

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Floods damage Tenn. churches

Tennessee has joined several other Southern states in feeling the effects of heavy rains and floods in recent days. On Thursday night, May 3, and Friday, May 4, over 1,600 families were forced to leave their homes in several counties of middle Tennessee.

Two churches in that section of the state—Concord Baptist Church of Nashville and First Baptist Church of Antioch—were apparently the only ones to experience property damage.

Concord Baptist Church in southeast Nashville reported over \$150,000 in damage as flood waters from Mill Creek reached 40 inches inside the church's auditorium. Also inundated were all of the furnishings and personal items in Pastor R.A. Peltier's home, located across the street from the church.

"We lost everything in the church and in the parsonage," deacon Melvin Cartwright told Baptist and Reflector. "We don't know where the water came from or where it went when it left, but the damage is unbelievable," he said. The congregation has no flood insurance.

The water hit the church sometime in the early morning hours Friday. The church's piano was turned over, and many pews were turned upside down and covered with other pews by the force of the water. All of the air-conditioning and heating systems were covered. The organ was also ruined.

Cartwright said that it appeared that the water had a swirling effect because various

items of furniture were picked up and carried to another location in the church. "The flood did not miss any part of the church," he said.

At Peltier's home, 18 inches of water were measured in the living room. His car was covered, and a new camper which washed away was found the next day about one-third of a mile from the church smashed into a row of trees. A propane tank floated across the yard and lodged in the gate connecting to the front yard. Another propane tank was unrecovered.

Peltier and his wife were awakened shortly after midnight when their two dogs began barking. Water was already coming in the house at that time. About 2:00 a.m. the couple was taken from their home by church member Tom De Jarnatt who brought his motorboat to the house. "When I got to the house, Brother and Mrs. Peltier were on the front porch watching all of their things float off." Water was already covering their feet, De Jarnatt recalled. The porch stands about three feet off the ground. Both dogs drowned when they got trapped beneath the house.

After De Jarnatt carried the Peltiers to safety, he returned to the area and rescued about 10 other people from homes near the church.

Another church member, Jesse King, said it was the worst flood in 63 years. He recalled in the early 1920s when the creek flooded and got into the building. The sanctuary was built in 1845.

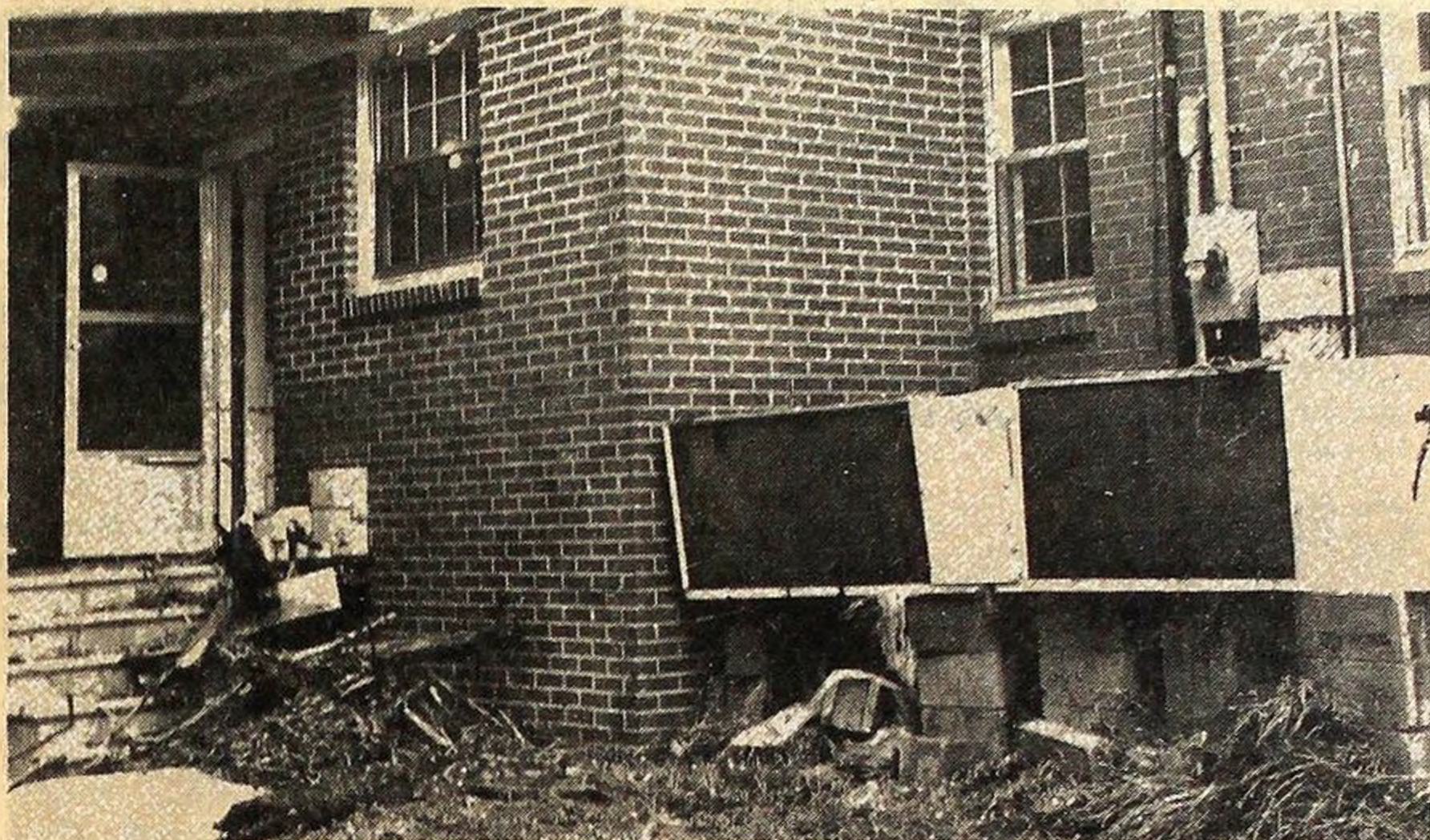
At First Baptist Church in Antioch, flood waters from Mill Creek rose to nearly four feet in the auditorium, destroying the piano, organ, song books, and numerous other items.

O.L. Taylor, pastor, said that the waters then traveled to the educational plant destroying all of the nursery and children's equipment and furnishings.

Members of the church began arriving early Friday morning to carry out some of the furnishings. "We are drying off what we can save, but there isn't much," Taylor said.

Forest Hills Baptist Church, in south Nashville, had no flood waters in the facilities, but a Presbyterian church near Forest Hills suffered extensive damage.

Charles Livengood, director of missions in Alpha Association, reported that waters from Beaver Dam Creek lacked a foot of reaching Cross Roads Baptist Church near Linden. Both Perry and Hickman Counties in that association were hard hit, but no Baptist church buildings suffered damage.



**AFTER THE WATERS RECEDED**—Debris from Mill Creek littered the grounds and facilities of Concord Baptist Church in Nashville after flood waters receded last Friday. Water covered the air conditioning units and rose to the bottom of the windows on the right.

### Mother's Day offering approaches

## Churches prepare to give to child ministry Sunday

Group child care, foster care, counseling, mother's aid, and an adoption program are special ministries directed by the Tennessee Baptist Children's Homes and provided by the Baptists of the Volunteer State through the Cooperative Program, special gifts, and the annual Mother's Day Offering.

Churches within the Tennessee Baptist Convention will have the opportunity to participate in the 1979 Mother's Day Offering on May 13. This offering provides approximately 33 percent of the operating budget of that institution's program, according to E.B. Bowen, executive director-treasurer.

Baptists will attempt to raise \$450,000 this year, Bowen said. Last year's goal was \$400,000, and approximately \$456,000 was received. The executive director explained that, because of the budget, each year's goal must be set about 14 months before the offering is taken. "Therefore, we do not know how much money we will receive for a given year before we have to set the next year's goal."

"The care of and love for children and young people is truly a mission cause for all Tennessee Baptists," Bowen explained. "Of the 2,700 Baptist churches in our state, 2,065 participated in the offering last year."

Four homes are supported through Tennessee Baptists. The Memphis Children's Home has capacity for 66 children and young people, with about 50 presently living there. One hundred children and young people live at the Franklin Children's Home, and there is a waiting list of persons wanting to enter. The Chattanooga and Min-Tom Children's Homes are full with 56 living in those two places.

The children are cared for by a staff which includes: house parents, relief house parents, social workers, directors of cottage life, secretaries, bookkeeper, maintenance personnel, a food manager, dietitian, activities

director, superintendent, and maids. The ratio of workers to children is high, approximately one to six, because of the complexities of problems that the children have (Continued on page 2)



**ACCEPTANCE**—Children and young people under the care of the Tennessee Baptist Children's Homes receive love and guidance from house parents and staff members. Tennessee Baptists will give toward this program through a special offering on Sunday, May 13.

## Disaster relief team feeds flood victims

The Tennessee Baptist Convention disaster relief team answered a call from Miracle Baptist Church in LaVergne late Monday afternoon, May 7, and served supper to approximately 28 families in the area.

Archie King, state Brotherhood director, said that at least 28 families had been forced out of their homes late last week because of flood waters. "They have just been able to get back into the area to begin a clean-up effort," King reported.

Miracle church was not damaged, but Pastor Carl Scarlett's home had some water damage.

King said that the meal would be served from the TBC disaster relief van and that the team would stay as long as it was needed.

## Southern Baptists' giving shows marked increase at \$76.6 million

NASHVILLE, Tenn. (BP)—With seven months gone in the 1978-79 fiscal year, Southern Baptists' total giving to national causes has reached \$76,839,511, more than \$7.8 million above the amount given at the same point last year.

The portion of that amount going undesignated to Cooperative Program budget needs of the Southern Baptist Convention's worldwide missions program is \$36,916,988, more than \$3.8 million or 11.50 percent ahead of last year.

The balance—\$39,922,524—consists of designated contributions to the SBC's Lottie Moon Christmas and Annie Armstrong Easter Offerings and other causes. It exceeds by more than \$4 million, or 11.28 percent, the designated contributions in 1977-78 at the same point.

During April, the seventh month of the fiscal year, Southern Baptists contributed \$10,071,408 with \$5,426,709 going undesignated to Cooperative Program causes, and \$4,644,698 designated. The Cooperative Program portion represents a 12.15 percent increase over the amount given in April, 1978, while the total amount is 5.38 percent ahead of last April.



## Coming Events

May 10-12—Retreat for full-time ministers of music, Henry Horton State Park

May 11-12—Camp for the mentally retarded and for teachers and parents, Camp Linden, Linden

May 12—Training in disaster relief, Lincoln Park Baptist Church, Knoxville

May 13—Mother's Day Offering for Tennessee Baptist Children's Homes

May 14-15—State orientation for new church staff members, Tennessee Baptist Convention building, Brentwood

May 14-15—ABCs of church administration conference, National Avenue Baptist Church, Memphis

May 17—ABCs of church administration conference, First Baptist Church, Shelbyville

May 18—Woman's Missionary Union Executive Board meeting, Belmont College, Nashville

May 18-19—Woman's Missionary Union associational promotion meeting and workshop, Belmont College, Nashville

May 18-19—Pioneer Royal Ambassador Congress, Carson-Newman College, Jefferson City

May 18-19—Camp for the mentally retarded and for teachers and parents, Camp Carson, Newport

## Offering...

(Continued from page 1)

when they come to live at the home.

In this type of ministry, Bowen explained, we become involved in many difficult situations. Most of the children come to the homes with psychological needs of varying degrees. Many of them require professional help. Nearly all of the children have multiple dental needs, and this is one area where the Mother's Day offering is utilized.

Additionally, many are behind educationally and must be given extra help by qualified teachers.

Tennessee Baptist Children's Homes receive occupants through voluntary placement by a relative, referrals from pastors, referrals from the State Department of Human Services, and referrals from various courts. "Very few are true orphans," Bowen said.

A child may be accepted into any of the homes from the age of six through high school. If a child is younger than six, TBCH attempts to place them in a foster home.

Once a child is taken into the children's homes, he is cared for completely through his senior year in high school. Following graduation, he may receive additional help from the home if he choose to enter college.

In addition to campus life, TBCH supervises an adoptive program for babies. There are a limited number of infants and a long waiting list of prospective parents, Bowen said. Babies are placed only with Baptist couples, because the TBCH is supported by Baptists, he added.

Through the "mother's aid program," mothers who would like to keep their child, but who have no financial resources, are given assistance so that the child may remain in his home. A counseling ministry engulfs children, parents, and relatives.

Bowen said that if more than \$450,000 is received this year, the additional funds will be used for the home in Chattanooga. "The Chattanooga home has no facilities indoors for recreation," he said. The Memphis home has a gymnasium, and the Franklin home has an activities building. "Children and young people in Chattanooga are dependent on using the gyms of our Baptist churches in that city," he said. Also, there are two buildings on the Chattanooga campus which need renovating.

The special offering for TBCH was begun in 1961. For the first two years, monies were received at Thanksgiving. In 1963, Tennessee Baptists began giving offerings in connection with Mother's Day. The offering has grown each year since that time.

## C-N advisory board to raise \$300,000

JEFFERSON CITY—The Carson-Newman College Advisory Board at its annual meeting voted to approve a project challenging its membership to raise \$300,000 in pledges and gifts over a three-year period for the construction of the new music building on the C-N campus.

The Advisory Board held five committee sessions covering: academic affairs, development, finance, property maintenance and student affairs.

