

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Church to defy court by refusing members

CONWAY, S.C. (BP)—In an unusual, if not unprecedented action, a county court judge has ruled that a South Carolina Baptist church must reinstate 16 former members who had been voted out of the fellowship following months of controversy.

The church, which earlier did not contest the suit brought against it at a hearing before a court-appointed "referee," says it will not abide by the decision because it is contrary to the historic principle of separation of church and state.

Judge O.A. Rankin, presiding over the Horry County Civil and Criminal Court, handed down the order June 22 against Hickory Grove Church in the Waccamaw Baptist Association. It rendered the church's vote to oust the group "null and void and of no effect." Rankin is a member of First Baptist Church, Conway, S.C.

B.C. Pigg, pastor of the church for five years, says the deacons solidly support refusing the court order while vowing to appeal the case. "We don't want to seem unChristian in this matter," he says, "but we believe that the state has no right to say who can be members of our church. We (deacons and pastor) will not recommend to the congregation that they (the former members) be reinstated—not based on a court order, anyway."

The suit brought by the former members was filed in March, 1978, with the Horry Coun-

ty clerk of court, asking that they be reinstated. The church obtained a lawyer but was in the process of dismissing him in April when the hearing was scheduled.

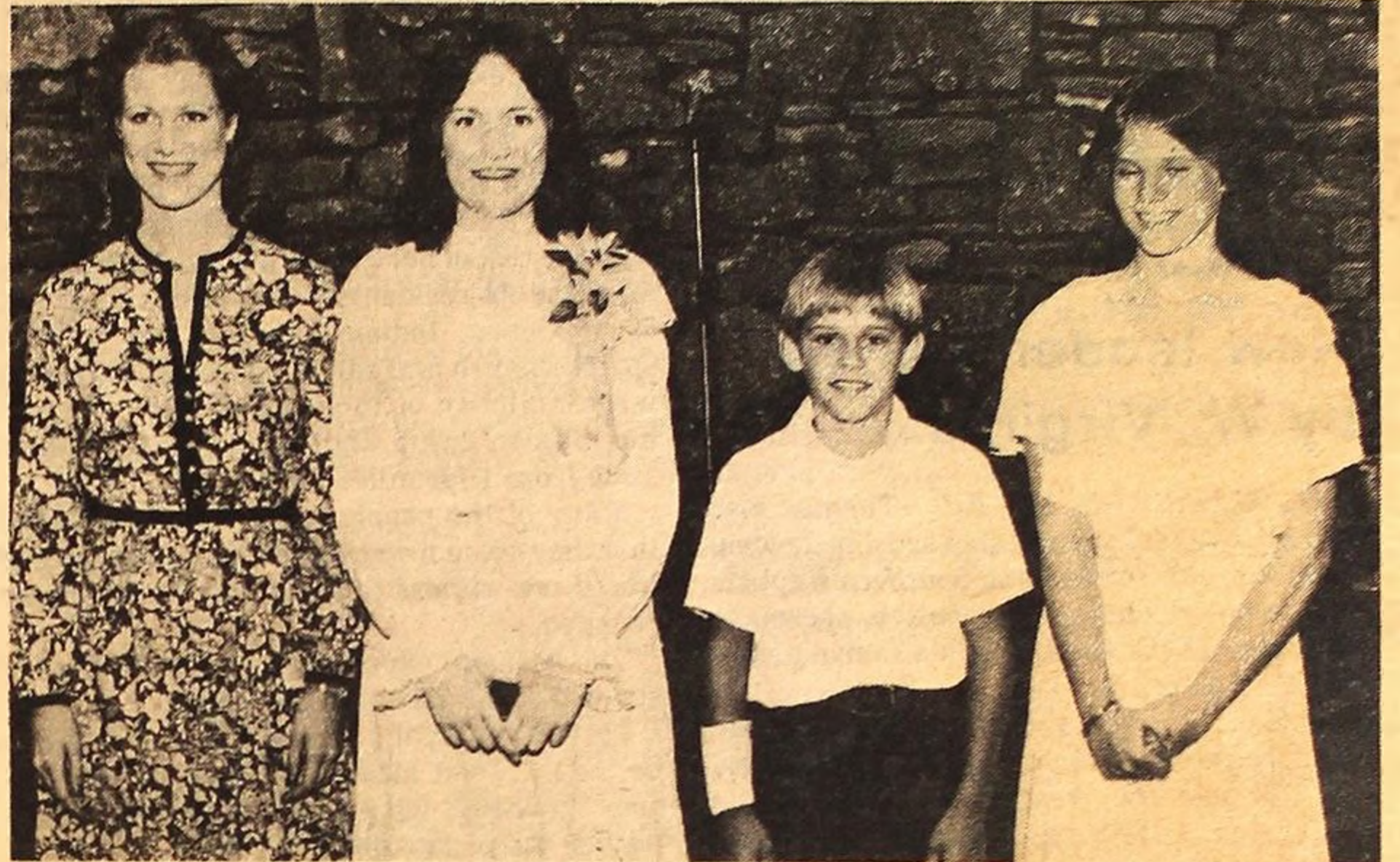
Richard Lester, an attorney from Myrtle Beach, served as "referee" at the hearing in April. No one from the church attended to contest the suit. "We realize that was a mistake," Pigg concedes. Lester's opinion, reflecting only testimony by the plaintiffs, was then given to Judge Rankin for his decision.

A. Harold Cole, executive secretary-treasurer of the South Carolina Baptist Convention, says, "I don't believe any outside group has the right to determine church membership, but that's not the whole picture here."

The convention's attorney, Preston Callison of Columbia, comments, "As a proposition of law in South Carolina, a Baptist church has the right to determine its own membership and the courts will not, ordinarily, interfere with that right."

Callison did say a precedent exists for court involvement in church matters dealing with money, property, and contracts.

"There's the possibility," he said, "that a church's right to determine its own membership is abridged by provisions of its by-laws which limit or define conditions of membership and procedures and reasons for (Continued on page 9)



WINNERS—These four Tennessee youth were judged as winners during last week's state church training events tournament. From left are Stephanie Petree, speakers alterante; Vickie Blair, speakers champion; Todd McInturff, Bible drill champion; and Mitzi Presley, Bible drill alternate.

McInturff, Blair judged drill, speakers winners

Two young people from opposite ends of Tennessee were judged as champions in the State Youth Bible Drill and Speakers' Tournament held last week in Brentwood. The annual events were sponsored by the Tennessee Baptist church training department.

Todd McInturff from First Baptist Church, Alcoa, won the Bible Drill. He represented the eastern region. The Bible drill alternate is Mitzi Presley of Brownsville's Harmony Baptist Church, representing the southwestern region.

Vickie Blair, a member of Rugby Hills Baptist Church of Memphis, was awarded first place in the Youth Speakers' Tournament. She is from the southwestern region. The alternate is Stephanie Petree of Chattanooga's Brainerd Baptist Church, southeastern region.

Both champions were to participate in events at Ridgecrest (N.C.) Baptist Conference Center this week.

Miss Blair's speech was on the subject, "Communications is more than words." It is

reprinted on page 9 of this issue of the Baptist and Reflector.

Other participants in the July 2 State Bible Drill (listed alphabetically) were: Patricia Burgess, Gum Springs Baptist Church, Lawrenceburg, south central region; Cherie Castleman, First Baptist Church, Mt. Juliet, central region; Mark Cowen, Kidwell's Ridge Baptist Church, Morristown, northeastern region; Vicky Hardwick, Emmanuel Baptist Church, Humboldt, northwestern region; Melisia Harris, First Baptist Church, Livingston, north central region; and Renee Robertson, First Baptist Church, Whitwell, southeastern region.

Also participating in the speakers' tournament (listed alphabetically) were: Arlene Branham, First Baptist Church, Paris, northwestern region; Inez Kincheloe, McPheeter's Bend Baptist Church, Church Hill, northeastern region; Cher Logan, El Bethel Baptist Church, Shelbyville, south central region; Kathy Maynard, Memorial Baptist Church, Livingston, north central region; Kim Wilder, Pump Springs Baptist Church, Harrogate, eastern region; and Judy Wright, First Baptist Church, Mt. Juliet, central region.

Each of the eight regional winners in the (Continued on page 9)

Soviet Baptist leaders sentenced, report says

KESTON, KENT, England (BP)—In two recent trials in the Soviet Union, three leaders of unregistered Baptist churches have received sentences ranging from 18 months to five years in labor camp, according to the Keston News Service at Keston College.

The first trial took place in Zaporozhe, Ukraine, in February, Keston said. Fyodor Korkodilov, pastor of the local unregistered Baptist church, reportedly was sentenced to two-and-a-half years imprisonment and Vsevolod Bugaenko, an evangelist in the same church, to 18 months.

Both were accused under article 138 of the Ukrainian Criminal Code of organizing and conducting Christian weddings, baptisms, and other religious services since 1966, Keston said.

In the second trial, in Dzhambul, Kazakhstan, pastor-evangelist Yakov Skorniyakov was sentenced to five years in a strict-regime labor camp and confiscation of property, Keston said. He was arrested in Rostov-on-Don on July 3, 1978, and sent back to his home town, Dzhambul, to face charges under four separate articles of the Criminal Code—two charges concerning religious activities, one of slandering the Soviet system, and one of unofficial printing. Noting this is Skorniyakov's fourth sentence for religious activities, Keston said he suffers from a stomach ulcer as a result of camp conditions.

Three other members of his church, arrested in December 1977, had been sentenced

to terms of two and three years for printing Christian literature, the news service said.

Two brothers, Nikolai and Alexander Chekh, who were arrested on March 12, when 15,000 copies of Bulletin No. 60 of the Council of Prisoners' Relatives were found in their car at Chuguevo, Kharkov region, Ukraine, are reportedly still under arrest. They have been charged under article 187-1 of the Ukrainian Criminal Code—slandering the Soviet system.

1980 SBC housing plans set

ST. LOUIS (BP)—Housing plans are already in progress for the 1980 annual meeting of the Southern Baptist Convention in St. Louis.

Groups wishing reservations of a minimum of 10 and maximum of 50 rooms, must make reservations before Sept. 1, 1979, by writing the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. 37219, or calling (615) 244-2355.

But no reservations for individuals will be accepted by the SBC Housing Bureau in St. Louis until Sept. 1. Any received before that time will be returned, said Tim Hedquist of the Executive Committee staff.

Reservations for individuals, he said, will be accepted only on special forms. No phone calls or other correspondence will be accepted by the Housing Bureau in St. Louis as was the case in Houston.

The forms, which will be mailed to state Baptist convention offices in mid-August, will be available from the state offices, the Executive Committee in Nashville, or in the issues of state Baptist papers or the Baptist Program.

Hedquist said no shuttle bus service will be provided in St. Louis, as it was in Houston for the 1979 SBC. He said messengers will have plenty of public transportation and parking around the convention center.

About 2,000 of the 6,500 rooms reserved for the SBC by St. Louis hotels are in the downtown area, as is the convention center.

Book on Muslim witnessing published in Kingsport

KINGSPORT, Tenn.—Southern Baptist representative to Israel, Ray G. Register Jr., has written a book on witnessing in the Muslim community. Register, who has done extensive studies in Muslim witness, will conduct a pilot project among Muslims in Israel when he returns to the field from furlough. Dialogue and Interfaith Witness among Muslims has been published by Moody Press, Inc., of Kingsport, and includes a handbook on witnessing to the Muslim, a guide to dialogue, and a sample ministry.

Register has designated profits from the first edition for Bold Mission Thrust through the Home and Foreign Mission Boards.



THOMAS E. HALSELL
West Virginia executive

New leader named by W. Virginia

ST. ALBANS, W. Va. (BP)—Thomas Earl Halsell, evangelism and stewardship development director for Indiana Southern Baptists, has been elected as executive secretary-treasurer of the West Virginia Convention of Southern Baptists.

Halsell, a native of Benton, Ark., will succeed the retiring John I. Snedden, Jan. 1, 1980. He will join the West Virginia Convention staff, Oct. 1, 1979, as executive secretary-treasurer elect. Snedden will retire at age 65.

Before joining the State Convention of Baptists in Indiana in 1973, Halsell was pastor of Alberta Baptist Church, Tuscaloosa, Ala., for five years. He was a Southern Baptist missionary to Brazil, 1955-69, where he served as president of the Equatorial Baptist Theological Seminary and professor of New Testament and evangelism.

He was pastor of the Poplar Avenue Baptist Church, Memphis for five years (1950-55).

Both he and his wife, Mary Elizabeth, also a former missionary to Brazil, are graduates of Ouachita Baptist University, Arkadelphia, Ark. He also earned master and doctor of theology degrees from the Southern Baptist Theological Seminary, Louisville, Ky., and has done special study at the University of Alabama, Union Theological Seminary in New York, and Oxford University in England.

