Greeks were more specific. They used the word "eros" for passionate love, the word "storge" for family love, and

the word "philia" for other kinds of love like friendship.

Another Greek word for love was "agape," but it was seldom used. Agape was a genuine interest in helping others. Christianity gave new and rich meaning to that rarely used Greek word. Agape came to mean the caring love that was the nature of Christ. Jesus' coming gave new significance to the word love. Agape expressed the essence of God's love.

Agape was Christian excellence to Paul. He could not speak of gifts without mentioning the gift of agape available to every Christian. All Christians could experience excellence in Christ-like living when they practiced agape. Paul was quite specific about how agape was lived.

Loveless living I Cor. 13:1-3

Many Christians thought speaking in tongues was the greatest gift. The gift of tongues was empty without love. Even mysterious words were like so much noise if they lacked love. Clanging cymbals were used in several first century religions. When speakers pretending to say something important really said nothing of substance, they were known as gongs. Paul compared loveless tongue-speaking to noisy cymbals and gongs.

Preaching, wisdom, and knowledge were essential to the spread of Christianity and the spiritual growth of Christians. Paul was committed to the importance of all these gifts in the Christian community. Yet, even these gifts were used in vain if they failed to include love. In fact, even an immensely powerful faith was meaningless without love. In the absence of love, Paul insisted a Christian is nothing. Notice the strong "I am" rather than "I have." A Christian is a vacuum without love.

Even sacrifice could be loveless. Giving of self could quickly edge from selfless devotion to vanity. Fake selflessness was worthless for it is loveless.

All spiritual gifts were without value when love was absent. Agape was the essential gift.

Loving living I Cor. 13:4-7

Paul was well acquainted with the numerous subtle ways loving living could be undermined. He gave specific criteria for preventing love erosion. The criteria are eternal truths.

Love is patient. Patience is gentle, sensitive self-restraint, or strength that keeps on and

on. Our model for patience is God.

Kindness is also a characteristic of love. Kindness is an active expression of devotion to others. Patience controls while kindness expresses. We may be patient and still be unkind. Love incorporates both.

Envy and jealousy are alien to love. The progression of greed is so easy. Wanting good things for self slyly becomes wanting the good things others have. Wanting what others have easily becomes wishing others did not have good things. Love guards against the thief of envy.

Love is humble and selfless. Love is so busy being tuned in to others; it has no time and interest in tooting its own horn.

Courtesy is a natural expression of love. Rudeness is inconsistent with love. Love cares about others. It doesn't demand to have its own way.

Love maintains a calm spirit and a poor memory. Sparing others from our outbursts of temper is an act of love. And love keeps no ledgers of past grievances. Grudges are nonexistent. Love knows how to forget as well as forgive.

Good news is really a cause of joy to a loving persons. Rejoicing in another person's good fortune is terribly difficult for unloving persons. Bad news about a certain person may produce a subtle glee in someone who has no agape. A person who practices agape genuinely weeps with those who weep. There is no malicious pleasure in bad news. Love truly empathizes with others.

Nothing is too tough for agape to bear. It lifts its head high and faces the wind. Failure, suffering, or tragedy cannot undermine durable love.

Love is always eager to believe the best about others. Trust and confidence roots out suspicion.

Hope is always present. Hope in the future and hope for other people is possible because of God's promises.

Agape bears everything that comes its way. It finds glory even in the crises of life. Jesus' life best portrayed agape at this level.

Legacy of love I Cor. 13:8-13

Love is ageless. The "unendingness" of love staggers the mind. We are so bound by limitations that eternal love seems incomprehensible. The enemies of time and death cannot eradicate love. The treasured gifts of preaching, speaking in tongues, and knowledge will come and go. Eventually all those gifts will be unnecessary. Only love will be eternal.

Our knowledge which is so limited now will blossom into mature understanding when we encounter God face to face.

Faith is not only the entrance to eternal life, it is also the expression of Christian living. Hope is serene confidence in God and the future. Yet, both faith and hope are incomplete without love. Agape is the essential spiritual gift. It is the excellent expression of Christianity.