John R. Shults, chairman of the Advisory Board, presided at the annual session which featured Ben Elrod, president of Georgetown (Ky.) College, as the principal speaker.

He spoke on "The Involvement of Advisory Board Members in the Life of Carson-Newman College." The veteran administrator pointed out that communication is the key to any development effort. "This advisory board," he said, "is one primary conduit of communication."

Elrod continued, "You must plan your cause...use vision. The money to support higher education is available. It is a matter of selling your cause."

"Be sensitive to the opportunities around you," said Elrod. "Support higher education yourself and encourage others to do the same."

## Two retreats planned for mentally retarded

Two special retreats for mentally retarded children, youth, and adults will be held in Tennessee May 11-12 and May 18-19, according to Ray Evette, state Sunday School department.

The first retreat will be held at Camp Linden and the second at Camp Carson. Both will run from 6 p.m. Friday until noon on Saturday.

In addition to the mentally retarded, Evette said that parents of retarded persons and church teachers who work with the retarded would also benefit from the retreats.

Conferences will be offered for the retarded and for parents and teachers of the retarded. Former TBC staffer, Sammie Meek, will work with parents and teachers. Thelma Start, Elizabethton, will instruct the older moderately retarded.

## Baptist work growing in Zambia despite tensions, hostilities

LUSAKA, Zambia (BP)—Southern Baptist missionaries in this Central African country are more concerned about their need for additional missionary personnel than about travel difficulties stemming from Zimbabwe/Rhodesian bombings of guerrilla camps here.

Church growth continues, and the missionaries have made an urgent appeal for an evangelistic missionary couple to work in the Chipata area of Eastern Province, says Franklin A. Kilpatrick from Texas, Southern Baptist missionary press representative.

Although no apparent danger exists in the areas where Southern Baptist missionaries work, some incidents of hostility on the Great East Road between Lusaka and Chipata have caused missionaries in the eastern province to travel to the capital by air rather than land. The incidents were attributed to tensions which appear to stem from the bombings.

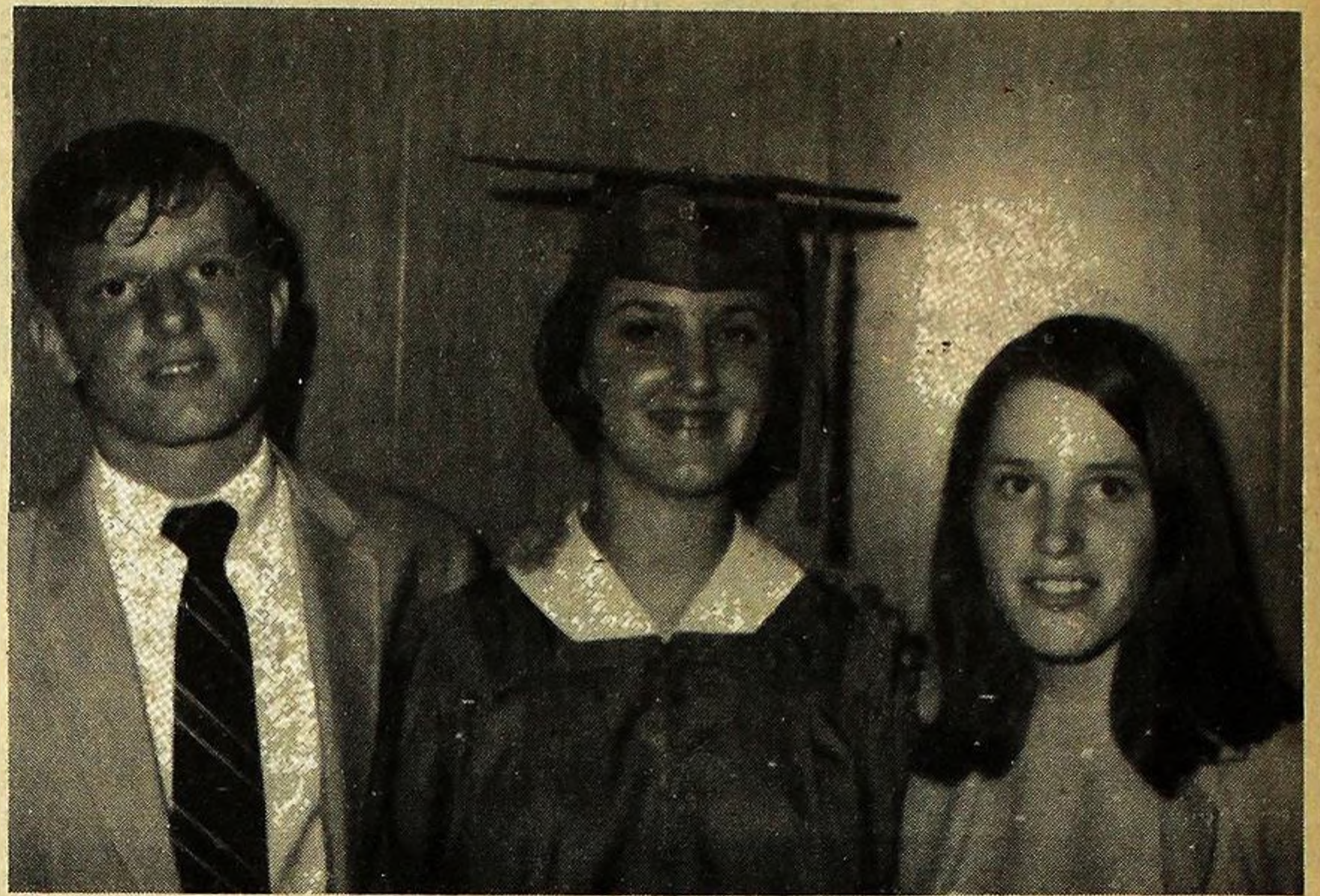
Recent bombings of guerrilla camps near Lusaka did cause missionaries to suspend the April meeting of the mission (organization of missionaries) until May, but did not interrupt other work there.

Missionary Leroy Albright from Kentucky, who teaches a Bible school for pastors and church leaders in Petauke, 100 miles from Chipata, has been trying to work with the eight to ten churches in the Chipata area. "They are young churches," he says, "and if we don't get somebody to help them soon, we may lose them."

In Lusaka, Baptists have established a church within the boundary of the State Lodge, home of Zambian President Kenneth D. Kaunda and his family. "When the president heard that the church on his farm was a Baptist church," Kilpatrick says, "he was delighted and welcomed the idea..."

With the exception of the suspended missionary meeting and one week when expatriates were advised not to go downtown, Baptist work has not been interrupted in Lusaka, Kilpatrick says. Baptist operate a seminary, a publications house, a communications center, a music ministry, Theological Education by Extension classes, and other ministries there.

In Livingstone, one of the Zambezi River border with Zimbabwe/Rhodesia, a Bible study center opened in August by missionaries Lonnie and Fran Turner from Kentucky has already resulted in the starting of four home Bible study groups.



**EFFORTS PAID OFF**—After three years as a resident of the Tennessee Baptist Children's Home in Memphis, Mary Bishop graduated from high school in 1968. She is shown here with her brother David and her sister Linda.

## Giving of love yields returns at Memphis Children Home

Mary Bobbitt went to the Tennessee Baptist Children's Home in Memphis in 1965 at 16 years of age. She arrived with feelings of insecurity, frustration, hesitancy, and bewilderment. When she left a few years later, she felt accepted, possessed a feeling of confidence, and felt that someone genuinely cared about her and loved her.

Now, Mary Bobbitt, a teacher in the Memphis Public Schools, has taken some of that love and concern and returned it. Mrs. Bobbitt spends her summers tutoring children who are residents of the Memphis home.

"It is a personal thing with me," she said. "I feel as though I want to pay back a little of what was given to me."

Mrs. Bobbitt teaches younger children each summer (grades K-3) in subjects where they are experiencing difficulties in school. Most of the children who come to the children's home are behind academically and need ex-

tra help in the summer.

"They could get anyone to come in and teach," Mrs. Bobbitt said. "But maybe I can say or do one thing that will make an impression on a child. I want to make those children feel that they are going to make it through this time, because I know they are feeling like they will not."

Recalling her early days at the home, when she was Mary Bishop, the *Memphian* said she felt completely devastated and bewildered. She had come to live there with a brother and sister because of problems in her home. Her mother died a year later.

"At first you are hesitant to tell people that you are from a home because they act like you will rub off on their kids or something," she remembered. "But when many of them find out that you are from a place like the Tennessee Baptist Children's Home, they see you for the kind of person you really are."

Slowly, the problems began to subside for Mary Bishop and her brother and sister. "We felt accepted and gained confidence. We put the problems aside slowly."

She credits the house parents with "the key to a person's adjustment" while they are at the home. "You just feel terribly alone when you arrive, and when you begin to feel accepted, you can go on." The house parents care about you and are not just there to do a job, she said. She remembered her house mother waiting up for her on several occasions when she was on a date.

While a resident of the home, Mary worked in the baby building and helped care for the small children. She feels as though her love for children may have matured at this point, and a seed may have been planted for her later efforts.

She graduated from Bartlett High School in Memphis in 1968. That summer she began as a student at Union University in Jackson. The TBCH helped support her in this endeavor. Later, following her marriage to Andy Bobbitt, she transferred to Memphis State University where she received a degree in elementary education in 1975. Her last year she was presented with the outstanding student teacher award from the college.

One month after her graduation, she began tutoring at the Memphis home. She plans to continue in this ministry. "They know that I am one of them—that I have been on their side of the fence. I just want to give them some of the time, effort, and love that were given to me."





**HONORED**—Hollis E. Johnson (left) and Willette Thomason Wright (second from left) were presented the Lemuel B. Stevens Collegiatus awards by Belmont College trustees. Making the presentation are Sam Ridley, (right), chairman of trustees, and Mrs. Stevens.

## Belmont College trustees induct two members into Collegiatus

Belmont College, Nashville, inducted two new members in the Lemuel B. Stevens Collegiatus at a banquet held recently in their honor. They are Hollis E. Johnson and Mrs. Willette Thomason Wright. The collegiatus honors annually those individuals selected by the Board of Trustees whose support of higher education has been of special relevancy and significant continuity in the life of the college.

Johnson, who for approximately 50 years was one of the South's outstanding thoracic specialists, is a former trustee of Belmont College and served seven years as the college physician. Johnson taught for many years at Vanderbilt and Meharry Medical College in addition to his practice. A pioneer and leader in medical science, he organized and directed the Clinic for Tuberculous Children for the City of Nashville and organized the Chest Clinic at Vanderbilt University Hospital. He was the recipient of the Distinguished Services Award in 1964, Southern Medical Association; Tennessee's Outstanding Physician of the Year in 1975; and has served as a diplomate of the American Board of Internal Medicine.

Mrs. Wright is the owner of two dress shops.

She is a member of the Historic Belmont Association, the Ladies Hermitage Association, Cheekwood, a board member of the Donelson Chamber of Commerce, and organizer of the Madison-Old Hickory Business and Professional Women's Club. In 1977 she received the Bess Maddox Award as the Woman of the Year, given by the Davidson County Business and Professional Women's Club.

Herbert C. Gabhart, president of the college, and J. Sam Ridley, chairman of the trustees, presented the new members with an engraved silver box during a brief ceremony at the banquet.

The Belmont College Collegiatus was inaugurated last year through the generosity of the Lemuel B. Stevens family in the honor of Stevens.

### Howard Payne president resigns for Houston post

BROWNWOOD, Texas (BP)—Roger L. Brooks has resigned as president of Howard Payne University, Brownwood, Texas, and he has accepted the position of vice-president of graduate studies at Houston Baptist University.

The university's board of trustees accepted Brooks' resignation during a regularly scheduled meeting May 1. The trustees asked Brooks to withdraw his resignation when he submitted it at their January meeting. Brooks decided to submit the resignation again at the May meeting.

Charles A. Stewart, executive vice-president of Howard Payne, was appointed as acting chief executive officer at the Baptist university. A search committee for a new president was appointed, with Warren P. Duren as chairman.

# Baptist pastor Georgi Vins released from Soviet prison

NEW YORK (BP)—What one observer called "tough negotiations" by U.S. President Jimmy Carter, a Southern Baptist layman with a personal concern, resulted in the release from a Soviet prison of Georgi Vins, a Baptist pastor jailed for religious activities.

Vins, 51, was among five Soviet dissidents who arrived in New York, April 27, and will be joined shortly by their families. Others released in exchange for two Soviet spies are Alexander Ginzburg, Eduard Kuznetsov, Mark Dymshyts, and Valentyn Moroz.

Southern Baptist Convention President Jimmy Allen of San Antonio, Texas, who received a personal call from Carter to inform him of Vins' release, responded with a telegram to Southern Baptist state executive secretaries and state convention presidents urging a prayer of thanksgiving on Sunday, May 13, for Vins' release.

"President Carter called Friday afternoon (April 27) to rejoice with us that, through his tough negotiations for months, our brother in Christ, pastor Georgi Vins, and his family have been released from the Soviet Union. The prayers of our people have been answered. I suggest you call Baptists of your state to a day of thanksgiving and intercession, Sunday, May 13. Let us pray for Christians under oppression around the world and thank God for the freedom of pastor Vins," the telegram said.

W. Fred Kendall II, president of the Tennessee Baptist Convention, urged Baptists of this state to join Baptists throughout the world in a day of rejoicing and intercession on Sunday, May 13.

"May we who worship in freedom because of the sacrifices of our forefathers, pray urgently for Christians under oppression throughout the world," Kendall said.