The Halsells have four children, including a son, Thomas E. Halsell Jr., a missionary in Senegal, West Africa, and a daughter, Maribeth, a student at Southern Baptist Theological Seminary. Halsell's brother, Howard, is a consultant in the growth section of the Sunday School department at the Southern Baptist Sunday School Board, Nashville. Another brother, Aubrey, a retired U.S. Air Force chaplain, organized the First Baptist Church, Anchorage, Alaska, the first Southern Baptist work in Alaska. His father, W.C. Halsell, was a mission pastor in Arkansas.

Snedden was the first appointed missionary to the state of West Virginia and has served there 21 years. He became the West Virginia Convention's first chief executive. The convention, which formed in 1970, consists of 98 congregations, including 76 constituted churches and 26 church-type missions, with a total membership of about 17,500.

Mass literature effort set for Thai students

BANGKOK, Thailand—Christian students at Ramkhamhaeng University, Bangkok, Thailand, plan to put at least one piece of Christian literature in the hands of each freshman when the new year begins in June. Officials at Thailand's largest university are expecting about 100,000 freshmen.

The Christian group also plans to seek recognition as an official campus organization this year so they will be permitted to hold public meetings on campus, according to Southern Baptist missionary William W. Smith Jr. who works with the group.

Sky View shows bold commitment

"Just because two people speak the same language doesn't mean they are communicating."

This was one of the thoughts Ginger Forsythe expressed following her return last month from a missions trip to Arizona. A member of Sky View Baptist Church in Memphis, Ginger, 17, accompanied 28 other young people and eight adults into the southern part of "the Apache state" to take the gospel to migrant workers, residents, and children of a small community called 11-mile Corner.

The group found the task difficult, demanding, and discouraging at times.

Ginger explained her feelings by saying that a large number of the people to whom the group was trying to witness "are just striving to make it through the next day and then to make it through life." She shared feelings with the rest of her group that although nearly all of the 500 residents of the town (comprised of Mexicans, Indians, blacks, and whites) speak English and can understand English, a large majority of them would not "accept" the mission group who had travelled to their state from 1,700 miles away.

Many of the people in the town pretended that they could not speak English so the group would not witness to them, the young people recalled.

The missions experience opened the eyes of several of the others in the group.

"It wasn't what I thought it was going to be," said Todd Malone, another young person. "It wasn't what I was expecting. It was harder than I thought."

But the initial negativism on the part of the town's residents worked to the glory of God in the hearts of the youth and their counselors. They discovered, according to their pastor R.L. Fitts, that a mission venture is not a vacation. "A mission trip such as the one we took demands bold love, bold prayer, bold commitment, and real bold mission." It was for this reason that Fitts chose to take them into another part of the country where everyone is not already a Baptist and there are not churches dotting every other corner of the towns.

Fitts had visited the area several years ago when he and some other pastors went there to conduct revivals. He saw the needs then and promised himself that someday he would bring a group to the area. Not new to volunteer work, the Memphis pastor has taken groups to Kansas, Missouri, and east Tennessee. It was his first time to take a group that far west.

"The experience of witnessing to these people was something special," Todd recalled. "I got discouraged when I saw no reaction and no response. But then after a while I began to get burdened and saw that, spiritually, they really need to know the Lord."

He felt like the turning point came when everyone really began praying for the people



ARIZONA MISSIONS—Children from Eleven-Mile Corner, Arizona gather for Vacation Bible School at First Baptist Mission in that community. The school and related mission activities were conducted by young people from Sky View Baptist Church in Memphis. David Watson is pastor of the Arizona mission.

of the town. "Those prayers really showed the power of the Lord. After that, our efforts began working."

Organized efforts included puppet shows for the children of the migrant workers, Vacation Bible School, door-to-door witnessing, and revival services each night at the First Baptist Mission at 11-mile Corner.

Under the leadership of youth director David Bevell, the group took the puppets into the migrant camps late each afternoon. Most of the young people feel that this method of witnessing was one of the most effective tools. The older children in the camp attended VBS, and a highlight was when a 14-year-old boy and girl were saved. There were also more professions of faith. Attendance averaged around 40, in addition to the missions group.

Physical needs were also evident as the Memphis group was exposed to families throughout the week. Homes of the families consisted of about eight rows of two-story apartments. As the church group visited many of the apartments, they found that

parents had gone to work, leaving several small children staying by themselves. Ginger noticed that many of the children needed better clothing.

The mission which tries to serve the town also has many needs. "The churches there have no materials to work with like our churches here do," Malone stated. As a small amount of help the Sky View church is sending about 25 Baptist Hymnals to the Arizona mission.

Responding to an inquiry about their feelings toward missions and toward Christ's command to take the gospel to the entire world, the young people expressed a deeper, fresher commitment to the challenge.

"There are many towns out there just like the one we went to," said John Mark Fitts, 16. "A lot of people think that Christ is something that they can never touch. We have to show them that people do care and that God cares."

"Christ's command applies to everybody. I believe that now especially," commented Ginger Forsythe. "Before I went to Arizona, I thought about missions and what it would be like to go into that type of work. This trip helped me to see more of what it is really like. We planted a seed while we were there."

The group learned, among other things, that the results of mission work are not always evidenced immediately, but that faithful efforts do produce changes in the lives of those receiving the gospel—and in the case of the young people from Sky View Baptist Church in Memphis—in the lives of those presenting the good news.

Cramped quarters, language barriers, 112-degree temperatures, a tiring schedule, a long, hard drive, and a totally new environment caused these young people to step out of their own world and share a dominant burden for the lost.

Decatur offers pastorate to North Athens member

David Grisham, Athens, was called as pastor of Cottonport Baptist Church in Decatur recently. Following the call, Grisham was ordained to the gospel ministry at North Athens Baptist Church, Athens.

Grisham has attended the North Athens church for several years. He is employed at Mayfield Dairy in that city, and this will be his first pastorate. Before serving in the United States Army Security Force for four years, he attended Cleveland State Community College and Tennessee Wesleyan College in Athens.

Ordination messages were brought by Don Whitt, pastor of the North Athens church, and by David Webster, pastor of Calvary Baptist Church, Oak Ridge. Grisham has preached in various churches in the Athens area.

WMU board votes no price increases

BIRMINGHAM, Ala. (BP) — The national Executive Board of the Southern Baptist Woman's Missionary Union voted a 1979-80 budget which will maintain WMU magazine subscription rates at their 1976 level.

The budget of \$4,324,000 is slightly increased over last year's, including economic adjustment in employees' salaries.

Carolyn Weatherford, WMU executive director, said "tighter management" will allow WMU to meet expenses without price increases, even though costs have been increasing.

The WMU board also voted to change its investment procedures for nearly \$2,900,000 in reserve funds, which are managed by the Southern Baptist Foundation. The WMU's investment portfolio will be removed from the large common fund and handled as a separate portfolio by the foundation.

A fund also was established for the professional development of long-term employees, beginning with a \$55,000 allocation from the regular WMU budget. Employees who have contributed meritorious service for five or 10 years depending on their position with WMU, may apply for grants to study or travel for professional development. They are eligible to reapply every five or ten years.

In other action, the board updated sick and maternity leave policies and decided to continue on a permanent basis a program utilizing services of volunteers.

Leaders in work with Baptist Women (adult WMU members) also announced a pilot project for providing literature and services for the blind.

David Hanes moves to Oliver Springs

David Hanes, pastor of Pleasant Hill Baptist Church in Clinton and principal of Norris High School, has accepted the call as pastor of First Baptist Church in Oliver Springs. The move will be effective July 15.

A graduate of East Texas Baptist College, Marshall, he earned his master's degree from Stephen F. Austin University, Nacogdoches, Tex. He has done additional work at the University of Tennessee at Knoxville, and Georgetown University and American University in Washington D.C.

Hanes was ordained to the gospel ministry in Marshall and pastored a number of churches there before coming to east Tennessee.

J. Frank Boston was interim pastor at the Oliver Springs church since November 1978.



Hanes



NORTHEASTERN REGION—Pictured above are winners for three years in the children's state Bible drill from the northeastern region. They are: Maria Taylor, Connie Wilder, Jennifer Holbrook, Kendra Wilmoth, Angela Beth Hale, Twinkle Helton, and Nina Slusher. Also pictured are: Kim Barnes, Beatrice Hazelwood, Kim Miller, Jimmy McBride, Dale Absher, Glenis Mayes, and Lisa Long.

Regional winners named

Record number participate in children's Bible drill

A record 641 children from Tennessee Baptist churches participated in the 1979 Children's State Bible drills, according to Helen Kennedy, director of children's work, Tennessee Baptist church training department. Mrs. Kennedy said that this was the highest number ever to participate. It compares with 490 participants in 1978, an increase of 151 children. Churches participating in the drill in 1979 numbered 203, compared with 181 in 1978. The drill also gained the support of 10 associations, with a total of 57 participating in 1979, and 47 in 1978.

Children's winners in the final four regions of the eight regions in the Tennessee drill were declared last week. Drills were held in the north central, southeastern, northeastern, and eastern regions.

The children's Bible drill is sponsored by that department and is planned for children 9-11 years of age (grades 4-6).

Children declared as state winners must advance to a state drill after having participated in both church and associational drills. In the state drill, he or she must make four or less mistakes out of 25 calls. If a child makes no mistake in the state drill, he is presented with a state winner perfect award.

Winners receiving awards have also participated in the drill for three years, making them three-year state winners, Mrs. Kennedy pointed out.

Three-year state winners in the southeastern region are: Kim Broyles, Darrel Dempsey, and Kimberly Roberson, all representing First Baptist Church in Whitwell, from Sequatchie Valley Association; Lee Thornhill, and Vivian Lee Conger, both from First Baptist Church in Chattanooga, all from Hamilton County Association; and Brian Miller, Chestuee Baptist Church in Polk County Association.

Fourteen children were three-year state winners in the northeastern region. They are: Maria Taylor, New Market Baptist Church, Jefferson Association; Connie Wilder, Twinkle Helton, Jimmy McBride, and Lisa Long, all from Calvary Baptist Church in Morristown, representing Nolachucky Association; Angela Beth Hale, Buffalo Trail Baptist Church, Morristown, and Glenis Mayes, Kidwell's Ridge Baptist Church, Morristown, both in Nolachucky. Winners from Sullivan Association are: Jennifer Holbrook, Orebank Baptist Church, Kingsport, Nina Slusher, Orebank church, and Kim Barnes, First Baptist Church in Kingsport. Also, Kendra Wilmoth, First Baptist Church in Kingsport, Kim Miller, Southwestern Baptist Church in Johnson City, both in Holston Association; Beatrice Hazelwood, Union Baptist Church, Hampton, Watauga Association; and Dale Absher, First Baptist Church, Rogersville, Holston Valley Association.

Amy Hill, First Baptist Church, Baxter, Stone Association, took top honors in the north central region, along with Charles Pharris, First Baptist Church, Livingston; Riverside Association; Greg Ramsey, First Baptist Church, Cookeville, Stone; and Joe Vinson, First Baptist Church, Woodbury, Salem Association.

Knox County, Chilhowee, and Clinton Associations had winners in the eastern division of the state. These included: Steve Johnson, Central Baptist Church, Bearden; Angela Easterday and Ingrid Reneer, Wallace Memorial Baptist Church, Knoxville; Jimmy Covington, Sunset Heights Baptist Church, Knoxville; John Mark Wade, First Baptist Church, Seymour; Eddie McGaha, First Baptist Church, Alcoa; Eric Harper and Angela Robinson, West Lonsdale Baptist Church, Knoxville; Emily Frazier and Brent Cobb, Black Oak Baptist Church, Clinton; Celeste Hoffmeister, Cumberland Baptist Church, Knoxville; Leslie Kay Henderson, Mt. Olive Baptist Church, Knoxville; and Beverly Bullock, Beech Grove Baptist Church, Clinton.



EASTERN REGION—Children representing Knox, Chilhowee, and Clinton Associations took top honors at the state Bible drill in the Eastern region earlier this month. The three-year winners were: Steve Johnson (front); Angela Easterday, Jimmy Covington, John Mark Wade, Eddie McGaha, Eric Harper, Ingrid Reneer (first row); and Emily Frazier, Celeste Hoffmeister, Leslie Kay Henderson, Beverly Bullock, Brent Cobb, and Angela Robinson.

Sealift rescue of refugees urged by HMB executive

ATLANTA (BP)—An immediate sealift to aid refugees who have been forced out to sea in unseaworthy boats has been urged by the executive director-treasurer of the Southern Baptist Home Mission Board.

In a letter to President Jimmy Carter, William G. Tanner requested implementation of an "immediate sealift to rescue those otherwise doomed persons."

The letter to the president came after Malaysia deported thousands of Indochinese refugees, forcing them out to sea in boats of questionable seaworthiness. The deportation of the refugees from Malaysia was coupled with reports Thailand has forced more than 45,000 Cambodians back into their war-torn country.

Tanner expressed concern for the plight of the refugees and noted he was writing the letter "in a spirit of Christian compassion and commitment to the worth of every individual..."

He noted the immediate sealift is an "emergency life and death concern," but also suggested other means to aid the Indochinese refugees. He called for opening of additional refugee camps, either overseas or in the United States and the implementation of an "orderly family reunification process between refugees in the U.S. and relatives in Vietnam." He also asked that funds to accomplish the relief of refugees be appropriated.