A big league baseball manager once said, "Nice guys finish last." If we identify niceness as agape, Paul would disagree. According to him nice guys finish first. For love is the greatest of all gifts.

Church musicians to meet at SBC

HOUSTON, Texas (BP)—An imposing array of musicians and speakers will be featured at the annual meeting of the Southern Baptist Church Music Conference, June 10-11 in Houston.

The conference, which will open at Tallwood Baptist Church and hold its closing session on Monday evening, June 11, at First Baptist Church, is one of a series of meetings surrounding the Southern Baptist Convention, June 12-14, in Houston.

Speakers include Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, who will deliver four addresses keynoting Bold Mission Thrust, the Southern Baptist Convention's goal of proclaiming Christ to the entire world in this century.

The opening session, which begins at 7:15 p.m., June 10, features an array of mini-concerts by choirs and musical groups and culminates in the premiere of an anthem commissioned by the Southern Baptist Church Music Conference for the 1979 meeting.

Other speakers and business will be interspersed between mini-concerts by a number of artists and musical groups.

James C. McKinney, music conference president and dean of the school of music at Southwestern Seminary, will deliver his president's address. William R. O'Brien, secretary for denominational coordination, Foreign Mission Board, Richmond, Va., will speak on "A Manifesto of Praise: The Arts in Missions."

Monday morning, June 11, will include special sessions for the members of the Church Music Conference's local church, denominational and music educators divisions. Special interest sessions in the afternoon include a variety of program personnel leading conferences on what is new in music missions, worship resources, handbells, and multi-media.

The denominational division includes an address on "The Denomination Caught in the Energy Squeeze," by Gwenn McCormick, director, department of church building planning, Baptist State Convention of North Carolina, Raleigh.

BIBLE PUZZLE ANSWERS

A	S	A		E	R	R		D	R	A	W
R	I	B		S	L	O	E		R	A	L
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"But ye are a chosen generation, a royal priesthood, an holy nation" (1 Pet. 2:9).

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LIFE AND WORK SERIES
Lesson for Sunday, April 29

A cry for justice!

By Jack May, pastor
Broadmoor Baptist Church, Memphis

Basic Passage: I Kings 21
Focal Passage: I Kings 21:2-4,7-10,18-20

Is justice really blind? What would have been Ahab's reaction if God's judgment had been against Naboth, rather than against the throne?

To be God's representatives in troubled times means one must at times stand with the minority. Our Father demands justice for the Naboths of every generation, and the church in our day cannot forget this. Remember, there are times when it is the minority that is right, but it is a grave fallacy to assume that being a minority makes one right. This is a real danger in our day.



May

Naboth's cry for justice and God's answer through Elijah have some valuable lessons for us today.

Ahab's problem (I Kings 21:2-4)

God is not always on the side of the powerful. Power does not give one the right to overlook justice. He had a right to ask for, but not demand the property.

Ahab's problem was his power. All too often power is like money. The more one has, the more he wants. Ahab was thinking only of the moment and reasoned his position gave him certain rights. But Naboth and Elijah recognized a higher right, and their responsibility to stand for those rights. This problem exists in every generation, and as God's representatives let us remember the cries for justice will not be silenced.

Jezebel's Plan (I Kings 21:7-10)

The very name "Jezebel" is synonymous with deceit, idolatry, malice, murder, and all kinds of mean and wicked things. History has attached these labels to her name and even today, either consciously or unconsciously, we abide by history's decision. For example, how many girls do you know who bear this name?

Her plan was based on selfish expediency. She either did not know, or even worse, did not care about why Naboth refused Ahab his land. Refusing to investigate the situation, she began to plot Naboth's defeat.

Jezebel did not know until too late that the injustice she plotted was not just against Naboth, but against the God he served. How many folk today do you suppose are dispossessed just as efficiently as Naboth and his sons? (II Kings 9:26) In planning to fight against people and things, we had best be sure we are not fighting against God, because, "Vengeance is mine; I will repay, said the Lord!" (Romans 12:19)

Our plans ought to include listening for the cries of injustice, because there will be a pay-day some day!