On the Sunday after he arrived in New York, Vins, secretary of the dissident Council of Churches of Evangelical Christians-Baptists (CCECB) in the Soviet Union, a group of about 100,000 who broke away from the officially-sanctioned All Union Council of Evangelical Christians-Baptists (AUCECB), attended church and Sunday School with President and Mrs. Carter at First Baptist Church in Washington.

Also in Washington, Baptist World Alliance Executive Director Robert Denny said, "We rejoice in the release of Georgi Vins and all other prisoners of conscience. Repeatedly since pastor Vins was arrested in 1974, the BWA, the European Baptist Federation and the Alliance's member body in the USSR (AUCECB) have interceded with Soviet officials in Moscow on behalf of Vins and an uncounted number of other Baptists in Soviet jails."

At a New York news conference after his release, at which Elias Golonka, Southern Baptist missionary to the United Nations, served as his translator, Vins said, "I thank my Lord that I am free. I thank President Carter, the American Congress, and all the Christians in the United States—and all the people of good will who have been interceding for the persecuted Christians in the Soviet Union."

Then Vins paused, smiled and added: "I was delighted that the first book I saw in this



**PRESIDENT GREETES VINS**—Southern Baptist Convention president Jimmy Allen, right, greets Georgi Vins following Vins' release from a Soviet prison.

hotel in New York was the Bible. For five years I was deprived of this book. There is no book that I cherish more."

A background news release from the White House described Vins as "one of the leaders of a grass roots movements among Baptists in the USSR which accused the officially sanctioned All Union Council of Evangelical Christians-Baptists of 'submitting to an atheist government' and of discouraging evangelism."

The decision of Christians in the Soviet Union has been difficult, observers have noted, in determining how to relate to the government. Some of the "Initiativniki," or dissident Baptists, have chosen a path of confrontation in many cases, while the AUCECB has attempted to continue its ministry within the limits of the law. The church in Kiev, where Vins formerly was pastor, finally registered with the government, a move dissident churches have resisted.

Vins, whom Time magazine has called "courageous and stubborn," has been in and out of jail since 1966. His father, also a Baptist minister, died in prison after three terms for missionary activity, the White House release said. His mother and son, Peter, have also been in Soviet prisons.

He was last arrested in 1974 and tried in Kiev in 1975 on charges of defaming the Soviet state and infringing on the rights of citizens under the guise of performing religious ceremonies. Vins, reportedly in poor health, was sentenced to five years of hard labor and five years of exile, plus confiscation of property.

### Mission camp planned for children at SBC

HOUSTON, Texas (BP)—More than 300 children, 6-11 years old, will learn about Christian missions in the outdoors, June 12-14, while their parents conduct the business of the Southern Baptist Convention at the Houston Summit.

The occasion is a three-day mission day camp at Second Baptist Church sponsored by Texas Baptist Men and the Southern Baptist Brotherhood Commission.

The camp will open on Tuesday, Wednesday, and Thursday mornings prior to convention sessions and close at the end of the afternoon sessions on Tuesday and Thursday and the morning session on Wednesday, when no afternoon session is scheduled.

A registration fee of \$5.00 per day covers insurance, supplies, lunch (Tues. and Thurs.) and transportation between the Summit and the Second Baptist Church. Parents may register their children for the camp at the Day Camp Registration Booth in the lobby of the Summit, said Frank Black, mission day camp director.

### Georgi Vins to address Houston SBC

HOUSTON (BP)—Georgi Vins, dissident Soviet Baptist pastor, has agreed to give the final address at the Southern Baptist Convention meeting in Houston June 12-14.

Vins was among five Soviet dissidents sent to the U.S. in exchange for two convicted spies April 27. He is the secretary of the Council of Churches of Evangelical Christians-Baptists in the Soviet Union, which broke away from the officially sanctioned All Union Council of Evangelical Christians-Baptists.

He has been in and out of jail since 1966. He was last arrested in 1974 and tried in 1975 on charges of defaming the Soviet state and infringing on the rights of citizens under the guise of performing religious ceremonies.

Vins's address will come at 9 p.m. at the Summit, site of the majority of the meetings for the three-day annual session. The original program said the meeting would close after the address by Emmanuel Scott, Los Angeles pastor. Vins's appearance is an addition to the program.

### Researchers group sets June meeting

HOUSTON, Texas (BP)—The second annual meeting of the Southern Baptist Research Fellowship is expected to attract more than 50 religion researchers to Houston on Saturday, June 9, for two major addresses.

The fellowship was organized last June in Atlanta to provide an informal forum for Southern Baptists with professional interests or assignments in religious research. Officers were elected at that time for two-year terms.

The meeting is one of a series of meetings surrounding the annual gathering of the Southern Baptist Convention, June 12-14, at the Houston Summit.

Beginning at 1 p.m. at Sharpstown Baptist Church, Larry McSwain, associate professor of church and community at Southern Baptist Theological Seminary, Louisville, Ky., will speak on "Kinds of Research Needed by the Church Growth Movement."

William Kamrath, director of demographic studies at Concordia Teachers College, River Forest, Ill., will discuss the 1980 national census at a dinner meeting in the Royal Coach Inn at 6:30.

Fellowship president, Leonard Irwin, who directs planning for the Home Mission Board in Atlanta, said a business session will include planning for special recognition of 50 charter members.



## EDITORIAL

## Time to elect SBC messengers

How many Tennesseans will be among the 18,000 messengers attending the Southern Baptist Convention in Houston, Tex., June 12-14?

Since 1951 (when the SBC Annual began to give a state-by-state registration breakdown), the number of messengers from Tennessee has ranged from 344 (1951 in San Francisco) to 1,913 who made the trip to the 1978 SBC in Atlanta.

Our purpose here is not to speculate on "how many" but "how." We urge our churches to properly elect their messengers and to properly certify these to the Southern Baptist Convention.

According to the SBC Constitution, each church in "friendly cooperation" with the convention and "sympathetic with its purposes and work and has during the fiscal year preceeding been a bona fide contributor" to the convention's work is entitled to one messenger. Then an additional messenger is permitted for every 250 members OR for each \$250 contributed to the convention's work during the previous year. No church may have more than 10 messengers.

To assist in registration, the Southern Baptist Convention provides "official" registration cards which can be filled out and signed by the church clerk or moderator. Cards are readily available by requesting these from the Tennessee Baptist Convention, P.O. Box 347, Brentwood TN 37027. Naturally, there is no charge for these registration cards.

Any messenger attempting to register WITHOUT a registration card will be referred automatically to the SBC Credentials Committee. Although this process is not necessarily complicated, it is time-consuming!

We would urge your church in a regular or properly called business meeting to elect its messengers; contact the state convention office for registration cards; and to have these filled out and signed by the church clerk or moderator.

Then, when you arrive at The Summit in Houston, simply present your card at one of the many registra-

tion tables—and, would you believe, there is no registration fee!

There is no way to predict how many messengers will be at Houston next month and how many of these will be from Tennessee. Threats of shortages and rising prices of gasoline could adversely affect the number attending. Rising costs for hotels, meals, parking, and shuttle bus service might also be a factor for some.

The last time the SBC met in Houston (1968) there were 15,071 messengers registered—with 885 of these from the Volunteer State.

So, make your plans—have the church elect you as a messenger—get your registration card properly signed—and we'll see you in Houston.

### GUEST EDITORIAL

## A victory for all

By Presnell Woods, editor  
"The Baptist Standard," Dallas, TX

The remarkable release of Georgi Vins from the Soviet Union, and his dramatic arrival in the United States April 27 is good news and answered prayer.

Vins, leader of a dissident group of Soviet Baptists, was sentenced in 1974 to five years in a Siberian labor camp, followed by five years in exile on a charge of damaging the interests of Soviet citizens under the "pretext" of religious work.

Many efforts have been made to obtain Vins' release from prison. Only recently Vins was returned to prison in Siberia after a brief stay in Moscow's Lefortovo Prison.

The history of the Vins family is one of great religious zeal.

Georgi Vins' great-grandfather, a Baptist missionary, came to Russia from America.

His father was tortured to death in a Stalinist camp for his religious beliefs.

His mother completed a three-year term in prison camps for her religious activity.

His son, Peter, was just recently released from prison after serving 11 months for his religious beliefs.

But now the Vins are free.

President Carter and all who had a part in the successful negotiations that have brought freedom to this persecuted Baptist family are commended.

Victory for the Vins family is indeed a victory for religious freedom and human rights.

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## Cicero's comment.



### By the editor

The Baptist and Reflector has lost a good friend.

Last Wednesday, death came to Doug Anderson, the major owner, director, and guiding-force behind Franklin Web Printing Company, Franklin, our current printer.

Doug was 41.

A devoted Catholic and a Christian gentleman, Doug leaves behind his charming wife Mary and six children.

Last December, Doug had strained his back while working at the printing facility. His doctor had taken an x-ray of his back—and the x-ray revealed cancer in his lungs. (No, he didn't smoke.)

Treatments were begun immediately, and his early response gave us all hope that he could be cured.

Then, in March the pain returned to his back. Examinations showed a tumor on his spine which was putting pressure on his spinal cord. He entered the hospital for further treatments.

Two weeks later examinations revealed a brain tumor—which had not existed two weeks before.

Treatments for cancer on his lungs, spine, and brain weakened his condition to such an extent that infection resulted. He died May 2, 1979.

Shortly after I came as your editor, I began checking into printers in the Nashville area to see if there were possibilities of expanding the printing space, shortening the deadlines, and improving the printing quality of the Baptist and Reflector—without increasing our costs.

One obvious possibility was to go to a tabloid format, which had been done with the Indiana Baptist in 1969, while I was editor there.

I was surprised to learn that in Nashville—often called the "printing capital of the south"—publishers of newspapers were almost non-existent.

Then about two years ago there was a front page article in one of our Williamson County weekly newspapers that that publication was to be printed by a new concern, Franklin Web Printing Co.

I secured the telephone number from South Central Bell and called Doug Anderson. Several days later, we met at the printers. I was immediately impressed with Doug and his desire to provide quality printing.

Because of our contract with Curley Printing Co. and our long-time relationship with that organization, I did not feel it wise to consider a change until our contract expired in December 1978.

In March of 1978, I began to talk seriously with printers in the Nashville area. One concern, of course, was the reliability and financial stability of Franklin Web, since it was a relatively new corporation. I was told that Doug was a highly-qualified "printing engineer" and, if he had anything to do with it, that company had the finest equipment and procedure available.

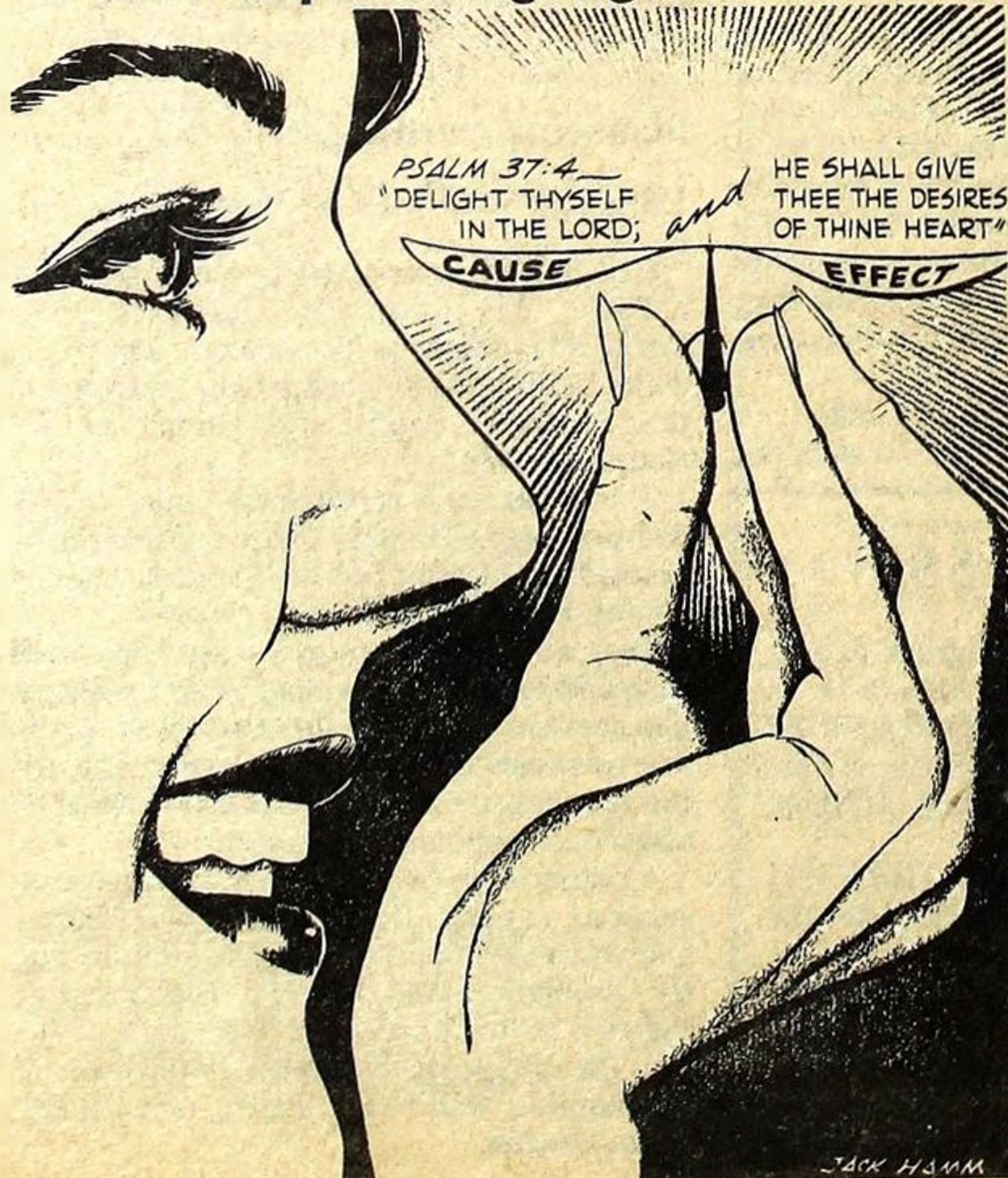
As Doug and I talked, I would share with him my interest in quality—and he would always come up with a way to do it better than I desired.