The request alludes to the fact that federal funds to aid the refugees ran out April 29, and by early July, Congress had not acted to fund refugee relief.

The Home Mission Board is the Southern Baptist Convention agency charged with resettlement of refugees. Gene Tunnell, a former missionary to Vietnam, is a consultant with the language missions department, working to facilitate resettlement and relief of refugees.

According to Tunnell, Southern Baptist churches have helped resettle 311 persons this year. "Although Southern Baptists have increased their sponsorship of refugees, it is still inadequate compared to the denomination's size," he said.

According to news reports, some 70,000 persons are arriving at southeast Asian refugee camps each month. Currently, Tunnell said, about 350,000 refugees are in Southeast Asia, but at the rate they are flooding into the

camps, the total will be over a half-million by September.

News reports indicate some 200,000 refugees already have drowned in the South China Sea, either while fleeing or after being turned away from refugee camps. Many nations—such as Malaysia and Thailand—are closing their gates to refugees.

Of the 210,000 refugees who have come to the United States since 1976, some 75 percent have been resettled through the aid of religious groups. Tunnell said only a small percentage of Southern Baptist churches have participated in the relief effort. In 1977, only two percent of SBC-affiliated churches helped refugees, but in 1978, that number dropped to only one percent.

So far in 1979, only 311 refugees have been resettled representing another small percentage of participation.

Three Austrian groups announce cooperation

SALZBURG, Austria—Three evangelical groups met to organize a council to promote cooperation between churches of Protestant faiths. Pastor Graham Lange, one of three people representing Austrian Baptists, said, "We would like to present a united front." One criticism of the Protestant churches in Austria is that the different groups cannot "even come together," Lange said.



SOUTHEASTERN REGION — Seven children representing churches in the southeastern section of Tennessee were declared three-year state winners in the children's Bible drill. They are, front row: Kim Broyles, Lee Thornhill, Darrel Dempsey, and Kevin Stophel; second row: Kimberly Roberson, Brian Miller, and Vivian Lee Conger.



NORTH CENTRAL REGION WINNERS—Three-year state winners from the north central region of Tennessee are Amy Hill, Charles Pharris, Greg Ramsey, and Joe Vinson.

EDITORIAL

Three church budget considerations

It's about this time of year when most Tennessee Baptist churches begin to give consideration to next year's church budget. Whether the study group is called the finance committee, the budget committee, the church council, the deacons, or something else, a group of our church members will bring a recommendation to the congregation on how the 1980 church income will be spent.

Most such budget study groups begin the same. First, they will list those unvariables or "necessities"—that is, the things they can't do anything about. These are usually the mortgage on the building, the utilities, church literature, and things like that. Quite frankly, the committee is right—these things do have to be paid.

But the purpose of this editorial is to discuss three things that CAN vary in a church budget. These are items on which there is really no limit—other than the concern of the congregation.

THE PASTOR'S SALARY

The first church budget item that needs consideration is the salary of the pastor (and other staff members). Unfortunately, as most churches formulate their budgets, it is usually the last item on the agenda.

After everything else has been presented, discussed, debated, and settled the moderator or committee chairman will ask the pastor and his family to leave the room.

The discussion will revolve around five numbers: (1) his present salary; (2) how much raise was given last year; (3) how much or little other pastors in the area are receiving; (4) how a small raise will show (some) appreciation while not (totally) discouraging the pastor; and (5) hopefully, what salary would cover the current cost-of-living adjustment (estimated at over 13 percent) and would provide a respectable merit increase.

After not-enough discussion, a figure will be determined. The pastor will be called back into the meeting. The chairman will begin by saying, "We wish we could do more, but..."

A minister's first concern, humanly speaking, is "his people." A top priority of a church ("his people") should be to provide for its minister in a responsible manner. Take into account his experience, his education, his long hours, his responsibility, and of course his dedication to a God-given task.

And one final request—don't count car allowance as part of your pastor's income. With escalating gasoline prices, he spends far more than you allocate in visitation and attending meetings.

THE COOPERATIVE PROGRAM

Missionary outreach is a vital part of the Christian faith, according to the Bible. This includes the local community, the state of Tennessee, the nation, and the world.

There are many ways to participate in missions, individually and collectively. Southern Baptists have devised a proven method of mission support through the Cooperative Program.

As a part of our Bold Mission goal of reaching the entire world with the gospel by the end of this century, we have a goal of doubling Cooperative Program mission support during the five-year period (1977-1982). If this goal is to be reached, churches must prayerfully face the need to increase by more than the rate of inflation.

Tennessee Baptists have long demonstrated their loyalty to missions through Cooperative Program giving. Yet, if the challenges of a lost and dying world are to be accepted, we must make sure that state and world missions are not confined to the status quo.

The Cooperative Program is simply a channel through which Tennessee Baptists join other Southern Baptists in assuring that more missions and more ministries can be performed in the name of our Lord Jesus Christ.

In your budget discussion for 1980, will you seek to increase the percentage of your church's budget which will be shared with mission causes through the Cooperative Program?

THE THIRD BUDGET ITEM

We mentioned above that there are three variable items in a church budget that need increasing. The first is the salary of the pastor; the second, budget percentage going to missions through the Cooperative Program.

The third?

What about sending the Baptist and Reflector to every resident family in your church?

Baptists need to know what God is doing in our denomination. They need to know the problems, as well as the progress. For far less than the cost of a postage stamp, your church membership can keep informed about the activities and attitudes of Tennessee Baptists and Southern Baptists.

An informed Baptist is an involved Baptist.

Cicero's comment



By the editor

"Cicero, we would like to place an advertisement in the Baptist and Reflector to announce our services which are available to Southern Baptists," stated Camp Payne and Polly Tick.

"What service is that?," I asked.

"Judging by the current interest in the Southern Baptist Convention in political campaigns, we would like to let your readers know that we are in the business of directing such efforts for political hopefuls," Polly pronounced.

Cicero noted that there had been a lot of criticism about such campaigns, and the messengers in Houston had even passed a resolution against overt political activity. "I don't think anyone would be anxious to get involved in such a campaign in the near future," I added.

"Nonsense," Payne pulsed. "Imitation is the sincerest form of flattery. Historically, Baptists have never abandoned anything that was successful. On the contrary, they usually keep using once-successful methods long after their usefulness has run its course."

Cicero wondered if it wasn't too early to start a political campaign.

"If anything, it's too late," Miss Tick teased. The 'Four P' group said they worked 14 months before the Houston SBC, and it's only 11 months until the 1980 SBC in St. Louis."

I was puzzled by the reference to the "Four P" group.

"You know — Paige Patterson, Paul Pressler," Camp commented. "That was pretty clever ... good symbolism ... like peas in a pod!" He added that alliteration is a catchy literary device, although some grammarians believe alliteration is just one step above illiteracy.

"How would such a campaign work?" inquired Cicero.

"Basically, we would follow the pattern of the PPPPs," Polly parroted. "We would set up an organization in at least 25 states, with a state chairman and as many associates as needed."

Payne pursued, "Next we would need an issue. Obviously, Biblical inerrancy has been taken, so what about another cardinal Baptist belief?"

Cicero offered separation of church and state.

"Great!," Payne shot back. "We could get a candidate who is strongly opposed to using government money for any religious cause — such as Payton Wayne. Of course, we would not announce he is to be our nominee until the last minute. We could have a caucus on the night before the SBC opens to 'agree' on him. Of course, we would have to enlist all other religious freedom out-spokenmen into our organization — under the pretense that they might be our nominee — so they won't be nominated."

Polly noted that they would accuse denominational executives of cooperating with the government by paying income tax, using the United States Postal Service, and even charge some of the SBC agencies with using public-owned utilities.

"We would need someone who would never use his national citizenship to gain special favors," Polly added.

"You mean, like the Apostle Paul?," chided Cicero.

"He won't be a candidate, will he?," asked Polly.

Cicero inquired about the cost, noting there would be campaign expenses, such as postage, long distance calls, printing, travel to state meetings, etc.

"True," Camp painfully admitted. "How did the 'Four Ps' finance their recent campaign?"

Drawing On The Greatest Source Of Energy



CIRCULATION THIS ISSUE 77,629

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Letters to the Editor...

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

God's Mercy

Dear editor:

The mercy of God is indexed 53 times, according to a fast count, in the concordance on a small KJV Bible I have. I think that this exceeds all references except faith, yet the mercy of God is something which is being overlooked by many preachers today.

Imagine a world in which most people are honest; in which all churches are given to God's causes, not causes of the devil as some today give themselves, namely to defending homosexuals.

Imagine a world in which all major powers had given themselves over to really seeking disarmament instead of just talking about it and signing treaties which still leave both sides more than enough to destroy the whole world.

Imagine any good thing you want to; it is all possible with God. All the good things God has will be given to us if we increase our calls that He extend His mercy to us and recall frequently that Jesus has been here and paid for our sins and greatly increase our trust in Jesus. According to God's own rules, we must ask before we receive. If we seek God's kingdom for ourselves and others, all we need will be added (read Luke 12:31).

If a prophet was able to induce God to withhold rain from the earth and also to give rain (read James 5:17-18), can anyone think that God will not be merciful to us if many of us ask for His mercy?

Robert S. Dubiel
439 Parrish
Martin, Tenn. 38237

Are we Baptists?

Dear editor:

For more than 65 years I have believed that as Southern Baptists we had the right of access to God as our Creator and Saviour without intervention of another and that, as a Baptist, we could read the Bible and from it receive inspiration, instruction, and knowledge of God's will with God's guidance and not that of any man.

Now, after Houston, I read that Baptists, particularly those who hold positions with the convention, will be told what to believe and what to say! No longer will they be allowed to seek truth or to interpret the Bible as God leads them, but will be constrained to accept the guidance of a man, or some men.

This sounds strangely familiar to me, for I know of a group that prescribes a particular translation of the Bible, requires acceptance of others' interpretation, and promises excommunication to those who do not agree.

If the Baptists are going to have a "pope" to determine what we are to believe, won't they also need cardinals, bishops, and priests? Surely, one man located in Memphis or Nashville will have to have help! Where do we apply?

Horace V. Wells Jr.
707 Eagle Bend Rd.
Clinton, TN 37716

Impugned the motives

Dear editor:

Much has been said about a political campaign in connection with the recent election of a new Southern Baptist Convention president. It seems that most of the comments pertain to the campaign in behalf of the conservative who was chosen on the first ballot, but little has been said about the "machine" that worked against the election of a strong conservative.

The Baptist and Reflector (June 27) carried a statement by Porter Routh as follows, "I am concerned about the methodology of a secular political machine used at the conven-

tion this year."

This statement seems to impugn the motives of the 6,129 messengers who voted for our new president. I cannot believe that these votes were cast under the spell of a secular political machine. I prefer to believe that these votes were more spiritually than politically motivated. It would be just as fair for someone to impugn the motives of the 5,967 voters for the other five candidates as being votes cast politically, and negatively for the purpose of defeating the conservative candidate. It would be more fair for us to assume that these votes were also spiritually motivated.

Some believe that the charges against the conservatives in regard to secular political activities were designed to discredit and defeat the one who received such a strong vote, and that the effort failed while the Holy Spirit overruled the ways of human beings to get God's man elected.

I cannot believe, for a moment, that 6,129 servants of the Lord fell victim to a secular political machine.

J. Harold Stephens
Rt. 6, Box 201-B
Shelbyville, TN 37160

Porter Routh was concerned about the "methods" of those involved in the political campaign, not the "motives" of those who voted for any particular nominee. The rest of the statement (which you did not quote) said, "I don't believe this is the way God would have us move in the future." Earlier, Adrian Rogers had said in his press conference that he hoped this kind of political organization was "not a pattern for the future." (editor)

Disturbing trend

Dear editor:

There is a trend in the Southern Baptist Convention that disturbs me. I am referring to the vote to uphold the SALT II treaty, to pressure Congress to feed the hungry world, and the backing of the Panama Canal treaty.

I am not against feeding the hungry, but I am disturbed that the church finds it necessary to pressure the government to do it.

This is the duty of the churches and not the government. If Southern Baptists used the money they wasted on fine buildings, family life centers, things like the Belmont Plaza fiasco, trips to Opryland, ball games, and the like, they could feed an awful lot of hungry people.

Our church spent \$18,000 for a family life center and another \$7,500 to equip it. They spent several hundred dollars on ball uniforms, but \$25 on local benevolence. Multiply this by a hundred churches, and you will see what I mean.

There is a trend toward "one world government," and the SALT II treaty, Panama Canal treaty, and foreign aid are only steps toward roping us in. Every government regulation or involvement is one more loss of our freedom.

Baptists cry "separation of church and state," yet they put a lobby group in Washington to pressure for more loss of our freedom. These people do not speak for me, nor do I suspect, for the majority of Southern Baptists, and I resent their claiming to represent me. Who pays them anyway?