Elijah's Proclamation (I Kings 21:18-20a)

Like Nathan was called upon to reveal the sin of David, (2 Samuel 12) Elijah is called upon to expose the wickedness of Ahab. In the midst of their jubilation and congratulations and apparent victory, they made one fatal mistake. They thought no one knew, or would dare speak out against their wickedness. Like Abel of old, Naboth's blood cried out to God from the earth (Genesis 4:10). God's representatives are called upon in every generation to speak out, not only of God's love, but also of His promise of judgment (Numbers 32:23).

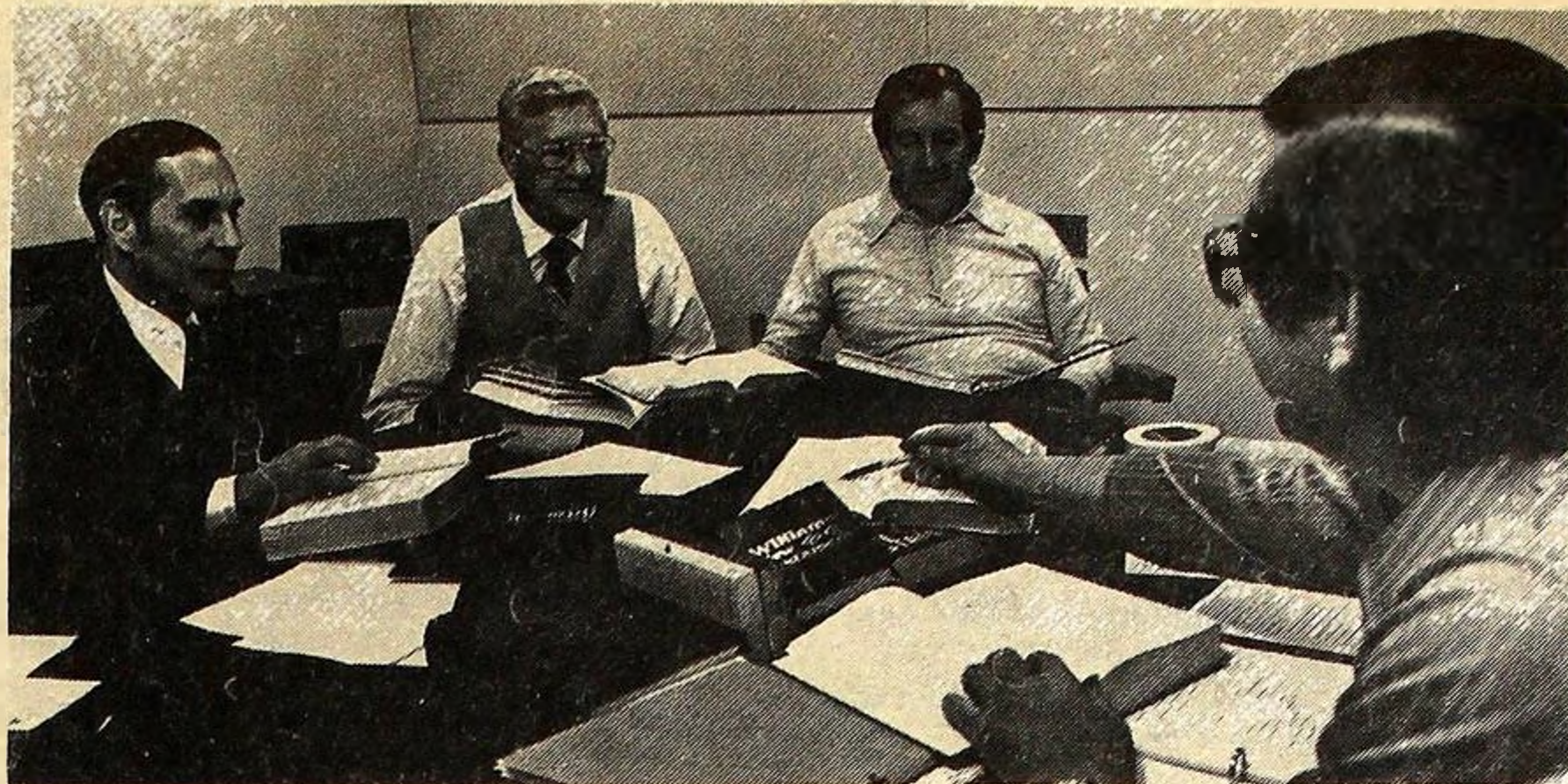
Elijah becomes a pattern for God's people in withstanding evil! He was faithful and fearless in his pronouncement. He was not preaching for a return engagement when he confronted Ahab.