With bids from seven printers, last June the Board of Directors of the Baptist and Reflector chose Franklin Web to be our printer beginning in January 1979.

Our first issue with them was printed on New Year's Day night. Because of his already weakening condition, I was surprised that Doug was there. His comment to me was, "I wouldn't have missed this!"

Since that date, Doug has missed most of those 18 Monday nights. Now, he will be permanently missed—but the quality of printing he has inspired and his personal interest in the Baptist and Reflector will continue.

### Fellowship Yielding Highest Returns









## HISTORICALLY

### FROM THE FILES

#### 50 YEARS AGO

Woman's Missionary Union of the Southern Baptist Convention, meeting in Memphis, reported 6,405 new societies organized in 1928, and they had a total of 30,415 organizations. Tennessee had 2,050 societies and 473 were formed in 1928. Tennessee's own Mrs. W.J. Cox was re-elected president.

#### 25 YEARS AGO

Liberty Baptist Church, Knoxville, moved into its new \$85,000 auditorium. It had been operated as a branch of Broadway Baptist Church, Knoxville, for several years. The new building would seat 550. Alvin A. Harms was pastor of the Liberty church.

John Hipsher resigned as pastor of Valley Baptist Church, Spring City, to become associational missionary for Tennessee Valley Baptist Association. He succeeded Elmer Thomas who had accepted a similar position in Gadsden, Ala.

#### 10 YEARS AGO

For what was believed to be the first time in Southern Baptist Convention history, a predominately white Southern Baptist church in St. Louis, Mo., joined the National Baptist Convention, U.S.A. Inc., maintaining dual alignment with the SBC. The action was taken by Christ Memorial Baptist Church as a practical step to implement locally the Statement concerning the Crisis in Our Nation as adopted by the Southern Baptist Convention which met in Houston, Texas, in June 1968. Bill Little was pastor of the St. Louis church.

Worldwide membership in the Mormon Church stood at 2,684,073, a gain of almost 70,000 during the past year (1968).

## Rhodesia workers call for prayers

GWELO, Zimbabwe/Rhodesia (BP)—Calling it "a unique time of witness and personal ministry," Southern Baptist missionaries in Zimbabwe/Rhodesia are asking for prayer after election of the country's first majority government last month.

The prayer request came from the missionaries in a statement drafted at their annual meeting, April 28-May 5, in Gwelo.

In the election Bishop Abel Muzorewa's United African National Council won 51 seats, a majority in the country's first Black dominated 100-member Parliament and 67.3 percent of the popular vote. Muzorewa, who will be prime minister, is a United Methodist minister.

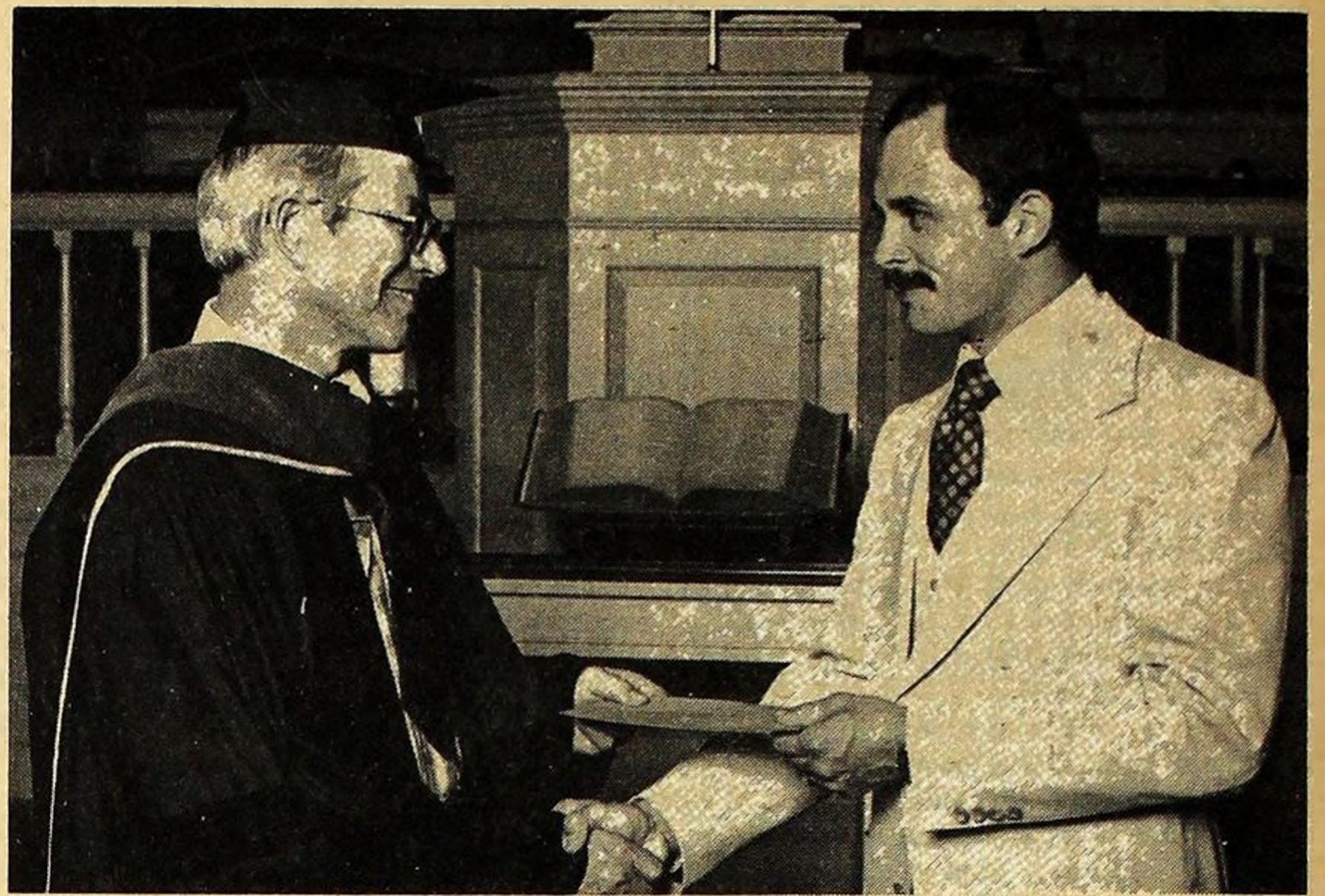
At the meeting, the missionaries' feelings were echoed by Baptist Convention President A. Nziramasanga, who said, "I love you missionaries; you are needed here. This is the time for harvesting in Zimbabwe/Rhodesia."

Although rural areas are torn by war, Baptist churches and institutions in urban areas are flourishing and African leadership is emerging rapidly, the missionaries said.

"Baptist churches and Christians in the rural areas are experiencing suffering, intimidation, restriction of worship, destruction of property, and even loss of life," the statement read.

Baptists in rural areas, such as those near Sanyati Baptist compound, have continued ministries missionaries left when they moved to cities because of increased guerrilla activity. Missionary Archie G. Dunaway Jr. was murdered by guerrillas at Sanyati in June 1978. Local Baptists continue to operate the Baptist Hospital and schools there.

The 27 Southern Baptist missionaries now in Zimbabwe/Rhodesia work with the Zimbabwe/Rhodesia Convention in the operation of a seminary, publishing house, radio studio and Bible correspondence school. Work is located in the cities of Salisbury, Gwelo, Bulawayo, Fort Victoria and Gatooma. They also continue to work with churches in the urban areas.



**AWARD**—Robert H. Foland (left) of Knoxville was recently awarded the Edward A. McDowell Advance Greek Prize at Southeastern Baptist Theological Seminary, Wake Forest, N.C. Presenting the award is Albert Meiberg, SEBTS dean.

## Howard Parshall ministers among 'God's little ones'

By Walker Knight

PINEVILLE, La. (BP)—The plaque on the front of the red-brick chapel reads "God's House, dedicated to the Least of God's Little Ones, 1970."

"The least of God's little ones" are the members of the chapel, the severely and profoundly retarded residents of the Pinecrest State School.

Leading the flock is Howard Parshall, chaplain to the 1,600 retarded residents. When Parshall came to the school in 1957 as a prospective chaplain, his first glimpse was a room filled with about 50 profoundly retarded male residents, most of them nude, jumping up and down or rocking back and forth, oblivious to each other.

By showing the young chaplain this section first, the superintendent exercised shock treatment, telling him, "These people are a part of our institution, and they are ones to whom you'll be ministering."

Now, more than 20 years later, Howard Parshall and Pinecrest State School have gone through profound changes together. The residents have moved from mass quarters to four-person rooms and are fully clothed and in control of their bodily functions.

An attendant is responsible for every 10 persons, and each resident's day is programmed for dressing, feeding, walking, bus rides, chapel, projects, canteen visitation, and recreation.

Under Parshall's direction, chaotic and disorderly worship services took on more and more the form of traditional church. As he searched for ways to communicate Christ, the services became a focal point and the concept of his own ministry unfolded.

"I found that I became a religious figure who represents the living God," he explains. "They understood God partly by understanding me and what I tell them about God—what they see and feel and experience in me as a person."

Services begin with a medley of bright religious songs by a volunteer pianist on Sunday morning while people gather. A student assistant from Louisiana College leads the singing, drawing on songs that require physical movements, such as "Do Lord." Volunteers from the audience sing solos, followed by a short scripture and prayer by Howard. The ensuing sermon is short, simple, repetitious.

"I have learned to put very little credence in the spoken word," Howard says. "They cannot think abstractly. Their involvement in an experience is more important."

"The story or sermon is the weakest part of the service. I am probably communicating

more by my tone of voice, my stance and my gesture than by what I say."

Over the years, the desire for a "real" church grew strong, and persons throughout Louisiana began to raise money for a chapel. Eventually \$40,000 was collected and the school's maintenance crew provided the labor. Individuals and small groups bought pews.

At every worship service at Pinecrest, residents gave their nickels and dimes. After 10 years, this offering had reached more than \$750, enough for the piano.

Parshall ministers to the 1,600-member school staff informally as he visits the cottages, hospital or administration buildings. But staff members feel strong support from him.

Paul Erny, the education director, says, "He is a good release for me. We can talk. There is a lot of pressure in these positions and a few minutes with Howard seems to relieve that pressure."

One expansion of Parshall's ministry relates to death. Not only does he attempt to minister to the dying and their families, but he plays a central role in the funeral of residents whose bodies are not claimed by relatives or are to be buried on the grounds.

Parshall is funeral director, signing death certificates and taking charge of the cemetery and recording the graves. He is determined to have the services as close to normal as possible, and he utilizes the school's Boy Scouts to serve as pallbearers.

When Parshall visits the Pinecrest canteen, the popular place to spend money and time, he is greeted with a constant stream of hugs, requests for him to read their letter, or just to sit with them.

In the canteen, Parshall always finds a seat near the wall. "I never know when a strong arm is going to grab me, and I have to watch for spilling coffee and drinks," he explains.

The first two or three years at Pinecrest, Parshall tried "to program for the residents, to make things happen." Then, he recalls, "it began to dawn on me that they were affecting my life. They were making a contribution to me as a human being."

"The road to ministry was a road to openness to persons, just simply being myself with them. As this began to happen, they ceased to be retardates and more and more became my friends. They became persons. This is when my ministry turned around."