I know that the Bible predicts a "one world government" and "one world religion" headed by the antichrist, but I never thought to see the Baptists involved in it.

Edna W. Taylor
2222 Dividing Ridge Cem. Rd.
Soddy-Daisy, TN 37379

OPINION

My belief about the Bible

By Brooks Hays
SBC president 1958-59

I have attended many Southern Baptist Convention meetings since my first one in 1923 and have never witnessed quite as much feeling over strictly ideological differences as we had in the Houston 1979 meeting.

I have in mind also the pre-convention proposals to apply doctrinal tests for individual Baptists whose names were being suggested for the convention presidency. There were even hints of an effort to purge the seminary faculties.

Happily, some of the tension seemed to vanish the day after the election as president of Adrian Rogers, who had been declared acceptable to the group which was making war on liberals.

Three developments seemed to account for this lessening of tensions and the return to the consideration of the convention's historic undertakings: (1) first, the election of a first vice-president who was not identified with the ultra-conservative group; (2) the expression of confidence by convention vote in the seminaries, declaring them "to have taught the truth in love"; and finally (3) the remarks of Rogers himself at his first press conference indicating that he "wants to be the president of all Southern Baptists."

Those of us who had reason to feel that we were targets of his sponsors should help him realize this hope. I shall certainly make that effort.

What I am about to say regarding his criticism of me in his press conference is en-

tirely consistent with this expression of good will for him.

However, some inaccuracies in his statement should be cleared up. Rogers was mistaken in identifying me as "the author" of the book that he brought under fire, *Is the Bible a Human Book?* I was only one of 15 contributors to that book which was edited by two respected Baptist leaders, Wayne E. Ward of the Southern Baptist Theological Seminary in Louisville, Ky., and Joseph F. Green, editor of Bible study books for the Broadman Press which published the book in 1970.

In their preface the editors raised the question, "Must faith insist on the total inerrancy of the Bible, or can it survive with a Bible that shows both divine and human characteristics?" Then they stated, "The 15 writers have been selected as men well-qualified to answer these questions ... of the contributors all show high confidence in the Bible as the Word of God. If anyone is uneasy about whether Southern Baptist leaders have given up loyalty to the divine truth and authority of the Bible, this book should be reassuring."

I was among the contributors who rejected the theory that God dictated the Scriptures to men and women who were responsible for the language in an inerrant and infallible form.

At the same time, I offered a personal testimony which I believed could leave no doubt about the preeminent place that Bible truths have had in my own faith, and, I might add, in my professional life as a public official.

I predict that this controversy over the verbal inerrancy of the Bible will be forgotten, and that in a broader perspective in the future we will recognize that there was great wisdom in the injunction given by St. Paul to his young friend, Timothy: "Charge them before the Lord to avoid disputing about words..." (II Tim. 2:14).

Also that we will heed the advice of the beloved George Truett, "Don't argue about the Bible — proclaim it!"

Personal perspective

BY TOM MADDEN
TBC executive secretary

The pastoral concern of James is evident in his marvelous epistle. It seems to me that one thing he is exhorting all of us to do is to increase our faith. Emerging from the book are some tests for our faith. I would like to underline some of those tests. When I placed my faith up against His tests, I found that I had considerable progress to make.

A primary test of faith is our attitude toward God's Word. "Be ye doers of the word, and not hearers only." A person might look at his face in a mirror, and see that his face is dirty, but do nothing about it.

A second test concerns our attitude toward God's people. Apparently, in those days there was a tendency to focus more attention upon the wealthy than the poor. James says we are to have the same respect to all. Every person is an immortal soul and his life is sacred to God.

Still another test focuses upon our work. "Faith without works is dead." We are saved by grace, but we express our gratitude by willingly working for our Lord.

A most sensitive test is in the manner of our speech. James talks about the power of the tongue. The same mouth ought not curse God and then try to praise God. "Let your yea be yea; and your nay, nay."

One other test is surfaced in the believer's attitude toward the world. Friendship with the world is enmity against God. We cannot love God and mammon. One is supreme. Paul expresses it with anguish when he writes, "Demas hath forsaken me, having loved the things of the present world."

Please Lord, increase my faith!



Madden

New Orleans adds three to faculty

NEW ORLEANS (BP) — Three persons have been added to the full-time faculty of the New Orleans Baptist Theological Seminary.

The executive committee of the seminary's board of trustees elected Daniel Holcomb, Linda Shipley, and M. Thomas Starkes to fill positions vacated by resignations or deaths among the faculty.

Starkes, an authority on world religions, will serve as associate professor of Christian missions and world religions. He has served in several pastorates, and has been director of the department of interfaith witness and secretary of the department of work related to non-evangelicals at the Southern Baptist Home Mission Board.

Miss Shipley, a native of Kingsport, Tenn., will serve as assistant professor of music theory and piano, in the division of church music ministries. She has served in several church staff positions, the most recent of which was that of accompanist and children's choir director of the University Heights Baptist Church, Tallahassee, Fla. She also has served in music positions in churches in Tennessee and Indiana.

She is a graduate of Carson-Newman College, received the master of church music degree from the Southern Baptist Seminary, and the doctor of philosophy degree from Florida State University.

Holcomb will serve as associate professor of church history. Currently, he is chairman of the department of religion and associate professor of religion at Oklahoma Baptist University, Shawnee.

BSSB provides assistance for small Sunday Schools

By Linda Lawson

NASHVILLE—Daryl Heath gives fulltime professional attention to a constituency that makes up 60 percent of Southern Baptist Sunday Schools and 21 percent of the denomination's Sunday School enrollment—small Sunday Schools.

"A small Sunday School can be an effective Sunday School. That needs to be said loud and clear," said Heath, consultant in small Sunday School work at the Sunday School Board.

"We live in a society that tends to equate excellence with size," he said. "If we write off Sunday Schools because they are small, a large segment of our population will never be reached and won."

While small Sunday Schools are technically defined as those with an enrollment of 150 or less, Heath said several characteristics are more important than whether enrollment is 125 or over 200.

First, he said a small Sunday School may not be fully departmentalized. Instead of a youth department with several classes divided by age, a small Sunday School may have only one class for all youth.

Grouping wider age ranges together necessitates adapting Sunday School materials, Heath said. For example, a church can most easily use children's Sunday School materials when their size allows for three departments, one each for younger, middle,

and older children. However, some small Sunday Schools may group all children together.

A second characteristic of a small Sunday School may be that it doesn't provide training for its workers, Heath said.

"In a small church it falls the lot of the pastor to teach the training courses they have," Heath said, and many don't feel they have the time or the expertise to relate to the different age groups.

For a pastor willing to undertake leading a training event, Heath recommends books such as *Helping Teachers Teach and Witness to Win* which have chapters related to each age group.

A third characteristic of many small churches is that they have parttime pastors, bi-vocational, or student. Many live off the church field and, due to time constraints, concentrate on sermon preparation and leading worship.

Fourth, a small Sunday School may not have weekly workers meetings. One natural outcome of workers not meeting weekly or even monthly, Heath said, is that they tend to become discouraged.

In a larger church, workers are encouraged by weekly additions in the form of visitors, new Sunday School members, or new church members.

And as workers get discouraged, they may tend to "excuse themselves because they are small" and not work as hard in lesson preparation, outreach, and cultivating relationships with members, he said.

On the positive side, Heath said he tries to encourage workers in small churches by lifting up good traits such as the lower teacher-pupil ratio, the fact that a teacher may have pupils several years and thus get to know them better, and the fact that people are asked to assume leadership roles sooner in a small church.

"I believe service contributes to Christian growth," he said.

For the future, Heath believes the emphasis on starting new Sunday Schools will cause the percentage of small Sunday Schools to remain at the 60 percent level "even though churches every year are growing out of the small Sunday School category."

Also, he said some ethnic churches with large preaching congregations "are just now beginning to emphasize Bible teaching and so have a small Sunday School."

Workers in small churches can expect to see more specialized resources and conferences targeted to their needs, Heath said. Weeklong conferences will be held at Glorieta, Aug. 20-24, and at Ridgecrest, Aug. 27-31.

Also, Heath said, "There is a growing awareness on the part of state and associational leadership to the needs of small churches."



Johnson

Tennesseans added to MWBTs faculty

Two new professors, both with Tennessee backgrounds, have been elected to the faculty of Midwestern Baptist Theological Seminary here to begin with the 1979-80 school year.

Bob I. Johnson will be assistant professor of religious education, and J. Thomas Meigs will be assistant professor of Old Testament and Hebrew.

Johnson is associate director for extension centers of Southern Baptist Seminary Extension, Nashville, a position he has held since 1976. He is a graduate of East Texas Baptist College, Marshall, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Johnson's position is one of the six professorships sponsored by the SBC Sunday School Board, in cooperation with the six SBC seminaries, to help SBC leaders become more aware of the resources, services, materials, and support of the denomination. Each professor is employed, assigned, and supervised by the respective seminary, with salary and fringe benefits provided by the Sunday School Board.

Meigs, a graduate of Carson-Newman College, Jefferson City, is college chaplain and assistant professor of religion at Georgetown (Ky.) College.

Tex. evangelism meeting outdraws rock concert

FORT WORTH, Texas (BP) — More than 15,500 teenagers and sponsors overflowed the Tarrant County Convention Center for the Texas Baptist youth evangelism conference.

Comedian Jerry Clower noted that a concert by the world famous Bee Gees in the same auditorium the night before had drawn 14,000 and said that when a Christian meeting outdraws a rock concert, the public should realize that teenagers are eager to live for Christ.

Clower, a comedian on the Grand Old Opry, said the public has a narrow view of young people. "The two percent of young people who are sorry have gotten all the publicity," he said. "The 98 percent who are good, ain't nobody saying nothing about them."



COMPASSION—The personal touch of Edith Vaughn, Southern Baptist missionary and director of social service ministries for Friendship House in Recife, Brazil, reaches out to two youngsters.

Brazil's Friendship House observes 25th anniversary

RECIFE, Brazil—Without the personal touch of human compassion, statistics are empty, nameless—even dull.

But for Friendship House, a Baptist goodwill center of social service programs, statistics mean something. Empathy constantly pours from its ministries, as do good statistics.

For a quarter of a century, Friendship House, Recife, has exemplified God's love to those who are economically deprived.

More than 26,000 people have come in contact with its various ministries since its doors opened in 1954. Since then, between 250 and 300 decisions for Jesus Christ have been made annually because of something or someone at Friendship House.

A new church, Friendship Baptist, was established in 1976 to help minister to the growing number of new Christians from the goodwill center.

And to honor God for His work through Friendship House, some 2,000 people gathered in Recife to celebrate the 25th anniversary of Friendship House. There was standing room only in Recife's Capunga Baptist Church.

Tribute was paid to the three women largely responsible for Friendship's success: Edith Vaughn, Southern Baptist missionary and the center's director of social service ministries, who helped begin and has been working with the center all 25 years; Doris Penkert, also a Southern Baptist missionary and current director, with 17 years' service; and Yclea

Cervino, vice director, with 23 years' service. Martha Hairston, Southern Baptist missionary, director of the Seminary for Christian Educators, Recife, and founder of Friendship House, directed the anniversary service, along with Miss Vaughn.

Multiple ministries include personal counseling, assistance in obtaining legal documents, hospital referrals, marriages, adoptions, and funerals.

Through relief funds of the Southern Baptist Foreign Mission Board, financial assistance is provided for children's school items, materials for home repairs, and food distribution. Evangelistic services are scheduled weekly. Daily classes for Bible study, recreation, music, handwork, and refreshments attract 3,000 people weekly. Physicians hold several clinics each week to supplement the daily nursing services.

About 350 people were matriculated when the center opened in 1954. Today the figures soar to almost 4,000 per year—an impressive growth rate and a statistic that has compassion, pathos and love to back it up.

SBC mission giving continues increase

NASHVILLE (BP) — The Cooperative Program portion of the national giving of Southern Baptists exceeds last year's contributions by nearly 11 percent at the nine-month point of the 1978-79 fiscal year, according to figures compiled by the denomination's Executive Committee.

Through June, Southern Baptist state conventions have relayed \$47,520,083 in undesignated Cooperative contributions from Southern Baptist churches to the Executive Committee for distribution through the denomination's worldwide missions programs.

That exceeds the 1977-78 figure of \$42,856,390 by \$4,663,693, or 10.9 percent.

Total giving for the first nine months on a national level, including the Cooperative Program amount and another \$51,416,337 in designated gifts, amounts to \$98,936,420. That represents an increase of \$10,588,055 — or 11.5 percent — over the total gifts at the same point last year.

The Cooperative Program portion of the total giving represents about one-third of what state conventions receive from churches.

Bangladesh lady walks five miles, rides two hours to attend church

FARIDPUR, Bangladesh — During the Lord's Supper, Mrs. Chakraborty burst into tears. She wasn't baptized and could not participate, but she believed.

She had believed since the time her son was in the hospital, and she brought the Bible correspondence course book to his room to study. The Christian nurse, Mrs. Sarkar, had helped her understand.