If we would dare to oppose the wickedness of our day, such as legalized gambling, race tracks, prostitution, pornography, etc., we cannot be popular. But our Lord said the

world order would hate us as it hated Him!

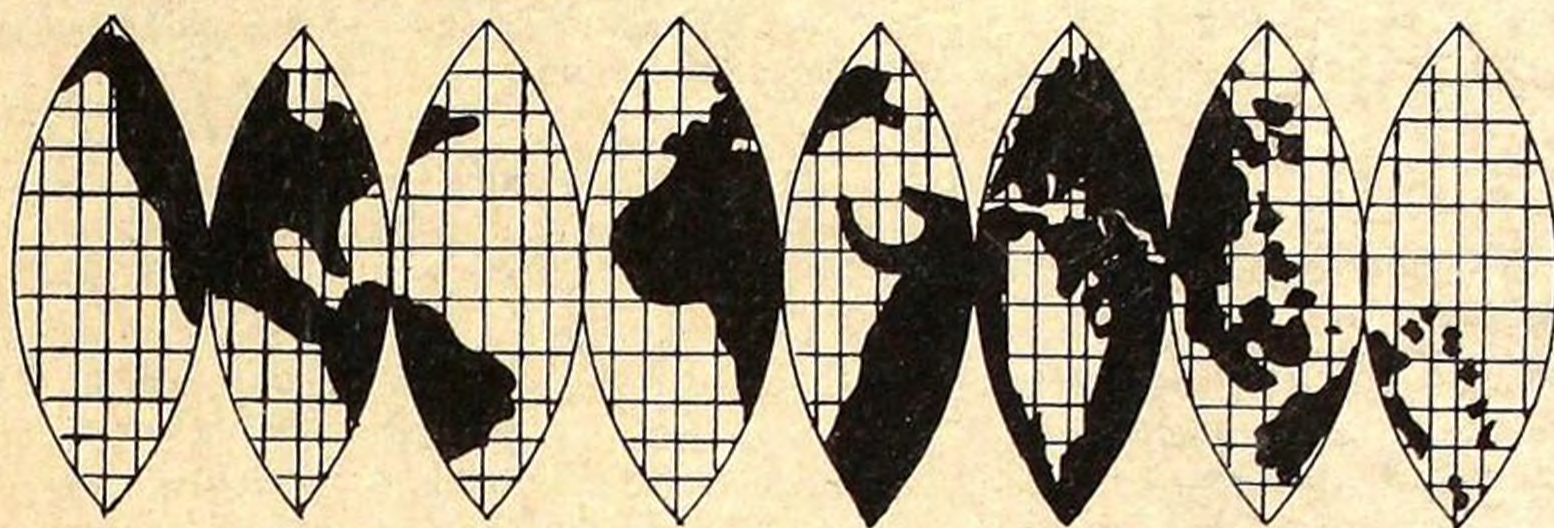
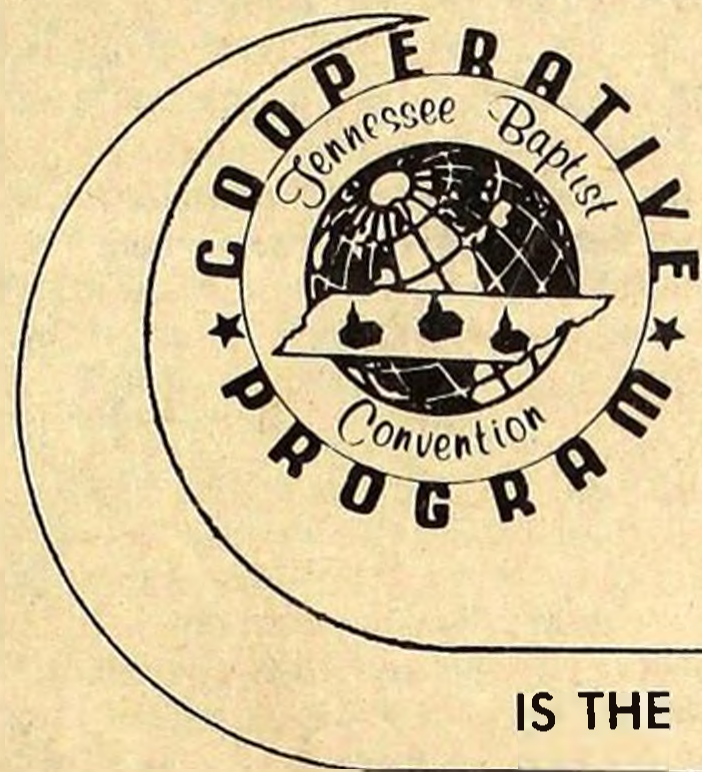
I have a question for us in these days of abating love and abounding lawlessness: "Where are the Elijah's of God?" In the nineteenth century, God raised the prophetic voice of Quaker John Woolman, challenging the religious views against slavery, and it was he who convinced southern Quakers to free their slaves before the emancipation.