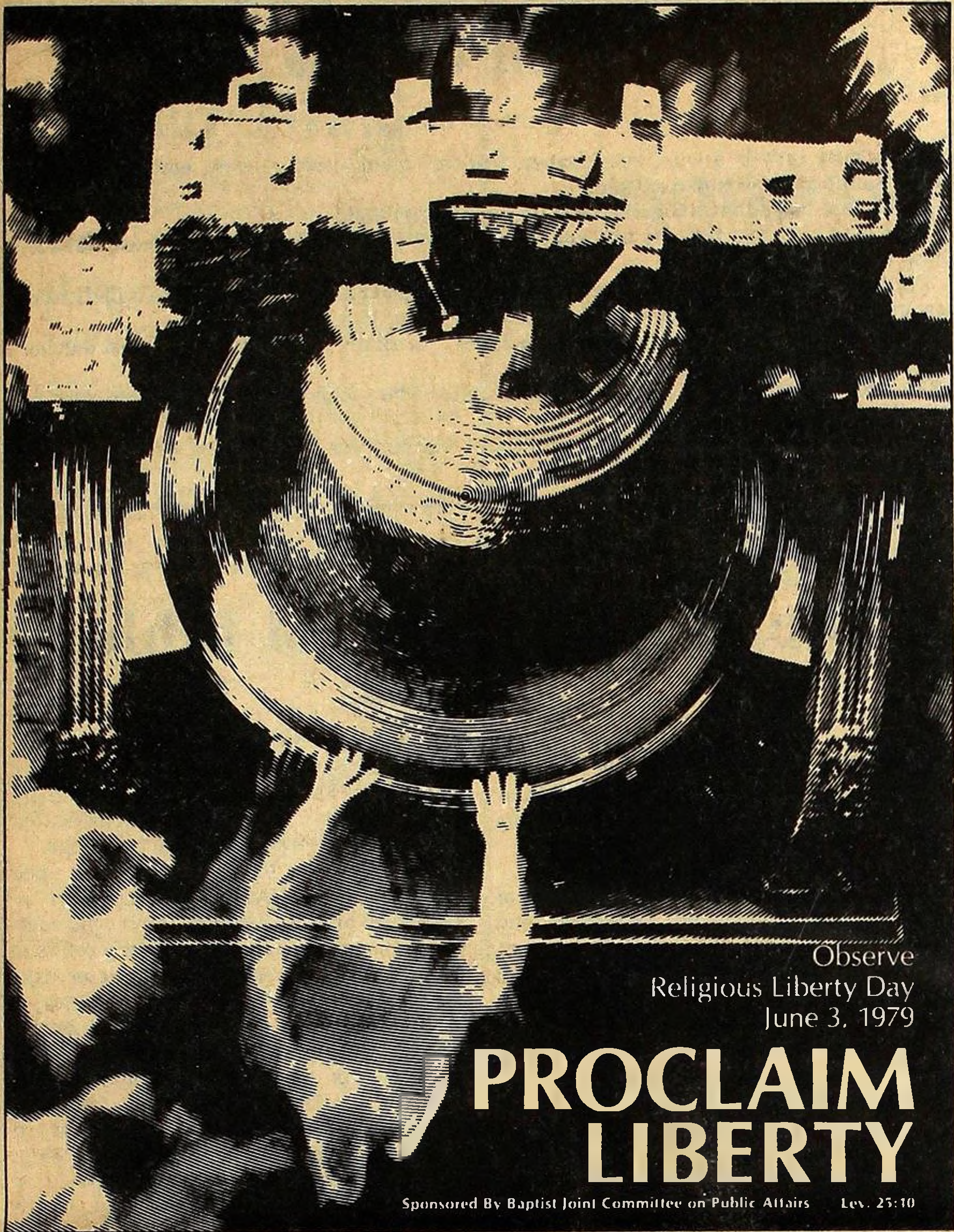
Adapted from Chaplaincy: Love On the Line, Copyright 1978, Home Mission Board, SBC.

## HOME MISSIONS FACT FINDER

Did you know that the Home Mission Board is using the services of 20,000 volunteers to witness throughout America this year? The Board could use up to 50,000. Volunteers pay their own way. They use vacation time, retirement time, weeks in between school sessions. Did you know you can volunteer too?







Observe  
Religious Liberty Day  
June 3, 1979

# PROCLAIM LIBERTY

Sponsored By Baptist Joint Committee on Public Affairs Lev. 25:10

## Baptists request workers for rebuilding Uganda

NAIROBI, Kenya (BP)—Southern Baptist missionaries to Uganda are requesting seven volunteers and eight career missionaries to assist in community rehabilitation and restoring Baptist work after receiving assurance of religious freedom from the new government.

The Ugandan government has given Baptists responsibility for aid distribution in eastern Uganda, the area where Baptist work was strongest before they and 26 other religious groups were banned by former president Idi Amin in 1977.

A plan worked out by missionaries G. Webster Carroll and James L. Rice calls for churches in the villages to be distribution points for food, medical supplies, and agricultural aids flowing in from government and private relief agencies.

They have requested at least five tons of powdered milk per month for the next six months from Southern Baptist hunger relief funds to go to Mombasa, a Kenya seaport, and are also requesting agricultural supplies for distribution.

On their first trip into Uganda, Carroll and Rice supervised distribution of 1,000 pounds of medical supplies provided by Medical Assistance Program of Carol Stream, Ill. They anticipate 20 tons of intravenous fluids from MAP and 20 tons of high protein food supplements from other relief agencies coming to Mombasa within the next two months.

Restoration plans also call for reopening Baptist churches in Uganda and staffing five Bible schools with teams of missionaries and pastors from the Baptist mission of Kenya and the Baptist Convention of Kenya on a rotating basis. The schools meet one week each month.

Carroll also reported that household workers at the missionary homes in Jinja were safe, although the homes had been looted. He said small movable items, such as

dishes, clothing and lines were taken, but items too large for a land rover, such as a sofa and refrigerator, remained.

Volunteers requested included a Bible Way correspondence director, water project director, and a Baptist communications director. Carroll said 17 letters from correspondence students were waiting in Jinja when he got there. He also said that in recent months there had been a rush in borrowing tapes of Bible studies and sermons in English and Swahili. A communications director would direct a cassette ministry and a radio and television ministry.

He said that the minister of natural resources, wildlife and tourism, on a flight to Nairobi with him, had mentioned a basic need for repairing boreholes to make water available.

Other volunteers requested are three student workers and a general maintenance person to help repair churches and keep vehicles and machinery working.

Career missionaries requested are four evangelism and church development workers, one student work coordinator, a physician, an agriculturist and a veterinarian.

### Nigerian leader elected

RICHMOND, Va. (BP)—Samuel T. Ola Akande, president of the Nigerian Baptist Convention and a graduate of the Southern Baptist Theological Seminary, has been named general secretary of the 300,000-member Nigerian Convention.

Akanda has been acting general secretary since the death of Emanuel A. Dahunsi early this year. For the past two years, he has been president of the convention and pastor of Orita Mefa Baptist Church in Ibadan.

# 'Proclaim liberty'

By James E. Wood Jr.

Freedom is God's gift to man. Man's very capacity for freedom is from God. Created in the image of God, man's likeness to the Creator consists in his freedom. For man was created not for slavery but for freedom, and it is this native freedom which distinguishes man as being in the image of God and exalts him above all other creation. As the Psalmist declared, "Thou hast put all things under his feet" (Ps. 8:5).

In terms of Biblical faith, freedom is born out of a person's relationship to God. Hence freedom is primarily an inner state, in which no external authority may exercise control over a person. In this sense, freedom is an inner state of being which does not depend on external conditions. Christian martyrs were free men who were never more free than when they chose "to be faithful even unto death."

John Bunyan was always free, even when languishing in prison.

It was this spirit of freedom which characterized the life and ministry of the nineteenth century German Baptist leader, Johann Oncken, who, upon being arrested, was warned by the Burgomaster, "Oncken, as long as I can lift my little finger I will put you down from preaching this gospel."

"Mr. Burgomaster," Oncken replied, "as long as I can see God's right hand above your little finger, I will preach this Gospel."

Freedom is rooted in God. To be truly free is therefore to be at one with God; for freedom is where God is present.

As Paul wrote, "Where the Spirit of the Lord is present, there is freedom" (2 Cor. 3:17). Thus the hope is expressed in the Scriptures "that creation itself would one day be set free from its slavery to decay, and share the glorious freedom of the children of God" (Rom. 8:21). To "proclaim liberty," therefore, is to affirm God's gift for all mankind. The declaration, "Christ set us free, to be free men" (Gal. 5:1), is near the heart of the gospel.

This inner freedom, so integral to Biblical faith, is the basis of a person's right to religious liberty. For this reason, religious liberty may be viewed as the outward expression of one's inalienable right to this inner religious freedom.

Religious liberty is thus the inherent right of a person in public or private to worship or not to worship according to one's own understanding or preferences, to give public witness to one's faith (including the right of propagation), and to change one's faith—all without threat of reprisal or abridgment of

one's rights as a citizen. The human right to religious liberty is first and foremost the right to give outward expression to or manifestation of the inner freedom one has found in God.

While this inner Christian freedom does not require civil or political freedom, civil and political freedom are vital as a means of creating that kind of environment which will allow an unhindered expression of religious faith and commitment without civil or political advantages or disadvantages. Persons are to be free in matters of conscience and religion, without hindrance and coercion in order that God may be sovereign of their lives and that in turn they may freely respond to that sovereignty and bring about the ordering of their lives according to the will of God.

Charles Evans Hughes, former Chief Justice of the United States and prominent Baptist leader, expressed from the bench a truth which is central to Christian faith and is at the heart of the principle of religious liberty. "In the forum of conscience," Justice Hughes wrote, "duty to a moral power higher than the state has always been maintained ... The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

One of the foundation principles of religious liberty to be derived from the Bible, is that religion, like God, must wait upon the voluntary responses of persons. The will of the human person is too sacred to be violated by religious coercion and enforced conformity, which are a denial of the sacredness of human personality and of God's ways of dealing with mankind. The state has no right to intrude on God's dealings with man or to invade the inner life of man.

Religious liberty, if it is to be rooted in principle and properly understood in its Biblical context, must be universally espoused by the church for all mankind. To grant privileges to a particular church or religious community, while denying these privileges to other churches or religious communities, is a denial of religious liberty, no matter how limited this denial may be, and of the fundamental right upon which religious liberty is based. Discrimination based upon religion is a contradiction of religious liberty, which by its very nature is an equal and inalienable right of all members of the human family.

If the ultimate goal of God's work in history is reconciliation, then religious liberty, both in principle and in practice, must be zealously championed and vigilantly defended by the churches themselves throughout the world. Each church must see religious liberty not only as its inherent right, but also as the right of all churches, all faiths, and all persons. Even more important for the church, it must see the exercise of religious liberty as the very channel through which the church seeks to fulfill its mission throughout the world.

"Proclaim liberty throughout the land" (Lev. 25:10)

Observe Religious Liberty Day on Sunday June 3, 1979.

James E. Wood, Jr. is executive director, Baptist Joint Committee on Public Affairs, Washington, D.C.

## Lamar Heights calls SBC missionary

Southern Baptist missionaries to Peru, James and Marilyn Redding, are taking a leave of absence from the Foreign Mission Board, and he has accepted the pastorate of Lamar Heights Baptist Church in Memphis. They have been on the mission field for the past 15 years.

While in Peru, Redding was an area missionary, a pastor, director of student ministries, and director of bookstore work. Mrs. Redding taught music and was involved in day care ministries.

Prior to their appointment, Redding was pastor of Fairview Baptist Church in Indianola, Miss., superintendent of missions for DeSoto County Baptist Association in that state, and a pastor in Fort Worth, Tex. Early in his career, he was pastor of the Riverview Baptist Church in Columbia and associate pastor of First Baptist Church, Columbia, Tenn.

A native of Goodlettsville, he is a graduate of Belmont College, Nashville. He attended Southwestern Baptist Theological Seminary, Fort Worth, and graduated from New Orleans Baptist Theological Seminary.

His new position became effective May 1.

## Arkansas' Ashcraft sets retirement

LITTLE ROCK, Ark. (BP)—Charles H. Ashcraft, executive secretary of the Arkansas Baptist Convention since 1969, has announced his early retirement effective April 30, 1980.

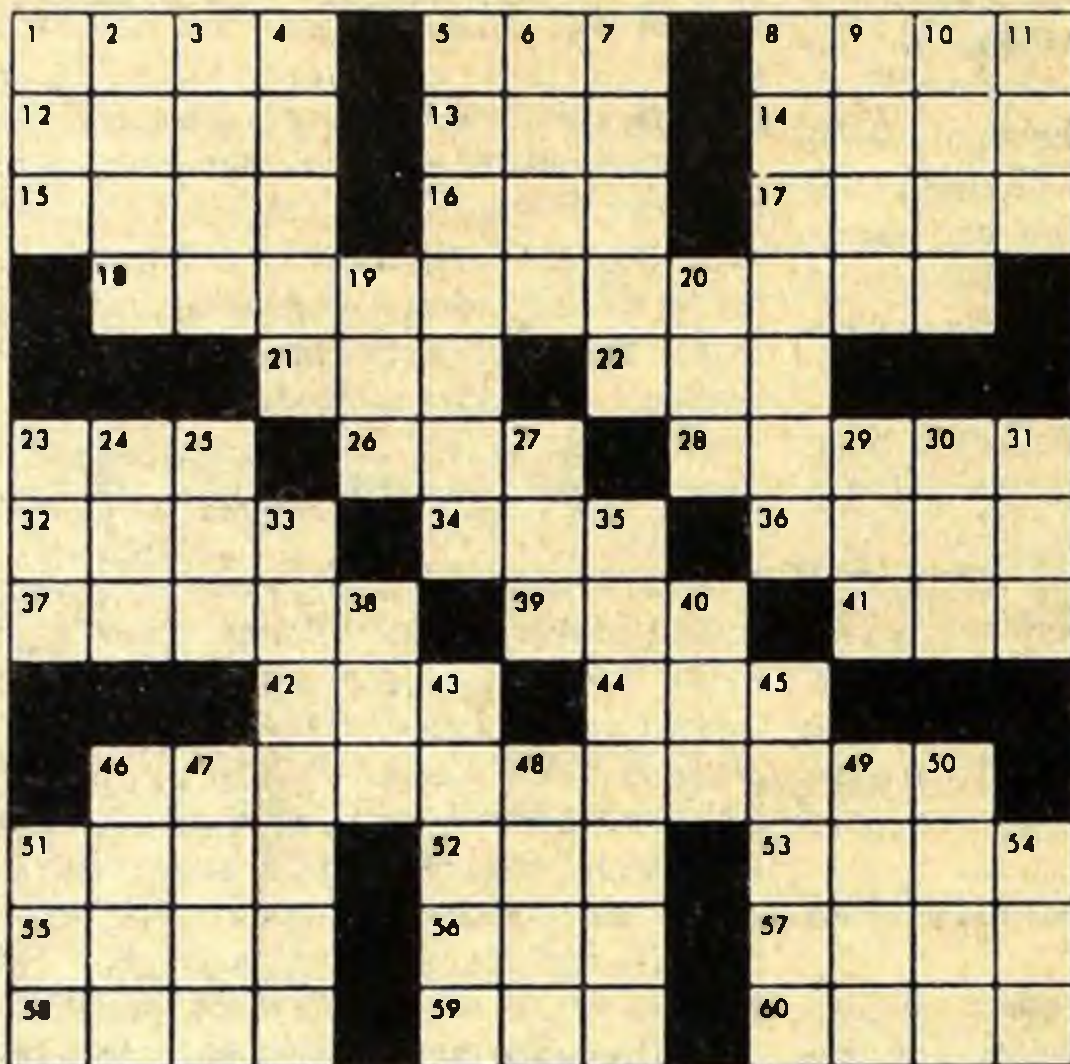
Ashcraft, 62, said in making the announcement that he wants to become more personally involved in Bold Mission Thrust, the Southern Baptist goal to give everyone in the world a chance to hear the gospel of Jesus by the year 2000.