Even her Hindu husband's anger had not daunted her belief. She bore his ridicule and traveled a long distance to attend church in Faridpur each month.

The Baptist church in Faridpur is the result of Southern Baptist mission work, as is the reading room where she was given the first book.

From her village it is a five-mile walk, a 30-minute train ride, and a one-and-a-half-hour bus ride to the church.

For months she had attended and had

wanted to participate in the ordinance of the Lord's Supper but was told by the local pastor that she must wait until her husband accepted Christ. On this Sunday it was too hard to wait. As she cried, she prayed, "God, so many times I've called on you, and I can't even take part in the Lord's Supper."

A church leader came to her and asked her if she would like to be baptized that very day. She answered "yes," and later that day was baptized in the pond on the Christian compound.

When she came to her home village, after a five-hour trip, she realized there had been a fire. The coconut tree above her house and four other houses nearby had burned. But her house was untouched.

Her husband responded to her baptism by saying that he wouldn't divorce her — "You accept God, but I won't."

Two months later he was baptized, too.

Our People and Our Churches . . .

PEOPLE...

William George, pastor of Leclair Baptist Church in Memphis, was the recipient of a 1979 Ford Granada recently. The automobile was presented to him by members of the church during a revival with evangelist Bill Stafford.

Mr. and Mrs. Orville Smith Jackson, members of Highland Heights Baptist Church in Memphis, are scheduled to celebrate their 50th wedding anniversary on July 28. The couple's son, Alvin Jackson, is pastor of Oak Grove Baptist Church in Moscow. They have been members of Highland Heights for over 40 years, and Jackson has served as a deacon for many years. A. B. Coyle is their pastor.

Members of Silverdale Baptist Church in Chattanooga honored Mr. and Mrs. Frank Carden on their 50th wedding anniversary recently. Mrs. Carden has been an active member of the Silverdale congregation for 59 years. She is director of the three-year-old Sunday School department. Carden, an active member for 53 years, is director of the junior high department. Herschel Woodburn is pastor.

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

The Internal Revenue Service published a proposed procedure last August which has drawn a great deal of fire from some churches and received support from a few individuals. The Proposed Revenue Procedure on Private Tax-Exempt Schools threatens the removal of tax exempt status from schools which appear to discriminate racially in their admission policies.

Churches which sponsor private schools raised such a protest that the procedure has been re-evaluated. These churches argued that the procedure was an attempt to destroy private elementary and secondary education.

The IRS claims to be acting in accord with a long history of court rulings and IRS actions. Since 1970, federal courts have declared that tax exemption is not available for educational institutions which have racially discriminatory policies. Charity is interpreted by the courts to mean that which is not illegal nor contrary to public policy. Tax exemption may, in some circumstances, amount to a state grant. And, further, any school formed or substantially expanded in the wake of public school desegregation and having little or no minority enrollment wears a "badge of doubt" as to their enrollment policies.

In light of this case history in the federal courts, the IRS required in 1972 that private schools state an open admissions policy and publicize that fact. Three years later (1975) the IRS indicated these rulings applied also to private schools run by churches.

Because of the weight of protest to the proposed procedure a revised procedure was issued in February of this year. The purpose of the changed procedure is purportedly to clarify that segregation academies are the target of the IRS procedures. They claim to have left room for private schools who have legitimate reason for being.

There is a notable lack of agreement as to whether the changes are acceptable or whether the IRS has the authority to make such decisions. Because of the complexity of this issue, other future articles will be devoted to the subject.



Self

Virgil Peters, pastor of First Baptist Church, Franklin, was honored recently on the occasion of his 10th anniversary as pastor of that church. Members of the congregation presented a micro wave oven to the couple during the morning worship hour. A reception was held in the fellowship hall following the evening worship service.

Nannie and Clifford King of Waynesboro, celebrated their 67th wedding anniversary on July 7. They are both active members of First Baptist Church in that city. Norman O. Baker is their pastor.

Earl E. Keele, a graduate of William Jewell College (SBC) in Liberty, Mo., and Midwestern Baptist Theological Seminary, Kansas City, Mo., was named associate chaplain at Fort Pillow State Farm, Fort Pillow, Tenn. A former chaplain with the United States Navy, Keele served as a pastor of churches in northeast and northwest Missouri before entering the Navy. As chaplain at Fort Pillow, he will serve as worship leader, pastoral counselor, leader of study groups, and religious coordinator. His ministry will be available to both inmates and personnel of the institution.

LEADERSHIP...

Sonny McBay has been called as interim minister of youth at Silverdale Baptist Church in Chattanooga. He is already on the field, coming from a similar position at Ooltewah Baptist Church, Ooltewah. Herschel Woodburn is pastor at Silverdale.

Jerry Duffey, a sophomore at Union University in Jackson, is serving as a summer missionary in Cumberland Gap Association. He is conducting Vacation Bible Schools in various churches and will be working in the associational "Crusade for Christ." Duffey is a member of First Baptist Church in Humboldt. Bill Hazlewood is associational missionary in Cumberland Gap.

F.M. Dowell has been called as interim pastor of Lakewood Baptist Church in Nashville, beginning on Sunday, July 15. Dowell is a retired director of the Tennessee Baptist evangelism department.

J. Harold Stephens has accepted the call of Trinity Baptist Church in Manchester as interim pastor. He began serving there last month after nine months as interim pastor at Shelbyville Mills Baptist Church in Shelbyville.

Highland Park Baptist Church in Columbia called Wallace H. Mayo of Pensacola, Fla., as associate pastor. He is a graduate of Florida State University in Tallahassee and has done additional work at Belmont College in Nashville. He comes to Columbia from Oakland Baptist Church in Springfield where he served as part-time minister of youth and music. He has also served in various churches in Florida as minister of music and youth. H. Dallas Sugg is pastor of the Highland Park Church.

First Baptist Church in Lexington called David Holmes of that city as minister of music and youth. He is already on the field. Hoyt Wilson is pastor.

J. Stephen Spence, a recent graduate of Southern Baptist Theological Seminary, is serving as minister of education and associate pastor of West Lonsdale Baptist Church in Knoxville. He served formerly as minister of youth and children at First Baptist Church in Ceredo, West Virginia and associate minister of television production at the Ninth and O Baptist Church in Louisville, Ky.

South Knoxville Baptist Church called Edward Glover as interim pastor. He was a former associate pastor of the church and is retired from Carson-Newman College in Jef-

erson City, where he was director of alumni affairs and special services.

CHURCHES...

Rutledge Baptist Church in Rutledge is scheduled to hold note burning services on Sunday, July 15. The note will be burned signifying final payment on the church's sanctuary. Leading in the service will be the finance committee and building committee members, and the church's trustees. Herman J. Ellis is pastor.

James Ted Painter, pastor of New Salem Baptist Church, Daisy, announced that the church has had the first person in its 40-year history to commit their life as a foreign missionary. Paula Williams, daughter of Mr. and Mrs. Cecil Williams, Hixson, has been accepted at Southwestern Baptist Theological Seminary in Fort Worth, Tex. The congregation held special day observances for Miss Williams last month. A native of North Hamilton County, she is a graduate of the University of Tennessee at Chattanooga where she attended on a music scholarship.

SBC missionaries return to Guyana

GEORGETOWN, Guyana (BP)—Slightly more than a year after they left Guyana, wondering if they'd ever be able to return, Southern Baptist missionaries Charles and Mary Love have been granted government permits to continue their assignments in this South American country.

The Loves are the only Southern Baptist missionaries assigned to the country.

Originally, five other couples worked there. Four were missionary associates, approved by the government to work only one term. They trained local Baptists to carry on the work. The fifth couple transferred to Belize when their visas were not renewed.

As the time for their year's furlough approached in 1978, the Loves wanted to insure their work would continue. But government permission had not been given for other missionaries to take their place during furlough. They also were uncertain if work permits would be issued for their return.

In May 1978, they left for Abilene, Tex., and requested prayer for the situation. No word came during their furlough. They were troubled over news reports of the Jonestown tragedy in which hundreds in a religious sect died in a mass murder-suicide.

At the completion of their furlough, Charles Love returned to Guyana, hoping work permits would be granted.

The next day, an official in the government office where the permits are awarded looked through the Loves' file and said, "I see no problem with this...Actually this was approved some time ago." Apparently a communication gap had occurred.

"It's good to be back in Guyana...It doesn't seem very different from a year ago," he wrote. "Needless to say, I have many details to get worked out this summer...I'm hoping for quick passage of time until Mary joins me in August...The prayers of many people in many places during the year" are responsible for our return," he said.

Bangalore hospital opens food production center

BANGALORE, India — A small food supplement production center has opened at the Bangalore Baptist Hospital here.

The food supplement for malnourished children is a high protein blend produced by hand. It will be used in the nutrition center, the hospital, community health projects, and by other agencies involved in the care of malnourished children.

Devotional

The way, truth, life

By Mrs. E. R. Alexander

"Thomas saith unto Him, Lord, we know not whither thou goest; how can we know the way?" Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:5-6).

This incident takes place after Jesus' crucifixion and resurrection from the dead. Jesus is trying to comfort His disciples, calm their fears and explain where and why He is going back to the Father. Even though He had tried to give them some insight into this total plan earlier, it seemed beyond their grasp.

Every Jew longed for the establishment of the throne of David to be a reality in his own life time. They could not envision Jesus leaving this earth before He had established the kingdom of Israel. This was why they were so faithful — why they were willing to die for Him. The hope of the Old Testament was a kingdom on this earth where men would dwell in peace and righteousness.

Thomas asked a logical question, where are you going and how will we know to follow? Jesus' answer was straight forward and covered God's plan for man from creation to eternity. Jesus looked back to the Genesis story and forward to Revelation when He would truly reign as King and Lord of Lords and said, "I am the way." When man sinned he lost the way, the truth, and the life. He was totally separated from God. Lost and without hope, the sinner always runs from God. Many times we hear people say "man is searching for God", but man comes to God only when the Holy Spirit draws him. God is constantly calling to man now, as He did Adam in the Garden of Eden.

Jesus is the way not a way. Salvation is not through baptism, a church, but through the person of Jesus. The answer to Thomas' question "Where?" is to the Father — the heavenly home. That is his destination — Do you want to go there? Well, the way is through Jesus. Jesus said on another occasion, "I am the door" John 10:9. Not I am the door keeper, but the door. You can't be much plainer than that.

"I am the truth."

When Adam sinned he lost the truth, he believed a lie and aligned himself with the father of lies — the Devil and became a slave to sin. Jesus said "The truth shall make you free" (John 8:32). He did not say I tell the truth, but I AM the truth.

"I am the life."

When Adam sinned we, too, also lost the life for we all died in Adam. How terrible to be dead in sin? It is through Jesus that we are born again to eternal life. I think Jesus is speaking of more than the new life in Christ. But there is more, so much more, than just the giving of this new life. He came that we might have abundant life in Him. "For in Him we live, and move, and have our being" (Act 17:28a). Jesus truly is

THE WAY-
THE TRUTH-
THE LIFE-

Mrs. Alexander is a member of Walker Memorial Baptist Church, Franklin, where she teaches single adults.

Baptists provide milk in St. Vincent crisis

ST. VINCENT — The crisis caused by the St. Vincent volcano has passed, but not without the people receiving help from Southern Baptists.