John Woolman heard the cries of injustice in his day and responded. Some will say: "But what can I do? They won't listen!" Well, just remember this: when we speak for God, whether they hear or not, they will know there has been a prophet among them!



PASTORS ASSIST IN STUDY—Tennessee pastors (from left): Raymond Langlois, Robert Woody, and Bill Wilson, were among eight pastors from the Volunteer State who spent four days at the Baptist Sunday School Board recently helping develop outlines for the Bible Book Series of the Sunday School lessons for 1981-82. Langlois is pastor of Judson Baptist Church in Nashville; and Woody is pastor of Bluegrass Baptist Church in Hendersonville. Wilson leads the congregation of Brentwood Baptist Church, Brentwood. At right is Bill Stephens, design editor in the board's Sunday School department.

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willingly

"For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" (2 Cor. 8:3-4).

devotedly

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:43-44)

liberally

"And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

increasingly

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7)

sacrificially

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:1-2).

faithfully

"Moreover it is required in stewards, that a man be found faithful. . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (1 Cor. 4:2, 16:2).

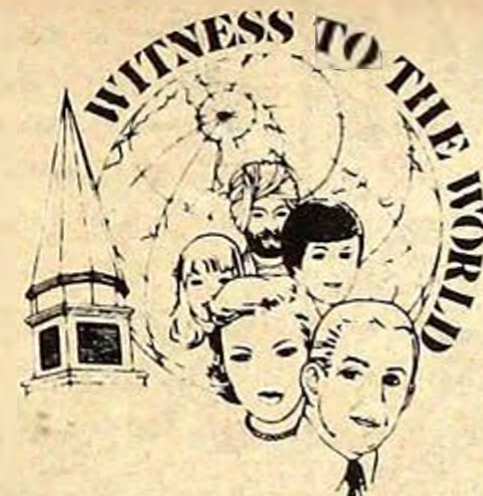
compassionately

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

gladly

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

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Captain Kangaroo suggests answers for TV viewers

By David R. Wilkinson

NASHVILLE, (BP)—The most effective way for Christian parents to cope with television is by being better parents.