He plans to help train Mexican clergymen at the International Bible Institute in El Paso, Texas, and says he wants to be instrumental in establishing at least one mission chapel.



# Bible Puzzle

Answers on page 10



## ACROSS

- 1 "and shall — signs" (Mark 13)  
 5 Order. abbr.  
 8 Fairy tale king  
 12 Peel  
 13 Scot's have  
 14 Fetid  
 15 Half of ornament  
 16 Time period  
 17 "Be not —" (Eccl. 5)  
 18 "every — — is from above" (Jas. 1)  
 21 Time periods: abbr.  
 22 Alaskan people  
 23 "the — number of them" (Num. 3)  
 26 "There are — four months" (John 4)  
 28 "a great — of wind" (Mark 4)  
 32 Man (Gen. 11:18; poss.)  
 34 "With a great —" (Acts 22)  
 36 "raiment of camel's —" (Matt. 3)  
 37 It was of thorns (John 19:2)  
 39 Number  
 41 Highways: abbr.  
 42 Dawn goddess  
 44 "if the — of peace" (Luke 10)  
 46 "hath — life" (John 3)  
 51 Stay for  
 52 Trappist cheese  
 53 Intention  
 55 Anglo-Saxon serf  
 56 Kind of skin  
 57 Diminutive suffix

## CRYPTOVERSE

A C H S J D B X G B J A B S M H W I M J D J D C C

Today's Cryptoverse clue: A equals F

- 58 Forest animal  
 59 Direction: abbr.  
 60 American army surgeon

## DOWN

- 1 Sea post office: abbr.  
 2 Musical instrument (1 Cor. 14:7)  
 3 Bird  
 4 "not be — in well doing" (Gal. 6)  
 5 "carry these ten —" (1 Sam. 17)  
 6 Fruit residue  
 7 Wages of sin (Rom. 6:23)  
 8 Where Erastus lived (2 Tim. 4)  
 9 Danish king  
 10 Cant  
 11 Old English letter  
 19 Cook  
 20 Neon, for one  
 23 Grampus  
 24 Neck: comb. form  
 25 Pair  
 27 Ancient Egyptian king  
 29 Rower's need  
 30 Free  
 31 Form of address: abbr.  
 33 "What is — than honey" (Judg. 14)  
 35 "and sent a —" (Luke 19)  
 38 Neither's complement  
 40 Negation  
 43 Incline  
 45 Simeon (Acts 13:1)  
 46 Comfort  
 47 "I am the true —" (John 15)  
 48 Cognate  
 49 Book or paper  
 50 "Beautiful — of the temple" (Acts 3)  
 51 Marry  
 54 Guided

# Pulpit To Pew

By Jim N. Griffith

This busy lady is a wife, homemaker, teacher, maid, cook, referee, emergency rescue squad, tutor, advisor, and example.

Put all of these things together and they spell MOTHER.

She is so busy that the only way she can get a few minutes alone is to announce that she is going to wash the dishes.

But no matter what she is called on to endure, a good mother is love personified. As one now grown said, "My mother was the best friend I ever had."

Still another person of world renown declared, "In all my schooling, the greatest teacher I ever had was my mother."

The godly mother is a kind of Christian sculptor who molds the lives of her children into something beautiful and lasting.

A workman's skilled hands can built houses, but mothers with praying hearts and hands build homes.

## Interpretation

# The gospel, fact, not fable

By Hershel H. Hobbs

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." 2 Peter 1:16

Gnosticism was a syncretism of elements of Greek philosophy, Judaism, mythology, and the mystery religions. When it came into contact with Christianity it sought to fit its basic principles into its system, the result being to degrade Christ (in their vision) as they sought to disprove His eternal deity and humanity and redemptive work. Peter has their pseudo religion in mind in verses 16-18.

He begins by asserting that the gospel is not based upon "cunningly devised fables." "Fables" translates the word muthos whence comes the English word "myth." The Greek word may be translated as tale, story, fiction, falsehood, legend, myth, or fable. Here "myths" (RSV) is the preferred reading. "Myth" is used by certain modern schools of theology (European and some Americans affected by it) to refer to a literary vehicle by which to express an event such as the "myth" of creation, the flood, virgin birth, or resurrection. This is an unfortunate usage.

Because such people are not saying what they think, but what others think when they hear them: fairy tale or falsehood. "Cunningly devised myths" may read "sophisticated myths." Such were the Gnostic teachings.

Peter says that the gospel is based upon historical facts. "Coming" (parousian) or "presence" usually refers to the second coming. But in this context it apparently refers to the incarnation of first coming. Peter says that he, James, and John were "eyewitnesses of his majesty," referring to Jesus' transfiguration (Matt. 17:1-8). "Transfiguration" renders a Greek word whence comes our word "metamorphosis." It means that the outward form conforms to the inward reality. In Jesus' outward form they saw His inner nature as full-deity. The word for "eyewitnesses" means that they saw it with their own eyes. It was used of those who had attained the third or highest degree of initiation into the Eleusinian mysteries (Robertson, Word Pictures, Vol. VI., p. 156). Peter claims that they had been lifted to the highest degree of initiation at Jesus' transfiguration on Mount Hermon.

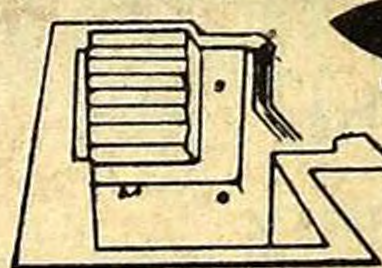
For verses 17-18 see Matthew 17:2, 5. Jesus being declared God's beloved Son fully answered the Gnostic myth which placed Jesus at the bottom of their imaginary chain of beings coming out of God with descending degrees of deity. In both seeing Jesus' transfiguration in which His deity flashed forth from His body, and also hearing God's voice, Peter cites two of the natural senses as proof of Jesus' full-deity. Here are facts, not myths. Anyone who sees Jesus Christ as anyone less than God in flesh follows the myths of the ancient Gnostics. This is not advanced thinking but ancient fable in modern dress. We should beware of such.



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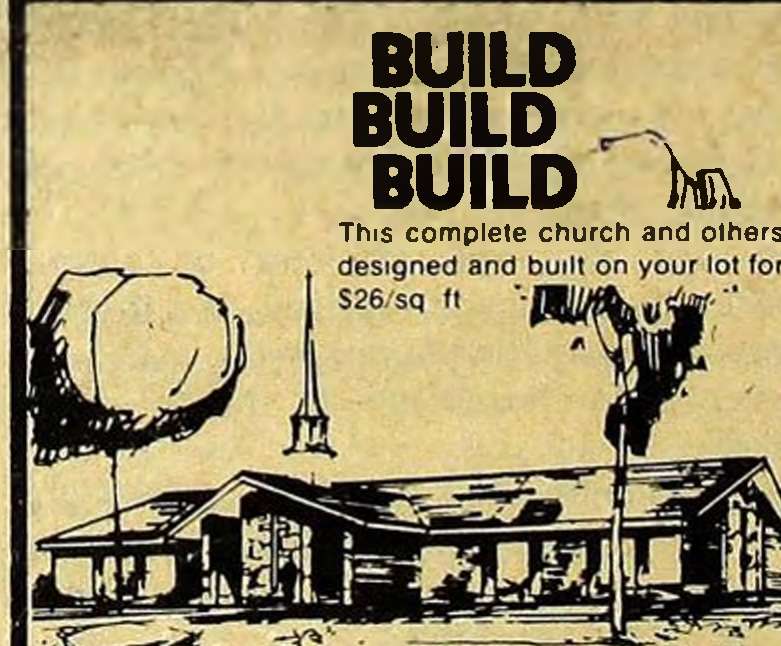
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On Matters of

# Family Living

By B. David Edens  
Director, Marriage and Family Program  
Stephens College, Columbia, MO 65201

## Help needed for kids under tight tension

Falling apart feels awful, yet certain children fall apart whenever they're faced with a tight situation. They have "what seems to be a constitutionally-based difficulty" handling even minor anxieties and tensions, two George Washington University psychiatrists report. Once teachers are aware of the problem, they can help.

Because falling apart is so frightening, these youngsters will do anything to avoid the sensation. Some of the things they do make matters worse. Watch for children whose thinking and actions become disorganized even under such mild stress as being called on in class, Reginald Lourie, M.D., and Charles Schwartzbeck, Ph.D., advise in Childhood Education.

If you can figure out what a kid is doing to protect him or herself from the awful feeling of falling apart, you can suggest simple measures that may help the youngster get himself together.

Some of the most common ways children react to the sensation of falling apart are:

**Going blank.** The child's ability to think or respond is almost paralyzed. The moment is eternal. The youngster is both helpless and hopeless.

**Retreating into dependency.** This is another common and equally unproductive reaction to the effects of stress. The child just waits for the adult or another kid to step in and take over.

**Behaving disruptively.** This is really the spin side of the dependency coin. The youngster is so overwhelmed by his own falling-apart reaction that he or she escapes into action, finding relief in spreading the feeling of helplessness to classmates and teachers.

None of these responses enables a child to deal with the falling apart pattern that is triggered by stress, Lourie and Schwartzbeck emphasize. The children are not aware of what they're doing or why they're doing it.

Start by making the youngster aware of his or her reaction to stress. Encourage the child to describe the feelings tension brings, so you and he can figure out a strategy for dealing with them. The "strategies" are, of course, commonsense suggestions and reassurances, but they'll help the suffered gain some sense of control.

Assure the child that he or she is not the only one who must fight the tendency to fall apart under tension. Remind them that the stressful situation does not presage the end of the world...that the bad moment will pass...that he or she will learn to work through the "block" that prevents purposeful thought and action.

Suggest that the youngster take a deep breath and "a moment out to reorganize" when he gets that dreaded, all-too-familiar feeling that he's coming apart. If, say, he's intimidated by a paperful of test questions, or a long complicated arithmetic problem, advise that he tackle a question he knows he can answer first and then proceed to the harder ones. The same advice applies to the math problem; focus thought on one step.

None of this is new to adults, but the idea that tension's clammy hold can be loosened and even broken may rally the child's forces for change.

The pattern of falling apart under stress may be an inherited part of the child's makeup, Lourie and Schwartzbeck remind. If parent-teacher conversations show this to be so, "the finding can be useful, because parents who have had such a problem and successfully mastered it can be a resource for child and teacher."

# Hotel Reservation Form

# Tennessee Baptist Convention

## East Park Baptist Church, Memphis

## November 12-15, 1979

Please make your reservation directly to the hotel.

Reservation should be made AS SOON AS POSSIBLE in order to assure getting the accommodation you desire. There is another convention meeting in Memphis during this week—which means that rooms will be scarce.

When making your reservations, be sure to state that you are attending the Tennessee Baptist Convention.

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November 12-15, 1979

GROUP CODE NO

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Names of additional person(s) sharing room:	

To insure accomodation and group rate...Card MUST be received 15 DAYS prior to arrival.

\*Availability of suites subject to reconfirmation.



## Tennessee pastor to raise funds for Israeli lad's heart surgery

A Nashville-area pastor, Ralph Duncan, is attempting to raise \$15,000 to bring a small Israeli boy to the United States for a delicate heart operation.

While leading a Holy Land Tour in February, Duncan learned of the needed open heart surgery for 3-year-old Isam Sakhnini. "The operation cannot be performed in Israel, but can be done here, Duncan says.

On Feb. 18, Duncan's tour group was visiting Nazareth Baptist Church when he felt a "strange burden" to ask the pastor, Fuad Sakhnini, if there was a child in that church or the church's school who needed help.

"He nearly fell over with surprise, and then he told me that he had a nephew, Isam, who was in need of heart surgery," Duncan recalls.

Isam has another uncle, Fayiz Sakhnini, who is employed by the Home Mission Board in Atlanta. He has learned that the operation can be performed at Emory University in

Atlanta, and a specialist there has offered to do the surgery without cost.

Duncan estimates it will take \$15,000 to bring Isam and his parents to Atlanta and to pay for the child's hospitalization. The family will stay with their relatives in Atlanta.