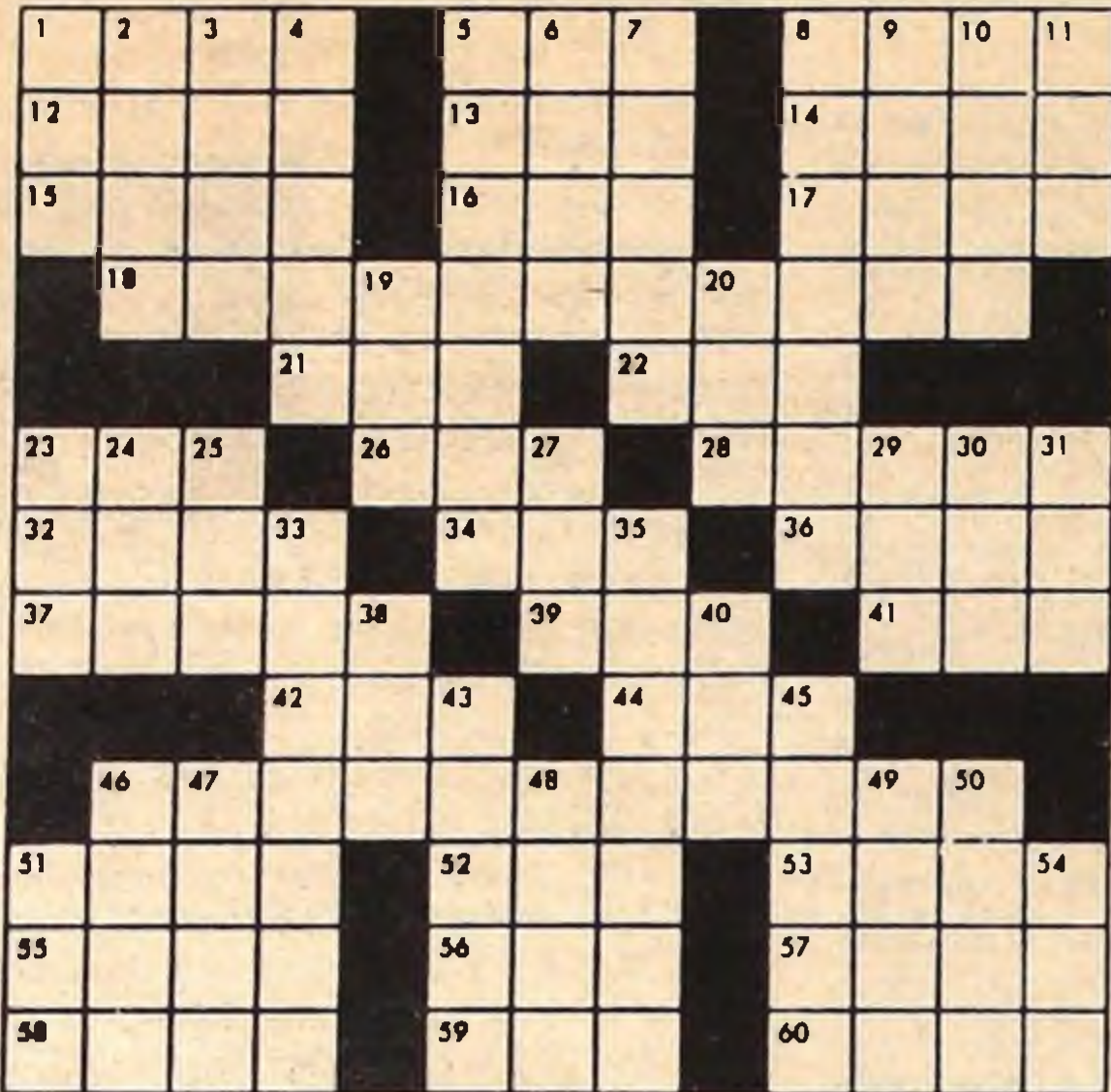
"We were the first ones to come with powdered milk. In those first few days, milk was a critical need for the babies and small children," said Southern Baptist missionary Donald G. Overstreet. "Thank God that Southern Baptists could assist them."



Alexander

Bible Puzzle

Answers on page 10



59 Direction: abbr.
60 Dele's opposite

DOWN

- 1 Philippine people
- 2 Galvanize
- 3 Choir member
- 4 "and — of me" (Matt. 11)
- 5 "to — — over Israel" (1 Ki. 1)
- 6 Over
- 7 Dwelling places (Psa. 84:10)
- 8 "to open — —" (Rev. 5)
- 9 Town or music
- 10 Otherwise
- 11 Missing in action: abbr.
- 19 Edge
- 20 "that — — in the Father" (John 14)
- 23 Mornings: abbr.
- 24 Criminal charge
- 25 Land measure
- 27 The accepted time (2 Cor. 6:2)
- 29 Black or Red
- 30 Moray
- 31 Mineral springs
- 33 "For — — their own" (Phil. 2)
- 35 Judas Iscariot (Luke 6:16)
- 38 Built by Shamed (1 Chron. 8:12)
- 40 Japanese coin
- 43 Do not love it (1 John 2:15)
- 45 Prophet (Acts 15:32)
- 46 Employ
- 47 Famous writer
- 48 Priest's son (Neh. 12:36)
- 49 Kiln
- 50 Missile
- 51 Fall flower: by shortening
- 54 Time abbr.

ACROSS

- 1 Valley boundary (Zec. 14:5)
- 4 Hitter's need
- 8 Those
- 12 "take thee a —" (Ezek. 4)
- 13 Season in Caen
- 14 Border place (Josh. 19:25)
- 15 A Brazilian people
- 16 Man's name
- 17 Lohengrin's bride
- 18 Kind of crown (1 Cor. 9:25)
- 21 Nothing
- 22 — Paulo
- 23 Son of Jethur (1 Chron. 7:38)
- 26 "to become fishers of —" (Mark 1)
- 28 Faithful one (Heb. 11:23)
- 32 Name for Naomi (Ruth 1:20)
- 34 Putrefaction
- 36 "— yourselves in the love" (Jude)
- 37 Incantation
- 39 Contorted
- 41 State: abbr.
- 42 "men of — estate" (Rom. 12)
- 44 Roman bronze
- 46 "they shall take away — —" (Dan. 7)
- 51 Ore deposit
- 52 Rodent
- 53 "I have — the foundation" (1 Cor. 3)
- 55 Desire
- 56 People of Asia
- 57 Questions
- 58 Recipients of good tidings (Isa. 61:1)

CRYPTOVERSE

Z P A P E V C Z J G W N S A E V A Q U W S Z J C U P F W
N G G W X Z N K Y W Z P Z M W Y P F A Z M N S C N G F J T J G W

Today's Cryptoverse clue: E equals J

Pulpit To Pew

By Jim N. Griffith

The gasoline shortage being what it is, someone has suggested that with prayer out of the classroom, we ought to consider putting prayer in the gas stations.

Times have changed. Now it's not the location of a gas station that counts. It's the allocation.

With the problems reported in some parts of the nation, it is a certainty they'll get "standby gas rationing." They'll have to stand by a pump to see if they're going to get any.

However, when you pull up to the pump, you cannot keep from thinking that the supply of gasoline seems to rise to the level of the money available to pay for it.

Still, looking at it from every angle, gasless weekends may not be all bad. You now will have an excuse not to go out on Sunday afternoons and buy things you can't afford.

But be sure to save enough gas to drive to church. The way things are going, we need all the help we can get.

Interpretation

Two repulsive mirrors

By Hershel H. Hobbs

"The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:22).

Peter could not have chosen two more repulsive illustrations to climax his discussion of false prophets or those claiming to speak for God (2:1). For both dogs and hogs were unclean animals to the Jews. The former proverb is from Proverbs 26:11; the latter is of uncertain origin. It is not found elsewhere in the Bible. Epictetus and others talk about hogs, having been washed, delighting in "wallowing" or rolling in a filthy mud-hole. In a sense the apostle holds up two mirrors in which the false prophets may see themselves. To get the full force of this you should read verses 17-21.

The false prophets Peter has in mind are Gnostic teachers. They promised so much, but could not deliver. "Wells without water" needs no comment other than to note the disappointment of a thirsty traveller (v. 17). "Clouds" should read mists or, more exactly, fog driven before a squall — a promise of rain, but no rain. With empty words they seek to allure Christians away from a holy life into sensuality. The Gnostics taught that what the body did had no relationship to the spirit (vv. 18-20). Promising liberty, they led victims into complete sensual slavery ("brought into bondage" renders a perfect tense of the verb

to enslave). Verse 21 could refer to the victims of false prophets, but probably refers to the latter (see Luke 11:24-26).

Verse 22 shows that they had no experience of grace. Though they claimed to be Christians, they still had the same inner nature. And in their profligate lives they acted accordingly. The dog returned to eat the very thing which had made it sick. The sow wallowed in the same mud-hole which had made it filthy. Each acted in keeping with its nature. Prophets should be judged by their conduct and fruit!

Ten Tennesseans serve at Glorieta Center

GLORIETA, N.M. — Ten from Tennessee serving this summer at Glorieta Baptist Conference Center are Leta Lanette Bailey, Franklin; Mark N. Brock, Athens; Kenneth A. Bush, Nashville; Bruce Caldwell, Signal Mountain; Morris Stephen Crenshaw, Memphis; Linda Ingalls, Halls; Anna R. Leonard, Kingsport; Leonard T. Lynch, Union City; Mark S. Ragsdale, Union City; and Ricky R. Thorne, Lebanon.

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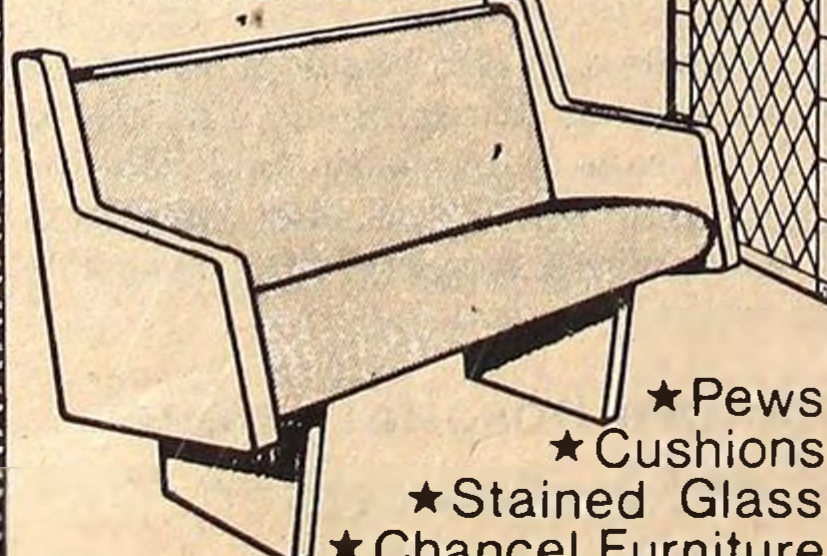
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Editor's note: Here is the first-place speech presented by Vickie Blair at the 1979 Youth Speakers' Tournament, July 2. She is a member of Rugby Hills Baptist Church, Memphis.

'Communication, more than words'

By Vickie Blair

A smile, a kiss, a tear, a handshake, eyes meeting each other with that special heartfelt look — communication is more than words. One does not have to be a philosopher or a genius to realize that mere words are meaningless.

Thousands of kids every year run away from home. They say their parents don't understand them. Their parents say they're impossible. Psychiatrists call it the "communication gap."

We read in the newspapers each day the divorce column (which incidentally is always longer than the marriage announcements) of couples filing for divorces due to irreconcilable differences. For whatever reason, these people can no longer communicate with each other.

Lack of communication would seem to be in epidemic proportions these days. However, lack of communication does not necessarily mean that people do not talk to each other, simply that they don't listen.

For example, a husband and wife sit across from each other at the breakfast table. He's hidden behind his newspaper; she's clipping coupons from the grocery circular. And they're having their usual morning conversation. It goes something like this.

"Morning, dear," she sings.

"I'll take mine black," he replies. "Sleep well?," he mumbles mechanically.

"My goodness, coffee's gone up 10 cents from last week," she gasps.

"Whatever you think is best, dear," he answers.

"Will you be working late?," she inquires.

"Says here, the sheriff got shot," he exclaims.

"That's nice," she smiles.

"Gotta go," he grunts, getting up from the table and heading for the door. "By the way, I'll be working late tonight," he stutters.

"It's on the counter, dear," she points.

Of course, it's easy to make jokes, but the communication problem is no laughing matter.

There were more than 26,800 suicides in the United States last year. Most of these people killed themselves because they felt no one cared if they lived or died. What's even sadder is that maybe no one did, or at least no one showed that they cared.

It's shocking to realize that millions of Americans don't even know their next-door neighbor's first name, and probably the only reason they know their last name is because it's on the mailbox.

"Love thy neighbor as thyself" has become a real joke. But, Jesus wasn't joking when He said, "Love (even) your enemies" (Matt. 5:44). How can one show love to someone he never even talks to?

I know of people who pride themselves in saying that they have no enemies; which is true. They probably don't have any friends either. Because, we have become so wrapped up in ourselves, we are blind to those around us.

I believe we can no longer communicate with each other because we have failed to "keep in touch" with God, we won't be able to get along with our fellow persons.

When all is right between an individual and God, the fruit of the Spirit becomes manifest in that person. Have you ever realized just what the fruit of the Spirit is — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These are all essential tools for getting along with others. And only God can supply them.

It's time we talked; it's time we listened. God tells us to communicate. In Hebrews 13:16, the Bible says, "But to do good and to communicate, forget not; for with such sacrifices God is well-pleased." But remember, communicating is more than words. It's love. It's concern.

If we will take time to talk to other people; if we will listen attentively and show genuine interest in what they have to say, they'll know we care — even if it's just talking about the weather. That's communication. Well, at least it's a start!

Two Baptist churches organized in Jordan

AMMAN, Jordan—Two new churches have been organized in Jordan, one in the village of Gerash and one in the capitol of Amman.

The congregation in Gerash began as a preaching point about 30 years ago and continued to grow until it was organized as a church.

In Amman a congregation was developed in a section of the city which had no evangelical witness.

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SPEAKERS—Participating in last week's state Speakers' Tournament were these regional winners (from left): Cher Logan, Arlene Brahman, Kathy Maynard, Stephanie Petree, Vickie Blair, Inez Kincheloe, Judy Wright, and Kim Wilder.



DRILL PARTICIPANTS—Regional winners from throughout Tennessee participated in the State Bible Drill Tournament last week in Brentwood. Mary Allen (at microphone, left) directed the tournament. Left to right, the participants were Melissa Harris, Cherie Castleman, Patricia Burgess, Mitzie Presley, Vicky Hardwick, Renee Robertson, Mark Cowen, and Todd McInturff.