So advised Bob Keeshan, better known as TV's "Captain Kangaroo," at a regional "Help for Television Viewers" workshop sponsored by the Southern Baptist Convention's Christian Life Commission.

"Getting parents to parent," Keeshan said, is a difficult task but one that the church is uniquely qualified to deal with.

"You have a unique opportunity, because of the values you share, to let parents know that how they use TV is not as important as how they parent," he said in response to a question from the Tennessee Baptist audience. "TV is not going to be a problem in the home where the parent is a parent."

Keeshan, a veteran of some 10,000 tele-

vision shows, said in his prepared remarks that too many parents are concerned about the quality of television programs while they pay little attention to the quantity of programs their children watch.

"Despite the efforts of consumer groups..., the people who count the most—the vast majority of American parents—seem to care very little about the viewing habits of their children, especially their very young children," he claimed.

"In fact, they encourage excess viewing and unsuitable program viewing."

Another speaker at the workshop agreed that parents must use television more responsibly, but was less willing to let the television industry off the hook, particularly in the area of programming and advertising for children.

Tipper Gore, wife of U.S. Congressman Albert Gore Jr., Tenn., called the industry to task for its "excesses," particularly the amount of violence, the amount of time devoted to commercials, and the nature of those commercials.

Mrs. Gore claimed that television violence "is not only a disruptive and negative influence in American society, but could well be defined as a secondary form of child abuse."

The past chairman of the Congressional Wives Task Force, which launched an exhaustive investigation of television's impact on children, also stung the industry for excessive advertising, pointing out that daytime TV gets 16 minutes of commercials per hour even though a Federal Communications Commission economist said the industry could "break even" with an average of 6 minutes of commercials per hour.

"The industry complains that the parents are responsible for what their children eat, consume, and watch," Mrs. Gore said. "Yet the very same industry doesn't sell to those parents. It sells directly to the children."

Mrs. Gore claimed that although the television industry reaped record profits in 1977, very little money is being devoted to developing creative children's programming. "I think a little more than an occasional afternoon special should and could be provided for our children," she said.

She called upon the religious community to "force more social responsibility" from the television industry through dialogue with industry officials, with advertisers ("with product boycotts used as a last resort") and with others to increase awareness.

Such dialogue is crucial at this time, she said, because of "the potential change in the government regulatory framework" with the re-write of the Communications Act of 1934 now being considered in Congress and the Federal Trade Commission's consideration of rules which could change the way products are advertised to children on television.

The one-day workshop also included a panel discussion of three Nashville television executives and a workshop led by Harry N. Hollis, John Wood, and William Elder of the Christian Life Commission.

Israelis attend class on life of Christ

HAIFA, Israel—Preparation was made for 60 people. Forty-nine signed up. One hundred and nine showed up.

Maronites, Latin Catholics, Greek Catholics, Orthodox Greeks, Anglicans, and Baptists took the first lesson in the 12-part course on the life of Christ.

Norman F. Lytle, Southern Baptist representative to Israel, is director of the Christian Service Training Center which originated the course. It was held in the newly completed congregational activities room at the Greek Catholic Church in Haifa, Israel. Lytle is assisted in the presentation by Ibrahim Sim'an, Baptist layman, and Canon N'em Ateek, pastor of the Anglican church.

Tennessee Ernie Ford to appear on 'MasterControl' anniversary

FORT WORTH, Texas (BP)—Tennessee Ernie Ford, who was featured on the first "MasterControl" radio program in 1959, will return April 29 to help celebrate the show's 20th anniversary.

"I'll never forget the first 'MasterControl' program," Ford told "MasterControl" interviewer Jim Rupe. "And two years later I came back on Mother's Day, and you even invited my mother to be on the show. She remembered it until the day she died."

"MasterControl" is a weekly production of the Southern Baptist Radio and Television Commission. It's aired by more than 960 stations.

Ford's first hit record was his own composition, "Milk 'Em In The Morning, Feed 'Em, Milk 'Em In The Evening Blues." When the record was released, Ford was singing Saturday nights for \$25 at an American Legion Hall in southern California.