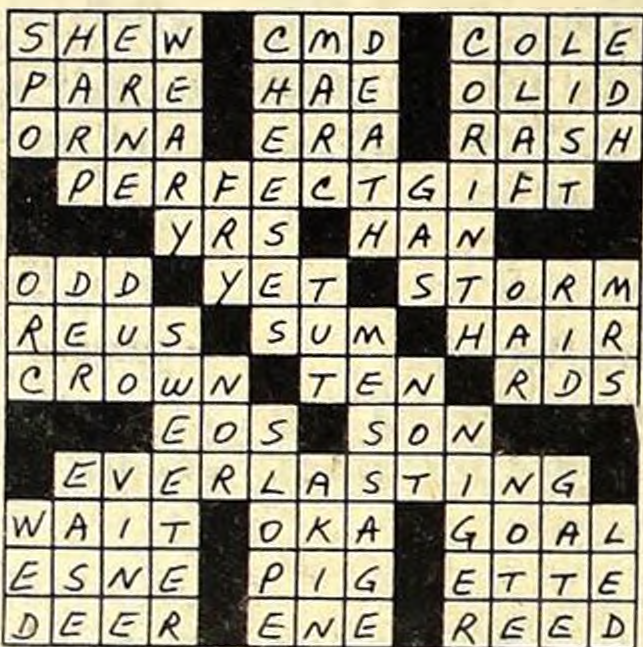
The child's heart problem causes poor circulation which has hindered his physical development. Isam's doctor, a Jewish heart specialist in Haifa, believes that surgery can solve the circulation problem.

Isam's parents, who are Christian Arabs, have an annual income of about \$4,000. There are five children in the family.

Duncan, who is pastor of Mt. View Baptist Church in Antioch, says he has prayed about the Arab boy's situation and decided to try to raise the money to bring him to the United States for the operation. He says that early response has been encouraging.

He has established the "Little Isam of Nazareth Fund" with all receipts going to help the Sakhnini family to make the needed trip.

### BIBLE PUZZLE ANSWERS



"Fear thou not; for I am with thee" (Isa. 41:10).

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### Lost watch recovered

A representative of the Krystal Hamburger Co. in Donelson contacted the Baptist and Reflector office last week to report that a watch, belonging to a member of one of our Tennessee Baptist churches, had been found at that location.

Betty Baggs, a staff member in the Krystal office, said that a lady had returned to the Donelson store on about April 5 and indicated that she was with the Tennessee Baptist Convention and had lost a valuable watch. Mrs. Baggs explained that the watch was found several hours later.

Anyone wishing to claim the watch may contact the Baptist and Reflector with pertinent information.



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### UNIFORM SERIES Lesson for Sunday, May 13

## God's living letters

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

Basic Passage: 2 Corinthians 2:14-3:18  
Focal Passage: 2 Corinthians 2:14-3:6

Waiting to find out if the anticipated news will be good or bad is one of life's great tension builders. Protectively, we brace ourselves for the worst. Then if the news is good our exhilaration is a blend of relief and pure joy.

Paul was anxiously waiting to hear from Titus. You can almost feel the tension of waiting as you read 2 Corinthians 2:12-13. Paul had a hard time getting his mind on what he was doing. When Titus finally arrived, he brought exciting news. The problems in the Corinthian church were corrected. The church had accepted Paul's guidance. All was well! The relationship between Paul and the church was restored. What relief! What joy!

Paul burst out with joy at such good news. His outburst was written to the Corinthians. It also provides insight into our tasks as Christians.

Triumphant procession: 2 Cor. 2:14-17

Winning athletes and war heroes often return home to a triumphant parade in their honor. First century Christians witnessed similar celebrations. When a famous, victorious general finally returned home from war, he often led a triumphant procession. He rode through the city in his chariot, flanked by trusted aides and followed by his captives. It was a time of rejoicing and celebration.

Paul used the metaphor of that triumphant procession to express Christ's leadership of Christians. Christ triumphed in resurrection. Christianity was a celebration of that triumph. His followers joined His procession. Christ was also victorious over the problems in Corinth. Paul couldn't help but exclaim "Thanks be to God" (v. 14).

Before a victorious general arrived, his route was marked by the fragrant fog burning incense. Even the air announced the coming of the general. Paul said Christians were the "aroma of Christ" (v. 15). By their Christ-like living they announced the triumphant Christ who brought life. The general's procession celebrated the death of the enemy as well as the expected death of the captives. Christians celebrated the resurrected life of Christ and the life He brought to each believer.

Marching in Christ's procession and being a part of the aroma of Christ demanded sincere followers. Christianity was being invaded by

peddlers of God's word. Peddlers were people who used Christianity only for personal gain. Christ's procession had no peddlers, only sincere marchers.

Living letters: 2 Cor. 3:1-6

Christian travelers often carried letters of recommendation when they went to churches outside their own area. The letters were valuable documents for they verified a traveling Christian to the strange church. With peddlers of the word also traveling around, the letter of recommendation assisted churches in separating authentic and false Christians.

Paul didn't carry a letter of recommendation. He didn't think it was necessary. He emphasized repeatedly that his gospel was identical with the twelve. Furthermore, he'd encountered Christ himself on the Damascus road. He needed no other credentials!

More specifically Paul considered the Corinthians as his letter of recommendation. He introduced them to Christ. Their growing faith and witness verified Paul's authenticity. Private letters were read by a few people. The Christianity of the Corinthians was "read" by many people. The Corinthians were cautioned to remember that the source of their sufficiency was God. They were what they were because of him.

Being the well-trained Jew that he was, Paul couldn't help but contrast the Mosaic covenant with the new covenant. The old covenant was a written code which bound one to the law. The new covenant under Christ was dominated by the Spirit. Christianity was not merely a code or rigid law. It was life! Christian living was a living letter recommending the new covenant.

Unveiled freedom: 2 Cor. 3:7-18

When Paul encountered Jesus on the Damascus road he left Judaism for Christianity. But prior to that experience, he was fiercely loyal to the law. He knew it well. By his own admission he practiced the law almost perfectly. Yet once Paul found new life in Christ he realized the inadequacy of the law.

The ministry of law (dispensation of condemnation) was accompanied by splendor when Moses encountered God. But as the Israelites attempted to live by the law they experienced condemnation, guilt, failure, and death. The splendor faded. The new covenant was a ministry of righteousness (dispensation of righteousness). The ministry of righteousness originated in even greater splendor. The splendor of the new covenant was not a temporary one that would fade. It was an everlasting splendor. There would be no disillusionment with the new covenant. Paul had no doubt about the superiority of the new ministry of righteousness. It was indeed a new covenant.

Paul continued in his comparison of the old and new covenants. Veiling was a well-known concept in Judaism. Paul used that concept to compare the two covenants. Many people still kept their minds veiled, accepting only the old covenant. They did not accept the new covenant, available in Christ.

In Christ freedom replaced slavery to the law. With the voice of experience, Paul told the Corinthians there simply was no comparison between the struggle to fulfill every law and the experience of living under the new covenant.

Christians were the Spirit-led, unveiled, freed participants in the new covenant of righteousness. As a part of the new covenant, they were God's living letters of recommendation.



Blevins

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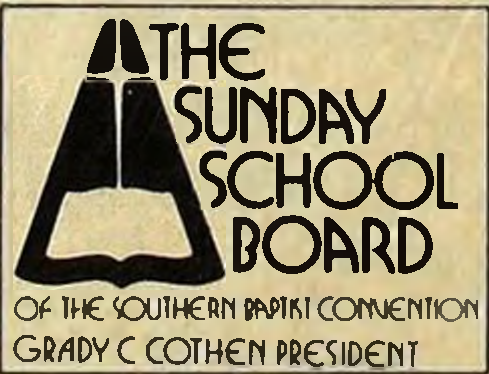
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**LIFE AND WORK SERIES**  
**Lesson for Sunday, May 13**

# Pointing another to God

By Jack May, pastor  
 Broadmoor Baptist Church, Memphis

Basic Passage: II Kings 2-5

Focal Passage: II Kings 5:1-3, 9-11a, 14-17

Did you ever notice how much more receptive folk are to Christian witness in crisis than in times of peace? I wonder if the "great man" would have listened to the "little maid" if there had been no problem? This lesson is among other things, a study in contrast: the great man had the problem, the little maid had the answer. Her faithfulness in the witnessing is the key to the miracle, in my opinion. An interesting study would be to examine how God uses "unnamed" folk to point others to God.



May

Since we are in a time of crisis, this lesson has much to say to the church. There has never been a better time to witness than now, and if God could use a nameless maid to point one to God, he can use you.

Elijah was succeeded by Elisha as God's prophet in northern Israel. And the main thrust of II Kings 5, is to demonstrate that God is Lord, not only in Israel, but the surrounding country as well.

As you consider this study, keep clearly in mind this truth: "The one who moved the Lord to act on Naaman's behalf was not Elisha, but a little maid, that till this day remains unnamed!"

The reason for faith: II Kings 5:1-3

Naaman's importance is set forth with some key phrases: First, he was commander of the armies. Second, he was a dependable man. Third, he was said to be an honorable man. But with all these credentials, he was virtually useless: "...But he was a leper..."

Leprosy is a type of sin. Keeping this in mind, we may draw some valid conclusions. Sin touches and effects every human on planet earth. There is a universal problem that invades the great and the small; the rich and the poor; the learned and unlearned. God calls it sin! Another conclusion easily reached from Scripture and personal experience is that faith is the only answer to the sin question. (Eph. 2:8-9)

The reason faith was/is needed is obvious. With all his greatness, Naaman had a problem he could not solve by human means. This little maid knew this and she referred him to Elisha. That is, she pointed him to God. "Go thou and do likewise."

The risk of faith: II Kings 5:9-11a

Naaman and his kind learn that God is not impressed with pomp and display. He is not what the ancient Greeks called "deus ex machina"; a god in a machine easily understood and controlled. He learned that one comes to God on His terms, or he doesn't come at all. There is in healing and saving faith a demand for total abandonment, and from the human side, this is considered risky. It does require trust in God to be cured of sin!

The rewards of faith: II Kings 5:17-14

When Naaman realized he could do nothing to care for his problem; that the king whom he served could do nothing about his problem, then he was willing to do the simple thing God required. And when he obeyed God, his faith was rewarded with complete healing.

Our Father has made the way to forgiveness so simple, but like Naaman, many try to make it complicated. The River of Jordan was not the most beautiful,

perhaps, but it was God's way. Obedience is the key to forgiveness and cleansing in every generation.

If you are yet in sin, turn from it; turn to God; trust in Jesus and you, like Naaman can have your leprosy (sin) removed. Read II Chronicles 7:14, and see the rewards of faith.

Remember, if God could use a little maid as a road sign to point another to Himself, He can use folk like you and me!

## Devotional

### Letter to mothers

By Walter D. Stewart

It has been said that "Being a mother is unquestionably the very best thing in the world, but it may also be the most perplexing."

Someone else who said, "The hand that rocks the cradle rules the world" was no doubt truly inspired, but the mother of today, in the midst of her many household tasks, pressures, and frustrations, wishes she could learn how to rock the cradle in order to rule out the disorder of her little part of the world.

During the important formative years, mothers are entrusted by God to nurture, love, and teach their children so that they may be trusted to think rightly and act well when they leave her influence.

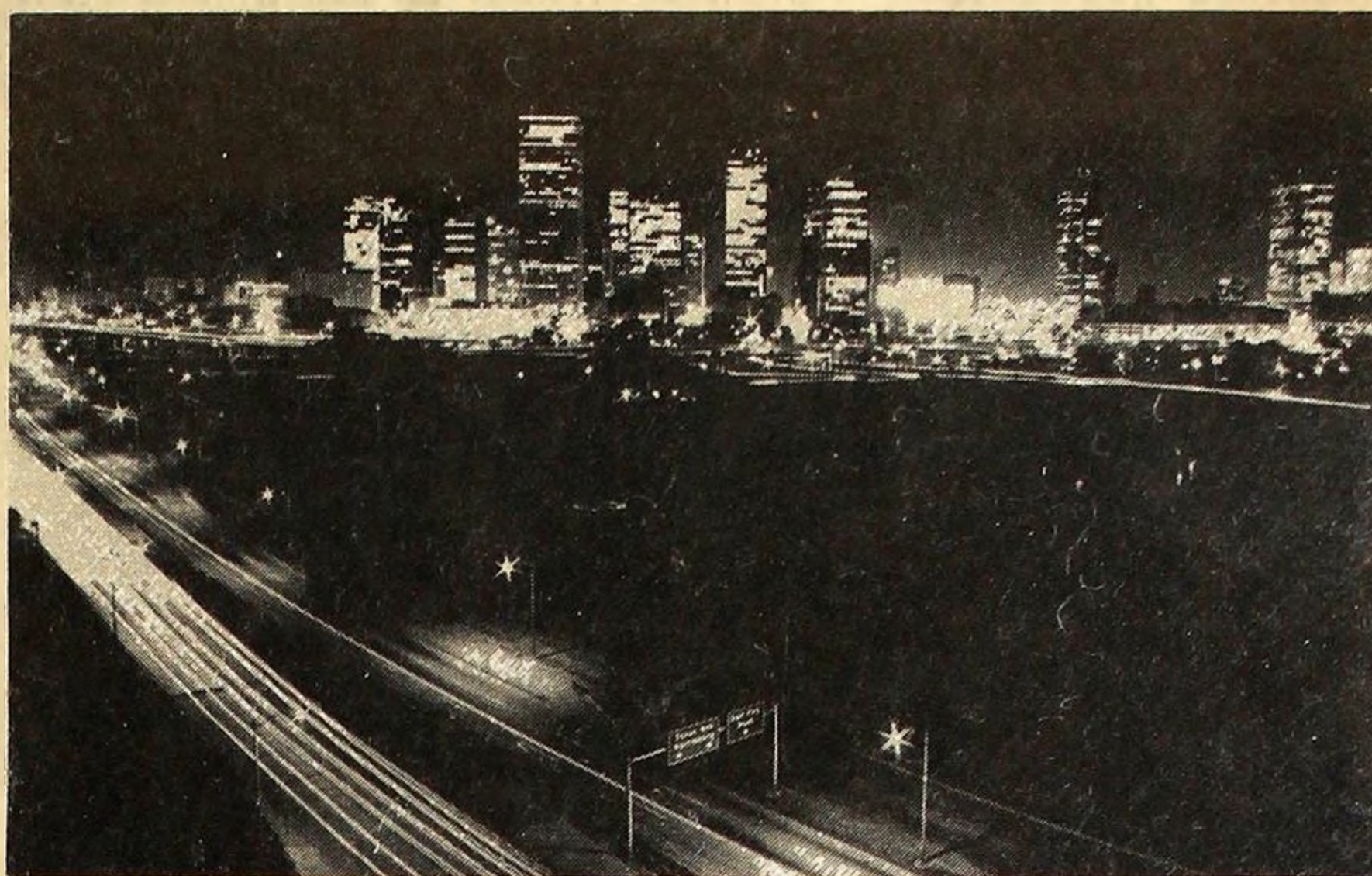
As a child's first instructor, a mother's lessons are the most deep and lasting. The tender love that exists between them and the confidence placed in her by her pupil, give to her instructions, a force and conviction which no other teacher can hope to win. The education of a child must begin at its mother's knee. The mind of a child, like softened wax, receives the first impressions, which are always the deepest and most enduring.