Winners...

(Continued from page 1)

speakers' tournament received a \$250 scholarship which will be honored at any of the three TBC Baptist colleges: Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson. The state champion, Vickie Blair, received an additional \$250 scholarship.

The annual competition was directed by Mary Allen, director of youth work for the TBC church training department.

Court...

(Continued from page 1)

withdrawal of membership."

Callison says he does not know whether this applies to the Hickory Grove Church case.

An informal legal source, playing down the issue of separation of church and state, thinks the order upholding the suit came because the church did not protest it at the hearing. "They simply did not pursue it," he says. The same source feels the court's decision "will have no long-term effects" regarding separation of church and state.

The lawsuit stemmed from controversy over church polity. It was the church's procedure to issue an annual "call" to its pastor, or what Pigg called a "vote of confidence."

Viewing the procedure as "a divisive thing," Pigg, backed by the deacons, asked that no further votes on extending his call be taken. Petitions calling for continuation of the "call" were circulated.

A group representing signers of the petitions met with deacons and were directed to stop the petitions. Two who did not were dismissed from membership.

The other 14 voted out of the church had persisted in meeting as a separate Sunday School class, or, as one informed source said, "a church within the church."

Pigg says he is sorry the whole thing happened, pointing out that it has damaged the spiritual atmosphere at the church. "We may not always be right, but we do the best we can," he said. "And we do believe that we have the right to determine our own membership."

Kenya 'one-tree' class grows to second tree

NAIROBI, Kenya (BP) — Two young Kenyan Baptists, whose Sunday School consisted on one class meeting under a tree, quickly applied the principles they learned at a recent weekend Sunday School clinic.

After being taught the value of age-group division and the use of available space, the two went back to Karura, a preaching point of Kariobangi Baptist Church in Nairobi. Southern Baptist Missionary Charles E. Evans, one of four teachers at the clinic, arrived at Karura that Sunday to find the regular Sunday School teacher holding class under the tree.

But the choir director was conducting a second class — under another tree.

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Zimbabwe Rhodesian Baptists request more missionaries

GWELO, Zimbabwe Rhodesia (BP) — Although Baptists in some areas of this country have suffered for their faith in recent months, the Baptist Convention of Zimbabwe Rhodesia has requested more missionaries, particularly church development specialists, from the Southern Baptist Foreign Mission Board.

Zimbabwe Rhodesian Baptists made their request through the Baptist Mission (organization of Southern Baptist missionaries) just weeks after a young lay pastor in a rural area near Mozambique was murdered and the Baptist clinic and church at Sessami had been forced to close.

In spite of these earlier events, the recently elected mission chairman, Ralph L. Rummage, expressed optimism about the future of Baptist work in Zimbabwe Rhodesia.

"Here in Gwelo I've noticed no extreme attitudes among black or white," he said in a letter written June 2, the day after the installation of the new majority government in Salisbury. The government, headed by Bishop Abel Muzorewa, a United Methodist

minister, was elected in April under a new constitution which shifted power in the former British colony from a white minority to blacks. Guerrilla groups operating in the country oppose both the old white-dominated government and the new majority government which retains a degree of white power.

The lay minister killed by guerrillas, Kudakwashe, had been married about a month when he heard a knock on his door one night. Guerrillas demanded that he go with them, said Logan Atnip, former mission chairman now on furlough in Houston, Tex.

When they stopped walking, they accused him of informing the security forces of guerrilla locations. They allowed him to kneel and pray before killing him.

"The martyr Stephen came to our minds when we heard of this young man who was killed out there in the African night with a prayer on his lips," said Atnip.

In the Sessami incident, the staff of the Baptist clinic and church, all Zimbabwe Rhodesians, were allowed to leave for Gwelo the Monday after Easter following a confrontation with guerrillas. No one was injured, but staffers said the clinic building was destroyed before they left. They didn't know the fate of mission residences and other buildings.

The clinic, believed to be the last Baptist clinic still operating in the country, was evacuated by missionaries in March 1977.

While Baptist work was curtailed in these areas, scores were making professions of faith in revivals in the Bulawayo area, said Southern Baptist missionary Horace F. Burns. One of four churches holding revivals using South African pastor D. K. Dube as evangelist reported 16 adult professions in one evening.

UNIFORM SERIES Lesson for Sunday, July 15

Micaiah's courageous stand

By Ben Curtis
Professor, religion department
Belmont College, Nashville

Basic Passage: I Kings 22
Focal Passage: I Kings 22:5-8, 13-19, 26-28

The issue of which man is really speaking for God, as illustrated in the conflict of Micaiah versus the court prophets, has a political background. Ahab, who was religiously corrupt, was politically shrewd. He survived by making (and shifting) alliances with those in power. One of the firm dates in the Old Testament, as attested by secular calendars, is the Battle of Qargar in 853 B.C. where Ahab made an alliance with Benhadad of Syria in order to stop the advances of Shalmaneser of Assyria.



Curtis

Fortunes, however, had changed and Ahab now opposes Syria because Ben-hadad did not keep his promise to restore the important city of Ramoth-Gilead. Judah at this time is a vassal to Israel, so Ahab feels free to summon Jehoshaphat to report to him. In addition, they are linked by marriage as Ahab's daughter Athaliah has married Jehoram, son of Jehoshaphat. At their meeting, Ahab proposes war against Syria, but Jehoshaphat wants a word of confirmation from God through a prophet.

"Then the king of Israel gathered the prophets together, about four hundred men" (22:6, RSV). In those days, prophets usually functioned collectively, belonging to a prophetic guild (20:35). A prophet might be attached to a local sanctuary, i.e. a cult prophet, or to the royal house, i.e. a court prophet. Particularly, for the court prophets it was hard to resist the temptation of being a yes-man to the king because disfavor with the king brought trouble.

Ahab assembled his 400 prophets and to a man they predicted success. Jehoshaphat was suspicious of such unanimity. Truth is never determined by majority vote! Finally, Ahab fetched a final voice who, humorously enough, was given instructions on the prevailing sentiment: "let your word be like the

word of one of them, and speak favorably" (22:13, RSV).

In this context of obviously-shading-the-truth, Micaiah gives us a picture of the esteem of Israel for her prophets. Even though their advice is wrong, Micaiah does not question their sincerity. He knows the role of the prophets is to speak the word which God has given to him, so Micaiah assumes that their message is a result of God's deliberately deceiving them (22:20-23).

Micaiah represents a transitional moment in the history of prophecy, evidenced more fully in Elijah. It is a break with professional prophets, the same disavowal given by Amos about not being with the "sons of the prophets" (Amos 7:14). Micaiah was willing to speak against the vested interests of the nation, and not willing to be a simple echo of nationalism would later be a mark of a true prophet (Jeremiah 28:8, 9).

Ministers are always up against the pressures of special interest groups in their churches, and it is frankly a difficult task to be prophetic when those voting your salary are not open to a fresh word from God. We often put our ministers in a double bind: we expect them to declare with integrity their interpretation of God's activity; yet we run them off when such interpretation runs counter to local prejudice.

Micaiah did not predict success. Rather, he predicted the downfall of Ahab in the forthcoming battle. For this he was imprisoned. And Ahab, feeling a little uncertain in the face of the prophecy, persuaded Jehoshaphat to switch armour with him so as to disguise himself from the Syrians.

In a phrase of great irony and understatement, the writer says "But one man drew his bow at random and hit the king of Israel where the breast plate joins the plates of the armour" (22:34, NEB). What the soldier saw as mere venture, the faith of Israel saw as the providence of God. In that providence there are no accidents. Events move towards purposeful conclusion. In the Old Testament when the Word of God is audibly spoken, it takes on an objective reality and a vital effectiveness of its own. It proceeds like an arrow to work its course. This was the dilemma of Issac who could not reverse his blessing for Jacob. So the archer was inevitably fulfilling the promise of Micaiah. This is a high view of the efficacy of the will of God to achieve its goal through the most human of instruments. Actually, it is quite heartening to believe that the faithfulness of divine purpose does not require perfection of human response. We are imperfect in our ideas, actions, and feelings, but a willing spirit and a humble heart go a long way in reminding the human community of the mystery of God pitching His tent in our midst.

SBC Executive Committee re-elects chairman

HOUSTON (BP) — Brooks Wester, pastor of First Baptist Church, Hattiesburg, Miss., was re-elected chairman of the Southern Baptist Convention's Executive Committee in a meeting here.

The committee also expressed appreciation for its outgoing executive secretary-treasurer Porter Routh, who will retire July 31. The committee went through the formality of re-electing Routh to serve until his retirement date and re-electing Harold Bennett to serve as Routh's successor.

Rodney R. Landes, El Dorado, Ark., businessman, was elected vice chairman; and Preston H. Callison, attorney from Columbia, S.C., was re-elected secretary.

BIBLE PUZZLE ANSWERS

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T	I	L	E		E	T	E		H	A	L	I
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M	E	E	K		D	I	R		S	T	E	T

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LIFE AND WORK SERIES
Lesson for Sunday, July 15

Starting as a Christian

By Ray E. Fowler, pastor
White Oak Baptist Church, Chattanooga

Basic Passage: Acts 9:19b-31
Focal Passage: Acts 9:19b-31

A "good start" is crucial in beginning life, education, business, and marriage. So it is in the Christian life.

Recently, a pastor friend sent me a survey to complete in connection with his doctoral dissertation. One large section of the survey dealt with the question: "Why do you feel church members become inactive?" This is a soul-searching question for any pastor or church. Many reasons could be suggested. Perhaps, one major reason is that they failed to get a "good start" as Christians. Too, perhaps the church has failed to lead them into a pattern of growth and development. Fortunately, Saul had people who took an interest when he became a Christian and led him in proper growth.



Fowler

Saul, Barnabas became a reconciler. Barnabas' name means "son of encouragement." It was Barnabas (Acts 4:35-36; 11:22) who used his influence to convince the apostles that Saul had truly been converted (v. 27). Barnabas introduced Saul to Peter and vouched for his story. Saul was then able to spend fifteen days with Peter and James (Gal. 1:18-19). The testimony of these mature Christians was needed by this new Christian. Barnabas became God's instrument to bring about reconciliation and understanding to a man who was misunderstood. In Christ we are to be interceders, reconcilers, enablers of understanding between people who love Christ but for some reason find it difficult to tolerate or affirm each other.

Saul's preaching in Jerusalem was especially directed to "The Grecian Jews" (v. 29). The new Saul wanted to set the record straight to those with whom he had cooperated to kill Stephen. Now they intended to do to him what they did to Stephen.

But the Lord, however, had other work for Saul. In Acts 22:17-21 we are informed that the Lord appeared to him in a vision in the Temple and commanded him to leave Jerusalem. The Christian community learned what was taking place and they assisted Saul to leave Jerusalem (v. 30). Damascus had cast him out and now Jerusalem will not hear him.

Peace and growth of the church (Acts 9:31)

One result of the conversion of Saul of Tarsus was the decline of persecution. The church throughout Palestine experience relief from outward difficulties and from internal dissension. This resulted in growth inwardly ("edified") and outwardly ("multiplied"). The life of the believers was characterized by reverence for God and the presence and sustaining power of the Holy Spirit. When these two qualities characterize a church, its internal and external growth are assured.

Korean Baptist Choir invited to Washington

SEOUL, Korea (BP)—During his recent visit to Korea, U.S. President Jimmy Carter worshipped in Yoido Baptist Church in Seoul and invited the choir to sing at the White House.

The July 1 worship service was led by pastor Han Ki Man, who preached, while Southern Baptist Missionary Bill F. Fudge translated. Missionary Harold R. Hancock directed the children's choir.

The choir impressed Carter and he invited it to sing in the U.S. capital. The group had already planned to tour the U.S., but Washington was not a scheduled stop. The presidential invitation now means a trip to the White House.

Following the service, church members talked with the president during a reception, where the pastor presented him a Korean Bible.

Activity in Damascus — (Acts 9:19b-22)
Christ apprehended Saul on the Damascus road. Fresh from his conversion experience and baptism, Saul began his Christian activities by doing two things.

First, he "preached Christ in the synagogues, that He is the Son of God" (v. 20). The people of Damascus knew about the destructive activities he had pursued in Jerusalem. They were perplexed that all this had now changed. But Saul "increased the more in strength" (v. 22). God enabled him to present Christ in a way which could not be overcome by the Jews of Damascus.

Secondly, he went to Arabia. Luke passes by this part of Saul's life, but he leaves room for it between verses 22 and 23. Paul later informs us about it in Galatians 1:12-24. He remained in Arabia approximately three years. Numerous reasons are suggested as to why he went to Arabia. Barclay offers two of the best. One, he needed guidance from God. The other, he needed strength for the overwhelming task before him. He went to God for both. These are two good reasons for any new Christian to get alone with God.

Saul did not remain in Arabia indefinitely. After approximately three years he returned to Damascus. He resumed his witness for Christ in that city.