"Can you believe it? I thought they were overpaying me," he told Rupe.

In 1956 he starred on his own nighttime variety television show. But producers were a little leery when he announced he wanted to close each program with a hymn.

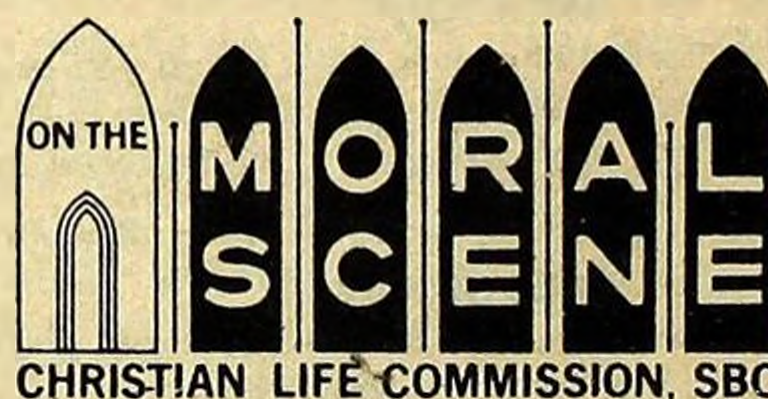
"They felt the hymn would bring the audience down. But I told them, 'Wait until you hear it and see those faces light up. We're not going to put on sack cloth and sit in a pile of ashes. We're going to smile and be happy'."

So Ford got his hymns. During one performance after he sang "Just A Closer Walk With Thee," the audience gave him a standing ovation. "We didn't even have to hold up the flash card or turn on the light," he chuckled.

Ford still is most often remembered for his hit song, "Sixteen Tons." It sold a million copies in 21 days. "I think I was the only singer to ever snap my fingers on a record at that time," said Ford.

After 30 years of entertaining, Ford has a cache of many memories. But his fondest recollection evolved from an engagement at Lake Tahoe.

"I was having lunch and a very well-



PARENT ABUSE—"Children in one out of 10 families hit, beat, stab, or shoot their parents, a University of Rhode Island sociologist said. And most of the children—largely teenagers—who beat their parents were beaten themselves as smaller children, Richard J. Gelles, the sociologist, said in an interview. He said his research showed there are 4.7-million families in the United States in which at least one parent is a victim of physical violence by a child. Neither the FBI nor the nation's association of medical examiners has compiled statistics on the number of parents killed by their children each year, but Gelles estimates the figure is 1,500 to 2,000. Gelles plans to publish his findings in a book called Behind Closed Doors: Violence in the American Family, to be released in September."

(The Tennessean, March 20, 1979)

OPPOSITION TO NUCLEAR PLANTS—"Public opposition to nuclear power plants, apparently stirred by the recent accident in Pennsylvania, has sharply increased since 1977, according to the latest New York Times/CBS News Poll. The poll shows that only 46 percent of Americans now favor further development of nuclear power, compared with 69 percent who were asked the same question in a July 1977 Times/CBS Poll. That question dealt with nuclear power in general. When participants were asked if they wanted a plant in their own communities, the percentage dropped from 55 percent then to 38 percent last week, with 56 percent now opposed. Opposition was strongest from women."

(New York Times, April 10, 1979)

dressed lady walked up and told me she had something to say. 'Now when I go, I want you there,' she said. 'I want my casket open and for you to sing "How Great Thou Art." That will be the last time I have to move. And if I don't stir, you shut the lid and send me away'."

"I told her I didn't know what to say and she replied, 'Don't say anything. Just don't die before I do.'"

"I love people," Ford told Rupe. "I made up my mind if I ever attained any success in this business I would never be afraid of my fans. The greatest compliment anyone can ever receive is for a person to act like they know you when they meet you."

Ford added that he always hoped people would remember him as a person who cared. "I mean every song I sing, and I hope the public sees that. I'm very thankful to God that I was able to use my talent to sing of Him. That's something I've never taken for granted."