The more confidence a child has in his teacher the more he will advance in learning. Now, in whom does a child confide more implicitly than in his mother? In all dangers he will cling to her as a haven of safety and will place the utmost reliance in what she says. Mothers should not lose the golden opportunity of instructing their children in the Christian faith and morals while their hearts are open to receive their every word.

How many mothers have not the time, capacity, or inclination to devote to the education of their children? God thru His revelation in the Bible recognizes the importance of a mother's role, making reference to mothers 325 times in the Scriptures.

The role of a mother in today's world with its various social, economic perplexities is overwhelmingly difficult and demanding. To be a mother and have God's gift of a child entrusted to you for nurturing, loving, caring, protecting, and teaching, is the greatest experience and responsibility one can enjoy. So many of today's mothers have provided that heritage and setting of a Christian environment to which many men including this writer owe a debt of gratitude. We honor you mothers and may God richly bless you every day, and may you always hold steadfast to your faith that will sustain you.

Stewart is a member of Walker Memorial Baptist Church, Franklin, where he serves as a deacon and Brotherhood director.



**ELECTRIFYING**—Houston, SBC host city, at night. Oil industry office buildings stretch for the southern sky over one of the fastest growing cities in America. The Southern Baptist Convention will meet here June 12-14.

### 'A River to the Sea' wins Peabody award

FORT WORTH, Texas (BP)—The Southern Baptist Radio and Television Commission has received one of the broadcast industry's highest awards—the Peabody Award—for its film "A River To The Sea."

The Peabody Awards, in their 40th year, are designed to recognize the most distinguished and meritorious public service programs each year in radio and television. The commission's award was given for work done by John C. Stevens, vice president of script development, who wrote, produced and directed the film.

The film is a 30-minute documentary on the history and evolution of the English language. Narrated by actor Alexander Scourby, it traces the language from "the Roman occupation to modern times—touching landmarks in the development from Beowulf to Shakespeare and from the King James translation of the Bible to Churchill," said Stevens.

"A River To The Sea" features five minutes of Scripture reading which Stevens said he used to stress the impact the Bible has had on the development of the language.

"The Scriptures are also used to plant a seed in the hearts of our audiences. We want people to start thinking along a spiritual line without being preachy," said Robert Taylor, director of the commission's radio and television division.

### 'Miracles' information, slides, tape available

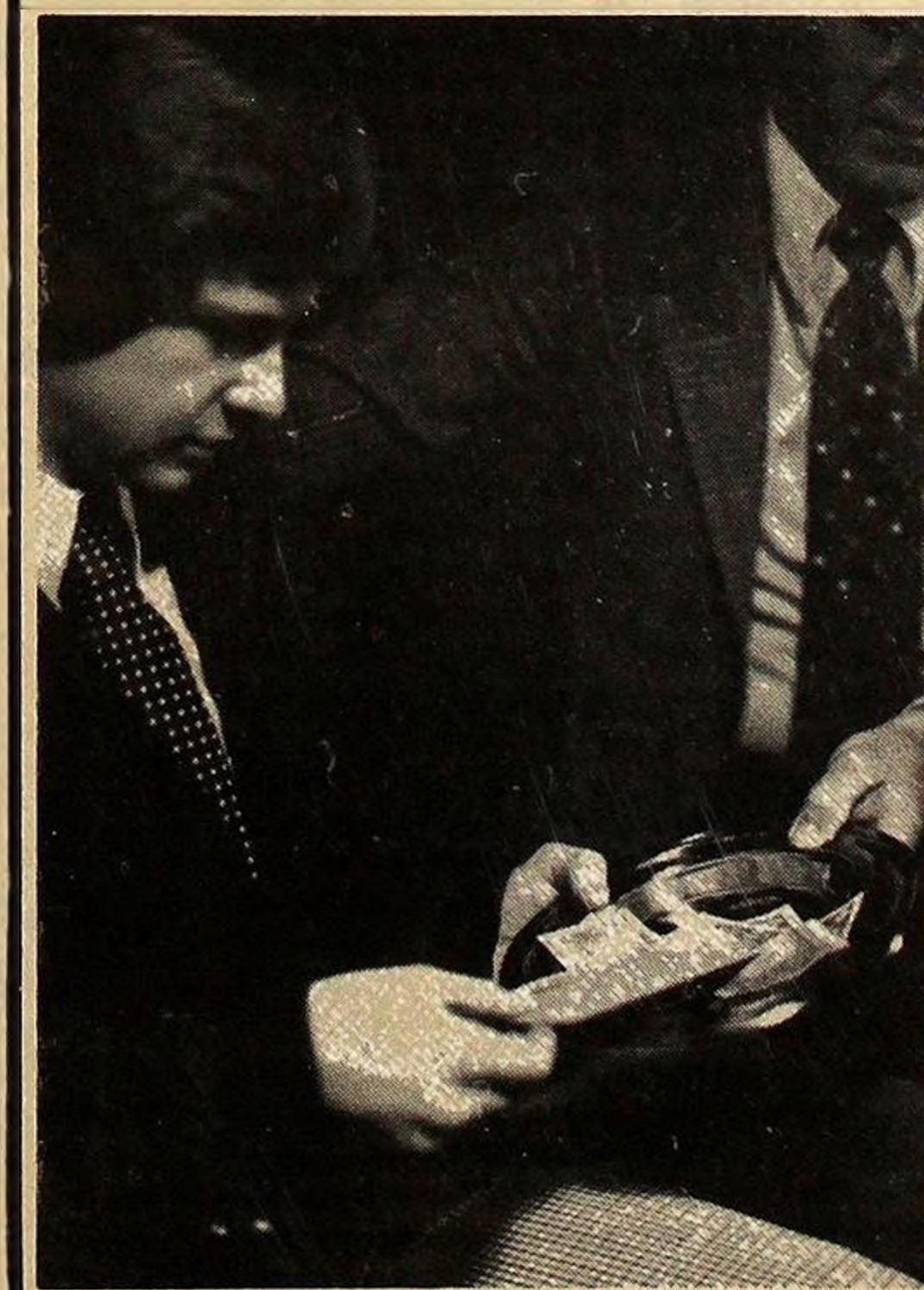
Belmont College, Nashville, has prepared through Broadman Studio a two-minute slide and tape presentation on the story of Miracles, for use by Tennessee Baptist churches.

According to Ande Clark, chairman of the department of literature, language, and communication arts, the slides and tape depict the story of the early English Biblical plays and gives information on production and dates.

Churches wishing to use the presentation may contact Clark or write to Belmont College. Clark said that approximately 30 sets are available.

The series of plays, portraying the story of mankind from the creation through the death and resurrection of Jesus Christ, will be performed on the Belmont campus from July 6-Aug. 18.

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# Mobile mayor termed 'politician with a mission'

MOBILE, Ala.—Mayor Lambert Mims, like many other politicians in cities of 200,00 or more, spends a lot of time making speeches. Right now, he's booked up for a month of Sundays.

But Mims is unlike virtually every other mayor in a comparable spot. He's on the stump for the Lord.

"I see myself as a dual ambassador," says Mims. "I'm an ambassador for Mobile, and I'm an ambassador for Christ."

Years ago, Mims found himself on his knees, drunk and going nowhere but down. "I called on the name of the Lord," says Mims. "And God saved me and changed my life."

Nowadays the 48-year-old Mims has a Bible on his office desk. He regularly says, "God loves you" as a parting word. He is rarely without small, printed religious tracts to pass around—"If you see me with my coat on, I've got tracts." And he witnesses.

"Most people around here don't know it, but I'm usually heading out from Mobile on Satur-

day nights to witness for Christ on Sunday. Then I'll be back Sunday night," says Mims. "The traveling, of course, is very tiring. But the Lord replenishes me. I come back bustling and overjoyed, ready to go Monday morning."

Often his address to a church or religious group recounts his personal experience. As a young man, he says, he drifted from his rural Baptist upbringing. When a friend tried to tell him about Christ, "I laughed at him; I made fun of him. Finally, I told him not to bother me, that he was getting to be a broken record."

A few days later that friend was dead, the victim of an automobile accident. "I took the longest walk of my life, down the aisle of First Church, Robertsdale, where his body was laid out," says Mims.

A few nights later, three ladies from the Riverside Church showed up at his home for visitation. Their radiance touched him, he says, and he and his wife went to the church

that Sunday.

But he was still in conflict. "I would hear the word of God and want to be saved, but I didn't want to turn loose the things of the world," says Mims. "I became the most miserable person on the face of the earth."

Then on March 2, 1957, it happened. Sick in mind, body and soul, he says, "I stopped my car by the side of the road and got out. But I didn't get out—I fell out. I was down on my knees, and I realized for the first time in my life where I was headed."

From that moment on, he says, he was under the direction of the Lord. He ran for a seat on the Mobile City Commission in 1965 and won. "We felt God was on our side," says Mims. "We decided that Christian people ought to be involved in government. They shouldn't be spectators; they ought to be participants."

Mims has been re-elected to the commission twice, serving the past 14 years and holding the title of mayor on a rotating basis

with the other two commissioners.

"Christ expects you to witness for Him in City Hall as well as everywhere else," says Mims. "It is proper for me to be an influence."

He says religion is essential to America's political life. "Most people get into politics with good intentions," he says. "But they get involved in a web of compromise...The first thing you know they have lost their Christian witness altogether."

He says he doesn't like the "political skullduggery" that comes with his job and tries to let the Lord guide him. "If I felt God wanted me to be something else, I would be that. If He wanted me to be a truck driver, I'd be happy with that, driving my truck and talking on my CB."

But, he says, "unless the Lord changes my mind, I feel I'll spend the rest of my life in public service."

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#### Foundation

#### If I die before I wake

By Jonas L. Stewart

The Bible gives a report on a rich man who was described as a fool by God Himself. This description came because he had planned his financial affairs for life and had no thought of what would happen if he died. God warned that before the morning came, he would die.

What if you should die tonight before you wake? It will happen this night to thousands and not one of us can claim immunity. If you should die before you wake, would you be called a "fool" or would the Master say "well done" because of what you did with what you have?

Jesus is coming back to earth again. The parable of the talents in Matthew 25 reveals that upon His coming every one of us shall give an account of that which we have possessed while we live. The parable was recorded to give warning to those who say "I don't have enough assets with which to do anything."

One fellow in the parable said, "I didn't have much, therefore, I didn't do anything with what I received." Verse 19 of that chapter says "the Lord of those servants came back and reckoned with them." This is to warn that He is going to do the same with us. When He comes and points His finger at you and says "what did you do with what I gave you"—what are you going to answer?

Many these days can say, "I put it to work for Belmont College, Carson-Newman College, Union University, or Harrison-Chilhowee and it has blessed the lives of thousands who prepared to do your work."

Others will say, "Lord, little children had food on the table, clothes on their back, shoes on their feet, and were reared in the Christian atmosphere of our Tennessee Baptist Children's Homes because of what I did." Happy is your lot because you "did it unto the least of these."

Still others can say, "the Cooperative Program, foreign missions, home missions, or our seminaries have been strengthened and souls have been saved because of my gift."

The Tennessee Baptist Foundation makes it possible for people with modest means to experience greatness in giving. By way of illustration, consider an old man who had a trust fund. From it he received \$1,200 per year. He tithed his small portion as long as he lived, giving \$120 annually to the Lord's work. Upon his death the fund was transferred to the Tennessee Baptist Foundation. Since his death we have paid the \$1,200 to one of our schools each year and will do so until Jesus comes. He gives more money each year since his death than he gave in 10 years while he lived. This I call greatness in giving. He went to bed one night and died before he awoke. Immediately, he began giving more than while he lived.

For information on how you can achieve greatness in giving with a small estate write: Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.