Escape from danger — (Acts 9:23-25)
The Jews in Damascus could not tolerate Saul's intensified witness. So they plotted to kill him. They evidently enlisted the cooperation of the Arabian king (II Cor. 11:32). Guards were posted at the gates to watch. Saul's escape seemed impossible.

"But their laying in wait was known of Saul" (v. 24). The plot was diffused. In this delicate situation Saul had two options. One, he could meet his fate like Stephen. Two, he could flee. He decided on flight. His disciples let him down over the wall in a basket during the night. The former persecutor now tasted of the persecution that would become characteristic of him as a servant of Christ.

Acceptance in Jerusalem — (Acts 9:26-30)
Saul, the young Christian, had a difficult time getting started on "The Way." Early in his Christian experience there were two conspiracies against his life. The first occurred in Damascus, to which he returned when he left Arabia (Acts 9:23-25). The second conspiracy occurred in Jerusalem (Acts 9:26-30) upon his return.

This was Saul's first visit to Jerusalem since his conversion. Some three years had passed since he left Jerusalem a conquering hero of Pharisaism. Now he returns distrusted by the disciples and regarded a renegade and turncoat by the Pharisees. He was the object of suspicion by the Jerusalem church, which was painful but natural.

But while the church in Jerusalem resisted

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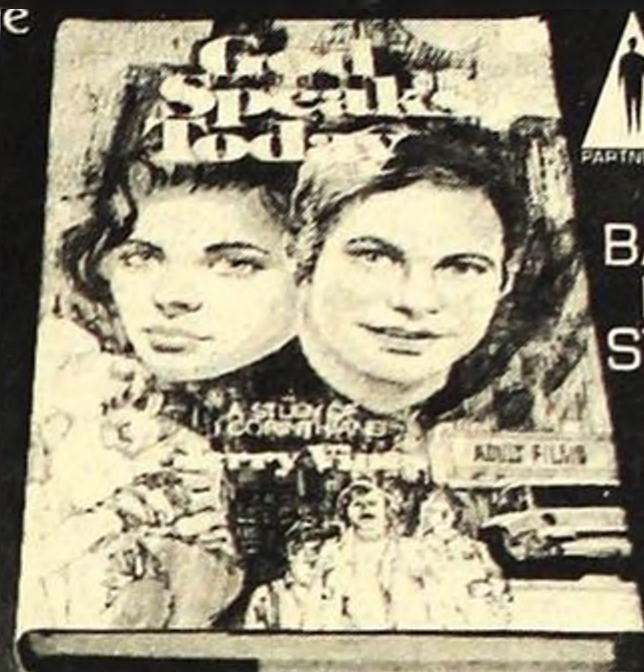
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Gas shortage affects SBC mission work

By Jim Newton

MEMPHIS (BP)—Despite complaints of inconvenience and delays, the gas shortage does not appear to have a critical effect on Southern Baptist mission efforts so far this summer.

Almost a score of Southern Baptist Convention home missionaries, associational directors of missions, state convention and Home Mission Board staff members agreed in a series of telephone interviews with *World Mission Journal* that the gas shortage caused no major disruptions to Baptist mission efforts, even in the areas hardest hit.

But it did have some adverse effect.

At least 20 mission tour groups and youth choirs cancelled summer mission projects, fearful that they could not get gas, or the cost would be prohibitive.

Home missionaries and pastors in 20 states experienced annoying delays as they waited sometimes for hours in gas lines trying to get fuel for their work.

In some cases, home missionaries had to postpone trips to mission points until they could find gas, especially in the eight states with the odd-even system and numerous weekend closings of service stations.

States hit hardest by the gas shortage in late June and early July included Maine, New Hampshire, Connecticut, Rhode Island, Vermont, Massachusetts, Delaware, District of Columbia, Maryland, New Jersey, New York, Pennsylvania, northern Virginia, Minnesota, Texas, Louisiana, Florida, and California.

About 50 summer mission project groups, most of them scheduled to do door-to-door canvassing and mission Vacation Bible School work, cancelled their plans during the summer, but only about a dozen indicated the gas shortage was the reason, said Mike Robertson, assistant director of the special mission ministries department for the SBC Home Mission Board.

Robertson pointed out that the Home Mission Board coordinated about 500 such groups this summer, a larger than average number,

but that the cancellations were not much greater this summer than in previous years.

Henry Chiles, associational director of missions for South Dakota who uses about 40 teams each summer for mission projects, estimated that about six to eight teams had cancelled plans to come to South Dakota this summer because of the gas shortage.

"But we haven't had any problem at all getting gas up here," Chiles said. "Last week I talked to the area directors of missions for associations in Wyoming, Montana, and North Dakota, and not one of them had any problem getting gas."

But the cost is high, he lamented. "That's one of our major concerns."

Chiles pointed out that because of long distances between Southern Baptist churches in the state, some church members had to drive 75 to 100 miles each Sunday to attend church. "But our people out here are so accustomed to driving long distances, they just grit their teeth, pay the price, and go on," he said.

Tom Biles, director of missions for two associations covering Rhode Island and Connecticut, two of the states hardest hit, said the major effect of the gas shortage has been cancellation by about a half-dozen youth choirs that had planned mission trips to the Northeast. Gas in early July was costing 98 cents a gallon, he said.

Unlike the vast expanse of the Great Plains area, Biles said his two associations are relatively small, and he could drive to any church in the association and be back home on one tank of gas. "We haven't had too much trouble getting gas except on weekends," he added.

Ex-Moonie believes love keeps Baptists from sects

GLORIETA, N.M. (BP)—A former Moonie urged 1,860 Southern Baptists here to use the weapon of love to blunt the advances of sects in America.

Chris Elkins, who left the Unification Church and became a consultant for the Southern Baptist Home Mission Board, said "Moonies and Mormons are using love to draw Southern Baptists into their fold."

"Jehovah's Witnesses baptized over 100,000 persons in one year and over 40 percent of them were disgruntled Baptists," Elkins claimed. "The same percentage is true of the Mormons."

Elkins, who turned to Moonies then back to Southern Baptist, was the principal speaker at a session of the Bold Mission Leadership Conference sponsored by the SBC Brotherhood Commission and the Woman's Missionary Union.

Elkins, who is writing a book about his experiences as a member of the Unification Church, said Southern Baptists need to examine their churches to make sure love is there.

"When I became a Christian at 10 in Carlsbad, N.M., I had a 10-year-old's understanding of Jesus Christ and the Bible," Elkins recalled. "When I met a Moonie recruiter at the age of 21, I still had that 10-year-old understanding of Jesus Christ."

"When we become Christians we need to be spoon fed and loved," Elkins added. "The new Christian ultimately needs to be able to feed himself and later to feed others."

Southern Baptists need to respond to the advances of Moonies with love instead of slamming the door, rolling up the car window, or just being rude in general, Elkins said.

"Love a Moonie in spite of what he is," Elkins continued. "Give a Moonie a sweater if he is cold. Of the 500 to 1,000 people he meets in a day, he will remember the person who offered him a piece of pie and a way out of the movement. It doesn't take a seminary degree to share God's love with someone."

Since leaving the Unification Church

With the odd-even system in effect there, Biles said he just had to carefully gauge how far he could travel on Saturdays and Sundays before he could fill up on Monday.

Everywhere, the home missionaries and pastors experienced frustrating delays in their ministries because of long lines at gasoline pumps. In some cases, they reported it took up to three hours to buy gas.

Dan Brown, director of missions for the Union Bridge Baptist Association in central Maryland, had to postpone a trip to Hagerstown, Md., to set up a new ministry with migrants in 13 migrant camps because of the gas shortage.

In New York, a training clinic for leaders involved in discipleship training scheduled in Endicott, N.Y., was moved to New York City where most of the leaders could attend using public transportation when gas was difficult to get, reported Quentin Pugh, director of Metropolitan Missions for New York City.

In Houston, where mile-long lines were reported at some gas stations, Baptist pastors anxious to make hospital visits in the city's huge medical centers waited hours for gas starting at 7 a.m.

The gas shortage hit Houston the week more than 16,000 Southern Baptists were in town to attend the Southern Baptist Convention.

The next week the gas lines were even longer and the odd-even system was imposed, both in Houston and the Dallas-Fort Worth metroplex area.

Houston's Union Baptist Association is 53 miles wide, said Wilson Brumley, director of missions, noting that he expects the gas shortage to affect associational work more than it

does local churches. He told of plans to consolidate several meetings, and the possibility of going to quarterly associational Executive Board and committee meetings instead of monthly meetings.

Mexican Baptist Bible Institute, which has a branch in Houston, decided to shorten its summer program for 14 weeks to 12 weeks, and to lengthen study periods from 2½ hours to 3, in order to cut down on the number of trips Mexican Baptist pastors would have to make to attend classes, Brumley said.

Houston Baptist pastors were scheduled to participate in an "Energy Saving Conference" in August sponsored by the Houston Metro Ministers Association to study ways to conserve energy in the local church.

Westminster Baptist Church in Westminster, Md., consolidated all their services for the last Sunday of each month during the summer, holding Sunday School and morning worship followed by a lunch served in the church, and then immediately holding church training and "evening" worship in mid-afternoon.

The Ridgecrest and Glorieta Conference Centers do not seem to be adversely affected by the gas shortage. Attendance, and the number of cancellations, at Ridgecrest was about the same as last year and Glorieta had about 150 "no shows" during Sunday School week, June 23-29, when the gas shortage was worst. But there was no way to know whether these cancellations were directly caused by the gas shortage.

Bill Guess, director of church extension for the Florida Baptist Convention, another state hit hard by the shortage, said he believes the crisis is real. "We've got a shortage, and we've just got to face up to it, and reevaluate our lifestyles," he said.

Jim Newton is editor of *World Mission Journal*, a monthly publication of the SBC Brotherhood Commission, Memphis.

On Matters of

Family Living

By B. David Edens

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

Boys need comfort when under stress

Boys sense that their tears are more likely to arouse embarrassment than concern in their teachers, so they school themselves not to cry. What teachers may not realize is that "a boy's anger is often his way of crying," observes educator-author Arlene Silberman.

Try responding to a boy's rage with comforting instead of a show of authority, she advised in *The Instructor*. You'll be striking a blow against the strong-silent-male stereotype that has been allowed to distort boys' emotional development for generations.

Although the need to weep knows no sex, boys know by the time they're in elementary school that they are not expected to show hurt. Anger comes to serve as a substitute for tears and mask for pain. Unfortunately, teachers tend to respond to anger with anger.

The pressures of pent-up hurt may explain why so many more boys than girls have learning problems, speech problems, language problems, emotional problems—all kinds of problems, reminds Mrs. Silberman. "I'm suggesting that if boys received the comfort and support that girls consistently get when they show signs of distress, boys would be less vulnerable to problems...Ironically, boys would be very much stronger if they received from adults the kindly, sympathetic responses denied them in the name of manliness."

Also, the self reliance imposed on young boys may be too heavy a burden for some to bear. Young boys shouldn't be expected to "paddle their own canoes" through all weathers and waters.

almost three years ago, Elkins said some of his most ardent critics are Southern Baptists who question his salvation. "I'd like to meet the Christian who has never made a mistake," he said.

Elkins also discounted the idea that young people are brainwashed into the Moonies. The fact is that Moonies show more interest in Christians than Christians show in themselves, he explained.

The fact that some Moonies are glassy-eyed and spaced out isn't because they are "brainwashed," Elkins explained. "It's because they are sleeping six-hour nights and working 18-hour days and are simply tired."

The reason Moonies and Mormons are so successful is because everyone of their members feel needed and are committed, Elkins insisted.

"I'm glad to see Bold Mission Thrust come along because it offers us an opportunity to get involved too."



BIBLE TEACHERS—Members of First Baptist Church, Bemis, recognized two ladies recently who have taught Bible classes for over 40 years each. Pictured with Sunday School director Roy Jones are, from left: Mrs. Reva Wiggins and Miss Ruby Tomlin.

HISTORICALLY FROM THE FILES

50 YEARS AGO

An announcement was made in *Baptist and Reflector* that the paper would carry a regular weekly exposition of the Uniform Sunday School lessons beginning July 25.

J. T. Henderson was secretary of the Baptist Brotherhood of the South.

25 YEARS AGO

Inglewood Baptist Church, Nashville, had ordained Joe Stacker to the gospel ministry. J. Harold Stephens was pastor. Stacker, a recent graduate of Carson-Newman College, had been called an associate pastor of First Baptist Church, Shelbyville, for the summer.

First Baptist Church, Middleton, called H. Jerold Palmer Jr. as pastor. A graduate of Union University and Southern Baptist Theological Seminary, Palmer had served as pastor of Harmony Baptist Church, Newbern, and Bethel Baptist Church, Humboldt.

10 YEARS AGO

First Baptist Church, Tiptonville, called Gerald Smith as pastor. He was a former pastor of Munford Baptist Church, Munford.

J. H. Harvey, superintendent of missions for New Duck River Baptist Association for more than four years, was called as pastor of Wards Grove Baptist Church, Murfreesboro.