Other highlights of "MasterControl's" 20th anniversary programs will be excerpts from early shows featuring Bob Hope, Michael Landon, and former astronaut James Irwin.

On Matters of

Family Living

By B. David Edens

Director, Marriage and Family Program
Stephens College, Columbia, MO 65201

Childhood affection best birth control

"This place has become a real child care center," says the director of one of the country's few remaining homes for unwed mothers. The average age of the young women-in-waiting at the Salvation Army Maternity Home is 15, although 13-and-14-year-olds are not unusual, and the residency of 11-year-olds saddens but does not shock.

In the U.S., more children are having children than ever before, and more are keeping the living dolls born to them rather than placing the babies for adoption. Only nine years ago, 90% of the girls at the home gave up their babies. Now 90% choose to keep them, Helen Warnock told the Wall Street Journal.

Some of the younger prospective mothers still play with dolls, but even a generation brought up with dolls who cry, coo, blow bubbles, wet, and develop diaper rash is in no way prepared for dolls that feel. "The girls may be old enough to be pregnant, but lots of them are children still living in a play world, really," says the director. "Having a baby is a kind of status symbol." A youngster may be quite proud of being the first in her class to become a mother.

Still our kids

Homes such as this one are no longer hide-outs, but centers providing the thorough prenatal care so important to an age group that suffers a high risk of problems during pregnancy and birth. Nearly all the girls' parents visit their daughters regularly and help with costs. Nowhere are the changes in society's attitudes toward unwed pregnancy more obvious, observed Journal reporter Beth Nissen.

"The girls show little evidence of being ashamed or even self-conscious. They wear bright, loose T-shirts embossed with such slogans as 'Coming Attraction' and 'Great Expectations' and often go in noisy groups to local stores." Staff members report that "they even flirt and try to pick up boys."

Why are so many children deliberately becoming pregnant? The answer girls most often give is, "I want something of my own, something that will love me." Isn't it time that adult society retrieves the discarded burden of shame it used to heap on unmarried, pregnant girls—and shoulders some of that shame itself?

HISTORICALLY

FROM THE FILES

50 YEARS AGO

J. Carl McCoy, pastor of Albuquerque, N. Mex., accepted the call of Eastland Baptist Church, Nashville, to become effective May 1, 1929. McCoy was a former pastor of Temple Baptist Church, Memphis.

Editor John D. Freeman referring to a newspaper article, "Fourteen Billion Gallons of Gas Used Per Year," said that this accounted for the growing restlessness and discontent among American people. Ten more years at 14-billion gallons per year would about run the nation mad.

25 YEARS AGO

The first Royal Ambassador Congress was held at First Baptist Church, Nashville. Ivan Raley of Calvary Baptist Church, Jackson was elected ambassador-in-chief; Bevins Householder of Broadway Baptist Church, Maryville, was elected first assistant ambassador, and Nolan Barham of First Baptist Church, Lewisburg, recorder. Glenn A. Toomey, pastor of Cumberland Homestead Baptist Church, Crossville, was elected pastor-advisor. Jimmy Allen was state secretary for Royal Ambassador work, and the RA work was under the director of the Woman's Missionary Union, Mary Mills, executive secretary.

James Winston Crawley, a native of Newport, was elected secretary for the Orient by the Foreign Mission Board. He succeeded Baker J. Cauthen who became executive secretary of the FMB. Crawley received the M.A. degree at Vanderbilt University, Nashville, and served as part-time editor for the training union dept. of the Baptist Sunday School Board. At the time of his election, he was a professor and acting president of the Philippine Baptist Theological Seminary at Baguio on the island of Luzon.

10 YEARS AGO

Carl Bahner, director of research at Carson-Newman College, was chosen as a fellow by the American Institute of Chemists. Bahner was chosen for the honor because of his expertise as a chemist.

Oakland Baptist Church, Grainger Association, called Jerry DeZearn as pastor.